

What do the Saints Say?

AUGUSTINE. As the Magi seek a Redeemer, so Herod fears a successor.

CHRYSOSTOM. Herod *was troubled* when he heard that a King was born of Jewish lineage, lest, himself being an Idumæan, the kingdom should return again to native princes, and himself be expelled, and his seed after him. Great station is ever obnoxious to great fears, as the boughs of trees planted in high ground move when never so little wind blows, so high men are troubled with little rumors; while the lowly, like trees in the valley, remain at peace.

AUGUSTINE. If His birth as an infant makes proud kings tremble, what will His tribunal as a Judge do? Let princes fear Him sitting at the right hand of His Father, whom this impious king feared while He hanged yet on His mother's breast.

LEO. Thou art troubled, Herod, without cause. Thy nature cannot contain Christ, nor is the Lord of the world content with the narrow bounds of thy dominion. He, whom thou wouldest not should reign in Judæa, reigns everywhere.

GREGORY. At the birth of a King of Heaven, a king of earth is troubled; surely, earthly greatness is confounded, when heavenly greatness shows itself.

LEO. Herod represents the Devil; who as he then instigated him, so now he unwearied imitates him. For he is grieved by the calling of the Gentiles, and by the daily ruin of his power.

CHRYSOSTOM. Both have their own causes of jealousy, both fear a successor in their kingdom; Herod an earthly successor, the Devil a spiritual. Even Jerusalem is troubled, which should have rejoiced at that news, when a Jewish King was said to be risen up. But they were troubled, for the wicked cannot rejoice at the coming of the good. Or perhaps it was in fear that Herod should wreak his wrath against a Jewish King on his race.

REMIGIUS. They are called Scribes, not from the employment of writing, but from the interpretation of the Scriptures, for they were doctors of the law. Observe, he does not enquire where Christ is born, but where He should be born; the subtle purpose of this was to see if they would show pleasure at the birth of their King. He calls Him Christ, because he knew that the King of the Jews was anointed.

CHRYSOSTOM. Why does Herod make this enquiry, seeing he believed not the Scriptures? Or if he did believe, how could he hope to be able to kill Him whom the Scriptures declared should be King? The Devil instigated him, who believed that Scripture lies not; such is the faith of devils, who are not permitted to have perfect belief, even of that which they do believe. That they do believe, it is the force of truth constrains them; that they do not believe, it is that they are blinded by the enemy. If they had perfect faith, they would live as about to depart from this world soon, not as to possess it forever.

LEO. The Magi, judging as men, sought in the royal city for Him, whom they had been told was born a King. But He who took the form of a servant, and came not to judge but to be judged, chose Bethlehem for His birth, Jerusalem for His death.

GREGORY. Rightly is He born in Bethlehem, which signifies the house of bread, who said, *am the living bread, who came down from heaven.*

JEROME. The Jews are here blamed for ignorance; for whereas the prophecy says, *Thou Bethlehem Ephrata;* they said, 'Bethlehem in the land of Judah.'

CHRYSOSTOM. By cutting short the prophecy, they became the cause of the murder of the Innocents. For the prophecy proceeds, *From thee shall go forth a King who shall feed My people Israel, and His day shall be from everlasting.* Had they cited the whole prophecy, Herod would not have raged so madly, considering that it could not be an earthly King whose days were spoken of as *from everlasting.*

CHRYSOSTOM. Observe the exactness of the prophecy; it is not He shall be in Bethlehem, but shall come out of Bethlehem; shewing that He should be only born there. What reason is there for applying this to Zorobabel, as some do? For his goings forth were not from everlasting; nor did he go forth from Bethlehem, but was born in Babylonia. The expression, *art not the least,* is a further proof, for none but Christ could make the town where He was born illustrious. And after that birth, there came men from the utmost ends of the earth to see the stable and manger. He calls Him not 'the Son of God,' but (*he Ruler who shall govern My people Israel;* for thus He ought to condescend at the first, that they should not be scandalized, but should preach such things as more pertained to salvation, that they might be gained. *Who shall rule My people Israel,* is said mystically, for those of the Jews who believed; for if Christ ruled not all the Jews, theirs is the blame. Meanwhile he is silent respecting the Gentiles, that the Jews might not be scandalized. Mark this wonderful ordinance; Jews and Magi mutually instruct each other; the Jews learn of the Magi that a star had proclaimed Christ in the east, the Magi from the Jews that the Prophets had spoken of Him of old. Thus confirmed by a twofold testimony, they would look with more ardent faith for One whom the brightness of the star and the voice of the Prophets equally proclaimed.

Schedule of Events:

Monday, January 4th

6:30 a.m. Confessions

7:00 a.m. Mass

Tuesday, January 5th

6:30 a.m. Confessions

7:00 a.m. Mass

Wednesday, January 6th

6:30 a.m. Confessions

7:00 a.m. Mass

Thursday, January 7th

6:30 a.m. Confessions

7:00 a.m. Mass

Friday, January 8th

NO MASS

Saturday, January 9th

3:00 p.m. Confessions

4:00 p.m. Vigil Mass

Sunday, January 10th

7:30 a.m. Confessions

8:00 a.m. Mass

9:30 a.m. Confessions

10:00 a.m. Mass

6:30 p.m. Mass



MASS INTENTIONS



For the Week of January 4th–January 10th

7:00 A.M. - Monday, January 4th

All Donors and Benefactors of St. Ann Church & in Memory of:

Gail Fabre, Thaddeus & Rai Pellegrin, Horace Pellegrin

7:00 A.M. - Tuesday, January 5th

All Donors and Benefactors of St. Ann Church & in Memory of:

Parishioners of St. Ann, Sam Olivier

7:00 A.M. - Wednesday, January 6th

All Donors and Benefactors of St. Ann Church & in Memory of:

Parishioners of St. Ann, Amelia Doll

7:00 A.M. - Thursday January 7th

All Donors and Benefactors of St. Ann Church & in Memory of:

Parishioners of St. Ann, Jerry & Matthew Arceneaux

4:00 P.M. Saturday, January 9th

All Donors and Benefactors of St. Ann Church & in Memory of:

Parishioners of St. Ann, Dolores Viteaux, Sam Olivier, Patrick McGaw

Patrick McGaw, Wilbert, Elsie & Linda Ann Hebert, Salome H. & Matthew S. Matherne, Samuel Dominc Hebert,

Peter W. Hebert, Wayne G. Cancienne, Michael L. McGee, Faith B. LeBoeuf, Edward & Bertha Boudreaux

Cynthia Charpentier, Clarice, Allen, & John Bascle, Peter & Daisy Babin family, Lester & Alicia Babin family,

Gordon & Merlin Seuzeneau, Herbert & Marion Porche family, Steve Porche, Clara & Lawlis Barrios,

Jerry & Mat Arceneaux, Eric, Joel, & Frank Rogers

8:00 A.M. – Sunday, January 10th

All Donors and Benefactors of St. Ann Church & in Memory of:

Parishioners of St. Ann, Loyd Savin

*Vin & Joyce LeBlanc family, Gilbert & Rita Bergeron family,
Wilma, Eugene & John Dusenbery, Veronica Trahan, Terry Lirette,
Ella Mae Guidry, Jesse Fanguy Sr, Ann Hebert, A.J. Theriot, Brad M. Falgout,
Rhea P. Voisin & Eddie Voisin Jr, Cindy Rodrigue Broussard*

10:00 A.M. – Sunday, January 10th

All Donors and Benefactors of St. Ann Church & in Memory of:

*Parishioners of St. Ann, Keri Lynn Niette,
Mazie Whipple McCullough (BD), Herbert, Celina, Joyce, Deborah & Ronald Belanger, Rosie & Richard Lafont,*

6:30 P.M.- Sunday, January 10th

All Donors and Benefactors of St. Ann Church & in Memory of:

Parishioners of St. Ann, Clinton & Wilma Picou

Stewardship of Treasure

2020 Christmas Quota for St. Ann (Catholic Charities) \$7150.00

December 24 & 25: Envelopes: \$3433.00

December 26 & 27: Envelopes: \$4317.00 + Loose: \$2004.00 + \$1225.97(online giving)

Thank you for your generosity!

