



IMMACULATE CONCEPTION CATHOLIC CHURCH

P.O. Box 158, LAKELAND, LA 70752

PARISH OFFICE: 627-5124 | RELIGIOUS EDUCATION OFFICE: 627-5819

IMMACULATECONCEPTIONLAKELAND.COM

STAFF

Pastor: Rev. C. Todd Lloyd

Business Manager: Patti Aguiard

Religious Education: Dina Tunstall

Music Coordinator: Jody Doucet

MASS TIMES

Saturday Vigil: 4:00 PM

Sunday Masses: 7:00, 9:00, & 11:00 AM

Daily Masses: Tues. 6:00 PM & Wed.-Sat. 8:00 AM

Care of the Sick: For emergencies please call immediately. Eucharist is brought to the sick weekly. Families of those who are sick are encouraged to notify the Parish Office as soon as possible.

Reconciliation: Tues. 5:00 PM & Sat. 3:00 PM

Marriage: Couples are asked to contact the priest at the beginning of the period of engagement or at least six months prior to the projected date of marriage.

Baptism: Celebrated monthly. Please contact the Parish Office during early months of pregnancy. Baptism preparation is required.

Kindness

and truth shall meet;

justice and peace shall kiss.

Truth shall spring out of the earth,
and justice shall look down from heaven.

Psalm 85:11-12

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August 9, 2020 • Nineteenth Sunday in Ordinary Time

Scriptures for the Week

Monday: 2 Cor 9:6-10; Ps 112:1-2, 5-9; Jn 12:24-26

Tuesday: Ez 2:8 — 3:4; Ps 119:14, 24, 72, 103, 111, 131; Mt 18:1-5, 10, 12-14

Wednesday: Ez 9:1-7; 10:18-22; Ps 113:1-6; Mt 18:15-20

Thursday: Ez 12:1-12; Ps 78:56-59, 61-62; Mt 18:21 — 19:1

Friday: Ez 16:1-15, 60, 63 [59-63]; Is 12:2-3, 4bcd-6; Mt 19:3-12

Saturday: Vigil: I Chr 15:3-4, 15-16; 16:1-2; Ps 132:6-7, 9-10, 13-14; I Cor 15:54b-57; Lk 11:27-28

Day: Rv 11:19a; 12:1-6a, 10ab;

Ps 45:10-12, 16; I Cor 15:20-27; Lk 1:39-56

Sunday: Is 56:1, 6-7; Ps 67:2-3, 5, 6, 8; Rom 11:13-15, 29-32; Mt 15:21-28

Flowers

Flowers on the altar this weekend were kindly donated by Gail McLin in memory of William Thomas McLin, Sr.

Your Stewardship

Collections \$ 7,823.17

Building Fund \$ 865.00

God Bless Our Troops

Please remember all of our troops overseas, especially members of Immaculate Conception Parish Family:

Jordan Todd Aguillard, Air Force; Jules Craig Cifreo, Air Force.; Samuel Edward Guidroz, Navy; Quinton T. Gaspard, P.F.C., Army.

Prayer Requests

Aguillard Family, Leslie Aguillard, Trevor Allement, Janelle Amond, Tim Amond, Shirley Blauvelt, Herbert Brown, Kyle Cabalero, Linda Cheek, Lee Joseph Comeaux, Brittany Costello, Jean David, Brilynn Davis, Ronald Decuir, Landon Dickinson, Shannan Everett, Deborah Fountain, Robert Geier, Jr., Garrett Grafia, Alfred Gremillion, Lyndon Lynn Hernandez, Danny Jarreau, Earl Jarreau, Sr., Laura Jarreau, Sharon Jarreau, Tess Jarreau, Reid LaComb, Kevin LeBlanc, Kay Lee, Larry Lee, Janice Marks, Doug Matte, Troy Menier, Gail Metz, Sheldon Moses, Linda Olinde, Corey Patin, David Patin, John Gary Patin, Jr., Abigail Politz, Shelby Porche, Dotti Purpera, Michael Roche, Hank Ryan, Hunter Schurba, Lou Sherman, Timmy Smith, Sr., James Thames, Sonny Trabeaux, Ainsley Wolf.

This Week at I.C.C.

08/09 Religious Education Registration.
After 9am & 11am Masses in Hall.

Congratulations

To **Gary Paul Allement, III & Mariah Frances LaCour** who were married here on August 1, 2020.

From The Pastor's Desk

In the early Middle Ages of the Church there arose in the east a heresy known as Iconoclasm. This was a belief that rejected the use of images and statues for religious purposes. There was a call in the 8th century by some Christians in the east to destroy all holy images and statues. They claimed that it was idolatry to show reverence towards images that represented holy people or events. This non-Christian belief came from the growing influence that Islam was having on eastern culture. Islam is still an iconoclast religion.

While many influential people called for the destruction of all sacred images, including emperors, the Church denounced iconoclasm as a heresy led by men who refuse or are incapable of distinguishing the profane from the sacred. That just because the pagans worshiped idols does not mean all images and statues are evil, particularly if they are meant to represent figures of the one true religion. In 787AD the Second Council of Nicaea stated that: *The more frequently they are seen in representational art, the more are those who see them drawn to remember and long for those who serve as models, and to pay these images the tribute of salutation and respectful veneration. Certainly this is not the full adoration in accordance with our faith, which is properly paid only to the divine nature, but it resembles that given to the figure of the honored and life-giving cross, and also to the holy books of the gospels and to other sacred cult objects. Further, people are drawn to honor these images with the offering of incense and lights, as was piously established by ancient custom. Indeed, the honor paid to an image traverses it, reaching the model, and he who venerates the image, venerates the person represented in that image.*

Unfortunately heresies can be suppressed for a time, but seldom are they completely put to rest. They often find life again in the ignorant and rebellious of later generations. Iconoclasm had to be contended with again not even a century after Nicaea II, and then again during the Protestant Revolt which was the cause of a lot of beautiful and sacred art being lost, and even in the last century when some people erroneously used the Second Vatican Council to destroy and whitewash sacred art in our churches.

We are currently experiencing yet another age of cultural iconoclasm in our day. It is a part of the bigger “cancel culture”. There are two essential claims that influence the call for renaming places or destroying images and statues today. Either they represent people who (supposedly) should not be memorized; or they are represented wrongly by the pigment of their skin and features. The former is specifically directed at historical figures associated even remotely with racial inequality; and the latter is directed at art representing persons as white Europeans. This article will only address the second.

As Catholics we place high value on religious art. We believe that Jesus, by coming into the flesh, explicitly gave us an image of God to worship. “He is the image of the invisible God,” St. Paul said in Colossians 1:15. Our faith reminds us that we are not merely spiritual beings, but corporal as well. In order to relate to God fully we must not just do so ethereally with our mind, but physically with our bodies. Not only did God come to us in the flesh as Jesus, but he also continues to give us grace through physical realities, specifically the sacraments. In order that our faith not be totally abstract, the Lord allows for us to have images and statues which are “worth a thousand words”.

While there is a commandment against the worship of graven images, even in the Old Testament this was understood in a certain context. Namely, that God forbid the worship of false gods and images/statues as if they were divine. But there are several instances where, at God’s direction and approval, the Chosen People had statues used for sacred purposes. The most explicit is the angels placed on the Ark of the Covenant.

Liturgical art, like all art, requires some liberty (“artistic license”) for creativity. This includes the portrayal of historical and religious figures with less than perfect and photographic accuracy. The Church does not require sacred art of Jesus or other sacred persons to be portrayed as a certain race, from a certain culture, or even in a certain time period. We know Jesus is a Hebrew man who lived in the Mediterranean during the reign of Tiberius Caesar. It is generally believed that he likely has olive toned skin. Anyone whose faith requires Jesus be a certain race are ignorant and arguing with them may be an exercise in futility.

Jesus Christ is the Lord and Redeemer of all people. But he is not just the Lord of all people; he is *my* Lord and *your* Lord. He is the Lord of your white neighbor and black co-worker and creole friend. He longs to relate to you and me, personally. He desires to reconcile me and you to God the Father, through his shared human nature with me and you. He is not constrained by our ideas of race or culture or time or space. He has appeared to people looking differently from the time of his resurrection on. The Blessed Virgin Mary, too, during apparitions often takes on the characteristics of the people or culture she is visiting. This shows in a profound and

intimate way that she is the mother of us all, and of each one of us.

There are some beautiful images of Mary and Jesus portrayed as African, Asian, Native American, and of course, European. That there is an abundance of images of Jesus and Mary as white people is not surprising due to the historical fact of where and when the Christian Church grew prominent. Namely, in Western Europe during a time of rapid progress in art. There is no need to deny that some people have wrongly attributed to Jesus their own race for racist intents. This, as racism, is a serious sin against charity, humility, and dignity of human beings. But to portray Jesus as any race is not wrong. Varying portrayals of our Lord can be both a tool to teach his love for all human persons, *and* the catholicity (i.e. universality) of his church.

With all this being said, however, the current iconoclasm is not really motivated by faith, theology, or the claims of racism. It is motivated by anti-faith. It is not merely that some do not want to see Jesus portrayed as a certain race; the truth is that they do not want to see Jesus at all. Before any theological argument or proclamation of the gospel, the first two evangelical tools the Church has to garner people’s attention is beautiful art and works of charity. Enemies of the faith wish to undo both of these by limiting the Church’s ability to do works of charity according to her own moral principles; and by claiming that our history and valuable art is offensive. In faithfulness to our Lord Jesus, part of our mission is to help others relate to Jesus through works of charity in his name and depictions of Jesus, Mary and the saints that show their closeness to all people. May we never cease, as the Church, to work towards this mission by the defense, promotion, and creation of beautiful sacred art not limited by our own cultural or racial purview.

Very rightly the fine arts are considered to rank among the noblest activities of man’s genius, and this applies especially to religious art and to its highest achievement, which is sacred art. These arts, by their very nature, are oriented toward the infinite beauty of God which they attempt in some way to portray by the work of human hands; they achieve their purpose of redounding to God’s praise and glory in proportion as they are directed the more exclusively to the single aim of turning men’s minds devoutly toward God. (Second Vatican Council, *Sacro-sanctum Concilium*, 122).

Art is capable of making visible our need to go beyond what we see and it reveals our thirst for infinite beauty, for God. Dear friends, I invite you to be open to beauty and to allow it to move you to prayer and praise of the Lord. – Benedict XVI

Totus Tuus,
Fr. Todd Lloyd

Information Page

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Special Instructions: Until further notice, please send us only **250** printed bulletins. Thank you.