

**What do the Saints Say?**

**CHRYSOSTOM.** It is a proof of the faith of these multitudes that they endured hunger in waiting for the Lord even till evening; to which purpose it follows, *And when it was evening, his disciples came unto him, saying, This is a desert place, and the time is now past.* The Lord purposing to feed them waits to be asked, as always not stepping forward first to do miracles, but when called upon. None out of the crowd approached Him, both because they stood in great awe of Him, and because in their zeal of love they did not feel their hunger. But even the disciples do not come and say, Give them to eat; for the disciples were as yet in an imperfect condition; but they say, *This is a desert place.* So that what was proverbial among the Jews to express a miracle, as it is said, *Can he spread a table in the wilderness?* (Ps. 78:19.) this also He shows among his other works. For this cause also He leads them out into the desert, that the miracle might be clear of all suspicion, and that none might suppose that any thing was supplied towards the feast from any neighboring town. But though the place be desert, yet is He there who feeds the world; and though the hour is, as they say, past, yet He who now commanded was not subjected to hours. And though the Lord had gone before His disciples in healing many sick, yet they were so imperfect that they could not judge what He would do concerning food for them, wherefore they add, *Send the multitude away, that they may go into the towns, and buy themselves food.* Observe the wisdom of the Master; He says not straightway to them, 'I will give them to eat;' for they would not easily have received this, but, *Jesus said unto them, They need not depart, Give ye them to eat.*

**AUGUSTINE.** It may perplex somehow, if the Lord, according to the relation of John, asked Philip whence bread was to be found for them, that can be true which Matthew here relates, that the disciples first prayed the Lord to send the multitudes away, that they might buy food from the nearest towns. Suppose then that after these words the Lord looked upon the multitude and said what John relates, but Matthew and the others have omitted. And by such cases as this none ought to be perplexed, when one of the Evangelists relates what the rest have omitted.

**JEROME.** While the Lord breaks there is a sowing of food; for had the loaves been whole and not broken into fragments, and thus divided into a manifold harvest, they could not have fed so great a multitude. The multitude receives the food from the Lord through the Apostles; as it follows, *And he gave the loaves to his disciples, and the disciples to the multitude.*

**JEROME.** Each of the Apostles fills his basket of the fragments left by his Savior that these fragments might witness that they were true loaves that were multiplied.

**CHRYSOSTOM.** For this reason also He caused twelve baskets to remain over and above, that Judas might bear his basket. He took up the fragments, and gave them to the disciples and not to the multitudes, who were yet more imperfectly trained than the disciples.

**JEROME.** To the number of loaves, five, the number of the men that ate is apportioned, five thousand; *And the number of them that had eaten was about five thousand men, besides women and children.*

**CHRYSOSTOM.** This was to the very great credit of the people, that the women and the men stood up when these remnants still remained.

**HILARY.** The five loaves are not multiplied into more, but fragments succeed to fragments; the substance growing whether upon the tables, or in the hands that took them up, I know not.

**JEROME.** But all these things are full of mysteries; the Lord does these things not in the morning, nor at noon, but in the evening, when the Sun of righteousness was set.

**HILARY.** But the Lord answered, *They have no need to go,* showing that those whom He heals have no need of the food of mercenary doctrine, and have no necessity to return to Judæa to buy food; and He commands the Apostles that they give them food. Did He not know then that there was nothing to give them? But there was a complete series of types to be set forth; for as yet it was not given the Apostles to make and minister the heavenly bread, the food of eternal life; and their answer thus belongs to the chain of spiritual interpretation; they were as yet confined to the five loaves, that is, the five books of the Law, and the two fishes, that is, the preaching of the Prophets and of John.

**HILARY.** These therefore the Apostles first set forth, because they were yet in these things; and from these things the preaching of the Gospel grows to its more abundant strength and virtue. Then the people is commanded to sit down upon the grass, as no longer lying upon the ground, but resting upon the Law, each one reposing upon the fruit of his own works as upon the grass of the earth.

**JEROME.** Or, they are bid to lie down on the grass, and that, according to another Evangelist, by fifties and by hundreds, that after they have trampled upon their flesh, and have subjugated the pleasures of the world as dried grass under them, then by the presence<sup>a</sup> of the number fifty, they ascend to the eminent perfection of a hundred. He looks up to heaven to teach us that our eyes are to be directed thither. The Law with the Prophets is broken, and in the midst of them are brought forward mysteries., that whereas they partook not of it whole, when broken into pieces it may be food for the multitude of the Gentiles.

**HILARY.** Then the loaves are given to the Apostles, because through them the gifts of divine grace were to be rendered. And the number of them that did eat is found to be the same as that of those who should believe; for we find in the book of Acts that out of the vast number of the people of Israel, five thousand men believed.

**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:**

**Monday, August 3**

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

**Tuesday, August 4**

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

**Wednesday, August 5**

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

**Thursday, August 6**

6:30 Confessions  
7a.m. Daily Mass

**Friday, August 7**

**1<sup>st</sup> Friday Mass**

7:00 a.m. Daily Mass

**Saturday, August 8**

3p.m. Confessions

4 p.m. Vigil Mass

**Sunday, August 9**

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



**MASS INTENTIONS**



***For the Week of August 3 –August 9***

***7:00 A.M. – Monday August 3***

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

*Parishioners of St. Ann,*

***7:00 A.M. - Tuesday, August 4***

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

*Parishioners of St. Ann, Holy Souls in Purgatory, Maxine Christoffersen, Henry Lirette (BD)*

***7:00 A.M. -Wednesday, August 5***

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

*Parishioners of St. Ann,*

***7:00 A.M. –Thursday, August 6***

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

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

***4:00 P.M. Saturday, August 8***

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

*Parishioners of St. Ann, Egnolia Neil, Jerry & Mathew Arceneaux  
Eric, Joel, & Frank Rogers, Aleda Molasion, Bourg & Rogers family,  
Wallace Roddy family, Wilbert Dupre Sr. Neva Morris, Mia Bourg*

*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, Dolores Viteaux Faith LeBoeuf, Jeanne Crochet, Carroll Hebert  
Cecile Fabre, Waldron Lapeyrouse(DA), Ramos & Coralie Homsby, Jimmie & Virgie Prosperie,*

***8:00 A.M. – Sunday, August 9***

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

*Parishioners of St. Ann, Rhea P. Voisin & Eddie Voisin Jr. Cecile Fabre*

*Cindy R. Broussard, Eula Mae, Paul & Roland Rodrigue*

*Vayne & 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,  
Linda Whipple Schouest, Brad Michael Falgout, Lisa Bourg(BD)  
Madge & Jamey Hebert(WA),  
Vin & Joyce LeBlanc family, Gilbert & Rita Bergeron family  
Muriel Fabre, Jeanne Crochet, Mollie Boudreaux  
Wilma, Eugene & John Dusenberry, Veronica Trahan, Terry Lirette, Amelie Thibodeaux,  
Ella Mae Guidry, Jesse Fanguy Sr., Ann Hebert, A.J. Theriot  
Loyd Savin, Kerry & Lee Lapeyrouse, Bobby & Clarice LeBlanc, Thelma, Alvin, Wade, Dennis & Melvin Ledet,  
Benjamin & Josephine LeBlanc & family, Cy Ledet, Faye & Tommy Rogers, Roy & Dean Hunter, Dean & Shara Ramsier,  
F.W., Odette, Jody Schouest & family, Geneva Marcel, Mollie Boudreaux, E.J. Savoie,*

**10:00 A.M. – Sunday, August 9**

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

*Parishioners of St. Ann, Herbert, Celina, Joyce, Deborah & Ronald Belanger, Rosie & Richard Lafont,  
Living & Deceased Members of the Naquin, LaJaunie, LeBoeuf & Lapeyrouse Families  
Keri Lynn Niette, Geraldine Dupre, Lyle LeCompte  
Kenneth Breaux, Olivia Dupre,*

**6:30 P.M.-Sunday, August 9**

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

*Parishioners of St. Ann, Clinton & Wilma Picou*

**MEMORIALS FOR THE WEEK OF August 9, 2020**

The Sanctuary Light burns this week in memory of *Gussie & LE Fletcher, Michael, Ruby, Merlin Bascle* requested by Dickie & Sharon Bascle.

The Altar Wine are in memory of *Cecile Fabre* requested by the family.

The Altar Candles are in memory of *Carroll Hebert* requested by Margaret Hebert.

**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.

**Weekend Mass Schedule:**

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

August 2, 2020

**18<sup>th</sup> Sunday in Ordinary Time**

**Catholic Social Teaching: Call to global solidarity**

*If the international community is to be truly “united” against hunger, then poverty must be overcome through authentic human development, based on the idea of the person as a unity of body, soul and spirit. Today, though, there is a tendency to limit the vision of development to one that satisfies the material needs of the person, especially through access to technology; yet authentic development is not simply a function of what a person “has”, it must also embrace higher values of fraternity, solidarity and the common good.— Benedict XVI, Message for World Food Day,*

The scriptures today are about food and the sharing of food. Isaiah reminds us of the abundance of food – all as a gift from God.

In the midst of their need, Jesus leads the disciples and the people in an unexpected and wonderful sharing of abundance. In this sharing, God is encountered. “Eucharist” is experienced. This spirit of abundance and sharing is a challenge to the greed, selfishness and profit seeking which dominate parts of our culture.

The spirit behind the gospel challenges us and challenges the worst parts of our “capitalistic way of doing things.”

The gospel of Jesus values the good of people over the value of capital. Food and water are more than just products to be bought and sold. The gospel is about more than just giving out food. Jesus does more than just “magically” create food. He calls a community into life. He calls the disciples into reflection and action on their situation in solidarity with everyone who is gathered. On behalf of the community, Jesus expresses gratitude and faith in God. He gets people to sit down and share. Food is passed from person to person. Everyone partakes of the abundance. Everyone has enough to eat. Instead of the hoarding of the leftovers, the people gather up what remains.

Our gospel is a gospel of solidarity and empowerment. We are called to put this gospel into practice by creating a community of charity and justice for all.