

# St. Benedict's Traditional Catholic Church

1139 U. S. 231

Laceys Spring, Alabama 35754

Roman Catholic

Traditional Latin Mass

**The Religious Congregation of Mary Immaculate Queen (CMRI)**

**Bishop Mark Pivarunas 402-571-4404 [www.cmri.org](http://www.cmri.org)**



**BAPTISM:** Please see Father to inform need of Baptism. There is a form to fill out prior to the Baptism. Reminder: Novus Ordo & non-practicing Catholics cannot serve as godparents, since they lack the intention of seeing to the traditional Catholic upbringing of children. Baptisms should take place within a month after birth. A grave reason is needed to delay it beyond then.

<b>PENANCE:</b>	Sunday	9:00 a.m. – 9:55 a.m.
	Wednesday	7:25 p.m. – 7:50 p.m. catechism <b>OR</b> 7:00 p.m. – 7:20 p.m. no catechism
	Saturday	9:30 a.m. – 9:55 a.m.
	1 <sup>st</sup> Friday	5:15 p.m. – 5:55 p.m.
	Holy Day	30 minutes before Mass

**MATRIMONY:** For practicing traditional Catholics only. Contact the priest at least 6 months before the wedding date for marriage instructions. The best man and maid of honor of the marriage should be Catholics, since they are the official witnesses to the Sacrament of Matrimony.

**HOLY COMMUNION FOR THE SICK:** Please contact and arrange with Father if a sick call is needed. If anyone is in danger of death, please call Father **IMMEDIATELY!** for **Extreme Unction or Last Rites.**

**CONFIRMATION:** Will be conferred by Bishop Pivarunas upon request. Please let Father know of the need for youth or adults who may need, so as to begin preparation and to put in a request for a visit by Bishop Pivarunas.

Fr. Michael Oswald  
Church: 256-261-8226  
Cell phone: 970-765-4714

**September 30, 2018** Church Website: [st-benedict-hsv.org](http://st-benedict-hsv.org)

Like us on Facebook: [facebook.com/StBenedictCMRI](https://facebook.com/StBenedictCMRI)

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## DRESS CODE FOR CMRI CHAPELS

**Out of respect for the Blessed Sacrament, and in keeping with Christian modesty, please observe the following standards of dress:**

**Women and girls**—A suitable hat or veil should be used, that covers at least the crown of the head (I Cor. 11:5, 6, 10). No slacks, no sleeveless, revealing, or low-cut clothing (the Marylike Crusade's standard is that a dress be not cut more than two fingers' width below pit of throat). Dresses & skirts should cover knees when you are standing or sitting, and not have long slits in them. Strapless or spaghetti-strap clothing is always sinfully immodest and should never be worn. Please avoid "straight skirts" as well, since they are usually form-fitting and tight.

**Men and boys**—Suit coat and tie, dress slacks, or other formal attire. Jeans, shorts, "flip-flops," and other casual attire are inappropriate for church! Be sure to also avoid clothing with logos and/or large lettering, as these can be quite distracting. We welcome all our guests and visitors, and encourage you to read the blue pamphlet "Welcome to the Traditional Latin Mass" (available in the vestibule). It explains why we must completely avoid the modern Mass and liturgies introduced since Vatican II.

**ANYONE WHO ADHERES TO THE DOCTRINES OF FR. FEENEY IS BARRED FROM RECEIVING THE SACRAMENTS IN THIS CHAPEL.** In the 1940's, Fr. Leonard Feeney S.J. promoted the heresy that there was no such thing as baptism of blood and baptism of desire. Fr. Feeney's teaching is contrary to the Universal Ordinary Magisterium of the Catholic Church. It was condemned in 1949 by the Holy Office. All Catholics are bound under pain of mortal sin to give assent to the teachings of the Holy Office. A number of lay people mistakenly adhere to this heresy, falsely thinking it is the teaching of the Catholic Church.

## Mass Schedule for the week of September 30<sup>th</sup>

**Sun, September 30, 10:00 a.m. – 19<sup>th</sup> Sunday after Pentecost (St. Jerome)**

**10:00 a.m. Alabama** In honor of the Holy Family & for the needs & intentions of the Wayne Pivarunas family (Wayne Pivarunas)

**Mon, October 1, 8:30 a.m. – Feria**

In honor of the Holy Family & for the needs & intentions of the Wayne Pivarunas family (Wayne Pivarunas)

**Tues, October 2, 8:30 a.m. – Holy Guardian Angels**

In honor of the Holy Family & for the needs & intentions of the Wayne Pivarunas family (Wayne Pivarunas)

**Wed, October 3, 8:30 a.m. – St. Therese of Lisieux**

In honor of the Holy Family & for the needs & intentions of the Wayne Pivarunas family (Wayne Pivarunas)

**Thurs, October 4, 8:30 a.m. – St. Francis of Assisi**

In honor of the Holy Family & for the needs & intentions of the Wayne Pivarunas family (Wayne Pivarunas)

**Fri, October 5, 6:00 p.m. – St. Feria (FIRST FRIDAY)**

In honor of the Holy Family & for the needs & intentions of the Wayne Pivarunas family (Wayne Pivarunas)

**Sat, October 6, 10:00 a.m. – St. Bruno (FIRST SATURDAY)**

For the conversion of those in all true chapels who cause division and persecute priests; for peace and unity in all true chapels (Fr. Oswalt)

**Sun, October 7, 10:00 a.m. – Most Holy Rosary BVM (20<sup>th</sup> Sunday after Pentecost)**

**10:00 a.m. Alabama** In honor of the Holy Family & for the needs & intentions of the Wayne Pivarunas family (Wayne Pivarunas)

**6:00 p.m. Georgia** Private Intention (Fr. Oswalt)

## CHILDREN'S CATECHISM

This Sunday after Mass.

## HOLY HOUR

The next Holy Hour will be **October 3, 2018 at 6:30 p.m.**

## FATHER'S TRAVELS

**October 7** Georgia Mass and Sacraments

**October 10 – October 13** Spokane, WA

**October 14** Tennessee Mass and Sacraments

**October 16 – October 17** Louisiana Mass and Sacraments

**October 21 – October 23** Kentucky Mass and Sacraments

**October 28 – October 29** Mississippi Mass and Sacraments

## Mirror of the Blessed Virgin Mary (St. Bonaventure) The Name of the Blessed Mary is Free From All Vice and Resplendent with Every Virtue

Thirdly, see how Mary was most meek by gentleness, most patient in all adversity. For she is that same Mary to whom it is said, according to St. Luke: "And he (Simeon) said to Mary His Mother: Behold this Child is set for the fall and for the resurrection of many in Israel and for a sign which shall be contradicted, and thine own soul a sword shall pierce." This sword signifies the bitter Passion and death of her Son. The material sword cannot kill or wound the soul, so the sharp Passion of Christ, although by compassion it pierced the soul of Mary, never dealt it a mortal wound. For Mary never killed the executioners of her Son by hatred nor wounded them by impatience. Now, if other martyrs were most patient in their bodily martyrdom, how much more so was our martyr, Mary, in her spiritual martyrdom? Of her noble martyrdom St. Jerome saith: "O marvelous patience and meekness of Mary, who was not only most patient while her Son was crucified in her presence, but also before the crucifixion, when her Son was reviled, as it is said in the Gospel of St. Mark, 'Is not this the Son of the carpenter and of Mary?' and a little further on: 'And they were scandalized in Him.' 'Truly is Christ a carpenter, but the works of His hands are the sun and the aurora. Alas, how far from the grace of Mary most meek are they who are so peevish, so impatient, so irritable as to torment their neighbors, companions, and fellow workers.

Fourthly, see how untiring and diligent Mary was by her assiduity in good works. For she is that Mary of whom it is said: "They were all persevering in prayer in one mind, with the women, and Mary, the Mother of Jesus" (Acts I, 14.) Mary, by persevering indefatigably in prayer, gave an example, which it behooves us to follow, and not to faint. And if Mary prayed so sedulously on earth, why should she not pray most earnestly for us in Heaven?

Therefore St. Augustine well doth admonish us, saying: "Let us with all earnestness implore the patronage of Mary: that while we serve her on earth with suppliant ardor, she by her fervent prayer may deign to help us from Heaven." But see, our Mary was not only untiring and most diligent in the prayer of the lips, but also most earnest in holy meditations of the heart. For she is that same Mary of whom it is said in the Gospel of St. Luke: "Mary kept all these words, pondering in her heart" (Luke II, 19.) Mary was never idle or slothful, and therefore she not only occupied her mind in holy meditations, and her tongue in devout prayers, but also her hands in good works.

It was thus that Mary remained three months with Elizabeth. To what purpose? Bede answers: "That the virgin might render diligent service to her aged relative." Alas, how

unlike Mary is the wretched sluggard whose mind, hands, and tongue are so often devoid of merit!

Fifthly, see how detached Mary was by her poverty. For she is that same Mary of whom it is said: "They found Mary, and Joseph, and the infant lying in the manger" (Luke II, 16.) The poor shepherds found the poor Mother, Mary, and the poor Infant in the poor spot, not in splendid pomp, but in a poor manger. But if the Mother had not been poor, she would indeed have found fitting hospitality. While you diligently consider these things, you may realize how great was the poverty of Mary, of which St. John Chrysostom says: "See the greatness of the poverty of Mary, and whoever is poor, may receive thence great consolation."

Most certainly, whoever is poor willingly and freely for God's sake, or who is poor of necessity, yet patiently, can be much consoled by the poverty of Mary, and of Jesus Christ. Far from this consolation are those rich men who seek things so very different. Therefore Our Savior saith: "Woe to you rich who have here your consolation" (Luke VI, 24.)

But the rich must not despair, because not only the poor shepherds, but also the rich kings, found the poor Mary and her poor Son, as it is said in St. Matthew's Gospel: "Entering into the house, they found the child . . ." (Matt. II, 11.) So also these rich ones found them who had brought gifts. The poor find this consolation by poverty; the rich by liberality. While the poor are conformed to Christ by poverty, the rich are reformed to the likeness of Christ by liberality.

Sixthly, see how temperate Mary was by sobriety. For she is that Mary to whom it is said: "Fear not Mary, for thou hast found grace" (Luke II, 30.) Note that it is said: "thou hast found grace." Never would Mary have found grace, unless grace had found Mary temperate in food and drink. For grace and gluttony do not go together. And it is impossible that a man should at the same time be pleasing to God by grace, and displeasing by gluttony. It is good, therefore, to seek grace and to fly gluttony. For St. Paul says: "It is best that the heart be established with grace, not with meats; which have not profited those that walk in them" (Heb. XIII, 9.) Note that it is said: "Thou shalt conceive in the womb" (Luke I, 31.) Never would Mary have conceived God in her womb if she had given way to gluttony. How far from the grace of Mary are they who so often exceed due moderation in food and drink !

Seventhly, see that Mary was most chaste by virginity. For she is that Mary of whom it is said: "The name of the virgin was Mary" (Luke I, 27.) We have as witnesses of the resplendent chastity of Mary: the Evangelist, Mary herself, and the Angel. For she was chaste in her virginal body, as the Evangelist testifies, saying: "And the name of the virgin was Mary" (Luke I, 27.) In her virginal mind Mary was even more chaste, as she herself testifies. For she said to the Angel: "How shall this be done, because I know not man" (Luke I, 34.) That is to say, I do not intend to know a man. But Mary was most chaste of all in her virginal offspring, as the Angel testifies, who spoke of her thus in St. Matthew's Gospel: "Joseph, Son of David, fear not . . ." (Matt. I. 29.) For from the time the Virgin Mary was divinely overshadowed by the Holy Spirit, her virginity was never dimmed, but was glorified in a divine and truly marvelous manner. By her Child she was approved, by her Child she was ennobled, by her Child she was enriched. By thy Child, O Mary, thy virginity was gifted, endowed, and consecrated. Therefore St. Augustine well saith: "Truly do we proclaim Mary to be both Virgin and Mother, for true fecundity glorified her virginity and undefiled virginity glorified her true fecundity. Her virginity was rendered more glorious by her fecundity, and her fecundity by her virginity." Alas, how far from the grace of Mary are they who are not chaste, who are enemies of chastity !

Now, since the sweet name of Mary is of such favor as we have set forth, rightly do we call upon her, according to that word of St. Bernard: "O clement Queen, may Jesus Christ, thy Son, bestow the gifts of His grace on thy servants, who invoke the sweet name of Mary-- Jesus Christ, who with the Father and the Holy Spirit liveth and reigneth God for ever and ever. Amen."

**Closing Hymn after Mass:**