

What do the Saints Say?

**Chrysostom.** In the foregoing parables He has commended the Gospel preaching; now, that we may not trust in preaching only, nor think that faith alone is sufficient for our salvation, He adds another fearful parable, saying, *Again, the kingdom of heaven is like unto a net cast into the sea.*

**Jerome.** In fulfillment of that prophecy of Hieremias, who said, *I will send unto you many fishers,* (Jer. 6:16.) when Peter and Andrew, James and John, heard the words, *Follow me, I will make you fishers of men,* they put together a net for themselves formed of the Old and New Testaments, and cast it into the sea of this world, and that remains spread until this day, taking up out of the salt and bitter and whirlpools whatever falls into it, that is good men and bad; and this is that He adds, *And gathered of every kind.*

**Gregory.** Or otherwise; The Holy Church is likened to a net, because it is given into the hands of fishers, and by it each man is drawn into the heavenly kingdom out of the waves of this present world, that he should not be drowned in the depth of eternal death. This net gathers of every kind of fishes, because the wise and the foolish, the free and the slave, the rich and the poor, the strong and the weak, are called to forgiveness of sin; it is then fully filled when in the end of all things the sum of the human race is completed; as it follows, *Which, when it was filled, they drew out, and sitting down on the shore gathered the good into vessels, but the bad they cast away.* For as the sea signifies the world, so the sea shore signifies the end of the world; and as the good are gathered into vessels, but the bad cast away, so each man is received into eternal abodes, while the reprobate having lost the light of the inward kingdom are cast forth into outer darkness. But now the net of faith holds good and bad mingled together in one; but the shore shall discover what the net of the Church has brought to land.

**Jerome.** For when the net shall be drawn to the shore, then shall be shewn the true test for separating the fishes.

**Chrysostom.** Wherein does this parable differ from the parable of the tares? There, as here, some perish and some are saved; but there, because of their heresy of evil dogmas; in the first parable of the sower, because of their not attending to what was spoken; here, because of their evil life, because of which, though drawn by the net, that is, enjoying the knowledge of God, they cannot be saved. And when you hear that the wicked are *cast away*, that you may not suppose that this punishment may be risked, He adds an exposition showing its severity, saying, *Thus shall it be in the end of the world; the angels shall come forth and sever the wicked from among the just, and shall cast them into the furnace of fire, there shall be wailing and gnashing of teeth.* Though He elsewhere declares, that He shall separate them as a shepherd separates the sheep from the goats; He here declares, that the Angels shall do it, as also in the parable of the tares.

**Gregory.** To fear becomes us here, rather than to expound for the torments of sinners are pronounced in plain terms, that none might plead his ignorance, should eternal punishment be threatened in obscure sayings.

**Jerome.** For when the end of the world shall be come, then shall be shewn the true test of separating the fishes, and as in a sheltered harbor the good shall be sent into the vessels of heavenly abodes, but the flame of hell shall seize the wicked to be dried up and withered.

**Jerome.** For this is spoken especially to the Apostles, whom He would have not to hear only as the multitude, but to understand as having to teach others.

**Chrysostom.** Then He praises them because they had understood; He said unto them; *Therefore every Scribe instructed in the kingdom of heaven is like unto an householder who brings out of his treasure things new and old.*

**Augustine.** By this conclusion, whether did He desire to show whom He intended by the treasure hid in the field—in which case we might understand the Holy Scriptures to be here meant, the two Testaments by the things new and old—or did He intend that he should be held learned in the Church who understood that the Old Scriptures were expounded in parables, taking rules from these new Scriptures, seeing that in them also the Lord proclaimed many things in parables. If He then, in whom all those old Scriptures have their fulfillment and manifestation, yet speaks in parables until His passion shall rend the veil, when there is nothing hid that shall not be revealed; much more those things which were written of Him so long time before we see to have been clothed in parables; which the Jews took literally, being unwilling to be learned in the kingdom of heaven.

**Gregory.** But if by *things new and old* in this passage we understand the two Testaments, we deny Abraham to have been learned, who although he knew indeed some deeds of the Old Testament, yet had not read the words. Neither Moses may we compare to a learned householder, for although he composed the Old Testament, yet had he not the words of the New. But what is here said may be understood as meant not of those who had been, but of such as might hereafter be in the Church, who then *bring forth things new and old* when they speak the preaching of both Testaments, in their words and in their lives.

**Hilary.** Speaking to His disciples, He calls them Scribes on account of their knowledge, because they understood the things that He brought forward, both new and old, that is from the Law and from the Gospels; both being of the same householder, and both treasures of the same owner. He compares them to Himself under the figure of a householder, because they had received doctrine of things both new and old out of His treasury of the Holy Spirit.

**Jerome.** Or the Apostles are called Scribes instructed, as being the Savior's notaries who wrote His words and precepts on fleshly tables of the heart with the sacraments of the heavenly kingdom, and abounded in the wealth of a householder, bringing forth out of the stores of their doctrine things new and old; whatsoever they preached in the Gospels, that they proved by the words of the Law and the Prophets. Whence the Bride speaks in the Song of Songs; *I have kept for thee my beloved the new with the old.* (c. 7:13.)

**Gregory.** Otherwise; The things old are, that the human race for its sin should suffer in eternal punishment; the things new, that they should be converted and live in the kingdom. First, He brought forward a comparison of the kingdom to a treasure found and a pearl of price; and after that, narrated the punishment of hell in the burning of the wicked, and then concluded with *Therefore every Scribe, &c.* as if He had said, He is a learned preacher in the Church who knows to bring forth things new concerning the sweetness of the kingdom, and to speak things old concerning the terror of punishment; that at least punishment may deter those whom rewards do not excite.

**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@htdiocese.org

**Schedule of Events:**

**Monday, July 27**

6:30 a.m. Confessions  
7:00 a.m. Daily Mass

**Tuesday, July 28**

6:30 a.m. Confessions  
7:00 a.m. Daily Mass

**Wednesday, July 29**

6:30 p.m. Confessions  
7:00 a.m. Daily Mass

**Thursday, July 30**

6:30 Confessions  
7a.m. Daily Mass

**Friday, July 31**

**NO MASS**

**Saturday, August 1**

3p.m. Confessions  
4 p.m. Vigil Mass

**Sunday, August 2**

8 a.m. Mass  
9:30 a.m. confessions  
10 a.m. Mass  
6:30 p.m. Mass



**MASS INTENTIONS**

***For the Week of July 27 –August 2***

**7:00 A.M. – Monday July 27**

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

*Parishioners of St. Ann,*

**7:00 A.M. - Tuesday, July 28**

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

*Parishioners of St. Ann, Holy Souls in Purgatory,*

**7:00 A.M. -Wednesday, July 29**

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

*Parishioners of St. Ann,*

**7:00 A.M. –Thursday, July 30**

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

*Parishioners of St. Ann, Holy Souls in Purgatory,*

*Eric Rogers, Neva Morris, Mia Bourg*

*Angelle Romero (BD)*

**4:00 P.M. Saturday, August 1**

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

*Parishioners of St. Ann, Horace & Camille Boquet & sons, Muriel Fabre*

*Carmen, Ann, & Michael Boquet, Eric, Joel, & Frank Rogers*

*Jerry & Mathew Arceneaux, Wilbert Dupre Sr.  
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, Walter & Anna Belle Duplantis,  
Herman & Ellen Walker, Leslie & Carley Walker, Herman Walker Jr,  
Lawrence Dugas, Wallace & Dolly Callahan, Neva Morris, Mia Bourg  
Cecile Fabre, Jeanne Crochet, Carroll Hebert*

**8:00 A.M. – Sunday, August 2**

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

*Parishioners of St. Ann, Roland & Gloria Henry, Morgan & Flossie Chauvin  
Elliot H. Crochet (DA), Brad M. Falgout, Cindy R. Broussard  
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, Maxine Christoffersen, Cecile Fabre, Alec Hebert (BD)  
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 Leconte, 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, Loyd Savin  
Erous & Eric Eschete, Jeanne Crochet, Wilma, Eugene & John Dusenberry, Veronica Trahan,  
Terry Lirette, Amelie Thibodeaux, Ella Mae Guidry, Jesse Fanguy Sr., Ann Hebert, A.J. Theriot*

**10:00 A.M. – Sunday, August 2**

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

*Parishioners of St. Ann, Mazie Whipple McCullough  
Roland & Gloria Henry, Morgan & Flossie Chauvin, Maxine Christoffersen  
Herbert, Celina, Joyce, Deborah & Ronald Belanger, Rosie & Richard Lafont,  
Living & Deceased Members of the Naquin, LaJaunie, LeBoeuf & Lapeyrouse Families  
Geraldine Dupre, Anna Lirette (BD)*

**6:30 P.M.-Sunday, August 2**

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

*Parishioners of St. Ann, Clinton & Wilma Picou  
Norris & Diana Bourg*

**MEMORIALS FOR THE WEEK OF July 26, 2020**

The Sanctuary Light burns this week in memory of *Gussie & L.E. Fletcher, Michael, Ruby & Merlin Bascle*, requested by Dickie & Sharon Bascle.  
The Altar Candles are in memory of *Thelma Bascle* requested by Dot Rogers & family.

**Daily Mass Schedule:**

The New Daily Mass schedule is as follows: Monday, Tuesday, Wednesday, Thursday: 7am, 1<sup>st</sup> Friday and 1<sup>st</sup> Saturday 7a.m.

**There will be no daily Mass on Friday with the exception of First Friday.**

Fr. Cody will continue to Live Stream Masses on Facebook.

Go to St. Ann's Facebook page to view the Mass.

**Stewardship of Treasure**

**July 18 & 19:** Envelopes: \$3,364 + Loose: \$391 + \$1,235 (Online giving)

**Thank you for your generosity!**

