



Saint Joseph Catholic Church

P. O. Box 365 117 South Main St.

Loreauville, Louisiana 70552

(337) 229-4254

FAX (337) 229-4255

Rev. Barry F. Crochet, Pastor

Rev. Godwin Nzeh CMF, Associate Pastor

Deacon Christopher Doumit, Pastoral Assistant

pastor@stjosephparishonline.org

stjosephparishonline.org

Please make note of the following information for our parish based on the directives of our bishop. All sentences in quotes are taken directly from the bishop's directives.

MASS SCHEDULE

Bishop Deshotel is “dispensing the Catholic faithful of the Diocese of Lafayette from the obligation to attend Sunday Masses (and Saturday anticipated Masses) throughout the duration of the Governor’s executive order” regarding gatherings of people.

Public open air Masses (weekday and weekend) are now allowed in the Diocese of Lafayette until at least May 15, 2020.

Church buildings are to remain closed to the public on Sundays, in order to discourage large groups of people from gathering.

SACRAMENT OF CONFESSION

“Confession will remain available as needed by the faithful.”

OFFICE HOURS

Monday through Thursday — 9:00 a.m. to 11:00 a.m.

“The faithful are encouraged to conduct parish business by phone or email.”

RECEPTIONIST/BOOKKEEPER/CEMETERIAN

Mrs. Gail Borel — gail.borel@stjosephparishonline.org

RELIGIOUS EDUCATION

Mrs. Sherry Hebert — sherry.hebert@stjosephparishonline.org

EUCCHARISTIC ADORATION

The Adoration Chapel is closed until further notice. The Main Church is open from 7:00 a.m. until 7:00 p.m. Monday through Saturday for your convenience.

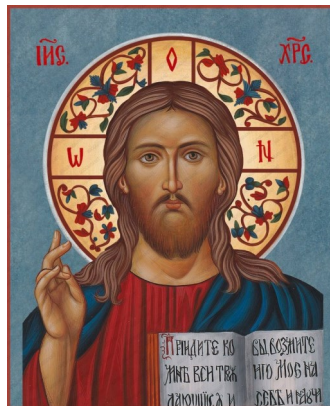
FUNERALS

“Funerals (with immediate family only) are to be celebrated with graveside services only. A Memorial Mass is to be scheduled at a later date.”

The deceased will be remembered in nine days of Masses following the Burial Service.

SACRAMENT OF BAPTISM

A priest/deacon can celebrate a Baptism for a small gathering under



Almighty ever-living God, constantly accomplish the Paschal Mystery within us, that those you were pleased to make new in Holy Baptism may, under your protective care, bea

ten (10) (one child at a time with godparents and immediate family). Those with compromised immune systems should not attend. We must also be aware that the minister may unknowingly be a carrier of COVID-19. Families may opt to delay the baptism until after the pandemic when the whole family can gather in celebration. In the case of an emergency Baptism is always permissible.

SACRAMENT OF MATRIMONY

Weddings are to be celebrated according to the Rite for celebrating marriage outside of Mass with immediate family only. Engaged couples may wish to consider rescheduling their weddings, if possible.

SACRAMENT OF ANOINTING OF THE SICK

“Anointing of the Sick will remain available as needed by the faithful.”

Please pray for our parish family members who are sick:

We invite you to submit the names of people who are in need of our prayers.



Lisa Adcock, Kendall Romero, Joseph Huval, Marie Lee Prioux, Troy Barras, Kelly Ransonet, Jessica Scott, Mary Smith, Brian Thibodeaux, Jackie Savoy, Barry Thibodeaux, Doris “Boutte” Barras, Michele Dugas Burke, Paul Crochet, Craig Breaux, Helen Simon, Ross Rouly, Jamie Brady, Holly LeBlanc, Faye Gary, Tony Berard, Glenn Romero, Stuart Sandoz, Duffy Domingue, Eric Clements, David Louviere, Hayden Ransonet, Trevor Louviere, Vanessa Courville, Wayne Louviere, Austin Willett, Willey Poirrier, Inez Barras, Helen Bastian, Butch and Debbie White, Guy

Thibodeaux, Lydia May, Louis “CoCo” Landry Jr, Jerry Fruge, Jimmy Clifton, Rowena Borel, Megan Scully, Maxine Latiolais, Dawn Derouen, Falyn Sonnier, Rickey Sonnier, Caline Provost, , Patricia Freyou, Lecia Broussard, Jason Walker, Michael Theriot, Roshondra Nora, Noah Abraham, Jimmy LeBlanc, Chad Borel, Sophie Bonin, Ashley Hebert, Stephen Dugas, Bonnie Hebert, Jon-Luke Lancon, Jade Delcambre, Doris Prados, Gail Louviere, Pat Villermin., Ira Bourque, Hailey Thomassee, Lon Prioux.

Please note that our office will purge the names on our sick list every quarter. We ask anyone who lists someone's name to please call the parish office to add or remove a name.

Instructions with Regard to Mass Attendance

We are now in the second weekend since permission has been given for public Masses to begin again. The temporary Mass schedule is subject to change with regard to civil authorities.

As of this publication, all Saturday afternoon and Sunday morning Masses will be celebrated outside, in the courtyard between the Church and Saint Theresa Hall. [In the event of bad weather Mass will be in church with strict seating.] Everyone should bring their own chairs. The elderly may sit in their chairs on the porch on either end facing the altar. Everyone else will sit on the sidewalks or the grass in their own chairs and may bring open tents and umbrellas.

The temporary weekend Mass schedule is:

Saturday - 4:00 p.m. — Last names beginning with A - G only

Sunday — 8:00 a.m. — Last names beginning with H - N only

Sunday — 10:00 a.m. — Last names beginning with O - Z only

Division by last name is due to state Fire Marshall regulations.

All Sunday Masses will be livestreamed on YouTube at:

https://www.youtube.com/channel/UCB5E10COR9_IToQhZ7MtRQ

Persons who are ill (fever, cough, shortness of breath, chills, loss of taste/smell etc.) as well as those with preexisting conditions should not attend Mass. Also, persons over 65 years old are at a higher risk of experiencing worse symptoms than others if they contract the coronavirus virus and should consider not attending Mass.

All Catholics in the Diocese of Lafayette remain dispensed from their obligation from attending Sunday Masses. All the bishops of the State of Louisiana have determined that Catholics may fulfill their spiritual duty on any day of the week.

State regulations require that persons in public gatherings are required to wear masks or face coverings. Please bring your own pocket/purse supply of hand sanitizer.

Confession will be heard before all Masses.

The temporary Weekday Mass schedule has all Masses in the courtyard at the Saint Joseph Rectory. Bring your own chair and enter through the rectory front door:

Monday, Wednesday, Friday - 6:45 a.m.

Tuesday, Thursday - 5:30 p.m.

Weekday Livestream Mass on YouTube - 10:00 a.m.

Priest and deacon will function as Eucharistic Ministers until further notice. They will also perform the duties with regard to readers. There will be no music.

For the distribution of Holy Communion, the priest and deacon will go out to the people. Please do not leave your seating area.

After Mass, everyone is instructed to proceed immediately to their vehicle. No one should assemble and socialize outside. Clergy will not greet people after Mass. Anyone needing to speak with the clergy after Mass, should do so with masks with due regard for six feet spacing.

As governmental guidelines change these guidelines will be changed.

Please pray for our priests, seminarians, deacons and religious

Eternal Father, we lift up to You these special sons and daughters. Sanctify them. Heal and guide them. Mold them into the likeness of Your Son, Jesus, the Eternal High Priest. May their lives be pleasing to You. In Jesus' Name we pray. Amen.

May 10	Rev. Michael Luxbacher, LC/David Furka Dcn. Glen Bertrand/Sr. Mary Savita, MC
May 11	Rev. Thomas Madden, SJ/Evan Hebert Dcn. Dwayne Boudreaux/Sr. Mary Vianette, MC
May 12	Very Rev. Msgr. W. Curtis Mallet, JCL, VG/Eric Hernandez Dcn. Gerald Bourg/Sr. Mary Romero, MC
May 13	Rev. Msgr. Charles Mallet/Rev. Mr. John Joseph, CJC Dcn. Ed Boustany/Sr. Mary Denise, MC
May 14	Rev. Donald Martin, SJ/Rev. Mr. Andrew Killeen Dcn. Wynard Boutte/Sr. Margaret Caire, RSCJ
May 15	Rev. C. William Massie/Luke Kirk Dcn. Patrick Burke/Sr. Maria Louisa Cotto, RSCJ
May 16	Rev. Kenneth Mayne/Joshua LaFleur Dcn. Marty Cannon/Sr. Lucie Nordman, RSCJ

Sunday — John Michael Steiner, Jay Gonsoulin Family, Paul Sonnier Family and Clyde Warfel Family, Loto and Leah Louviere, Antoine “Boy” LeBlanc Family, Mr. and Mrs. Johnny Albert Sr., Champagne and Landry Families Ancestors and Descendants and Souls in Purgatory, Pope, Priest, Religious, Protection from and end to Corona Virus, Maude Granger and John Prados, Mr. and Mrs. Walter Granger, Dr. Raymond Schneider, Elaine Schneider, Skip Schneider, Lolly Harbin, Breaux and Delcambre Families, Lenwood Delcambre, Emus Borel, Gwen Borel, Chataignier Family, Joe and Rita Habetz, Mary Kay Habetz, Tom Voorhies, Oris Cormier, Lorena Dupoy, Theresa Lasseigne, Mathilde Romro, Iris Dugas, Laurence Dugas, Audrey Nassans Families, S.J. “Butie” Granger and Junius and Mary Hebert, Catherine Defelice and Tracey Defelice Guilbeau, Clark, Mary Ann and David Provost, Joseph L. Bastian, Helen Bastian, Suzette Judice, Judice and Walet Families, Aimee Peltier, Elie Crochet, Emmerette Peltier, Yvonne LeBlanc, Alvin and Faye Tauzin, Edmonia Tauzin, Marcel and Nadage Broussard, Jimmy Eldridge, Elaine Plessala and Eldridge Family, Cheryl Segura, Pliny Walet Family, Agnes Breaux, Louis and Elbay Judice, Boots Thomas, Joe Boudreaux and Justin Boudreaux, Katie Boutte, Sandra Angelle and Glenn Angelle, Percy Granger, Alvaro Jimenez, Robert Lawrence, Shelton Joseph and Ella Mae Desormeaux Freyrou, Earline Ruiz, Mr. T.L. Legnon, Viola Ruiz, Ruben Rogers, Elizabeth Capps Rogers, Wayne Rogers, Alfred Crochet, Claude Hebert, Cecile Hebert, Deacon Jay Bergeron, Archbishop Harry Flynn, Sue Crochet.

Monday — Andrew Bonin Family and Stanley Crochet Family, Landry and Champagne Families Ancestors and Descendants and Souls in Purgatory, Pope, Priest, Religious, Protection from and end to Corona Virus, Ruben Rogers, Elizabeth Capps Rogers, Wayne Rogers, Alfred Crochet, Claude Hebert, Cecile Hebert, Deacon Jay Bergeron, Archbishop Harry Flynn, Sue Crochet.

Tuesday — Landry and Champagne Families Ancestors and Descendants and Souls in Purgatory, Pope, Priest, Religious, Protection from and end to Corona Virus, Ruben Rogers, Elizabeth Capps Rogers, Wayne Rogers, Alfred Crochet, Claude Hebert, Cecile Hebert, Deacon Jay Bergeron, Archbishop Harry Flynn, Sue Crochet.

Wednesday — Wayne Lasseigne, Jaci Suarez and family, Louis J. “Negro” and Lita N. Judice and parents, Andrew Bonin Family and Stanley Crochet Family, John Michael Steiner, Landry and Champagne Families Ancestors and

Descendants and Souls in Purgatory, Pope, Priest, Religious, Protection from and end to Corona Virus, Ruben Rogers, Elizabeth Capps Rogers, Wayne Rogers, Alfred Crochet, Claude Hebert, Cecile Hebert, Deacon Jay Bergeron, Archbishop Harry Flynn, Sue Crochet.

Thursday — Landry and Champagne Families Ancestors and Descendants and Souls in Purgatory, Pope, Priest, Religious, Protection from and end to Corona Virus, Ruben Rogers, Elizabeth Capps Rogers, Wayne Rogers, Alfred Crochet, Claude Hebert, Cecile Hebert, Deacon Jay Bergeron, Archbishop Harry Flynn, Sue Crochet.

Friday — Landry and Champagne Families Ancestors and Descendants and Souls in Purgatory, Pope, Priest, Religious, Judice and Walet Families, Protection from and end to Corona Virus, Ruben Rogers, Elizabeth Capps Rogers, Wayne Rogers, Alfred Crochet, Claude Hebert, Cecile Hebert, Deacon Jay Bergeron, Archbishop Harry Flynn, Sue Crochet.

Saturday — Glenn Clifton, Francis and Lorena Dupoy and Patrick Lasseigne, Butsy Walet, Walet Family, Dr. Harold Heitcamp, Gloria and Sam Delcambre and Family, Terrel Dressel, Landry and Champagne Families Ancestors and Descendants and Souls in Purgatory, Pope, Priest, Religious, Protection from and end to Corona Virus, Aymar “Poon” and Beulah Dugas, Ide Dugas Family, Alexis Laviolette Family, Wayne LeBlanc, Lily Mae and Alvin LeBlanc, Otto Sr. and Laurence Girouard, Terradot Family, Theresa Girouard Allen, Clarence Champagne Family, Robert Prados Family and Breaux Family, Chad Romero, Deyna Champagne, Audrey Crochet, Jordan Prince and Special Intention, Joseph Dressel, Barry Eldridge and Ned Broussard Families, Melvin Dugas, Roy Sr. and Gladys Beard, Forbus and Myrtle Mestayer Sr., Granger and Mestayer Family, Ronald, Sr. and Mildred Gonsoulin, Leed and Mabel Gondron, Fred Laviolette, Louis and Grace Moran, Virginia Frioux, Lennet and Marie Antoinette Crochet, Clencie and Eve Segura and Billie, Sally Domingue, Cabrol and Domingue Family, Martha Escagne Rodriguez, Lloyd Broussard, Claude and Felicie Granger, Nancy Broussard, Clarence and Hilda Landry, Billie and Armanee Barrilleaux, Kay Dooley and William and Dolores Dooley, Earl Mestayer, Kim Decuir, Chris and Annie Decuir Family, Benjamin Decuir Family, Ron and Jana Angelle Family, Michael Decuir Family, Ossie Romero, Jr., Ruben Rogers, Elizabeth Capps Rogers, Wayne Rogers, Alfred Crochet, Claude Hebert, Cecile Hebert, Deacon Jay Bergeron, Archbishop Harry Flynn, Sue Crochet.

The Sanctuary Lamp is burning for:

All Mothers on Mothers Day

The Vocation Chalice is in Church

Please pray for vocations. If you would like to have the vocation chalice in your home please call the rectory office at 229-4254

The Bi-Monthly Statue is in the home of

Donald and Sharon Solar.

The Weekly Statue is in the home of

Carolyn Walet

Saint Joseph Altar Candles are burning for

Romero and Deyna Champagne, Charles and Jackie Poirrier Family
Landry and Champagne Families Ancestors and Descendants and Souls in Purgatory
Pope, Priest, Religious, Protection from and end to Corona Virus

Coronavirus Reality Check

by R. R. Reno

Data are coming in, and their import is clear. The coronavirus pandemic is not and never was a threat to society. COVID-19 poses a danger to the elderly and the medically compromised. Otherwise, for most who present symptoms, it can be nasty and persistent, but is not life-threatening. A majority of those infected do not notice that they have the disease. Coronavirus presents us with a medical challenge, not a crisis. The crisis has been of our own making.

On March 16, Neil Ferguson of Imperial College London predicted a coronavirus death toll of more than two million in the United States alone. He arrived at this number by assuming that infection would be nearly universal and the fatality rate would be high — a terrifying prospect. The next day, Stanford epidemiologist John Ioannidis sifted through the data and predicted less widespread infection and a fatality rate of between 0.05 and 1.0 percent — not that different from the common flu. The coronavirus is not the common flu. It has different characteristics, afflicting the old more than the young, men more than women. Nevertheless, all data trends since mid-March show that Ferguson was fantastically wrong and Ioannidis was largely right about its mortal threat.

But Ferguson's narrative has triumphed, helped by our incontinent and irresponsible media. A young doctor in Wuhan died — COVID-19 must be dangerous and deadly for everybody. Hospitals in Italy are overwhelmed — we are witnessing a pandemic of epic proportions. China succeeded with draconian methods of mass quarantine — these must be our only hope of protection against the coming disaster.

By the end of March, most of the United States had been locked down. Tens of millions of Americans have lost their jobs. More than \$6 trillion has been spent to save society from complete collapse. Relentless warnings have whipped the populace into frenzies of fear. All of this to contain a disease that, as far as we can tell at this point, is not significantly more fatal than the flu. Moreover, given how rapidly the coronavirus spreads, it seems likely that the radical and untested method of lockdown does little to control it.

In other words, the science increasingly shows that the measures we have taken in the last few weeks have been both harmful — with freedoms lost, money spent, livelihoods destroyed — and pointless.

This statement will provoke outrage. Most will insist that it is not true. But a study from the Oise region of France found an infection rate of 25 percent — which, if it is true for

France as a whole, suggests that the virus fatality rate in that country (which is considered hard-hit) is 0.13 percent. Studies of Santa Clara and Los Angeles County likewise show rates of infection far higher than experts imagined possible, indicating fatality rates of 0.1-0.2 percent, again in line with Ioannidis's analysis. A study of women at a New York hospital who gave birth during the pandemic, and a study of a homeless shelter in Boston, likewise point to a disease far more widespread than testing has identified — and therefore with a far lower fatality rate than previously thought.

Researchers reported that more than 30 percent of the densely populated town of Chelsea in the Boston area likely already had the virus. There the death toll has been significant, leading to higher fatality rates, though still within the range identified by Ioannidis. The same holds for studies done in Delaware and Miami, as well as Geneva, Switzerland.

In epidemiology, nothing is certain. The facts may change in the future. But as of now, this much is certain: Current data point to a disease that is far less deadly than was feared when our country hurled itself over the cliff of mass lockdown. The WHO was at that time issuing warnings that presumed a death rate 20-30 times higher than what now appears realistic.

We need fact-based policies. COVID-19 spreads rapidly, and any fast-spreading disease can strain medical resources as incidences rise. Long recovery times increase patient loads in hospitals. Careful planning and resource allocation are therefore essential. They were accomplished successfully in New York, much to the credit of medical professionals here. The American people need to be told of that success, which, given the density of New York, shows that we can and will succeed everywhere in our country.

We need to be told the truth about COVID-19's effect. It is not a uniquely perilous disease; for people under 35, it may be less dangerous than the flu. We have every reason to take prudent measures to protect vulnerable people from the disease, but we cannot reasonably expect to contain the coronavirus. The high proportion of asymptomatic carriers defeats strategies of testing and tracing contacts. In all likelihood, it also defeats such radical measures as lockdowns, as the example of Sweden seems to suggest.

These truths point toward clear and urgent action. We need to allocate resources for protecting vulnerable populations. We need rigorous testing of nursing home workers (a five-country study in Europe reported that 50 percent of coronavirus fatalities occurred in elder-care facilities) and others who care for

vulnerable populations. We need to allocate funding for at-risk poor people to move to hotels or other places where they can self-isolate.

We can do this without closing every restaurant and bar. We can do this without locking churches, without requiring everybody to stay at home, without throwing tens of millions of Americans out of work. The lockdowns can and must end.

But I doubt that truth will guide decision-making. There is too much fear. Fear of the virus is compounded by the (reasonable) fear of experts, policy-makers, and politicians that if they change course they will be exposed as poorly informed, reckless, and cowardly. Our entire ruling class, which united behind catastrophism and the untested methods of mass shutdown, is implicated in the unfolding fiasco.

Journalists continue to sustain the pandemic narrative. Ioannidis is still ignored, though the evidence I outlined above has been building for weeks. Scientists who should know better are either gullible or too cowardly to speak.

We've been stampeded into a regime of social control that is unprecedented in our history. Our economy has been shattered. Ordinary people have been terrorized by death-infused propaganda designed to motivate obedience to the limits on free movement. We have been reduced to life as medical subjects in our condition of self-quarantine. As unemployment numbers skyrocket and Congress spends trillions, the political stakes rise.

The experts, professionals, bureaucrats, and public officials who did this to us have tremendous incentives to close ranks and say, "It is not wise to tell people that the danger was never grave and now has passed." Sustaining the coronavirus narrative will require many lies. It will be up to us to insist on the truth.

R. R. Reno is editor of First Things.



Rediscovering Baptism In Plague-Time by George Weigel

On April 29, 1951, Father Thomas Love, SJ, baptized me in the Church of Saints Philip and James, near Johns Hopkins University in Baltimore. Family legend has it that I raised such a furor during the proceedings that my cousin Judy hid in a confessional. There are pictures of the christening, and a few years ago I found a lovely letter that Father Love (whom I never met) wrote me shortly afterwards. But I cannot say that I took the date of my baptism seriously until I was nudged into greater baptismal awareness in the 1980s.

The first nudge involved working with evangelical Protestants, who typically identified themselves to strangers at a meeting by saying, “I’m [so-and-so] and I was born again on [such-and-such a date].” That made me think about when, precisely, I had been born again; so April 29 began to loom larger in my mental calendar of Important Dates. The second nudge came from writing about Pope Saint John Paul II. During his pilgrimage to Poland in June 1979, the pope went straight to the baptistry of his former parish church in Wadowice, knelt, and kissed the baptismal font. Why? Because, I realized, he knew that the day of his baptism was the most important day of his life: for it was the day that made his life in Christ, which he knew to be the deepest meaning of his life, possible.

Ever since, I’ve been urging fellow Catholics to mark the day of their baptism. So let me urge you again: Make this time of plague and quarantine the occasion to dig the “Catholic paper” out of your records, find your baptismal certificate, and learn the date of your baptism. And then, with appropriate celebration, ponder just what happened to you that day.

As the Catholic Church has understood it for two millennia, baptism is far, far more than a welcoming ritual: Baptism effects a fundamental change in who we are, what we can “see,” and what we must do.

Being born again by water and the Holy Spirit in baptism, we become far more than [fill in the name] of a certain family, address, and nationality. We become living cells in the Mystical Body of Christ: members of the New Israel, the beloved community of the New Covenant, destined for eternal life at the Throne of Grace where the saints celebrate what the Book of Revelation calls the Wedding Feast of the Lamb in the New Jerusalem (Revelation 19:7, 21:2). We become the people in whom humanity’s greatest hopes, incapable of fulfillment by our own devices, will be realized.

Having been cleansed in the waters of baptism and instructed in the truths of faith, we can “see” the wonders God has done in history more clearly. Thus baptism, in a certain sense, sacramentally recreates the Easter experience of Mary Magdalene in the 20th chapter of Saint John’s Gospel. At first, Mary thinks the Risen Lord is a gardener. Then, after He calls her by name, she clings to His feet; but that is to cling to the past, to the Jesus Who was, and so she is told, “Do not hold Me” (John 20:17). Finally, Mary begins to comprehend that the Jesus she once knew, the Jesus beneath Whose Cross she stood, had been raised to an entirely new dimension of human existence — a life no longer shadowed by death, a life beyond death. And so she became the first messenger of the gospel as she made a radical act of faith before the other friends of Jesus: “I have seen the Lord” (John 20:18).

Which brings us to what we, the baptized, must do.

In baptism, we die with Christ, the

Risen Lord Who lives in the presence of God and amongst His brothers and sisters in the Church. That Jesus is present both in eternity and in history means that His brethren can live — in an anticipatory way, here and now — in the eternity of God. That is a great gift. To be worthy of it means to share it.

So we, the baptized, have also been commissioned. On the day of our baptism, each one of us was given a commission as a missionary disciple. Each of us heard (on our own, as adults, or through our parents and grandparents, if we were infants or children) the Great Commission of Matthew 28:19: “Go ... and make disciples of all nations.” Everyone in the Church is a missionary; everywhere we go is mission territory.

To live that is to own the truth of our baptism in full.

George Weigel is Distinguished Senior Fellow of Washington, D.C.’s Ethics and Public Policy Center, where he holds the William E. Simon Chair in Catholic Studies.

