

What do the Saints Say?

CHRYSOSTOM- Matthew relates directly Christ's coming to His baptism, John His coming a second time subsequent to His baptism, as appears from what follows: *I saw the Spirit descending, &c.* The Evangelists have divided the periods of the history between them; Matthew passing over the part before John's imprisonment, and hastening to that event; John chiefly dwelling on what took place before the imprisonment. Thus he says, *The next day John sees Jesus coming to him.* But why did He come to him the next day after His baptism? Having been baptized with the multitude, He wished to prevent any from thinking that He came to John for the same reason that others did, viz. to confess His sins, and be washed in the river unto repentance. He comes therefore to give John an opportunity of correcting this mistake; which John accordingly did correct; viz. by those words, *Behold the Lamb of God, which takes away the sin of the world.* For He Who was so pure, as to be able to absolve other men's sins, evidently could not have come thither for the sake of confessing His own; but only to give John an opportunity of speaking of Him. He came too the next day, that those who had heard the former testimonies of John, might hear them again more plainly; and other besides. For he said, *Behold the Lamb of God,* signifying that He was the one of old sought after, and reminding them of the prophecy of Isaiah, and of the shadows of the Mosaic law, in order that through the figure he might the easier lead them to the substance.

AUGUSTINE- If the Lamb of God is innocent, and John is the lamb, must he not be innocent? But all men come of that stock of which David sings sorrowing, *Behold, I was conceived in wickedness.* (Ps. 51:5) He then alone was the Lamb, who was not thus conceived; for He was not conceived in wickedness, nor in sin did His mother bear Him in her womb, Whom a virgin conceived, a virgin brought forth, because that in faith she conceived, and in faith received.

THEOPHYLACT- He is called the Lamb of God, because God the Father accepted His death for our salvation, or, in other words, because He delivered Him up to death for our sakes. For just as we say, This is the offering of such a man, meaning the offering made by him; in the same sense Christ is called the Lamb of God Who gave His Son to die for our salvation. And whereas that typical lamb did not take away any man's sin, this one hath taken away the sin of the whole world, rescuing it from the danger it was in from the wrath of God. Behold Him¹ *Who takes away the sin of the world:* he said not, who will take, but, *Who takes away the sin of the world;* as if He were always doing this. For He did not then only take it away when He suffered, but from that time to the present, He takes it away; not by being always crucified, for He made one sacrifice for sins, but by ever washing it by means of that sacrifice.

GREGORY- But then only will sin be entirely taken away from the human race, when our corruption has been turned to a glorious incorruption. We cannot be free from sin, so long as we are held in the death of the body.

AUGUSTINE. (Tr. iv. c. 10, 11.) For He Who took not sin from our nature, He it is Who taketh away our sin. Some say, We take away the sins of men, *because* we are holy; for if he, who baptizes, is not holy, how can he take away the other's sin, seeing he himself is full of sin? Against these reasoners let us point to the text; *Behold Him Who takes away the sin of the world;* in order to do away with such presumption in man towards man.

AUGUSTINE- He *cometh after me,* because he was born after me: He *is made before me,* because He is preferred to me.

GREGORY- He explains the reason of this superiority, in what follows: *For He was before me;* as if his meaning was; And this is the reason of His being superior to me, though born after me, viz. that He is not circumscribed by the time of His nativity. He Who was born of His mother in time, was begotten of His Father out of time.

CHRYSOSTOM- That He might not seem however to give His testimony from any motive of friendship or kindred, in consequence of his being related to our Lord according to the flesh, he says, *I knew Him not.* John could not of course know Him, having lived in the desert. And the miraculous events of Christ's childhood, the journey of the Magi, and such like, were now a long time past; John having been quite an infant, when they happened. And throughout the whole of the interval, He had been absolutely unknown: insomuch that John proceeds, *But that He should be made manifest to Israel, therefore am I come baptizing with water.* (And hence it is clear that the miracles said to have been performed by Christ in His childhood, are false and fictitious. For if Jesus had performed miracles at this early age, he would not have been unknown to John, nor would the multitude have wanted a teacher to point Him out.) Christ Himself then did not want baptism; nor was that washing for any other reason, than to give a sign beforehand of faith in Christ. For John said not, in order to change men, and deliver from sin, but, *that he should be made manifest in Israel,* have I come baptizing. But would it not have been lawful for him to preach, and bring crowds together, without baptizing? Yes: but this was the easier way, for he would not have collected such numbers, had he preached without baptizing.

AUGUSTINE- Now when our Lord became known, it was unnecessary to prepare a way for Him; for to those who knew Him, He became His own way. And therefore John's baptism did not last long, but only so long as to show our Lord's humility. (Tr. v. c. 5.) Our Lord received baptism from a servant, in order to give us such a lesson of humility as might prepare us for receiving the grace of baptism. And that the servant's baptism might not be set before the Lord's, others were baptized with it; who after receiving it, had to receive our Lord's baptism: whereas those who first received our Lord's baptism, did not receive the servant's after.

Schedule of Events:

Tuesday, January 21

7:30 a.m. Confessions

8 a.m. Mass

Wednesday, January 22

7:30 a.m. Confessions
8 a.m. Mass

Thursday, January 23

7:30 a.m. Confessions
8 a.m. Mass

Friday, January 24

7:30 a.m. Confessions
8 a.m. Mass

Saturday, January 25

2nd collection: Church in Latin America

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

Sunday, January 26

2nd collection: Church in Latin America

7:30 a.m. Confessions
8 a.m. Mass
9:30 a.m. Confessions
10 a.m. Mass
5 p.m. Nazareth night
6:30 p.m. Mass



MASS INTENTIONS



For the Week of January 21, 2020 –January 26, 2020

Tuesday, January 21

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

Parishioners of St. Ann, Muriel Fabre, Holy Souls in Purgatory

Wednesday, January 22

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

*Parishioners of St. Ann, Mary Ward, Macon, Edna, Roland Bascle, Remy & Bessie Reulet,
Billy & Mark Pellegrin, Donaldson family*

8:00 A.M. -Thursday January 23

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

Parishioners of St. Ann, Muriel Fabre, Holy Souls in Purgatory

8:00 A.M -Friday, January 24

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

*Parishioners of St. Ann, Rhea P. Voisin (DA), Thibodeaux & Scott family,
Houma-Thibodeaux Priests & Seminarians*

4:00 P.M. Saturday, January 25

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

*Parishioners of St. Ann, Cynthia Charpentier, Roland & Gloria Henry, Morgan & Flossie Chauvin,
Boquet & Naquin family, Wallace Ellender Jr., Loyd Savin, Horace & Camille Boquet & sons,
Jerry & Mathew Arceneaux, Eric, Joel, & Frank Rogers Wilbert Dupre Sr,
Falgout & Charpentier family, 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, Muriel Fabre*

8:00 A.M. – Sunday, January 26

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

*Parishioners of St. Ann, Wilma, Eugene & John Dusenbery, Veronica Trahan, Terry Lirette,
Amelie Thibodeaux, Ella Mae Guidry, Jesse Fanguy Sr., Ann Hebert, A.J. Theriot*

*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
Vin & Joyce LeBlanc & family, Gilbert & Rita Bergeron & family
Brad Michael Falgout, Dale Boudreaux, Muriel Fabre*

10:00 A.M. – Sunday, January 26

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*

6:30 P.M.-Sunday, January 26

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

Parishioners of St. Ann, Clinton & Wilma Picou, Scott & Donaldson family,

STEWARDSHIP OF TREASURE

January 11 & 12: Envelopes: \$4209.17 + Loose: \$710.00 + \$491.72 (Online giving)

Thank you for your generosity!

Contribution Statement:

If you are interested in your 2019 contribution statement please call Wendy at the Church office @ 985-594-3548.

MARCH FOR LIFE:

Please remember in your prayers all who will be traveling to the March for Life in Washington D.C. on January 20-25.
St. Ann Parish has 9 teens and 3 adults that will be attending.

Church Cleaning: Week of January 20- Sam & Regina O., Debbie T., Doris A, Stella D.

MASSES	MINISTERS OF THE EUCHARIST	COMMENTATOR/ LECTOR	ALTAR SERVERS	USHERS
January 25 & 26				
SATURDAY 4:00P.M.	Brian M., Marianne M Kathie B., Yvonne W	Brian M., Cindy S	Rebecca, Isabella	Ollie, Jan Dave
SUNDAY				
8:00A.M	Tim M., Mona, Monique, Carol B	David B., Christine R.	Lucas	Numa
10:00A.M	Paula W., Connie D., Courtney A., Ashley P.	Johnnie O., Natalie L.	Carter, Zack	Kenneth, Lanny
6:30 p.m.	Hayes B., Shane R. Maria T.,	Lisa R., Amanda R.,	volunteer	Clint, John R.,

