

FÊTE DE L'ASSOMPTION DE LA VIERGE MARIE

Patronne des Acadiens



Fête-Dieu du Teche
L'Eglise Saint Martin du Tours et la foi Catholique

RITE D'ENTRÉE INTRODUCTORY RITES

CHANT D'ENTRÉE

ENTRANCE HYMN

Les Saints et les Anges

The Saints and the Angels

1. Les saints et les anges, en chœurs glorieux,
Chantent vos louanges, O Reine des cieux.

1. The saints and the angels, in glorious choirs,
All sing out your praises, O Queen of heaven.

Refrain: Ave, Ave, Ave, Maria!
Ave, Ave, Ave, Maria!

Refrain: Ave, Ave, Ave, Maria!
Ave, Ave, Ave, Maria!

2. Avec vous, ô Mère, nous voulons prier,
Pour sauver nos frères et les sanctifier.
3. Au salut du monde pour mieux travailler,
Qu'une foi profonde nous aide à prier.
4. L'enfer se déchaine, nous sourons lutter,
Nous vaincrons la haine par la charité.

2. With you, our dear Mother, we all want to pray,
To save all our brothers and them sanctify.
3. To better work for the salvation of the world,
Our profound faith helps us the better to pray.
4. We will know to struggle o'er the fires of hell,
and we will vanquish hell by our charity.

Au nom du Père et du Fils et du Saint-Esprit. *Amen*

La grâce de Jésus notre Seigneur, l'amour de Dieu le Père et la communion de
l'Esprit Saint soient toujours avec vous.

Et avec votre esprit.

Préparons-nous à la célébration de l'Eucharistie en reconnaissant que nous
sommes pécheurs.

Je confesse à Dieu tout-puissant, je reconnais devant mes frères, que j'ai péché, en
pensée, en parole, par action et par omission ;

oui, j'ai vraiment péché. C'est pourquoi je supplie la Vierge Marie, les anges et
tous les saints, et vous aussi, mes frères, de prier pour moi le Seigneur notre Dieu.
Que Dieu tout-puissant nous fasse miséricorde ; qu'il nous pardonne nos péchés et
nous conduise à la vie éternelle. *Amen*

Seigneur, Prends Pitié

Lord Have Mercy

Patrick E. Melançon

Cantor All Cantor

Sei - gneur, prends pi - tié de nous. Sei - gneur, prends pi - tié de nous. O

5 All Cantor

Christe, prends pi - tié de nous. O Christe, prends pi - tié de nous. Sei - gneur, ___ prends

10 All

pi - tié de nous. Sei - gneur, ___ prends pi - tié de nous.

Gloire à Dieu

Messe du jour nouveau

Text: P. Claude

Music: R. Vidal

Refrain

Gloire à Dieu au plus haut des cieux! Al - le - lu - ia!

5

Paix sur la terre aux hom - mes qu'il ai - me. Al - le - lu - ia!

1. Nous te louons, nous te bénissons, nous t'adorons, nous te glorifions, nous te rendons grâce, pour ton immense gloire, Seigneur Dieu, Roi du ciel, Dieu le Père tout-puissant. **R**
2. Seigneur Dieu, Agneau de Dieu, Fils unique du Père, Toi qui enlèves le péché du monde, prends pitié de nous; Toi qui es assis à la droite du Père reçois notre prière. **R**
3. Car Toi seul es saint, Toi seul es Seigneur, Toi seul le Très Haut: Jésus Christ, avec le Saint-Esprit dans la gloire du Père. **R**

LITURGIE DE LA PAROLE - LITURGY OF THE WORD

PREMIERE LECTURE
FIRST READING

RV 11:19A; 12:1-6A, 10AB

God's temple in heaven was opened,
and the ark of his covenant could be seen in the temple.
A great sign appeared in the sky, a woman clothed with the sun,
with the moon under her feet,
and on her head a crown of twelve stars.
She was with child and wailed aloud in pain as she labored to give birth.
Then another sign appeared in the sky;
it was a huge red dragon, with seven heads and ten horns,
and on its heads were seven diadems.
Its tail swept away a third of the stars in the sky
and hurled them down to the earth.
Then the dragon stood before the woman about to give birth,
to devour her child when she gave birth.
She gave birth to a son, a male child,
destined to rule all the nations with an iron rod.
Her child was caught up to God and his throne.
The woman herself fled into the desert
where she had a place prepared by God.
Then I heard a loud voice in heaven say:
"Now have salvation and power come,
and the Kingdom of our God
and the authority of his Anointed One."

Parole du Seigneur

Tous acclament : **Nous rendons gloire à Dieu.**

Psaume 44 (45)

Refrain A. Dorge



Heu-reuse es - tu, Vier-ge Ma - re - e, dans la gloi - re de ton Fils.

DEUXIÈME LECTURE

SECOND READING

1 COR 15:20-27

Brothers and sisters:

Christ has been raised from the dead,
the firstfruits of those who have fallen asleep.

For since death came through man,
the resurrection of the dead came also through man.

For just as in Adam all die,
so too in Christ shall all be brought to life,

but each one in proper order:

Christ the firstfruits;
then, at his coming, those who belong to Christ;
then comes the end,

when he hands over the Kingdom to his God and Father, when he has destroyed every sovereignty
and every authority and power.

For he must reign until he has put all his enemies under his feet. The last enemy to be destroyed is
death,
for "he subjected everything under his feet."

Parole du Seigneur

Tous acclament : **Nous rendons gloire à Dieu.**

Alleluia

S. Gasser

Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia! ___ Al - le - lu - ia, al -
le - lu - ia, al - le - lu - ia!

Bayard Presse Liturgie

Aujourd'hui s'est ouverte la porte du paradis:

Today the gate of paradise is open:

est entrée dans la gloire de Dieu;

Mary has entered the glory of God;

exultez dans le ciel, tous les anges!

all the angels rejoice in heaven!



Evangile

Le Seigneur soit avec vous.

Et avec votre esprit.

Evangile de Jésus Christ selon saint ...

Gloire à toi, Seigneur.

Mary set out and traveled to the hill country in haste to a town of Judah, where she entered the house of Zechariah and greeted Elizabeth.

When Elizabeth heard Mary's greeting, the infant leaped in her womb, and Elizabeth, filled with the Holy Spirit, cried out in a loud voice and said,

"Blessed are you among women, and blessed is the fruit of your womb.

And how does this happen to me, that the mother of my Lord should come to me?

For at the moment the sound of your greeting reached my ears, the infant in my womb leaped for joy.

Blessed are you who believed that what was spoken to you by the Lord would be fulfilled."

And Mary said:

"My soul proclaims the greatness of the Lord;

my spirit rejoices in God my Savior

for he has looked with favor on his lowly servant.

From this day all generations will call me blessed:

the Almighty has done great things for me

and holy is his Name.

He has mercy on those who fear him

in every generation.

He has shown the strength of his arm,

and has scattered the proud in their conceit.

He has cast down the mighty from their thrones,

and has lifted up the lowly.

He has filled the hungry with good things,

and the rich he has sent away empty.

He has come to the help of his servant Israel

for he has remembered his promise of mercy,

the promise he made to our fathers,

to Abraham and his children forever."

Mary remained with her about three months

and then returned to her home.

Acclamons la Parole de Dieu.
Louange à toi, Seigneur Jésus.

CREED

PROFESSION DE FOI

Je crois en un seul Dieu, Le Père tout-puissant, créateur du ciel et de la terre, de l'univers visible et invisible. Je crois en un seul Seigneur, Jésus-Christ, le Fils unique de Dieu, né du Père avant tous les siècles: Il est Dieu, né de Dieu, lumière née de la lumière, vrai Dieu, né du vrai Dieu, Engendré, non pas créé, de même nature que le Père ; et par lui tout a été fait. Pour nous les hommes, et pour notre salut, il descendit du ciel; Par l'Esprit Saint, il a pris chair de la Vierge Marie, et s'est fait homme. Cruci-fié pour nous sous Ponce Pilate, il souffrit sa Passion et fut mis au tombeau. Il ressuscita le troisième jour, conformément aux Ecritures, et il monta au ciel ; il est assis à la droite du Père. Il reviendra dans la gloire, pour juger les vivants et les morts ; et son règne n'aura pas de fin. Je crois en l'Esprit Saint, qui est Seigneur et qui donne la vie ; il procède du Père et du Fils; Avec le Père et le Fils, il reçoit même adoration et même gloire ; il a parlé par les prophètes Je crois en l'Eglise, une sainte, catholique et apostolique. Je reconnais un seul baptême pour le pardon des péchés. J'attends la résurrection des morts, et la vie du monde à venir. Amen

PRIÈRE UNIVERSELLE

TOUS RÉPONDRE: SEIGNEUR, ÉCOUTE NOTRE PRIERE.

All Respond: LORD, HEAR OUR PRAYER

Ave Maris Stella

Harmonisation:
Bernard Lallement

♩ = 120

Soprano

1. A - ve Ma - ris Stel - la, De - i Ma - ter Al - ma. At - que sem - per vir -
2. Su - mens il - lud a - ve, Ga - bri - e - lis o - re. Fun - da nos in pa -
3. Sit laus De - o Pa - tri Sum - mo Chris - to De - cus Spi - ri - tu - i Sanc -

Alto

1. A - ve Ma - ris Stel - la, De - i Ma - ter Al - ma. At - que sem - per vir -
2. Su - mens il - lud a - ve, Ga - bri - e - lis o - re. Fun - da nos in pa -
3. Sit laus De - o Pa - tri Sum - mo Chris - to De - cus Spi - ri - tu - i Sanc -

Tenor

8

1. A - ve Ma - ris Stel - la, De - i Ma - ter Al - ma. At - que sem - per vir -
2. Su - mens il - lud a - ve, Ga - bri - e - lis o - re. Fun - da nos in pa -
3. Sit laus De - o Pa - tri Sum - mo Chris - to De - cus Spi - ri - tu - i Sanc -

Bass

1. A - ve Ma - ris Stel - la, De - i Ma - ter Al - ma. At - que sem - per vir -
2. Su - mens il - lud a - ve, Ga - bri - e - lis o - re. Fun - da nos in pa -
3. Sit laus De - o Pa - tri Sum - mo Chris - to De - cus Spi - ri - tu - i Sanc -

6

S

- go, Fe - lix cae - li por - ta, Fe - lix cae - li por - ta.
- ce Mu - tans E - ve no - men, Mu - tans E - ve no - men.
- to, Tri - bus ho - nor u - nus, Tri - bus ho - nor u - nus.

A

- go, Fe - lix cae - li por - ta, Fe - lix cae - li por - ta.
- ce Mu - tans E - ve no - men, Mu - tans E - ve no - men.
- to, Tri - bus ho - nor u - nus, Tri - bus ho - nor u - nus.

T

8

- go, Fe - lix cae - li por - ta, Fe - lix cae - li por - ta.
- ce Mu - tans E - ve no - men, Mu - tans E - ve no - men.
- to, Tri - bus ho - nor u - nus, Tri - bus ho - nor u - nus.

B

- go, Fe - lix cae - li por - ta, Fe - lix cae - li por - ta.
- ce Mu - tans E - ve no - men, Mu - tans E - ve no - men.
- to, Tri - bus ho - nor u - nus, Tri - bus ho - nor u - nus.

LITURGIE DE L'EUCCHARISTIE - LITURGY OF THE EUCHARIST

PRIÈRE SUR LES OFFRANDES ...

Tu es béni, Dieu de l'univers, toi qui nous donnes ce pain, fruit de la terre et du travail des hommes ; nous te le présentons : il deviendra le pain de la vie.

Béni soit Dieu, maintenant et toujours !

Tu es béni, Dieu de l'univers, toi qui nous donnes ce vin, fruit de la vigne et du travail des hommes ; nous te le présentons : il deviendra le vin du Royaume éternel.

Béni soit Dieu, maintenant et toujours !

Prions ensemble, au moment d'offrir le sacrifice de toute l'Eglise.

Pour la gloire de Dieu et le salut du monde. Amen.



Le Seigneur soit avec vous.
Et avec votre esprit.
Élevons notre cœur.
Nous le tournons vers le Seigneur.
Rendons grâce au Seigneur notre Dieu.
Cela est juste et bon.

Saint le Seigneur

Arr. Patrick E. Melançon

Veillée Pascale

Refrain

Voice

Saint, Saint, Saint, le Sei-gneur, Dieu de l'u-ni-vers. Saint, Saint,

Saint, le Sei - gneur, Dieu de l'u - ni - vers.

Refrain: *Holy Holy Holy to the Lord, the God of the universe.
Holy Holy Holy to the Lord, the God of the universe.*

1. Le ciel et la terre sont remplis de ta gloire. Hosanna au plus haut des cieux! **R**
The sky and the earth are full of your glory.
2. Beni Soit celui qui vient au nom du Seigneur. Hosanna au plus haut des cieux! **R**
Blessed is He who comes in the name of the Lord. Hosanna in the highest!

Toi qui est vraiment saint, toi qui es la source de toute sainteté, Seigneur nous te prions : Sanctifie ces offrandes en répandant sur elles ton Esprit : quelles deviennent pour nous le corps et le sang de Jésus, le Christ, notre Seigneur.

Au moment d'être livré et d'entrer librement dans sa passion il prit le pain, il rendit grâce, il le rompit et le donna à ses disciples, en disant : « Prenez, et mangez-en tous : ceci est mon corps livré pour vous. »

De même, à la fin du repas, il prit la coupe ; de nouveau il rendit grâce et la donna à ses disciples, en disant : « Prenez, et buvez-en tous, car ceci est la coupe de mon sang, le sang de l'alliance nouvelle et éternelle qui sera versé pour vous et pour la multitude en rémission des péchés. Vous ferez cela en mémoire de moi. »

MEMORIAL ACCLAMATION

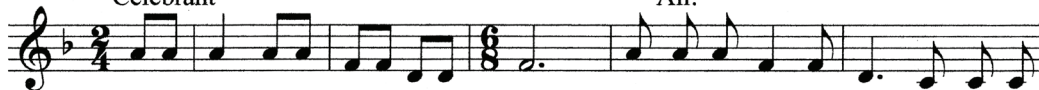
Anamnese

Messe du jour nouveau

Arr. Patrick E. Melançon

Celebrant

All:



Il est grand, le my - stè-re de la foi: Nous pro-cla-mons ta mort, Seig-neur Je -



sus; nous éé-lé-brons ta ré-sur-rec-tion; nous at-ten-dons ta ve-nue dans la gloi-re.

“In this great mystery of faith, we proclaim your death Lord Jesus, and celebrate Your resurrection; we look forward to your coming in glory”

Faisant ici mémoire de la mort et de la résurrection de ton Fils, le pain de la vie et la coupe du salut, nous te rendons grâce, car tu nous as choisis pour servir en ta présence.

Humblement, nous te demandons qu'en ayant part au corps et au sang du Christ, nous soyons rassemblés par l'Esprit Saint en un seul corps.

Souviens-toi, Seigneur, de ton Eglise répandue à travers le monde :

Fais-la grandir dans ta charité avec le Pape ..., notre évêque ..., et tous ceux qui ont la charge de ton peuple. Souviens-toi aussi de nos frères qui se sont endormis dans l'espérance de la résurrection, et de tous les hommes qui ont quitté cette vie : reçois-les dans ta lumière, auprès de toi. Sur nous enfin, nous implorons ta bonté : Permits qu'avec la Vierge Marie, la bienheureuse Mère de Dieu, avec les Apôtres et les saints de tous les temps qui ont vécu dans ton amitié, nous ayons part à la vie éternelle, et que nous chantions ta louange, par Jésus Christ, ton Fils bien-aimé.

Par lui, avec lui et en lui, à toi, Dieu le Père tout puissant, dans l'unité du saint-Esprit, tout honneur et toute gloire, pour les siècles des siècles.

Through Him, With Him and In Him, to You Almighty Father, in the unity of the Holy Spirit, all honor and glory for ever and ever.

The Great Amen

Patrick E. Melançon



Ain - si soit - il, ain - si soit - til, ain - si soit - il.

Amen,

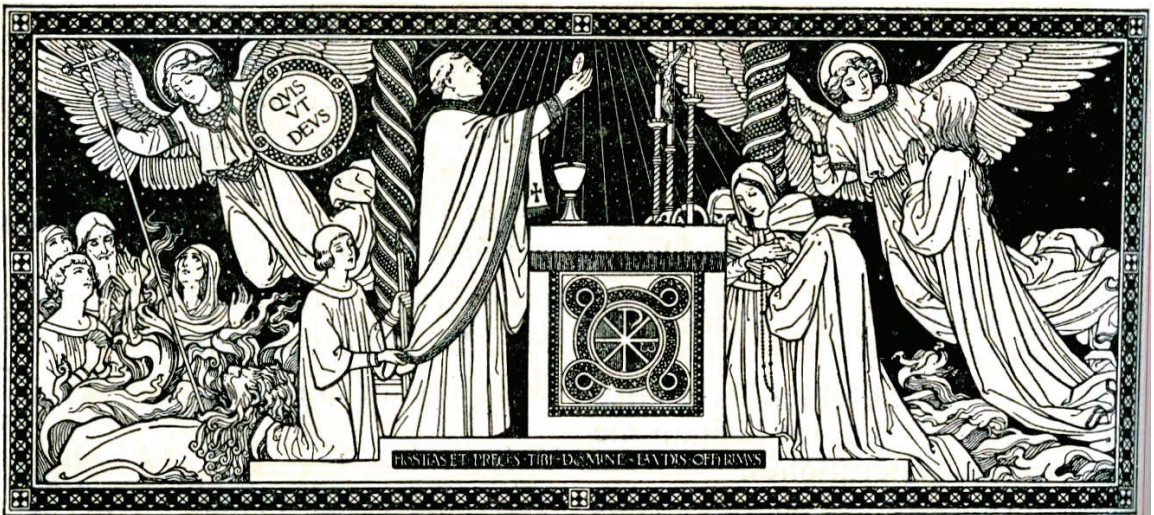
Amen,

Amen.

Notre Père

Our Father

Notre Père qui es aux cieux, que ton nom soit sanctifié, que ton règne vienne, que ta volonté soit faite sur la terre comme au ciel. Donne-nous aujourd'hui notre pain de ce jour. Pardonne-nous nos offenses, comme nous pardonnons aussi à ceux qui nous ont offensés. Et ne nous soumets pas à la tentation, mais délivre nous du Mal.



Délivre-nous de tout mal, Seigneur, et donne la paix à notre temps ; par ta miséricorde, libère-nous du péché, rassure-nous devant les épreuves, en cette vie où nous espérons le bonheur que tu promets et l'avènement de Jésus Christ, notre Sauveur.

Car c'est à toi qu'appartiennent le règne, la puissance et la gloire, pour les siècles des siècles !

Seigneur Jésus Christ, tu as dit à tes Apôtres : ” Je vous laisse la paix, je vous donne ma paix”, ne regarde pas nos péchés mais la foi de ton Eglise ; pour que ta volonté s'accomplisse, donne-lui toujours cette paix, et conduis-la vers l'unité parfaite, toi qui règnes pour les siècles des siècles.

Amen.

Que la paix du Seigneur soit toujours avec vous.

Et avec votre esprit.

LAMB OF GOD

AGNEAU DE DIEU

A - gneau de Dieu, qui en - lève le pé-ché du mon - de, prends pi - tié de
(3rd time) don - ne nous la
Repeat 2 times.
nous, prends pi - tié de nous, paix, don - ne nous la paix.

Heureux les invités au repas du Seigneur !

Blessed are those invited to the Lord's Supper!

Voici l'Agneau de Dieu, qui enlève le péché du monde.

Behold the Lamb of God who takes away the sins of the world

**Seigneur, je ne suis pas digne de te recevoir ;
mais dis seulement une parole et je serai guéri.**

*I am not worthy to receive thee ;
But only say the word and my soul will be healed*

COMMUNION RITE

Communion Hymns

He is here the Lamb so gentle

LE VOICI L'AGNEAU SI DOUX

Refrain Le Voici, l'Agneau si doux,
Le vrai pain des anges.
Il descend du ciel pour nous.
Adorons Le tous!

1. C'est un tendre père; c'est le bon Pasteur.
En Lui seul j'espère; c'est mon bienfaiteur.

R

2. Par Toi, saint mystère, objet de ma foi,
Je crois, je révère mon Maître et mon Roi. R
3. La voila, silence! Oh! quelle faveur!
Mon Jésus s'avence; Il vient dans mon coeur.

**Refrain: He is here, the Lamb so gentle,
the true bread of angels.
He comes down from heaven for us.
Let us all adore Him.**

1. *He is a gentle father; He is the Good Shepherd.
In Him alone I hope. He is my benefactor.*
2. *Through You, Holy Mystery, object of my faith, I
believe, I revere my Master and my King.*
3. *There He is - SILENCE! Oh! What a privilege!
He comes into my heart.*

Amazing Grace

LA GRACE DU CIEL

1. La grâce du ciel est descendue
Me sauver de l'enfer.
J'étais perdu, je suis retrouvé
aveugle et je vois clair.
2. Le Bon Dieu m'a ouvert le
ciel; Son fils est mort pour moi.
C'est grâce à Jésus mon sauveur
Que j'ai reçu la foi.
3. Quand j'aurais chanté
dix mille ans
Dans Sa chorale des anges,
Je n'aurais fait que commencer
À chanter Ses louanges.
4. De tous les dangers de la vie,
La grâce est mon abri.
C'est cette même grâce qui m'a
mènera
Aux portes du paradis.



Prière Après La Communion

CONCLUSION - CONCLUDING RITE

A SOLEMN BLESSING

Le Seigneur soit avec vous.

Et avec votre esprit.

Que Dieu tout-puissant vous bénisse,
Le Père, le Fils et le Saint-Esprit.

Amen.

Allez, dans la paix du Christ.

Nous rendons grâce à Dieu.

EXPOSITION OF THE BLESSED SACRAMENT

O SALUTARIS HOSTIA

O Salutaris Hostia
Quae coeli pandis ostium:
Bella premunt hostilia,
Da robur, fer auxilium

Uni trinoque Domino
Sit sempiterna gloria,
Qui vitam sine termino
Nobis donet in patria. (Amen.)

O saving Victim, op'ning wide The
gate of heav'n to man below, Our
foes press on from ev'ry side; Thine
aid supply, thy strength bestow.

To thy great name be endless praise,
Immortal Godhead, One in three.
Oh, grant us endless length of days
In our true native land with thee.
(Amen)



RECESSIONAL HYMN

1. J'irai la voir un jour
Au ciel dans la patrie
Oui j'irai voir Marie
Ma joie et mon amour

REFRAIN:

Au ciel, au ciel, au ciel J'irai la voir un jour Au ciel, au ciel, au ciel J'irai la voir un jour

2. J'irai la voir un jour J'irai m'unir aux anges Pour chanter ses louanges Et pour former sa cour

3. J'irai la voir un jour
Cette vierge si belle Bien-tôt j'irai près d'elle Lui dire mon amour

AU CIEL

I Am Going to See Her One Day

1. I am going to see her one day
In heaven, in our native land.
Yes, I am going to see Mary,
My joy and my love.

REFRAIN:

**In heaven, in heaven, in heaven,
I am going to see her one day.
In heaven, in heaven, in heaven,
I am going to see her one day.**

2. I am going to see her one day!
I am going to be united
with the angels
To sing her praises
And to form her court. **R**
3. I am going to see her one day,
This Virgin so beautiful!
Soon I am going near her
To tell her of my love. **R**

PROCESSIONAL HYMN

1. Godhead here in hiding, whom I do adore,
Masked by these bare shadows,
shape and nothing more,
See, Lord, at thy service, low lies here a heart
Lost, all lost in wonder at the God thou art.
2. Seeing, touching, tasting are in thee deceived:
How says trusty hearing? that shall be believed;
What God's Son has told me, take for truth I do;
Truth himself speaks truly or there's nothing true.
3. On the cross thy godhead made no sign to men,
Here thy very manhood steals from human ken:
Both are my confession, both are my belief,
And I pray the prayer of the dying thief.
4. I am not like Thomas, wounds I cannot see,
But can plainly call thee Lord and God as he;
Let me to a deeper faith daily nearer move,
Daily make me harder hope and dearer love.
5. O thou our reminder of Christ crucified,
Living Bread, the life of us, for whom he died,
Lend this life to me then: feed and feast my mind,
There be thou the sweetness man was meant to find.
6. Bring the tender tale true of the Pelican;
Bathe me, Jesu Lord, in what thy bosom ran---
Blood whereof a single drop has power to win
All the world forgiveness of its world of sin.
7. Jesu, whom I look at shrouded here below,
I beseech thee send me what I thirst for so,
Some day to gaze on thee face to face in light
And be blest for ever with thy glory's sight. Amen.

ADORO TE DEVOTE

1. Adoro te devote, latens Deitas,
Quae sub his figuris vere latitas;
Tibi se cor meum totum subiicit,
Quia te contemplans, totum deficit.
2. Visus, tactus, gustus in te fallitur,
Sed auditu solo tuto creditur;
Credo quidquid dixit Dei Filius,
Nil hoc verbo veritatis verius.
3. In Cruce latebat sola Deitas.
At hic latet simul et humanitas:
Ambo tamen credens, atque confitens,
Peto quod petivit latro paenitens.
4. Plagas, sicut Thomas, non intueor,
Deum tamen meum te confiteor:
Fac me tibi semper magis credere, In te
spem habere, te diligere.
5. O memoriale mortis Domini,
Panis vivus vitam praestans homini:
Praesta meae menti de te vivere,
Et te illi semper dulce sapere.
6. Pie pellicane Iesu Domine,
Me immundum munda tuo Sanguine:
Cuius una stilla salvum facere
Totum mundum quit ab omni scelere.
7. Iesu, quem velatum nunc aspicio, Oro,
fiat illud, quod tam sitio,
Ut te revelata cernens facie,
Visu sim beatus tuae gloriae. Amen



The Canopy, Monstrance and Altar

*A monstrance (from the Latin monstrare, to show) is the vessel used for the exposition of the Blessed Sacrament, and sometimes for relics. At the moment of consecration at Holy Mass the elements of bread and wine are transformed (literally transubstantiated) into the Body and Blood of Christ. Although the elements retain the appearance, or “accidents” of bread and wine, they become the Body and Blood of Christ. The consecrated elements are given the same adoration and devotion that is accorded to Christ Himself. The monstrance is used to display the consecrated host for Eucharistic adoration and for carrying Jesus in procession. St. Pope John Paul II wrote in the Apostolic Letter, *Mane Nobiscum Domine*: “Our faith in the God who took flesh in order to become our companion along the way needs to be everywhere proclaimed, especially in our streets and homes, as an expression of our grateful love and as an inexhaustible source of blessings.” Pope Benedict XVI said in a homily on the Feast of Corpus Christi: “In the Corpus Christi procession, we walk with the Risen One on his journey to meet the entire world.”*

*In the service of Benediction, the priest blesses the people with the Eucharist displayed in the monstrance. This blessing differs from the priest's blessing, as it is seen to be the blessing by Christ rather than that of the individual priest. The exposition of the monstrance during Benediction is traditionally accompanied by chanting or singing of the hymn *Tantum Ergo*. When the monstrance contains the Host, the priest will not touch the vessel with his bare hands. Out of respect, he holds it with a humeral veil, a wide band of cloth that covers his shoulders (humera) and has pleats on the inside, in which he places his hands.*

The monstrance used for Fête-Dieu du Teche was specially fabricated for our historic event by Christian Guidry and his grandfather, both of Catahoula. Construction took about 3 months of machining and labor. The monstrance measures a 24” diameter sunburst and stands 68” tall. With its stand, the monstrance weighs over 50 lbs. Forrester and Christian also constructed the cypress altar for the Eucharist boat to support the monstrance along with a stand.

The canopy over the Blessed Sacrament Altar measures 48” x 96” and was sewn with satin and gold ultra brocade by Sr. Marie-Thérèse, of the Sister Servants of Jesus Crucified.

THE BELL

Bells came into use in Catholic churches about the year 400, and their introduction is ascribed to Paulinus, bishop of Nola, a town of Campania, in Italy. Their use spread rapidly, as in those unsettled times the church-bell was useful not only for summoning the faithful to religious services, but also for giving an alarm when danger threatened. Their use was sanctioned in 604 by Pope Sabinian, and a ceremony for blessing them was established a little later.



Bells were used to call to prayer, and in the monastic tradition, when sounded was called *Vox Dei*, the Voice of God. Bells called the faithful to prayer at morning, noon, and night for the recitation of the Angelus; they announced the beginning of the Mass in churches; bells announced the passing of a soul to God at the time of death; bells were often rung at the consecration of Mass to announce the coming of Christ upon the altar; and bells are used by the priest to announce the Presence of the Lord when the Blessed Sacrament is carried on his person or in

procession.

The bells pictured here are used in this function to announce the coming of the King of Kings as He makes His way down Bayou Teche. These bells were donated by Paul and Michelle Domingue and the late Eddie Miller.

The bell of the latter dates to 1870 and came from the old sugar mill on Bayou Teche in Jeanerette. The bell rack for the bell boat was constructed especially for Fête-Dieu du Teche by workers of Superior Derrick in St. Martinville.

The bronze bell leading our foot procession and gracing the Confession Mercy Boat is from Immaculata Seminary Chapel. It was cast in March 1947 for the seminary chapel and called the seminarians to prayer. It sounded the Angelus at 6am, 12 noon, and 6pm for nearly 35 years.



THURIBLE

The ancient Christian practice of using incense in liturgical rites is rooted in the earlier traditions of Judaism in the time of the Second Jewish Temple. The smoke of burning incense is interpreted as a symbol of the prayer of the faithful rising to heaven. This symbolism is seen in Psalm 141:2 "Let my prayer be directed as incense in thy sight: the lifting up of my hands, as evening sacrifice." Incense is often used as part of a purification ritual.



In the Revelation of John, incense symbolizes the prayers of the saints in heaven - the "golden bowl full of incense" are "the prayers of the saints" (Revelation 5:8, cf. Revelation 8:3) which infuse upwards towards the altar of God.

A thurible, a type of censer, is used to contain incense as it is burned. A server called a thurifer, sometimes assisted by a "boat bearer" who carries the receptacle for the incense, approaches the person conducting the service with the thurible charged with burning bricks of red-hot charcoal.

Incense, in the form of pebbly grains or powder, is taken from what is called a "boat", and usually blessed with a prayer and spooned onto the coals. The thurible is then closed, and taken by the chain and swung by the priest, deacon or server or acolyte towards what or whom is being incensed: the bread and wine offered for the Eucharist, the consecrated Eucharist itself, the Gospel during its proclamation (reading), the crucifix, the icons (in Eastern churches), the clergy, the congregation, the Paschal candle or the body of a deceased person during a funeral. The large thurible used for Fête-Dieu du Teche was constructed specially for this occasion by an inmate at Angola State Penitentiary, Albert Lavalais.

The censor stand is nearly six feet high and the thurible measures 18" x 20". Their combined weight is approximately 75lbs. The thurible was constructed with the minutest details and proportion as a replica of St. Martin de Tours Church. The parish of St. Martin de Tours was founded in 1765, when the Acadians first arrived. The present church (modeled in the thurible) is the oldest Church building in the Diocese. Construction of the large thurible and stand for Fête-Dieu du Teche was inspired by the oversized thurible in St. James Compostela in Spain.

Our Lady of the Assumption

The Catholic Church's belief that Mary uniquely shared in her Son's Resurrection has been held from the earliest days of the Church. This teaching is rooted in St. John's testimony in the Book of Revelation where he states, "A great sign appeared in the sky, a woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars"(Rev.12:1). A feast of Mary's dormition (an early term for the Assumption) was celebrated already in the 5th century in the East and certainly by the 8th century in the West.



"Finally the Immaculate Virgin, preserved free from all stain of original sin, when the course of her earthly life was finished, was taken up body and soul into heavenly glory, and exalted by the Lord as Queen over all things, so that she might be the more fully conformed to her Son, the Lord of lords and conqueror of sin and death." The Assumption of the Blessed Virgin is a singular participation in her Son's Resurrection and an anticipation of the resurrection of the other Christians:

"In giving birth you kept your virginity; in your Dormition you did not leave the world, O Mother of God, but were joined to the source of Life. You conceived the living God and, by your prayers, will deliver our souls from death" (Byzantine Liturgy, Troparion, Feast of the Dormition, August 15th) [Catechism of the Catholic Church, par. 966]

August 15, The Solemnity of the Assumption of the Blessed Virgin Mary, is the Feast of the Acadians. The Acadians originally sailed to Nouvelle-Écosse under the star of Our Lady of the Assumption and again during the Grand Dérangement. Though designed only years after 1765, the Acadian flag, both Canadian and Louisiana Acadian, highlights the centrality of Our Lady of the Assumption for the Acadian people. The gold star on a white field represents "Our Lady of the Assumption", Patroness of the Acadians. When the first settlers departed France for the New World, the Virgin Mary was highly revered. It was a period of great devotion to the Virgin. The King of France, Louis XIII, and Pope Pius XI declared the Virgin Mary the patroness of the kingdom, (Patronne de Royaume) and Patroness Saint of all the Acadians in Canada, Louisiana and elsewhere. On August 15, 1638, France and her colonies were consecrated to Mary under the title "Our Lady of the Assumption".

The statue of the Assumption carried by sedia gestatoria in procession for Fête-Dieu du Teche at one time adorned the entrance of Assumption Hall at Holy Rosary Institute, found-

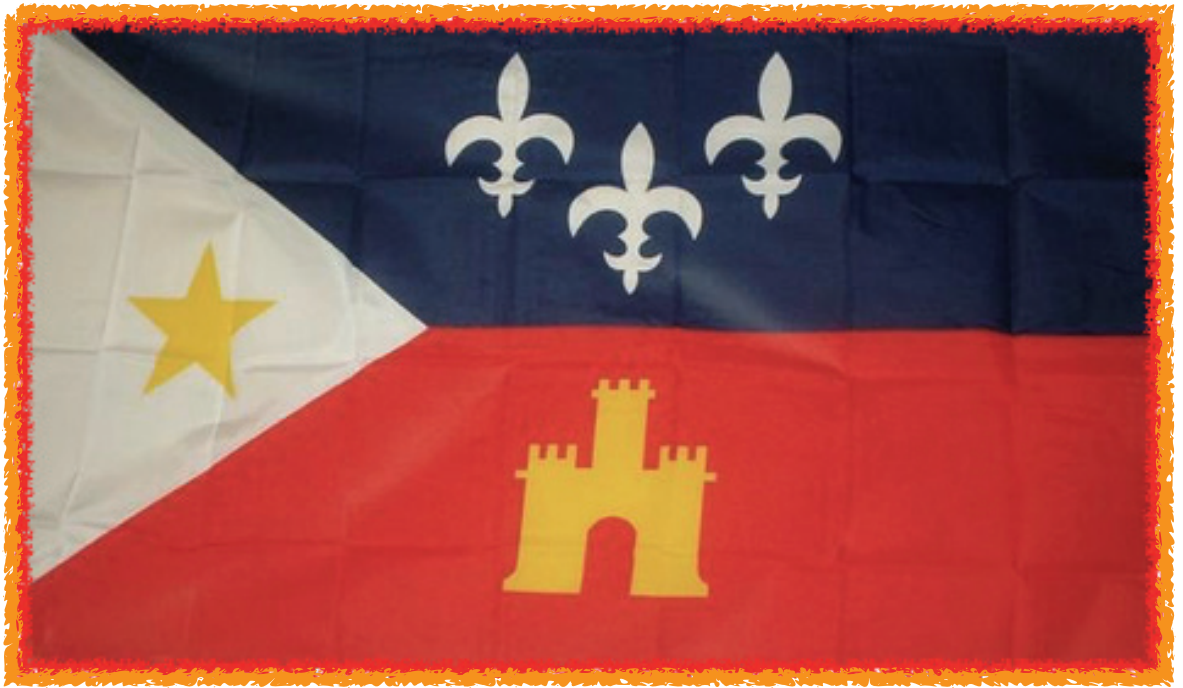
ed in the Diocese of Lafayette, in 1913. The statue was restored for this unique event by Kermit Allen of Crowley. The gestatorial chair was fabricated by Creed Dugas of Loreauville for this feast.



In order to serve the Acadian settlers in the Attakapas district, Fr. Jean-Louis de Civrey accompanied the Acadians from New Orleans in their journey down the Bayou Teche. Fr. Civrey became the first resident priest. In his records, Fr. Civrey refers to his new home as "la Nouvelle Acadie" and his new parish "l'Église des Attakapas (Attakapas Church)" and later, "l'Église St-Martin de Tours (St. Martin de Tours Church)". It is believed that St. Martinville is named after the Church.

Having the Catholic Priest accompany the Acadians is indicative of our ancestors great allegiance to their Catholic Faith, especially the Eucharist and Our Lady. The logo for Fête- Dieu du Teche was designed by Robert Frey of Lafayette, nephew of the late Bishop Gerard Frey. It shows a boat with the Holy Eucharist being adored by a priest, a religious sister, and a family. The Acadians came down by boat with their priest. The monstrance shows Jesus in the Eucharist, highlighting the Eucharistic Procession. The blue color can call to mind Our Lady of the Assumption. Fête- Dieu du Teche is French for "God's Feast" or Corpus Christi on the Teche. The logo commemorates over 250 years of the Catholic Faith in our region. Acadiana is strong especially because of the strong Catholic Faith of our Acadian ancestors. Let's rekindle it and keep it alive!

FLAG OF THE ACADIANS



Three silver fleurs de lis on a blue field represent the French origin of the Acadians. The *fleurs de lis* is a symbol of the kings of France.

When the Acadians arrived in Louisiana, it was under Spanish rule. Since the Acadians prospered in Louisiana after years of exile, a portion of the flag pays homage to Spain with a gold tower on a red field representing the Old Arms of Castille, a prosperous European Spanish kingdom.

The gold star on a white field represents "Our Lady of the Assumption", Patroness of the Acadians. When the first settlers departed France for the New World, the Virgin Mary was highly revered. It was a period of great devotion to the Virgin. The King of France, Louis XIII, and Pope Pius XI declared the Virgin Mary the patroness of the kingdom, (Patronne de Royaume) and Patroness Saint of all the Acadians in Canada, Louisiana and elsewhere. On August 15, 1638, France and her colonies were consecrated to Mary under the title "Our Lady of the Assumption"





THE BAYOU TECHE

The Bayou Teche is a 125-mile-long waterway of great cultural significance. Bayou Teche was the Mississippi River's main course when it developed a delta about 2,800 to 4,500 years ago. The Teche begins in Port Barre where it draws water from Bayou Courtableau and then flows southward to meet the Lower Atchafalaya River at Berwick. During the time of the Acadian migration to what was then known as the Attakapas region, the Teche was the primary means of transportation.

During the American Civil War, fighting occurred on Bayou Teche on November 3–5, 1862. Four Federal gunboats with twenty-seven guns came up the Teche despite weak obstructions placed in the bayou by Confederate General Alfred Mouton. The gunboats engaged the Confederate ship Cotton near Cornay's Bridge in an exchange that lasted for an hour and a half.

The etymology of the name "Teche" is uncertain. One hypothesis is that it comes from "tenche", a Chitimacha Indian word meaning "snake", related to the bayou's twists and turns resembling a snake's movement. The Chitimacha tell an ancient story of how the snake attacked their villages, and it took many warriors many years to kill it. Where the huge carcass lay and decomposed, the depression it left behind filled with water to become the bayou.

The southern author Harnett Kane in *The Bayous of Louisiana* (1943) titles his chapter on the Teche "The Opulent Teche" and terms the Teche "the most handsomely endowed of the bayous."

Acknowledgements

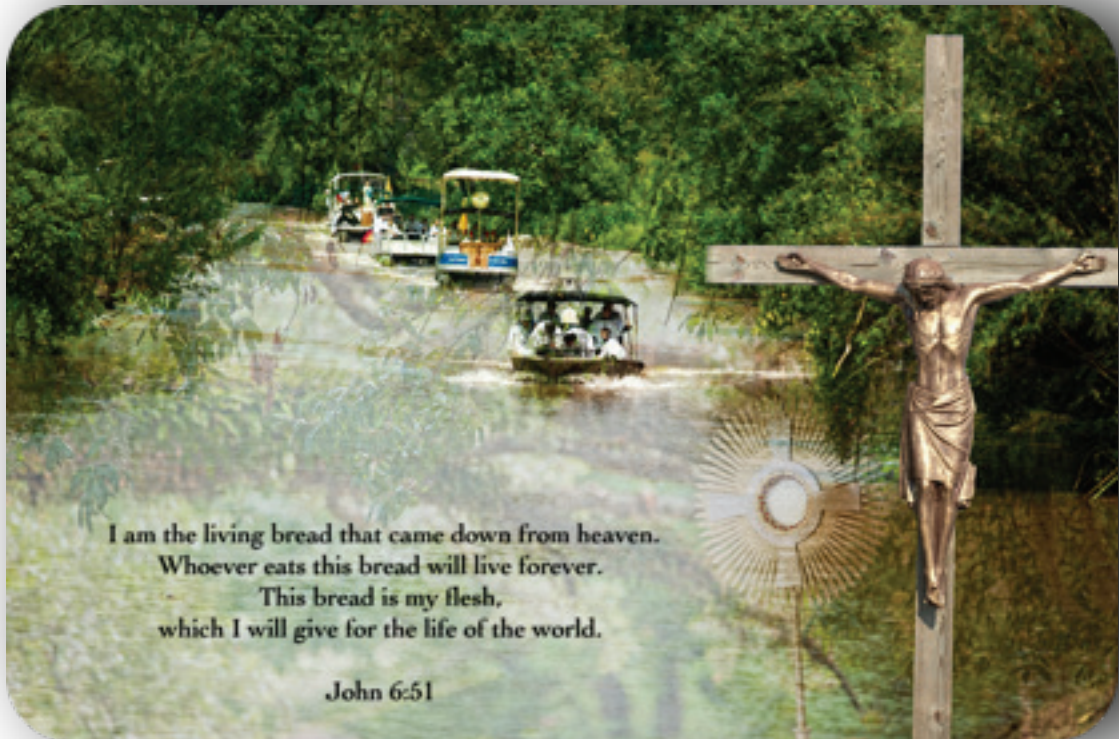
We thank Almighty God, Father, Son, and Holy Spirit for giving us a share in His Divine Glory and the opportunity to render Him glory in our lives. We thank Our Mother Mary, assumed into Heaven body and soul, for taking such good care of our Acadian ancestors in their sojourn to the Attakapas and Appalouosa Region over 250 years ago. We ask her to continue to be a Mother to the Acadian peoples today. We thank our ancestors for giving up life, home, and property rather than deny their Catholic Faith. We thank them for their diligence in passing it down to us. May such graces never be received in vain.

We are grateful for the Presence of His Excellency Bishop J. Douglas Deshotel, D. D. , Bishop of Lafayette and native son of Acadiana, with us today to offer the Sacred Victim in this Holy Mass. We express our gratitude as well to Bishop Michael Jarrell, D.D., Bishop Emeritus of Lafayette, for granting us initial permission to proceed with Fête-Dieu du Teche and to allow for an annual celebration of the feast.

A Special Thank You to Fr. Darren Eldridge, Pastor of St. Leo the Great and St. Catherine Parishes for graciously hosting the beautiful Mass today and to the beautiful people of Leonville, Thank You.

Literally hundreds have assisted in planning, implementing, and participating in Fête-Dieu du Teche. God knows who you are and He blesses you abundantly with the Eucharistic Presence of His Son and the maternal care of His most highly favored daughter, Mary of the Assumption. We thank you all. Our prayer for you is our gratitude.

Sainte Marie de l'Assomption, Priez pour nous!



I am the living bread that came down from heaven.
Whoever eats this bread will live forever.
This bread is my flesh,
which I will give for the life of the world.

John 6:51

Louisiana Senate



2016 Regular Session

SENATE RESOLUTION NO. 32

BY SENATOR MILLS

A RESOLUTION

To recognize August 15th as a day to honor the Feast of the Acadians.

WHEREAS, August 15th, the Solemnity of the Assumption of the Blessed Virgin Mary, is also the Feast of the Acadians; and

WHEREAS, the Acadians originally sailed to Nouvelle-France under the star of Our Lady of the Assumption and again during the Grand Derangement; and

WHEREAS, the Acadian flag, both Canadian and Louisiana Acadian, highlights the centrality of Our Lady of the Assumption for the Acadian people; and

WHEREAS, the gold star on a white field represents Our Lady of the Assumption, Patroness of the Acadians; and

WHEREAS, when the first settlers departed France for the New World, the Virgin Mary was highly revered, and it was a period of great devotion to her; and

WHEREAS, The King of France, Louis XIII, and Pope Pius XI declared the Virgin Mary the patroness of the kingdom, Patrone de Roianne and Patroness Saint of all the Acadians in Canada, Louisiana, and elsewhere; and

WHEREAS, on August 15, 1638, France and its colonies were consecrated to Mary under the title "Our Lady of the Assumption", and August 15th has been celebrated as the National Day of the Acadians with corresponding festivities in the areas where Acadians have settled; and

WHEREAS, in 2015, on the Feast of the Acadians, a Mass was held in honor of the Feast of the Assumption in Leesville followed by a thirty-five mile boat procession with the Blessed Sacrament, a Statue of the Assumption, and Acadian flags; and

WHEREAS, approximately two thousand people gathered for the Mass, procession, and arrival at Evangeline Oak in St. Martinville; and

WHEREAS, at the request of many, Bishop Jurrell has approved the Fete-Dieu du Teche to be held annually on August 15th to celebrate the Feast of the Acadians, their arrival in Acadiana, and the importance of their contributions to the culture of Louisiana.

THEREFORE, BE IT RESOLVED that the Senate of the Legislature of Louisiana does hereby recognize August 15th as a day to honor the Feast of the Acadians.

BE IT FURTHER RESOLVED that a copy of this Resolution be transmitted to Fr. Michael Champagne.





PRESIDENT OF THE SENATE



PAENITENTIARIA APOSTOLICA

Prot. N. 866/19/1

DECRETUM

PAENITENTIARIA APOSTOLICA, ad augendam christifidelium religionem animarumque salutem, vi facultatum sibi a Ss.mo Patre Francisco Div. Prov. Papa tributarum, attentis precibus a Rev.mo Patre Michaële Champagne, Superiore Communitatis Iesu Crucifixi, die XIII Maii MMXIX allatis, Exc.mo D.no Ioanne Douglas Deshotel, Episcopo Lafayetten., enixe favente, de caelestibus Ecclesiae thesauris omnium peccatorum *plenariam* misericorditer in Domino concedit atque impertit *Indulgentiam* et remissionem omnibus ac singulis christifidelibus die XV Augusti MMXIX suetis sub condicionibus (sacramentali Confessione, eucharistica Communionem et oratione ad mentem Summi Pontificis) lucrandam, quam etiam animabus fidelium in Purgatorio detentis per modum suffragii applicare possint, si *Eucharisticae Processioni*, cum navibus per "Bayou Teche" flumen ductae, piissime interfuerint et ibi pro fidelitate ad christianam vocationem, pro sacerdotalibus ac religiosis impetrandis vocationibus et pro defendendo humanae familiae instituto, humiles Deo effuderint preces, concludendas Oratione Dominica, Symbolo Fidei atque invocationibus B. Mariae Virginis.

Pii fideles, senectute, morbo vel gravi alia causa impediti, pariter *plenariam* consequi valebunt *Indulgentiam*, si, concepta detestatione cuiusque peccati et intentione praestandi, ubi primum licuerit, tres consuetas condiciones, *Eucharisticae Processioni* se spiritaliter adiunxerint, precibus doloribusque suis misericordiam Deo oblatam.

Praesenti pro hac vice valituro. Quibuscumque in contrarium facientibus non obstantibus. Datum Romae, ex aedibus Paenitentiarum Apostolicarum, die XXIII mensis Maii, anno Dominicae Incarnationis MMXIX.

Maurus Card. Piacenza

MAURUS Card. PIACENZA
Paenitentiarum Maior

Christophorus Nykiel

CHRISTOPHORUS NYKIEL
Regens

Fête-Dieu du Teche

Plenary Indulgence

Pope Francis, through his Grand Penitentiary, His Eminence Cardinal Mauro Piacenza, has granted a plenary indulgence to participants of Fête-Dieu du Teche on August 15, 2018. The indulgence is granted to the faithful who devoutly participate in one of the activities of the day. It can be obtained by participating in the opening Mass at St. Leo the Great Church in Leonville, by attending the Rosary and Benediction of the Blessed Sacrament at one of the stops of the Boat Procession, by processing with the Blessed Sacrament by boat along the Teche, or by making the final foot procession in St. Martinville. The plenary indulgence is also extended to the aged, infirm, incarcerated, and others who are prevented by some hardship from attending who spiritually unite the trials and sufferings of their state in union with the Fête-Dieu du Teche. The indulgence can be received for oneself or for a deceased person by way of suffrage. This is indeed a rare and sacred privilege! This grant is under the normal conditions which means that the faithful must intend to gain the indulgence, perform one of the indulgenced acts as given above, be in the state of grace at the time of the Fête, and have received the Sacrament of Reconciliation and Penance within 20 days prior or after the event, receive Holy Communion (preferably on the day of the Fête), pray for the Holy Father's intention, and be free from all attachment to sin, mortal and venial.

The doctrine and practice of indulgences in the Church are closely linked to the effects of the sacrament of Penance. "An indulgence is a remission before God of the temporal punishment due to sins whose guilt has already been forgiven, which the faithful Christian who is duly disposed gains under certain prescribed conditions through the action of the Church which, as the minister of redemption, dispenses and applies with authority the treasury of the satisfactions of Christ and the saints" (Paul VI, Apostolic Constitution, *Indulgentiarum Doctrina*, n. 1).

To understand this doctrine and practice of the Church, it is necessary to understand that sin has a double consequence. Grave sin deprives us of communion with God and therefore makes us incapable of eternal life, the privation of which is called the "eternal punishment" of sin. On the other hand, every sin, even venial, entails an unhealthy attachment to creatures, which must be purified either here on earth, or after death in the state called Purgatory. This purification frees one from what is called the "temporal punishment" of sin. These two punishments must not be conceived of as a kind of vengeance inflicted by God from without, but as following from the very nature of sin. A conversion which proceeds from a fervent charity can attain the complete purification of the sinner in such a way that no punishment would remain.

The forgiveness of sin and restoration of communion with God entail the remission of the eternal punishment of sin, but temporal punishment of sin remains. While patiently bearing sufferings and trials of all kinds and, when the day comes, serenely facing death, the Christian must strive to accept this temporal punishment of sin as a grace. He should strive by works of mercy and chari-

ty, as well as by prayer and the various practices of penance, to put off completely the “old man” and to put on the “new man”.

The Christian who seeks to purify himself of his sin and to become holy with the help of God’s grace is not alone. “The life of each of God’s children is joined in Christ and through Christ in a wonderful way to the life of all the other Christian brethren in the supernatural unity of the Mystical Body of Christ, as in a single mystical person” (Indulgentiarum Doctrina, n. 5). In the communion of saints, “a perennial link of charity exists between the faithful who have already reached their heavenly home, those who are expiating their sins in purgatory and those who are still pilgrims on earth. Between them there is, too, an abundant exchange of all good things.” In this wonderful exchange, the holiness of one profits others, well beyond the harm that the sin of one could cause others. Thus, recourse to the communion of saints lets the contrite sinner be more promptly and efficaciously purified of the punishments for sin” (CCC 1475).

“We also call these spiritual goods of the communion of saints the Church’s treasury, which is “not the sum total of the material goods which have accumulated during the course of the centuries. On the contrary the ‘treasury of the Church’ is the infinite value, which can never be exhausted, which Christ’s merits have before God. They were offered so that the whole of mankind could be set free from sin and attain communion with the Father. In Christ, the Redeemer himself, the satisfactions and merits of his Redemption exist and find their efficacy” (CCC 1476).

“This treasury includes as well the prayers and good works of the Blessed Virgin Mary. They are truly immense, unfathomable, and even pristine in their value before God. In the treasury, too, are the prayers and good works of all the saints, all those who have followed in the footsteps of Christ the Lord and by his grace have made their lives holy and carried out the mission the Father entrusted to them. In this way they attained their own salvation and at the same time cooperated in saving their brothers in the unity of the Mystical Body” (CCC 1474).

An indulgence is obtained through the Church who, by virtue of the power of binding and loosing granted her by Christ Jesus, intervenes in favor of individual Christians and opens for them the treasury of the merits of Christ and the saints to obtain from the Father of mercies the remission of the temporal punishments due for their sins. Thus, the Church does not want simply to come to the aid of these Christians, but also to spur them to works of devotion, penance, and charity.

Since the faithful departed now being purified are also members of the same communion of saints, one way we can help them is to obtain indulgences for them, so that the temporal punishments due for their sins may be remitted (CCC 1471-1479).

Guidelines for the Reception of Holy Communion

FOR CATHOLICS

As Catholics, we fully participate in the celebration of the Eucharist when we receive Holy Communion. We are encouraged to receive Communion devoutly and frequently. In order to be properly disposed to receive Communion, participants should not be conscious of grave sin and normally should have fasted for one hour. A person who is conscious of grave sin is not to receive the Body and Blood of the Lord without prior sacramental confession except for a grave reason where there is no opportunity for confession. In this case, the person is to be mindful of the obligation to make an act of perfect contrition, including the intention of confessing as soon as possible (canon 916). A frequent reception of the Sacrament of Penance is encouraged for all.

FOR OUR FELLOW CHRISTIANS

We welcome our fellow Christians to this celebration of the Eucharist as our brothers and sisters. We pray that our common baptism and the action of the Holy Spirit in this Eucharist will draw us closer to one another and begin to dispel the sad divisions which separate us. We pray that these will lessen and finally disappear, in keeping with Christ's prayer for us "that they may all be one" (Jn 17:21).

Because Catholics believe that the celebration of the Eucharist is a sign of the reality of the oneness of faith, life, and worship, members of those churches with whom we are not yet fully united are ordinarily not admitted to Holy Communion. Eucharistic sharing in exceptional circumstances by other Christians requires permission according to the directives of the diocesan bishop and the provisions of canon law (canon 844 §4). Members of the Orthodox Churches, the Assyrian Church of the East, and the Polish National Catholic Church are urged to respect the discipline of their own Churches. According to Roman Catholic discipline, the Code of Canon Law does not object to the reception of Communion by Christians of these Churches (canon 844 §3).

FOR THOSE NOT RECEIVING HOLY COMMUNION

All who are not receiving Holy Communion are encouraged to express in their hearts a prayerful desire for unity with the Lord Jesus and with one another.

FOR NON-CHRISTIANS

We also welcome to this celebration those who do not share our faith in Jesus Christ. While we cannot admit them to Holy Communion, we ask them to offer their prayers for the peace and the unity of the human family.

