

- shawls worn over the head
- elegant but simple hats (cloches, toques, berets, etc.)

Traditionally, single women wear white or ivory head coverings, and married or widowed women wear black, but this isn't a hard and fast rule, and often ignored.

It might be a good idea to have an extra head covering or two for women guests who might accompany you to the "Tridentine" Mass but who are new to Tradition (men should remember this, too, if they invite a woman to Mass. It could be embarrassing for her if she is the only one who is not veiled, and there is the chance that at some chapels or parishes, she could be refused the Eucharist. The safest bets, are the longer lacy veils or oblong scarves; a lot of women believe they look silly in the shorter veils or caps. And, don't forget to tell her how beautiful she looks!!).

It's always a good idea, too, to keep a veil or scarf in your purse and/or glove compartment so that you can run into a church any time for prayer.

Sisters, veil yourselves, even if you are visiting a Novus Ordo parish and are the only woman to do so. Be true to Tradition, to Scripture, to your own desire to submit to God. Be not afraid... And lovingly encourage other women to do the same, teaching them what veiling means.

Remember

According to St. Paul, we women veil ourselves as a sign that His glory, not ours, should be the focus at worship, and as a sign of our submission to authority. It is an outward sign of our recognizing headship of God, and a sign of our respecting the presence of the Holy Angels at the Divine Liturgy. In veiling, we reflect the divine invisible order and make it visible. This St. Paul presents clearly as an ordinance, one that is the practice of all the churches.

When a woman covers her head in the Catholic Church it symbolizes her dignity and humility before God. The two greatest meanings of the veil are purity and humility.

The veil symbolically motivates the woman to "bow" her head in prayer, to lower her eyes before the great and mysterious beauty and power of God in the Blessed Sacrament. By the bowing of her head and lowering of her eyes, she is more able to worship God in the interior chapel of her heart and soul.

*(excerpted from www.fisheaters.com)



This precious young girl has the right idea, one is never too young to imitate Mary!

PLEASE VISIT OUR WEBSITE: www.pamphletstoinspire.com

Veiling



The veil symbolizes the Virgin Mary's meekness and humility, as well as her submission and obedience to Jesus Christ as her Lord and Savior.

Veiling

*For 2,000 years, Catholic women have veiled themselves before entering a church or any time they are in the presence of the Blessed Sacrament (e.g., during sick calls). It was written into the 1917 Code of Canon Law, Canon 1262, that women must cover their heads — "especially when they approach the holy table" ("mulieres autem, capite cooperto et modeste vestitae, maxime cum ad mensam Dominicam accedunt") — but during the Second Vatican Council, Bugnini (the same Freemason who designed the Novus Ordo Mass) was asked by journalists if women would still have to cover their heads. His reply, perhaps innocently enough, was that the issue was not being discussed. The journalists (as journalists are wont to do with Church teaching) took his answer as a "no," and printed their misinformation in newspapers all over the world. Since then, many, if not most, Catholic women have lost the tradition.

After so many years of many women forgetting or positively repudiating the veil, clerics, not wanting to be confrontational or upset radical feminists, pretended the issue didn't exist. When the 1983 Code of Canon Law was produced, veiling was simply not mentioned (not abrogated, mind you, but simply not mentioned). However, Canons 20-21 of the 1983 Code of Canon Law make clear that later Canon Law abrogates earlier Canon Law *only* when this is made explicit and that, in cases of doubt, the revocation of earlier law is *not* to be presumed; quite the opposite:

Canon 20 A later law abrogates or derogates from an earlier law, if it expressly so states, or if it is directly contrary to that law, or if it integrally reorders the whole subject matter of the earlier law. A universal law, however, does not derogate from a particular or from a special law, *unless the law expressly provides otherwise*.

Canon 21 in doubt, the revocation of a previous law is *not* presumed; rather, later laws are to be related to earlier ones and, as far as possible, harmonized with them.

Canons 27 and 28 add to the argument:

Canon 27 Custom is the best interpreter of laws.

Canon 28 Without prejudice to the provisions of can. 5, a custom, whether contrary to or apart from the law, is revoked by a contrary custom or law. But unless the law makes *express mention* of them, *it does not revoke centennial or immemorial customs*, nor does a universal law revoke particular customs.

Christian veiling is a very serious matter, one that concerns two millennia of Church Tradition — which extends back to Old Testament tradition and to New Testament admonitions. The veil is a sin of modesty and chastity. In the Old Testament times, uncovering a woman's head was seen as a way to humiliate a woman or to punish adulteresses and those women who transgressed the Law (e.g., Numbers 5: 12-18, Isaias 3: 16-17, Song of Solomon 5:7). A Hebrew woman wouldn't have dreamed of entering the Temple (or later, the synagogue) without covering her head.

That which is Veiled is a Holy Vessel

Note what Paul says, "But if a woman nourish her hair, it is a glory to her; for her hair is given to her for a covering." We don't veil ourselves because of some "primordial" sense of feminine shame; we are covering *our glory* so that *He* may be glorified instead. We cover ourselves because we are holy — and because feminine beauty is incredibly powerful. If you don't believe this, consider how the image of "woman" is used to sell everything from shampoo to used cars. We women need to understand the *power* of the feminine and act accordingly by following the rules of modest attire, including the use of the veil.

Now, think of what was veiled in the Old Testament — the Holy of Holies!

...The Ark of the Old Covenant was kept in the *veiled* Holy of Holies. And at Mass, what is kept *veiled* until the Offertory? The Chalice — the vessel that holds the Precious Blood! And, between Masses, what is *veiled*? The Ciborium in the Tabernacle, the vessel which holds the very Body of Christ. These vessels of life are veiled because they are holy!

And *who* is veiled? Who is the All Holy, the Ark of the New Covenant, the Vessel of the True Life? Our Lady — and by wearing the veil, we imitate her and affirm ourselves as women, as vessels of life.

This one superficially small act is:

- So rich with symbolism: of submission to authority; of surrender to God; of the imitation of Our Lady as a woman who uttered her "fiat!"; of covering our glory for His glory; of modesty; of chastity, of our being vessels of life like the Chalice, the Ciborium and, most especially, Our Lady;
- An Apostolic ordinance — with roots deep in the Old Testament — and, therefore, a matter of intrinsic Tradition;
- The way Catholic women have worshipped for two millennia (i.e., even if it weren't a matter of Sacred Tradition in the intrinsic sense, it is, at the least, a matter of ecclesiastical tradition, which also must be upheld). It is our heritage, a part of Catholic culture;

The question; "Why would any Catholic woman not want to veil herself?"

Veiling Options for Women and Girls

There are various options here for women:

- the classic Catholic lace mantillas
- lace chapel caps (this is for young girls)
- oblong gauzy or cotton scarves worn over the head and over one or both shoulders, or tied in various ways
- standard-sized square chiffon or cotton scarves folded into a triangle and worn tied under the chin in the Jackie-O style or tied behind the head in the peasant style, etc.