

MASSES & INTENTIONS

SATURDAY, FEBRUARY 9, 2019

4:30 P.M. MASS – Fran Meaux, Benton Smith, Evelyn Sandell, David Dugas, Elaine Dugas, Freddy Gorman, Elmo Smith, Rodney & Jerry Bushnell, Lloyd Taylor, Sonja Billodeaux, Helin McCauley Fly., Liv. & Dec., Sox Gordon, Paul & Rose Frank, Marcelene Ceaser, Rogel & Elizabeth Goodly, Martin, Dosey & Augustine Goodly, Liv. & Dec. members of Vizena & Carrier Families

SUNDAY, FEBRUARY 10, 2019

7:30 A.M. MASS – *Pro Populo* (For the People)

10:00 A.M. MASS – Carol & Keith Deshotel, Leonard Beaubouef & Sons, Edward & Ora Peloquin, Ryan Rozas Fly., Foster & Allie Manuel, Augustine Goodly

MONDAY, FEBRUARY 11, 2019

5:30 P.M. MASS – Rodney & Jerry Bushnell

TUESDAY, FEBRUARY 12, 2019

NO MASS

WEDNESDAY, FEBRUARY 13, 2019

6:30 A.M. MASS – Frank Mougeot

THURSDAY, FEBRUARY 14, 2019

6:30 A.M. MASS – Deacon Dale Deshotel

FRIDAY, FEBRUARY 15, 2019

6:30 A.M. MASS – Fr. Jacob S. Conner

SATURDAY, FEBRUARY 16, 2019

4:30 P.M. MASS – Fran Meaux, Benton Smith, Evelyn Sandell, Freddy Gorman, George, Clara & John Schneider, Rodney & Jerry Bushnell, Lloyd Taylor, Sonja Billodeaux, Bruce & Rhonda Granger Fly., Darrell, Eloise & Greg Reed, Martin Goodly, Don Fontenot, Marcelene Ceaser, Mary Louise Joubert, Cleve & David Carrier

SUNDAY, FEBRUARY 17, 2019

7:30 A.M. MASS – *Pro Populo* (For the People)

10:00 A.M. MASS – Carol & Keith Deshotel, Leonard Beaubouef & Sons, Dallas, Joan & Billy Bertrand

Last Weekend Collection	\$6,249.00
Building Fund to Date	\$14,780.15
2 nd Collection – Building Fund	

PRAYER LIST

Tyler Alexander, Robert Andrews, Amy Bairnsfather, Phil Beard, Charles Beaubouef, Georgia Bell Baggett, Tyler Bellow, Jocie Bergeron, John O'Neal Bergeron, Alvin Billodeaux, M/M Lincoln Briscoe, Margaret Briscoe, Deanne LeBlanc Broussard, Ambrose Bushnell, Bernice Bushnell, Belle Carrier, David & Natalie Carrier, Linda Beaubouef Cazes, JoAnn Cormier, Gordon Cotton, Brittany Courville, Jeane Daigle, Aiden & Renlee' Darbonne, Louise Guidry Darbonne, Herman Deshotel, Donna Dunnehoo, Lonnie Duplechain, Noah Ferry, David Fontenot, Zaylen Frank, Tim Germany, James & Jill Gilbert & Fly., Elaine Giles, Tim Giles, Phielomone Goodly, Becky Gorman, Dixie Granger, Vergie Granger, Charlene Guidry, Juanita Guidry, Paula Davis Hargrove, Harrison Harmon, Joseph Harmon, Mildred Harmon, Esther Harmon, Jackie Hebert, Dolores Holden, Gwen Holder, Bob & Charlene Ireland, John, Shenita & Perella Jackson, Joey James, Essie Langley, Jessica Lindsey, Brian Manuel, Jennifer L. Manuel, Kevin Manuel, Marlin Manuel, Wilson Manuel, Larry Marcantel, Brandy McCarty, Christina McNutt, Josh Miller, Patrica Mikas, Marvin Monceaux, Natalie Montou, Janice Moreau, Brad Morgan, Clifton & Carolyn Morgan, Paula Odom, Debbie Owen, Howard Patin, Sonya Pickett, Hannah Popillion, Ena Prudhomme & Fly., Jimmy Prudhomme, Ann Reed, Brenda Dodd Reed, Dara Reed, Gary Reed, Linda Reed, Leah Rexrode, Don & Debra Rider, Salis & Janice Rider, Ann Rooney, Fr. Fred Russi, Pat Abshire Savant, Helen Sheeman, Lois Singleton, Tommy Smith, Yvonne Smith, Fynlee Squier, Donald Taylor,

Ken & Wylene Taylor, Diana Tichy, Matthew Truman, Dollyanna Victorian, Kyle Vidrine, Gene Vizena, Hannah and Linda Voeller, Bruce Walker, Linda Weldon, Nicole Young, Theresa Young

Vocations Candle and Cross – Mrs. Gerry Beaubouef

Contribution Statements Available

If you are in need of a contribution statement from SJoA for tax purposes, please call the rectory and one will be prepared.

Missals Available in the Office

SJoA now has the Extraordinary Form and the Ordinary Form Missals in the church office for \$40.00. They retail for approximately \$70.00.

Rachel's Vineyard

Rachel's Vineyard, A retreat for healing after abortion with Fr. Nathan Long, Margie Long and Diocesan team takes place Friday, March 1st – Sunday, March 3rd at Saint Charles Center in Moss Bluff. Participation is strictly confidential. The cost is \$225.00 for meals, private room with private bath and all retreat materials. If you have a financial burden, assistance is available. For more information or registration contact: RV of SWLA 337-439-7400 ext. 317 or E-mail rachels.vineyard@lcdiocese.org.

This Week @ SJoA

- ❖ Sunday, February 10th – Ultreya at 5:00 P.M.; Holy Hour at 6:00 P.M.
- ❖ Monday, February 11th – Knights of Columbus at 6:00 P.M.
- ❖ **Wednesday, February 13th – ADORATION 7:00 A.M. to 8:00 P.M.; CCD and Youth Group**
- ❖ Saturday, February 16th – Bible Study at 10:00 A.M.

PLEASE READ "SAVE THE DATE" ON THE BACK COVER OF THE BULLETIN.

ST. JOHN CHRYSOSTOM ON THE MEANING OF "VEILING"

"Woman, because she was created by being drawn from man's side, is constantly trying to return to him. She desires the original unity of one flesh and one bone. ***The desire for unity between man and woman is a mirror of the relationship between Christ and the soul. As woman longs for union with man in human relationships, she is also drawn to unity with God.*** He calls her to become one with Him: to come under His side and become flesh of His flesh and bone of His bone. This occurs during reception of Eucharist. ***The covering of the head with a veil symbolizes the reality of woman sheltered in the side of her Source and becoming one with Him.*** She becomes covered and hidden in her Divine Spouse."

INFO ON VEILING ON SJOA'S WEBSITE

More info on the custom of veiling may be found at SJoA's website: www.sjoaoberlin.com

FROM FATHER CONNER

MORE ON ABSTINENCE FROM MEAT

Here's another argument to demonstrate the importance the Church places on abstinence from meat on certain days and times of penance. The current discipline of the Church is that once a person turns 14 years old, he is bound to the **law of abstinence** for the remainder of his life, regardless of how long that life may be. In other words, unlike the **law of fasting**, which currently obliges a person from the ages of 18-59, there is no point of termination to the law of abstinence, no point at which a person will be exempted from it once bound (save some health condition, of course). I take this as yet more evidence of the importance the Church places on the law of abstinence.

I have been considering an episode in the earthly life of Our Blessed Lord. At a point when He was making great efforts to teach the people about important truths, truths which some of his listeners apparently found inconvenient, the Gospel records Our Lord employing some rather strong language: He said: "**He who has ears, let him hear.**" (cf. **Mt. 11:15**) What He meant is this: You may not like what I'm teaching, but it's still true. You're free to accept or reject it, but don't complain when you suffer the consequences of living a lie ... and do not say you were not warned.

It's true: abstaining from meat is not **that** difficult of a penance. But it would be a mistake to equate a lack of difficulty with unimportance. Friday abstinence is an important **external mark of Catholic identity** that has spanned century upon century. People – be they priests or laity – need to stop pretending Friday abstinence is unimportant. (Oh how it grieves me when I hear people say that a priest, in some cases even after the Bishop's Decree, is minimizing the importance of Friday abstinence! Matthew 11:15 anyone?) Friday abstinence, it needs to be said, is indeed one of the more powerful and important *external* observances we Catholics have. Among other things, it is a public declaration of the love of God. It lets others know that we are sacrificing something we hold dear (i.e., meat) on account of the love God has for us in sacrificing Himself for love of our souls. Yes, it is true: in comparison to the Lord's sacrifice, our sacrifice (of meat) is small, but small does not mean unimportant. On the contrary, the smallness of our offering shows the greatness of God's love. He, Who is Everything, will gladly accept us in our nothingness. Such is the love of God, and such is what Friday abstinence from meat proclaims. This is a message the world needs to hear. It is a "sermon" all of us need to *preach*. How anyone could minimize this – especially in this diocese, and especially in light of Bishop Provost's Decree – confounds me.

Please, if you haven't already, make a resolution today to observe abstinence from meat on the Fridays throughout the year. Hold firm. Don't budge or waver. This little offering, made with great love, strengthens the Church's witness to the God Who is love and Whose love saves us. Moreover, it grounds us more solidly in our Catholic identity. Both are urgently needed these days.

OUR LADY OF LOURDES – WORLD DAY OF PRAYER FOR THE SICK

February 11th is the feast of Our Lady of Lourdes. On February 11, 1858, the Blessed Virgin first appeared to St. Bernadette Soubirous, a 13 year old girl, at Lourdes – a small village in southern France. On Thursday, March 25th (1858), the feast of the Annunciation of the Lord, St. Bernadette asked Our Lady to reveal her identity, to which she responded: "**I am the Immaculate Conception.**" Our Lady's message at Lourdes was simple: Pray and make sacrifices for sinners. In the time since the apparitions ended, countless miracles, including healings of various kinds, have taken place at the famous grotto and in the "bathes" of Lourdes. As such, Our Lady of Lourdes has become a special patroness of the sick. We should invoke her assistance often in this regard. Because of the importance of this special Marian feast, SJoA will have a high Mass this Monday evening for the feast of Our Lady of Lourdes. Mass will be at 5:30 pm. It will be in the *Ordinary* Form, with a goodly amount of Latin. Confession begins at 5:00 pm. You are invited to assist at holy Mass on this beautiful feast of Our Lady.

Common Questions About Veiling at Mass

Why do Catholic women wear chapel veils at Mass?

The veil is meant to be an **external** sign of a woman's **interior desire** to humble herself before God, truly present in the Blessed Sacrament. As women, we are symbols of the Church – the Bride of Christ – and, as a priest once said, "the veil is meant to be a visible reminder of the perfect submission of the Church to the loving rule of Christ."

"The veil is a visual sermon ... a public proclamation before the Lord that He IS the Lord and that we love Him and that we are ready to obey Him. It's a totally counter-cultural statement proclaiming obedience in the midst of a culture that is totally permeated with this attitude of 'I will not serve.'"

The veil is also a sign of the great dignity inherent to a woman, who has the potential to receive life within herself ... both human life and the supernatural life of God. This is an important message the world needs to hear, now more than ever!

Did the Church do away with veils after Vatican II?

For 2000 years, Catholic women have worn some kind of head covering in Church. Though the particular reasons for doing so have varied (for example, modesty in the time of St. Paul), this **practice has always focused on the transcendence of the place - the church, the very dwelling of the Real Presence of Christ in the Eucharist**. Having been given this magnificent Gift by Jesus Himself, **every Catholic church holds something not found anywhere else: the true, living presence of our Bridegroom**, hidden under the appearance of bread and wine.

An article in The Atlanta Journal of June 21, 1969 [note: 4 years *after* Vatican II], titled "Women Required to Cover Head, Vatican Insists," stated: "A Vatican official says there has been no change, as reported, in the Roman Catholic rule that women cover their head in church. The secretary of the Congregation for Divine Worship, said the reports stemmed from a misunderstanding of a statement he made at a news conference in May. The secretary stated: "The rule has not been changed. It is a matter of general discipline.'"

However, the 1983 *Code of Canon Law*, currently in force, does not contain a requirement that women cover their head in church. As Cardinal Burke, then Prefect of the Supreme Apostolic Signatura, stated in a private letter: "The wearing of a chapel veil for women is not required when women assist at the Holy Mass according to the Ordinary Form of the Roman Rite. It is, however, the expectation that women who assist at the Mass according to the Extraordinary Form cover their heads, as was the practice at the time that the 1962 *Missale Romanum* was in force. It is not, however, a sin to participate in the Holy Mass according to the Extraordinary Form without a veil."

Just as the Church does not mandate that every person pray the Rosary, neither does she mandate that every woman wear a veil. This does not mean, however, that either is not a worthy devotion. On the contrary, these devotions are pleasing to God when done out of love for Him.

Why don't men wear veils?

In **1 Corinthians 11:7**, St. Paul says, "A man, on the other hand, should not cover his head because he is the image and glory of God, but woman is the glory of man."

Throughout the Bible, nuptial imagery is used to represent the love of God. In **Ephesians 5:25**, St. Paul says "Husbands, love your wives as Christ loves the Church" and this, taken in conjunction with **1 Corinthians 11:7** (and the rest of that passage), reveals this nuptial imagery: man is to Christ as woman is to the Church. Since the Church is the "bride" of Christ, it makes sense that the bride should cover her head "as a sign of authority" (**1 Cor 11:10**) and submission to the bridegroom, Christ, whom men represent. The Church submits to Christ, not the other way around. It is a submission of love, not repression. Who wouldn't submit to Him Who loves her unto death?

When should I wear my chapel veil?

Wear your veil anytime you are in the presence of the Blessed Sacrament, whether in a Catholic church for Mass or simply passing through.

Do I have to wear a lace mantilla? What about hats and other types of head coverings?

When we say "veil," we simply mean "covering" of any kind. Although many women choose lace mantillas because of their femininity, more important than the type of veil we use is the need for a proper **interior disposition**. Similar to a religious habit, **your veil is a public proclamation of your desire to submit to the will of God for your life, and of your commitment to answering the universal call to holiness and continual conversion.** Keep these things in mind when you wear a veil in the presence of God.

What should I do if I'm worried about what others might think?

It is natural to be concerned about what other people think. Some may think the veil is an outdated practice with no meaning in today's culture while others may judge us as trying to be holier-than-thou. **Love, however, seeks to ornament love with beauty and to worship in humility.** An act of devotion like veiling does both, while drawing to the fore our love of God above all else.

If you are worried about what people will think, remember that people (including ourselves) are always making judgments. It's how we are wired, a consequence of original sin. Whether it's about what shoes we're wearing, how we look when we walk, whether we genuflect before entering our pew, whether we stay after Mass to make our thanksgiving when everyone else is chatting and leaving... Any action could be done with a pure intention or with a not-so-pure one, but people can't see our hearts – only God can. Do we volunteer at the food pantry because we really care about people? Or because we want to be recognized? Or because we don't have anything better to do? Regardless of what the action is, what matters is that we do it for the right reason – that we do it for love. The same applies to veiling. If we do it out of love for God, what people think shouldn't matter.

Shouldn't I avoid drawing attention to myself at Mass?

We should never seek to become the object of others' attention, especially at Mass. However, as explained in a sermon on the theological significance of the veil (see veilsbylily.com/sermon), our veils are meant to be a visual statement, "a public proclamation before the Lord that **He** is the Lord and that we love Him and that we are ready to obey Him."

In considering this question, the key point we should ask ourselves is, what is my motivation? Am I seeking the attention of others or am I simply wanting to love and honor my Lord? Do I wish to draw attention to myself or to the reality of the Real Presence of Christ in the Eucharist?

If you think about it, nuns in habits *do* stand out in the midst of a world that has renounced God. Indeed, we are all called to be the light of the world – witnesses to Christ's love, which is real and alive in the world.

Is it vanity to wear a beautiful lace mantilla?

The fact that a veil makes us look beautiful doesn't mean we are necessarily being vain. In the same way that we would dress up to meet a king, we dress up to meet our God and King.

If you do find yourself focusing on the veil as a way of seeking the admiration of others, rectify your intention by an interior act such as, "Lord, I am wearing this for You alone, and I don't wish to care about what other people think." You might also consider wearing a veil that you don't feel strongly about, or saving a nicer veil for feasts and solemnities and a more plain one for normal or penitential days.

Is there a meaning behind veil colors?

Traditionally in the United States, married women would wear black or darker colors and unmarried women, white or lighter colors. However, since chapel veils are just now coming back, there are no hard and fast rules to follow. In some churches, some women wear veils to match their outfit, others wear colors they have simply decided they like, etc. In parishes where few women veil, it is common for women to want to wear something that blends in with their hair. Often, women will save the more special-looking veils for feasts of the Church. A more recent trend some women are starting is that of matching their veils to liturgical colors.

For more FAQ about veiling at Mass or to purchase a veil, visit veilsbylily.com or call (800) 277-1813.

SAVE THE DATES

Women's Cursillo Weekend

February 7th – 10th, 2019

OF High Mass

Monday, February 11th at 5:30 P.M.

EF High Mass

Friday, February 22nd at 5:30 P.M.

EF High Requiem Mass

Thursday, February 28th at 5:30 P.M.

Studies of Holy Week

Saturdays in March at 10 A.M.

40 Hours Devotions at SJoA

Wednesday, March 6th – 7:15 am – 5:15 pm

Thursday, March 7th – 7 am – 7 pm

Friday, March 8th – 7 am – 7 pm

Saturday, March 9th – 9 am – 3 pm

Ember Saturday Mass of Lent (EF) – at St. Henry (Lake Charles)

Saturday, March 16th at 9:00 A.M.

St. Joseph's Altar at SJoA

Sunday, March 17th after 10:00 Mass

SJoA Confirmation

Tuesday, March 19, 2019 at 7 P.M. at SJoA