



## Bishop Provost issues Decree for implementation of *Traditionis custodes*

*Whereas*, on July 16, 2021, the Supreme Pontiff, Pope Francis issued the apostolic letter *Traditionis custodes, given motu proprio*, regarding the use of the Roman Liturgy prior to the reform of 1970;

*Whereas* there are several groups of the faithful throughout the diocese rooted in the form of the Roman Liturgy prior to the reform of 1970;

*Whereas* there is neither widespread dissension nor denial of the validity and the legitimacy of the liturgical reform established by the Second Vatican Ecumenical Council within these groups of the faithful or otherwise within the diocese;

*Whereas* Latin remains the liturgical language of the Roman Rite (cf. can. 928; *Sacrosanctum Concilium* 36, § 1)

*Whereas* it is the duty of the diocesan bishop to care for the spiritual good of the aforementioned groups of the faithful;

The Most Reverend Glen John Provost  
Bishop of Lake Charles

### DECREES

that in accord with the norm of canon 87, the Parish of the Cathedral of the Immaculate Conception in Lake Charles, Louisiana, and the Parish of Our Lady of Prompt Succor in Sulphur, Louisiana, are dispensed from the disciplinary norm of art. 3 §2 of *Traditionis custodes*, and are hereby designated as locations where the faithful adherents of these groups may gather for the eucharistic celebration according to the *Missale Romanum* of 1962, following their current respective schedules, which may be amended at the discretion of their respective pastors, who along with all other priests canonically assigned to minister within these parishes have permission to celebrate all sacraments of the Church in the *usus antiquior* of the Roman Rite within their parishes;

that for all celebrations of the *usus antiquior* of the Roman Rite in other parishes and chapels of the diocese, the following applies:

1. There is no prohibition in either particular law or universal law against the celebration of any sacrament in the *usus antiquior* in any parish, chapel, or oratory of the diocese, without prejudice to art. 2-6;

2. Priests who wish to celebrate Mass using the *Missale Romanum* of 1962 shall request in writing the faculty to do so from the diocesan bishop. A priest will be granted this faculty provided he has been found *idoneus*, that is qualified to celebrate using the *usus antiquior*.

3. In order to be deemed as *idoneus*, a priest must:

- Not be impeded by Canon Law;
- Evidence a basic knowledge of the Latin language;
- Demonstrate competency in the celebration of the *usus antiquior* of the Mass;

4. The faculty to celebrate Mass using the *Missale Romanum* of 1962 includes:



- Permission to celebrate such a Mass privately at any time;
- Permission to celebrate such a Mass for the faithful at any approved times, as determined by the pastor of the parish in which the celebration is to take place. Pastors who wish to introduce the use of the *Missale Romanum* into their parish Mass schedules must seek permission from the diocesan bishop;
- Permission to pray the *Breviarium Romanum* as a means of fulfilling the obligation to pray the Liturgy of the Hours;
- Permission to celebrate the *Ordo Ministrandi Sacramentum poenitentiae* (the Sacrament of Penance in the *usus antiquior*) for the faithful who request it;

5. Priests ordained after July 16, 2021, who wish to celebrate Mass using the *Missale Romanum* of 1962 must make a request in writing to the diocesan bishop outlining the reasons for his desire to celebrate Mass in the *usus antiquior* of the Roman Rite.

- Such priests must first be determined to be *idoneus* (cf. art. 3 above).

ii. In accord with the requirements of *Traditionis custodes*, the Congregation for Divine Worship and the Discipline of the Sacraments will be consulted before the granting of such requests.

6. Concerning the celebration of all other sacraments of the Church in the *usus antiquior* of the Roman Rite other than the Eucharist and the Sacrament of Penance, with the exception of those parishes that have received the dispensation stipulated in art. 1 of this decree, each celebration will require permission from the diocesan bishop.

that in accordance with *Traditionis custodes*, a priest delegate has been assigned by means of a separate decree to moderate all such activities;

that priests of the Institute of Christ the King Sovereign Priest assigned to or residing at the Oratory of St. Francis de Sales are granted the faculty to celebrate all sacraments in the *usus antiquior* of the Roman Rite at any parish, chapel, or oratory of the Diocese of Lake Charles, without prejudice to art. 4ii above, and that the Rector of the Oratory of St. Francis de Sales may, according to his pastoral judgment, establish and amend the liturgical schedule of said oratory;

Anything to the contrary notwithstanding. This decree is to be promulgated by publication in the Catholic Calendar and will enter into force on November 21, 2021, Solemnity of Christ the King.

Given at the Diocese of Lake Charles on day 1 of November in the year of our Lord Two Thousand and Twenty-One, Solemnity of All Saints, under the signature and seal of the Bishop of Lake Charles and that of his Chancellor.

✠Glen John Provost  
Bishop of Lake Charles

(Rev. Mr.) George Stearns  
Chancellor

## A Letter to the Faithful

1 November 2021  
Solemnity of All Saints

Dear Brothers and Sisters in Christ,

In these troubled times of recovery from two severe hurricanes, a three-day ice storm in January, and a natural disaster of flooding in May, all in the space of nine months, I am writing to address the implementation of *Traditionis custodes*. Thousands in our diocese remain displaced, living in temporary housing. The Federal Government has not been forthcoming with assistance, as in the past. To further compound our difficulties, we are dealing with the pandemic, burying our deceased, and addressing the controversies over vaccinations, quarantines, and masking. Given these burdens and the emphasis on mercy exhibited by our Holy Father, I am prompted to address this implementation, where appropriate, in a spirit of *epikeia* and with the application of Canon 87.

I am issuing this Decree for the implementation of *Traditionis custodes* in compliance with its prescriptions. As a pastor and a bishop, I am aware of the needs of the flock and address them. We do so liturgically for numerous groups that require special attention, such as our University students, the Hispanic community, and the hearing impaired. Our pastoral concern extends as well to those who worship in the *usus antiquior*, that is with the Roman Missal of 1962, and who have done so since the establishment of the Diocese. I am unaware of anyone in this community who has expressed opposition to the Second Vatican Council, much less denied its legitimacy. As well, those who have chosen to discuss with me their devotion to the *usus antiquior* have insisted upon the validity of the reformed liturgy. With this in mind, I would be grossly negligent, if not callous, to implement any restrictive law while at the same time ignoring these realities.

In my many years of having the privilege of celebrating the Sacraments in the Diocese of Lake Charles, I have been continually struck by the tender devotion of the faithful. I am also aware, as well as can be, of the needs of the people as they have expressed them to me. Whether at Masses in newer or older rites, I know the people with their concerns. There are those with terminal illnesses, genetic diseases, and psychological problems that make all else pale by comparison. There are many burdened by financial difficulties, unemployment, and estrangement in marriage. They have lost loved ones to a virus whose origins and nature they do not understand. They strive amidst great trials to protect and provide for their spouses and children. They suffer quietly, not advertising their problems, seeking some solace in the rites of the Church, whether in the vernacular or in Latin. If we, as pastors, do not acknowledge these realities and instead continue to engage in arguments that the faithful find incomprehensible, then we truly risk becoming a “resounding gong and clashing cymbal” (cf. I Corinthians 13: 1) and just as irrelevant.

In offering this preface to my Decree, I ask your prayers for the Church. As She journeys cautiously over these troubled waters, pray that God will guide Her as He promised and that the gates of Hell shall not prevail (cf. Matthew 16: 18).

As I remain with prayers for you and your families, be assured of my blessings for all in need.

Sincerely yours in our Lord

✠Glen John Provost  
Bishop of Lake Charles



**Bishop Glen John Provost joins members of Court Lady of the Lake #695, Catholic Daughters of the Americas of the Cathedral of the Immaculate Conception on the occasion of their 100th Anniversary celebration on Sunday, November 7, following 11:15 a.m. Mass in the Cathedral. Also present was Father Rommel Tolentino, who serves as chaplain of Court #695.**

## CDA Court Lady of the Lake #695 celebrates centennial

LAKE CHARLES — Court Lady of the Lake #695, Catholic Daughters of the Americas of the Cathedral of the Immaculate Conception in Lake Charles, celebrated its 100th Anniversary on Sunday, November 7, 2021.

The centennial celebration began with members attending Mass as a group in the Cathedral. Bishop Glen John Provost was the main celebrant, Father Samuel Bond served as Master of Ceremonies, and Court #695 Chaplain Father Rommel Tolentino was concelebrant.

Following the Mass, all gathered in the Cathedral’s Ave Maria Hall for a banquet meal catered by Reeves Uptown Catering.

Special guests attending the Banquet were Bishop Provost, Father Tolentino, Father Bond, National CDA Treasurer Connie Dronette, Louisiana State CDA Regent Trisha Crombie, Louisiana State CDA First Vice Regent Jane Donahoe, and Louisiana State CDA Second Vice Regent Cindy Vincent.

Members recognized for multiples of five Service Years were:

- 5 years — Cissy Guidry and Helen Johnson
- 10 years — Veronica Cox, Theresa

Guillory, Shanna Thibodeaux, and Yvonne Thibodeaux

- 15 years — Mona Fuselier and Vida Trahan
- 25 years — Barbara Guillotte
- 50 years — Rita Hudgins
- 65 years — Rena Reed

The 11 new members recognized who joined Court #695 from November, 2020, to November, 2021, were Kay Dougay, Ann Fister, Christine Foreman, Dianne Fruge, Kelly Henderson, Nancy Holcom, Carol Martin, Len Pousson, Claire Rider, Liz Soileau, and Janet Zerangue.

Certificates for perfect attendance to the Court’s monthly meetings were presented to Laurie Cormier, Karen Fills, Barbara Guillotte, Helen Johnson, Mary Alice Lauw, and Connie Nodier.

National CDA Treasurer Connie Dronette presented the Court their 100th plaque from the National CDA Office.

Chairman of the banquet was Karen Fills. Banquet committee members were Mary Bushnell, Sue Burke, Laurie Cormier, Barbara Guillotte, Mary Alice Lauw, and Andrea Perez.

## Bishop Provost’s Bible Study continues in December

LAKE CHARLES – Bishop Glen John Provost’s Bible Study series, this year focusing on the Book of Genesis, continues in December with the men meeting on Friday, December 3. The women’s luncheon will not be held in December but will restart on Wednesday, Feb. 2 and being followed on Friday, Feb. 4, by the men. Both are held in the Ave Maria Hall, 935 Bilbo Street.

Men may register by calling the Diocese of Lake Charles at 337-439-7400, Ext. 309. Bishop Provost celebrates Mass in the Cathedral of the Immaculate Conception at 6:30 a.m. with the talk following.

Reservations for the women’s luncheons, which begin at 11:30 a.m., should be made prior to each luncheon by sending a check in the amount of \$12.50, payable to the Diocese of Lake Charles, to Victoria Walter, 411 Iris Street, Lake Charles, LA 70601. A stamped self-addressed envelope should be included with payment. For more information, call 337-439-7400, Ext. 309.

## Office closures, publication dates

The offices of the Diocese of Lake Charles will be closed Thursday and Friday, Nov. 25 and 26, for Thanksgiving, reopening on Monday, Nov. 29, for regular office hours. Offices will also be closed on Wednesday, Dec. 8, the Feast of the Immaculate Conception of the Blessed Virgin Mary. Publication dates for the Catholic Calendar in December are Dec. 10 and Dec. 24.





## A Pastoral Letter on the Eucharist

My dear Brothers and Sisters in Christ,

Praised be Jesus Christ, who has given us His Paschal Mystery, as a living memorial of His Passion, Death, and Resurrection! “To receive communion is to receive Christ himself who has offered himself for us” (Catechism of the Catholic Church, no. 1382). I am writing to you for our diocesan Eucharistic Congress. Our priests are joining me to celebrate with you our faith in the Eucharist of Our Lord and Savior Jesus Christ. The purpose of my pastoral letter is to reflect on the Church’s Eucharistic teaching. A complete summary of this teaching is impossible in a letter, but we can provide a brief reminder. The Eucharist is near and dear to us Catholics because this sacrament, like all sacraments, comes from our Lord Himself. “I am the bread of life” (John 6:48). He proclaimed and added, “Whoever eats my flesh and drinks my blood has eternal life, and I will raise him on the last day” (John 6:56). Let us begin with where we find the Eucharist in the Sacred Scriptures.

In the Gospels and in St. Paul we read of how our Lord instituted the Eucharist (cf. Matthew 26:26-29; Mark 14:22-25; Luke 22: 14-20; cf. I Corinthians 11:23-26). He took bread and wine and spoke those sacred words over them: “This is my body” and “This is my blood of the covenant” (cf. Matthew 26:26, 28). St. John provides an extended discourse on Jesus Christ as the Bread of Life (cf. John 6:22-69).

In instituting the Eucharist in the context of a Passover meal, our Lord brings forth the true meaning of all the ritual sacrifices and offerings by which the world was being prepared for His Sacrifice on the Cross. For the Jews, the Passover was a remembrance of and participation in the freedom God had given them from their Egyptian slavery (cf. Exodus 12: 11-17) and, most importantly, the promise God was making with them and fulfilling in them, a covenant promise ratified at Mount Sinai (cf. Exodus 24:3-8).

Within this setting of a sacred ritual meal, our Lord seats Himself with His apostles and institutes the Sacrament of His Body and Blood and the ministerial Priesthood. The very words He speaks inaugurate a new covenant in His Blood (cf. I Corinthians 13:25). In participating in the Eucharist, the Christian celebrates redemption from the slavery to sin by recalling our Lord’s redemptive Passion, Death and Resurrection. Holy Thursday, Good Friday, and Easter are united in one sacred action in the Holy Mass. Our Lord speaks of this participation as a memorial, when He says, “Do this in remembrance of me” (I Corinthians 11:24).

In the Eucharist, the whole Church is united with the sacrificial offering of Christ on the Cross. We are not mere bystanders but actual participants, attentively listening and uniting ourselves to Christ’s sacrifice. The Eucharist makes present the reality It celebrates. As St. Paul will write, “For as often as you eat this bread and drink the cup, you proclaim the death of the Lord until he comes” (I Corinthians 11:26). As we recall St. Paul’s words, it is doubly important for us to remember why we proclaim the death and Resurrection of the Lord.

By the death of the Lord, we are saved. Why? Because He offers Himself up in exchange for us and thereby redeems us. Our Lord states this clearly, when He says, “Just so, the Son of Man did not come to be served but to serve and to give his life as a ransom for many” (Matthew 20:28). The same is repeated later in the Gospels. “For the Son of Man did not come to be served but to serve and to give his life as a ransom for many” (Mark 10:45). The word ransom might puzzle us at first. A ransom is paid to secure the release of a hostage. However, did not humanity find itself held hostage by the devil after the fall of Adam and Eve? Man chose a life of sin, his own will over God’s. “[M]an ... placed himself in the devil’s power by going along with him” (St. Thomas Aquinas, *Summa Theologiae*, 3a, 48, 4, 2). In this sense St. Paul can refer to the slavery to sin (cf. Romans 6: 16; 7: 14; 8:21). Into this slavery, we are born, but Christ rescues, redeems, and frees us. Then, to whom is this ransom paid? Certainly, it is paid not to the devil but to God, for it is God’s perfect justice that is offended by the sin of man. As St. Thomas Aquinas will explain, “Hence, as far as God was concerned, justice demanded the ransom of man” (*ibid.*). The supreme act of love is that God wills to do this Himself, for indeed what can man offer to God for all God has given him (cf. Psalm 116: 12)? One of the most sublime prayers in the Church’s liturgy, the Easter Proclamation or *Exsultet*, summarizes all that could be said in these words: “O love, O charity beyond all telling, to ransom a slave you gave away your Son!”

All this love, this offering, this ransom, is inseparable from sacrifice. Indeed, this sacrifice is the same sacrifice of the Eucharistic celebration, in every Holy Mass. Gazing upon the Cross we see all the rich implications of expiation, our redemption poured out and unrestrained by the restrictions of time, because in the Eucharist we participate fully in the moment of redemption, here and now.

The Letter to the Hebrews reflects on this living sacrifice of our Lord. Permit a lengthy quotation from this sacred text, one of the most beautiful in all the New Testament: “But when Christ came as high priest of the good things that have come to be, passing through the greater and more perfect tabernacle not made by hands, that is, not belonging to this creation, he entered once for all into the sanctuary, not with the blood of goats and calves but with his own blood, thus obtaining eternal redemption. For if the blood of goats and calves and bulls and the sprinkling of a heifer’s ashes can sanctify those who are defiled so that their flesh is cleansed, how much more will the blood of Christ, who through the eternal spirit offered himself unblemished to God, cleanse our consciences from dead works to worship the living God.” (Hebrews 9: 11-14)

In this one, single sacrifice, we participate each time we attend the Eucharistic celebration. Here the Eternal Will of God, the patriarchs and prophets of the Old Covenant, the prefigured offerings of Melchizedek (cf. Genesis 14: 18-20; Hebrews 7: 1-3), the sacrifice of Abraham (cf. Genesis 15; 22; etc.), the writings of the Wisdom authors, the dreams and hopes of sinful humanity—all this and so much more—converge in this perfect sacrifice. “From his fullness we have all received, grace in place of grace” (John 1:16). Of this new bread from heaven (cf. John 6:32) we eat and

are satisfied (cf. John 6: 12).

There are some today who will protest and ask, with all this emphasis on sacrifice, where is Eucharist as community meal? To this I would answer that the meaning of the communal meal is included in the sacrificial and redemptive nature of the Eucharist. St. Thomas Aquinas explains that there are three temporal dimensions to the Eucharist. The first is the past, for the Eucharist recalls and makes present the Passion of our Lord. In this the Eucharist is sacrifice. The second is the present, which is the unity of the Body of Christ, the Church, expressed in the Eucharist by our communion with Him and one another in Him. The Eucharist celebrates that unity. Finally, the third is the future, where the Eucharist foretells our union with God in eternal life at the heavenly banquet (*Summa Theologiae*, 3a, 73, 4). And, so, we can speak of our Holy Communion, participation in the Holy Sacrifice of the Mass or Eucharistic Sacrifice, our foretaste of the heavenly banquet, our communion with the Lord, and in so doing, exclude nothing of the reality that we encounter in the Eucharist. There is no contradiction, only unity. “Enough!” we must shout, to this artificial dichotomy that places adoration and communion, partaking and worship in opposition. In the words of St. Augustine, “[H]e walked here in the flesh, and he gave this flesh to us to eat for our salvation, flesh which no one eats unless he has first adored” (*Enarrationes in Psalmos* 89, 9).

When I visit the children in our religious education programs, preparing for Confirmation, or in our Catholic Schools, I invite their questions. One little girl asked: “Have you ever seen any miracles?” I paused and thought. I could have spoken of the healing I have witnessed through the Sacrament of the Sick, or the lives of poor sinners transformed in conversion through the Sacrament of Penance, or the wonder and awe of newly baptized at the Easter Vigil, or the sheer joy of a young man giving his life to Christ in the Sacrament of Holy Orders, or the sublime beauty of a man and woman living out the Sacrament of Matrimony, overcoming their difficulties with the help of God’s Grace—yes, of this and much more could I have spoken. However, is there something greater than the miracle that occurs on each of our altars, when our Lord makes Himself present, defying the restrictions of time, descending to us, raising us up, as we repeat and paraphrase the words of the centurion in the Gospel: “Lord, I am not worthy to have you enter under my roof; only say the word and my servant will be healed” (Matthew 8:8). The food of angels becomes food for us. Here is our manna. Here is the pledge of our salvation.

This is the Good News, our redemption in Christ, for which the Eucharist is a living remembrance. For this supreme Grace, may we ever be thankful, for that, in the language of the New Testament, is what Eucharist means, as I remain

Sincerely yours in our Lord,

+(Most Rev.) Glen John Provost  
Bishop of Lake Charles

## Mass returns to the coast for lower Cameron Parish

By Pamela Seal  
Diocese of Lake Charles

CREOLE — For the first time since Hurricane Laura, parishioners of Sacred Heart of Jesus Catholic Church, East Cameron, have a place to attend Mass in their home community.

Rev. Jerish George, M.O.C., pastor of Sacred Heart, celebrated Mass for an emotional congregation on Saturday,



Rev. Jerish George, M.O.C., pastor of Sacred Heart of Jesus Catholic Church, East Cameron, celebrates Mass in a barn on the property of Stephanie and Nicky Rodrigue in Creole. (Photo credit: Stephanie Rodrigue / Diocese of Lake Charles)

Oct. 9, marking the beginning of a regular schedule of Masses for lower Cameron Parish, including former parishioners of Our Lady Star of the Sea in Cameron and St. Eugene in Grand Chenier. The Vigil Mass is celebrated at 4:00 p.m. on Saturdays, and daily Masses are 4:45 p.m. on Tuesdays and 7:15 a.m. on Fridays.

The long-awaited worship space — a newly constructed barn — is located on the property of Stephanie and Nicky Rodrigue at 163 Mallard Lane, just one street west of the Sacred Heart of Jesus Life Center and Cemetery. It is an answer to prayer for the residents, many of whom have ties to lower Cameron Parish dating back several decades and have overcome their share of destruction from multiple hurricanes.

“It was very emotional and such a blessing,” said Allyson Bourriaque, who attended with her husband Kim. “We don’t need four walls, air-conditioning and heating, and all the luxuries. Just having Mass in Creole is already helping mend broken hearts and devastation that has occurred.”

Father Jerish had been searching for a place nearby to have Mass. “I talked to Stephanie, and she told me that her barn was being built,” he said. “There is room for at least 50 people to sit comfortably.”

Furniture was provided by generous donors through Catholic Charities of Southwest Louisiana, and John and Linda Joiner of Lafayette.

Stephanie said she and Nicky consider it a privilege to host the Masses. “Our barn, until the Life Center is repaired, is the official place of Catholic worship in lower Cameron Parish,” she confirmed as property owner and parish trustee. She praised the residents for their efforts to pull together in challenging times.

“Goose and Carla Richard helped clean and prepare the barn. Brent and Amanda Morales donated the use of portable restrooms. Others clean and set up for Masses. We have a great little community here,” Stephanie said.

Father Jerish has been serving in the Diocese of Lake Charles since September 2019 as a priest for Missionaries of Compassion. He sympathizes with the residents of lower Cameron Parish in their loss of familiar surroundings.

“I am new to this area and don’t know many people, so now we can come together for Mass, and I can communicate with them,” he said. “Even though they are facing a difficult situation, they still want to come to church and have been eagerly waiting for a priest to say Mass for them.”

Debbie Savoie was among those who had been patiently

waiting. She shared what it meant to attend Mass with her husband, Dave, and their 29-year-old son Jeremy, who is dependent on them for everything. Jeremy was born with a rare brain disorder and is confined to a wheelchair.

“Going to Mass in Creole was very emotional for me because we were able to attend church as a family,” said Debbie. “Before the hurricane, Jeremy was at Mass with us every weekend. After the storms, I would go to Mass on Saturday afternoons to St. Mary of the Lake in Big Lake, and Dave would go on Sunday mornings, since it was difficult for Jeremy to travel. This is a God-send.”

Allyson, who served as one of the lectors, said she could hardly read from being teary-eyed.

“We had not had Mass in Creole in over a year. It was very emotional and such a reverent, beautiful service,” she said. “My husband and I had been putting aside over three hours on Sunday evenings to attend Mass at St. Henry in Lake Charles because of my husband’s work schedule. Being able to celebrate Mass back home in Creole is so healing.”

For Father Jerish, celebrating Mass with bare minimum necessities reminded him of his mission experience in Africa where it was not unusual for him to officiate under the trees and thatched shed with grass roofing.

One of the things that attracted him to the priesthood in high school was witnessing priests from his home parish in the South Indian state of Kerala do missionary work in different countries.

“I was inspired to become a missionary priest to go around the world and work for the people,” he recalled. “Missionaries of Compassion focus on alleviating the suffering of the poor, providing for their spiritual and material needs, and administering the sacraments.”

Father Jerish is doing everything possible to be available to families along the coast and in Sweetlake, traveling wherever he is needed. He continues to celebrate Mass on Sundays at 8:00 a.m. in the church hall of St. Mary of the Lake.

“As a community, our Catholic presence remains strong in spite of repair delays that seem to continue to be the norm for Southwest Louisiana,” Stephanie said. “Father Jerish now has two locations to celebrate Masses and administer the sacraments.”

Religious education remains ongoing for all grades, PreK-11, for the second year since Hurricane Laura. For more information, call 337-540-4623. For church records, email shjbookkeeper@camtel.net.