

What do the Saints Say?

BEDE. He had said above, *Whoso eats My flesh and drinks My blood, hath eternal life:* and now to show the great difference between bodily meat and drink, and the spiritual mystery of His body and blood, He adds, *For My flesh is meat indeed, and My blood is drink indeed.*

CHRYSOSTOM. i. e. this is no enigma, or parable, but ye must really eat the body of Christ; or He means to say that the true meat was He who saved the soul.

AUGUSTINE. Or thus: Whereas men desire meat and drink to satisfy hunger and thirst, this effect is only really produced by that meat and drink, which makes the receivers of it immortal and incorruptible; i. e. the society of Saints, where is peace and unity, full and perfect. On which account our Lord has chosen for the types of His body and blood, things which become one out of many. Bread is a quantity of grains united into one mass, wine a quantity of grapes squeezed together. Then He explains what it is to eat His body and drink His blood: *He that eats My flesh, and drinks My blood, dwells in Me, and I in him.* So then to partake of that meat and that drink, is to dwell in Christ and Christ in thee. He that dwells not in Christ, and in whom Christ dwells not, neither eats His flesh, nor drinks His blood: but rather eats and drinks the sacrament of it to his own damnation.

CHRYSOSTOM. Or, having given a promise of eternal life to those that eat Him, He says this to confirm it: *He that eats My flesh, and drinks My blood, dwells in Me, and I in him.*

AUGUSTINE. As for those, as indeed there are many, who either eat that flesh and drink that blood hypocritically, or, who having eaten, become apostates, do they dwell in Christ, and Christ in them? Nay, but there is a certain mode of eating that flesh, and drinking that blood, in the which he that eats and drinks, dwells in Christ, and Christ in him.

CHRYSOSTOM. And because I live, it is manifest that he will live also: *As the living Father hath sent Me, and I live by the Father, even so he that eats Me, even he shall live by Me.* (Aug. de Verb. Dom. [Nic.]). As if He said, As the Father lives, so do I live; adding, lest you should think Him unbegotten, *By the Father,* meaning that He has His source in the Father. *He that eats Me, even he shall live by Me;* the life here meant is not life simply, but the justified life: for even unbelievers live, who never eat of that flesh at all. Nor is it of the general resurrection He speaks, (for all will rise again,) but of the resurrection to glory, and reward.

AUGUSTINE. He said not, As I eat the Father, and live by the Father, so he that eateth Me, even he shall live by Me. For the Son does not grow better by partaking of the Father, as we do by partaking of the Son, i. e. of His one body and blood, which this eating and drinking signifies. So that His saying, *I live by the Father,* because He is from Him, must not be understood as detracting from His equality. Nor do the words, *Even he that eats Me, the same shall live by Me,* give us the equality that He has. He does not equalize, but only mediates between God and man. If, however, we understand the words, *I live by the Father,* in the sense of those below, *My Father is greater than I,* (c. 14:28) then it is as if He said, That I live by the Father, i. e. refer my life to Him, as my superior, my humiliation in my incarnation is the cause; but He who lives by Me, lives by Me by virtue of partaking of My flesh.

HILARY. Of the truth then of the body and blood of Christ, no room for doubting remains: for, by the declaration of our Lord Himself, and by the teaching of our own faith, the flesh is really flesh, and the blood really blood. This then is our principle of life. While we are in the flesh, Christ dwells in us by His flesh. (c. 14:19) And we shall live by Him, according as He lives. If then we live naturally by partaking of Him according to the flesh, He also lives naturally by the indwelling of the Father according to the Spirit. His birth did not give Him an alien or different nature from the Father.

AUGUSTINE. That we who cannot obtain eternal life of ourselves, might live by the eating that bread, He descended from heaven: *This is the bread which cometh down from heaven.*

HILARY. He calls Himself the bread, because He is the origin of His own body. And lest it should be thought that the virtue and nature of the Word had given way to the flesh, He calls the bread His flesh, that, inasmuch as the bread came down from heaven, it might be seen that His body was not of human conception, but a heavenly body. To say that the bread is His own, is to declare that the Word assumed His body Himself.

THEOPHYLACT. For we do not eat God simply, God being impalpable and incorporeal; nor again, the flesh of man simply, which would not profit us. But God having taken flesh into union with Himself that flesh is quickening. Not that it has changed its own for the Divine nature; but, just as heated iron remains iron, with the action of the heat in it; so our Lord's flesh is quickening, as being the flesh of the Word of God.

BEDE. And to show the wide interval between the shadow and the light, the type and the reality, He adds, *Not as your fathers did eat manna, and are dead: he that eats of this bread shall live forever.*

AUGUSTINE. The death here meant is death eternal. For even those who eat Christ are subject to natural death; but they live forever, because Christ is everlasting life.

CHRYSOSTOM. For if it was possible without harvest or fruit of the earth, or any such thing, to preserve the lives of the Israelites of old for forty years, much more will He be able to do this with that spiritual food, of which the manna is the type. He knew how precious a thing life was in men's eyes, and therefore repeats His promise of life often; just as the Old Testament had done; (Exod. 20:12) only that it only offered length of life, He life without end. (Deut. 22:7) This promise was an abolition of that sentence of death, which sin had brought upon us. *These things said He in the synagogue, as He taught in Capernaum;* (1 Kings 3:14) where many displays of His power took place. (Ps. 21:4; 91:16) He taught in the synagogue and in the temple, (Prov. 3:2) with the view of attracting the multitude, and as a sign that He was not acting in opposition to the Father.

BEDE. Mystically, Capernaum, which means beautiful town, stands for the world: the synagogue, for the Jewish people. The meaning is, that our Lord hath, by the mystery of the incarnation, manifested Himself to the world, and also taught the Jewish people His doctrines.

Are you new to St. Ann?

We welcome all new parishioners to our parish and any visitors and hope you feel welcome!
Please contact us anytime! We look forward to hearing from you!
Ph# 985-594-3548 Email: stannchurch@hdiocese.org

Schedule of Events:

Tuesday, June 16

7:00 a.m. Daily Mass

Wednesday, June 17

7:00 a.m. Daily Mass

5 p.m. Confessions & Adoration

7 p.m. Daily Mass

Thursday, June 18

NO MASS

Friday, June 19

7:00 a.m. Daily Mass

7:30 a.m. Holy Hour

Saturday, June 20

7 a.m. Mass

4 p.m. Vigil Mass

Sunday, June 21

8 a.m. Mass

10 a.m. Mass

6:30 p.m. Mass



MASS INTENTIONS



For the Week of June 16-21

7:00 A.M. - Tuesday, June 16

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

Parishioners of St. Ann, Holy Souls in Purgatory,

Kevin & Michelle Ward

7:00 A.M. - Wednesday, June 17

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

Parishioners of St. Ann, Caleb Bascle (BD)

7:00 A.M. - Thursday, June 18

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

Parishioners of St. Ann, Holy Souls in Purgatory,

7:00 A.M. - Friday, June 19

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

Parishioners of St. Ann,

4:00 P.M. Saturday, June 20

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

*Parishioners of St. Ann, Ronald Falgout, Carmen, Ann, & Michael Boquet, Jerry & Mathew Arceneaux
Eric, Joel, & Frank Rogers, John Rogers family, Clinton Picou, Bill Morris, Bill Vogel, E.J. Olivier,
John Bourque family, Wilbert Dupre Sr., Jim Doll, Wilbert & Elsie Hebert, Linda Ann Hebert, Salome H. Matherne,
Matthew S. Matherne, Peter W. Hebert, Samuel Dominic Hebert, Wayne G. Cancienne, Michael McGee,
Bertha & Edward Boudreaux, Keri Lynn Niette, Faith LeBoeuf*

*Dolores Viteaux Cecile Fabre, Jeanne Crochet
Neva Morris, Mia Bourg, Frank Rogers, Daniel Lane, Bill Morris, Joel Rogers,*

8:00 A.M. – Sunday, June 21

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

*Parishioners of St. Ann, Rhea P. Voisin & Eddie Voisin Jr,
Cindy R. Broussard, Eula Mae, Paul & Roland Rodrigue
Wayne & Mary Eve Bascle, Lionel Bascle family, Arte' Breaux family, Arthur Lee Fabre,
Mr. & Mrs. Bernard Fabre, Mr. & Mrs. Irby Petit, Aubrey Lee Boquet, Sue Bueche, Alton LeCompte Cecile Fabre
George G. Derrington, Jr., Henry Eschete, Antoine Verrett, Mark Triche
Sterling Authement Sr & Jr., Mary E. Authement, Mark & Randy Naquin, Eugene & Leona Theriot Sr.,
Israel & Mae Authement, Marion & Irma Bascle, Norman & Eunice Falgout Sr., Dean & Dot Bascle, David & Iris Bascle,
Tessa Dupre, Allen Theriot, Craig Dupre, Butch LeCompte, Eugene Theriot Jr., Earline Theriot, David Percle,
Francis & Iris Theriot, Patricia Grabert, Becky Gautreaux, Phillip Theriot, David Massey, Jenna Theriot, Norman Falgout Jr.,
Larry Falgout, Robbie, Evelyn, Chris Boudreaux, James Bergeron, Margie & Elton Thibodaux, Paul Jackson,
Angela Authement, Meva Blanchard, Tel Meeker, Pamela Falgout, Terry & Lois Chaisson, Wiley & Irene Portier,
Vin & Joyce LeBlanc family, Gilbert & Rita Bergeron family
James Ward, Waldron & Arthur Lapeyrouse, Louis Hebert, Gustave, Elmer, & Earl Bergeron
Erous & Omer Eschete, Wilson Sevin, Wilma, Eugene & John Dusenberry, Veronica Trahan, Terry Lirette,
Amelie Thibodeaux, Ella Mae Guidry, Jesse Fanguy Sr., Ann Hebert, A.J. Theriot, Loyd Savin*

10:00 A.M. – Sunday, June 21

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

*Parishioners of St. Ann, Albert & Ruth Pinell, Mr & Mrs Louis Boquet & family, Mr & Mrs Aubin Pinell & family
Herbert, Celina, Joyce, Deborah & Ronald Belanger, Rosie & Richard Lafont,
Living & Deceased Members of the Naquin, LaJaunie, LeBoeuf & Lapeyrouse Families
Geraldine Dupre, Kenneth Breaux, Debra Dupre
Lyle LeCompte, Aucoin, Bascle, Fletcher & Raiford grandfathers,
Dickie, Derek, Leslie & Merlin Bascle, L.E. & Luther Fletcher,
Bert Rhodes, Bob Finklea, Barry & Evan Aucoin*

6:30 P.M.-Sunday, June 21

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

*Parishioners of St. Ann, Clinton & Wilma Picou
Norris & Diana Bourg, Scott & Donaldson family
Carl Donaldson, Loyd Savin*

MEMORIALS FOR THE WEEK OF June 14, 2020

The Sanctuary Light burns this week in memory of *Erous Eschete* requested by Linda McMath.
The Altar Wine is in memory of *Michael, Ruby, & Merlin Bascle* requested by Sharon & Dickie Bascle.
The Altar Candles are in loving memory of *Loyd Savin* requested by Joyce Savin.

Daily Mass Schedule:

The Daily Mass schedule through the end of May is as follows: Monday, Tuesday, Wednesday, Friday, Saturday: 7am, Wednesday 7pm.
Fr. Cody will continue to Live Stream Masses on Facebook.
Go to St. Ann's Facebook page to view the Mass.
(<https://m.facebook.com/pages/category/Catholic-Church/St-Ann-Catholic-Church-1545293759129054>)
Videos of the Mass are available there even without a Facebook account.
After the Live Stream ends, Mass can be watched on replay.

Confession & Adoration (Wednesdays):

Fr. Cody will expose the Blessed Sacrament and be hearing confessions in the Sacristy on Wednesdays from 5-7pm through the end of May.
If you would like to receive the Sacrament of Reconciliation other than on Wednesday evenings please call the office and setup an appointment with Fr. Cody.

Weekend Mass Schedule:

St. Ann's Weekend Mass Schedule is as follows: Saturday: 4pm, Sunday 8 & 10am, 6:30pm.

If the Church fills-up, parishioners will be asked to view Mass from the Center. Seating is on a first come, first serve basis. To fulfill the State of Louisiana and Bishop Fabre's guidelines: All parishioners are required to wear a Face Mask while in Church.

Parish Office Hours:

St. Ann's Parish Office will resume regular onsite hours beginning. Office Hours are Monday-Thursday: 8:00am-3:00pm, Friday: 8:00am-12:00pm. Parishioners will be required to stay in the foyer of the Community Center and interact with Mrs. Wendy via intercom.

June 14, 2020

Solemnity of the Most Holy Body and Blood of Christ
CORPUS CHRISTI SUNDAY

John 6:51-58

“The bread I will give you is my flesh for the life of the world.”

These were very disturbing words for the Jews, who asked, “How can this man give us his flesh to eat?” Before we judge them too harshly, we should remember that we have the witness of two thousand years of Christians who had great devotion and sacrificed much, often their lives, for their faith in the Real Presence of Jesus. For the Jews listening to Jesus this was a strange concept that produced grotesque images. Today, many Jews, non-Catholic Christians, and non-Christians no longer question our belief in Real Presence of Jesus in the Eucharist. Some wish to share in our Communion. They appreciate the privilege we have of receiving Christ in His Body and in His Blood, so that we may be strengthened *to be* His Body and Blood for others in our world. Do we truly appreciate that privilege and are we good stewards of the Body and Blood of Jesus that we receive?

