

What do the Saints Say?

Chrysostom. Forasmuch as He had said, *And it shall be given to a nation bringing forth the fruits thereof*, He now proceeds to show what nation that is.

Augustine. This parable is related only by Matthew. Luke gives one like it, but it is not the same, as the order shows.

Gregory. Here, by the wedding-feast is denoted the present Church; there, by the supper, the last and eternal feast. For into this enter some who shall perish; into that whosoever has once entered in shall never be put forth. But if any should maintain that these are the same lessons, we may perhaps explain that that part concerning the guest who had come in without a wedding garment, which Luke has not mentioned, Matthew has related. That the one calls it supper, the other dinner, makes no difference; for with the ancients the dinner was at the ninth hour, and was therefore often called supper.

Origen. The kingdom of heaven, in respect of Him who reigns there, is like a king; in respect of Him who shares the kingdom, it is like a king's son; in respect of those things which are in the kingdom, it is like servants and guests, and among them the king's armies. It is specified; *A man that is a king*, that what is spoken may be as by a man to men, and that a man may regulate men unwilling to be regulated by God. But the kingdom of heaven will then cease to be like a man, when zeal and contention and all other passions and sins having ceased, we shall cease to walk after men, and shall see Him as He is. For now we see Him not as He is, but as He has been made for us in our dispensation.

Gregory. God the Father made a marriage feast for God the Son, when He joined Him to human nature in the womb of the Virgin. But far be it from us to conclude, that because marriage takes place between two separate persons, that therefore the person of our Redeemer was made up of two separate persons. We say indeed that He exists of two natures, and in two natures, but we hold it unlawful to believe that He was compounded of two persons. It is safer therefore to say, that the marriage feast was made by the King the Father for the King the Son when He joined to Him the Holy Church in the mystery of His incarnation. The womb of the Virgin Mother was the bride-chamber of this Bridegroom.

Hilary. Rightly has the Father already made this wedding, because this eternal union and espousal of the new body is already perfect in Christ.

Jerome. *He sent his servant*, without doubt Moses, by whom He gave the Law, to those who had been invited. But if you read *servants* as most copies have, it must be referred to the Prophets, by whom they were invited, but neglected to come. By the servants who were sent the second time, we may better understand the Prophets than the Apostles; that is to say, if servant is read in the first place; but if 'servants,' then by the second servants are to be understood the Apostles;

Hilary. Or; The servants who were first sent to call them that were bidden, are the Apostles; they who, being before bidden, are now invited to come in, are the people of Israel, who had before been bidden through the Law to the glories of eternity. To the Apostles therefore it belonged to remind those whom the Prophets had invited. Those sent with the second injunction are the Apostolic men their successors.

Gregory. But because these who were first invited would not come to the feast, the second summons says, *Behold, I have prepared my dinner*.

Jerome. The dinner that is prepared, the oxen and the fatlings that are killed, is either a description of regal magnificence by the way of metaphor, that by carnal things spiritual may be understood; or the greatness of the doctrines, and the manifold teaching of God in His law, may be understood.

Gregory. By the *oxen* are signified the Fathers of the Old Testament; who by sufferance of the Law gored their enemies with the horn of bodily strength. By fatlings are meant fatted animals, for from 'alere', comes 'altilia,' as it were 'altililia' or 'alita.' By the *fatlings* are intended the Fathers of the New Testament; who while they receive sweet grace of inward fattening, are raised by the wing of contemplation from earthly desires to things above. He says therefore, *My oxen and my fatlings are killed*; as much as to say, Look to the deaths of the Fathers who have been before you, and desire some amendment of your lives.

Hilary. Or otherwise; The oxen are the glorious army of Martyrs, offered, like choice victims, for the confession of God; the fatlings are spiritual men, as birds fed for flight upon heavenly food, that they may fill others with the abundance of the food they have eaten.

Gregory. It is to be observed, that in the first invitation nothing was said of the oxen or fatlings, but in the second it is announced that they are already killed, because Almighty God when we will not hear His words gives examples, that what we suppose impossible may become easy to us to surmount, when we hear that others have passed through it before us.

Chrysostom. These occupations seem to be entirely reasonable; but we learn hence, that however necessary the things that take up our time, we ought to prefer spiritual things to everything beside. But it seems to me that they only pretended these engagements as a cloak for their disregard of the invitation.

Hilary. For men are taken up with worldly ambition as with a farm; and many through covetousness are engrossed with trafficking.

Gregory. Whosoever then intent upon earthly business, or devoted to the actions of this world, feigns to be meditating upon the mystery of the Lord's Passion, and to be living accordingly, is he that refuses to come to the King's wedding on pretext of going to his farm or his merchandize. Nay often, which is worse, some who are called not only reject the grace, but become persecutors, *And the remnant took his servants, and entreated them despitefully, and slew them*.

Jerome. When He was doing works of mercy, and bidding to His marriage-feast, He was called a man; (homini regi) now when He comes to vengeance, the man is dropped, and He is called only a King.

Jerome. By *His armies* we understand the Romans under Vespasian and Titus, who having slaughtered the inhabitants of Judæa, laid in ashes the faithless city.

Gregory. Or, the armies of our King are the legions of His Angels. He is said therefore to have sent His armies, and to have destroyed those murderers, because all judgment is executed upon men by the Angels. He destroys those murderers, when He cuts off persecutors; and burns up their city, because not only their souls, but the body of flesh they had tenanted, is tormented in the everlasting fire of hell.

Gregory. But when He sees that His invitation is spurned at, He will not have His Son's marriage-feast empty; the word of God will find where it may stay itself.

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, October 12

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

Tuesday, October 13

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

Wednesday, October 14

6:30 p.m. Confessions
7:00 a.m. Daily Mass
6:30 p.m. mentor meeting
6:30 p.m. youth core

Thursday, October 15

6:30 Confessions
7 a.m. Daily Mass

Friday, October 16

NO MASS

Saturday, October 17

2nd collection: World Mission Sunday

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

Sunday, October 18

2nd collection: World Mission Sunday

Family Day (after the 11 a.m. Mass)

7:30 a.m. Confessions
8 a.m. Mass
9:30 a.m. Confessions
10 a.m. Mass
6 p.m. Confessions
6:30 p.m. Mass
6:30 p.m. Confirmation Session#3



MASS INTENTIONS



For the Week of October 12th-18th

7:00 A.M.-Monday, October 12th

*All Donors and Benefactors of St. Ann Church & in Memory of:
Parishioners of St. Ann, Gail Fabre, Barbara Neal*

7:00 A.M.-Tuesday, October 13th

*All Donors and Benefactors of St. Ann Church & in Memory of:
Parishioners of St. Ann, Sam Olivier*

7:00 A.M.-Wednesday, October 14th

*All Donors and Benefactors of St. Ann Church & in Memory of:
Parishioners of St. Ann, Una Arcement*

7:00 A.M.-Thursday, October 15th

*All Donors and Benefactors of St. Ann Church & in Memory of:
Parishioners of St. Ann, Luke Lirette(BD)*

4:00 P.M.- Saturday, October 17th

*All Donors and Benefactors of St. Ann Church & in Memory of:
Parishioners of St. Ann, Horace & Camille Boquet & sons, Jerry & Mathew Arceneaux Eric, Joel, & Frank Rogers
Houston & Maude Whipple, 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
Faith LeBoeuf Cecile Fabre
Neva Morris, John Melancon(BD)Muriel Fabre, Jeanne Crochet, Carroll Hebert, Sam Olivier*

8:00 A.M.-Sunday, October 18th

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

*Parishioners of St. Ann, Cindy R. Broussard Cecile Fabre
Eula Mae, Paul & Roland Rodrigue, Debra L. Falgout (BD)
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
Vin & Joyce LeBlanc family, Gilbert & Rita Bergeron family
Jeanne Crochet, Loyd Savin
Wilma, Eugene & John Dusenberry, Veronica Trahan, Terry Lirette, Amelie Thibodeaux,
Ella Mae Guidry, Jesse Fanguy Sr., Ann Hebert, A.J. Theriot
Dorothy Matherne, Gail Fabre, Sam Olivier*

10:00 A.M.- Sunday, October 18th

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

*Parishioners of St. Ann, Albert & Ruth Pinell, Tommy & Jane Champagne, Rose Mary Rhodes, Roy, Lloyd & Iona,
Carl & Beverly, Julius, Allen & Cyril Boquet, Geraldine Dupre, Sam Olivier
Herbert, Celina, Joyce, Deborah & Ronald Belanger, Rosie & Richard Lafont,
Keri Lynn Niette, Bertha Mae Pellegrin, Wallace Ellender, Douglas Hutchinson
Living & Deceased Members of the Naquin, LaJaunie, LeBoeuf & Lapeyrouse Families*

6:30 P.M. Sunday, October 18th

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 October 11, 2020

The Sanctuary Light burns this week in memory of Muriel Fabre requested by Kirby Fabre.
The Altar Candles are in memory of Erous Eschete requested by Linda McMath.
The Altar Bread is in memory of Sam Olivier requested by St. Ann Staff.
The Altar Wine is in memory of Merlin, Michael & Ruby Bascle requested by Rogers family.

Stewardship of Treasure

October 3 & 4: Envelopes: \$4455.53 + Loose:\$1079.00 +\$1703.82(online giving)
Maintenance Collection: \$851.00

Thank you for your generosity!

Blessing of the Cemetery:

Fr. Cody Chatagnier will bless St. Ann Cemetery on Sunday, November 1, 2020 (All Saint's Day) after the 10 a.m. Mass
And Bisland Cemetery at 4 p.m.

There will be a special candlelight Mass celebrated on Monday, November 2, 2020 (All Soul's Day) at 6 p.m.
for all those who have passed away from St. Ann Parish this year.

*****St. Ann Catholic Church Pumpkin Patch*****

The Pumpkin Patch is open October 4th-31st
11 A.M. - 7 P.M.

Pick a pumpkin - many sizes and varieties to choose from
Games and activities - putt putt golf, bowling, pumpkin toss, and more
All are Welcome!

To fulfill the State of Louisiana and Bishop Fabre's guidelines: All attending Mass are required to wear a face mask while in Church.