

What do the Saints Say?

## MARK 1:4-8

**JEROME.** According to the above-mentioned prophecy of Isaiah, the way of the Lord is prepared by John, through faith, baptism, and penitence; the paths are made straight by the rough marks of the hair-cloth garment, the girdle of skin, the feeding on locusts and wild honey, and the lowliest voice; whence it is said, *John was in the wilderness*. For John and Jesus seek what is lost in the wilderness; where the devil conquered, there he is conquered; where man fell, there he rises up. But the name John means the grace of God, and the narrative begins with grace. For it goes on to say, *baptizing*. For by baptism grace is given, seeing that by baptism sins are freely remitted. But what is brought to perfection by the bridegroom, is introduced by the friend of the bridegroom. Thus catechumens, (which word means persons instructed,) begin by the ministry of the priest, receive the chrism from the bishop. And to show this, it is subjoined, *And preaching the baptism of repentance, &c.*

**BEDE.** It is evident that John not only preached, but also gave to some the baptism of repentance; but he could not give baptism for the remission of sins. For remission of sins is only given to us by the baptism of Christ. It is therefore only said, *Preaching the baptism of repentance for the remission of sins*; for he *preached* a baptism which could remit sins, since he could not give it. Wherefore as he was the forerunner of the Incarnate Word of the Father, by the word of his preaching, so by his baptism, which could not remit sins, he preceded that baptism, of penitence, by which sins are remitted.

**JEROME.** Now by John as by the bride-groom's friend, the bride is brought to Christ, as by a servant Rebecca was brought to Isaac; wherefore there follows, *And there went out to him all*, (Gen. 24:61) &c. For *confession and beauty are in his presence*, (Ps. 95:6. Vulg.) that is, the presence of the bridegroom. And the bride leaping down from her camel signifies the Church, who humbles herself on seeing her husband Isaac, that is, Christ. But the interpretation of Jordan, where sins are washed away, is 'an alien descent.' For we heretofore aliens to God by pride, are by the sign of Baptism made lowly, and thus exalted on high.

**BEDE.** It says, clothed in a garment of hair, not in woollen clothes; the former is the mark of an austere garb, the latter of effeminate luxury. But the girdle of skins, with which he was girt, like Elias, is a mark of mortification. And this meat, *locusts and wild honey*, is suited to a dweller in the wilderness, so that his object in eating was not the deliciousness of meats, but the satisfying of the necessity of human flesh.

**JEROME.** The dress of John, his food, and employment, signifies the austere life of preachers, and that future nations are to be joined to the grace of God, which is John, both in their minds and in externals. For by camel's hair, is meant the rich among the nations; and by the girdle of skin, the poor, dead to the world; and by the wandering locusts, the wise men of this world; who, leaving the dry stalks to the Jews, draw off with their legs the mystic grain, and in the warmth of their faith leap up towards heaven; and the faithful, being inspired by the wild honey, are full-fed from the untilled wood.

**GREGORY.** Or, by the kind itself of his food he pointed out the Lord, of whom he was the forerunner; for in that our Lord took to Himself the sweetness of the barren Gentiles, he ate wild honey. In that He in His own person partly converted the Jews, He received locusts for His food, which suddenly leaping up, at once fall to the ground. For the Jews leaped up when they promised to fulfill the precepts of the Lord; but they fell to the ground, when by their evil works they affirmed that they had not heard them. They made therefore a leap upwards in words, and fell down by their actions.

**BEDE.** The dress and food of John may also express of what kind was his inward walk. For he used a dress more austere than was usual, because he did not encourage the life of sinners by flattery, but chide them by the vigor of his rough rebuke; he had a girdle of skin round his loins, for he was one, *who crucified his flesh with the affections and lusts*. (Gal. 5:24) He used to eat locusts and wild honey, because his preaching had some sweetness for the multitude, whilst the people debated whether he was the Christ himself or not; but this soon came to an end, when his hearers understood that he was not the Christ, but the forerunner and prophet of Christ. For in honey there is sweetness, in locusts swiftness of flight; whence there follows, *And he preached, saying, there cometh one mightier than I after me*.

**JEROME.** Who again is mightier than the grace, by which sins are washed away, which John signifies? He who seven times and seventy times seven remits sin. Grace indeed comes first, but remits sins once only by baptism, but mercy reaches to the wretched from Adam up to Christ through seventy-seven generations, and up to one hundred and forty-four thousand. (Mat. 18:22)

**CHRYSOSTOM.** But lest he should be thought to say this by way of comparing himself to Christ, he subjoins, *Of whom I am not worthy, &c.* It is not however the same thing to loose the shoe-latchet, which Mark here says, and to carry his shoes, which Matthew says. And indeed the Evangelists following the order of the narrative, and not able to err in anything, say that John spoke each of these sayings in a different sense. But commentators on this passage have expounded each in a different way. For he means by the latchet, the tie of the shoe. (non occ.). He says this therefore to extol the excellence of the power of Christ, and the greatness of His divinity; as if he said, Not even in the station of his servant am I worthy to be reckoned. For it is a great thing to contemplate, as it were stooping down, those things which belong to the body of Christ, and to see from below the image of things above, and to untie each of those mysteries, about the Incarnation of Christ, which cannot be unraveled.

**GREGORY.** Shoes also are made from the skins of dead animals. The Lord, therefore, coming incarnate, appeared as if it were with shoes on His feet, for He assumed in His divinity the dead skins of our corruption. Or else; it was a custom among the ancients, that if a man refused to take as his wife the woman whom he ought to take, he who offered himself as her husband by right of kindred took off that man's shoe. Rightly then does he proclaim himself unworthy to loose his shoe-latchet, as if he said openly, I cannot make bare the feet of the Redeemer, for I usurp not the name of the Bridegroom, a thing which is above my deserts.

**BEDE.** Thus then John proclaims the Lord not yet as God, or the Son of God, but only as a man mightier than himself. For his ignorant hearers were not yet capable of receiving the hidden things of so great a Sacrament, that the eternal Son of God, having taken upon Him the nature of man, had been lately born into the world of a virgin; but gradually by the acknowledgment of His glorified lowliness, they were to be introduced to the belief of His Divine Eternity. To these words, however, he subjoins, as if covertly declaring that he was the true God, *I baptize you with water, but he shall baptize you with the Holy Ghost.* For who can doubt, that none other but God can give the grace of the Holy Ghost.

**JEROME.** For what is the difference between water and the Holy Ghost, who was borne over the face of the waters? Water is the ministry of man; but the Spirit is ministered by God.

**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, December 7<sup>th</sup>**

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

4:00 p.m. Immaculate Conception Mass

**Tuesday, December 8<sup>th</sup>**

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

6:00 p.m. Immaculate Conception Mass

**Wednesday, December 9<sup>th</sup>**

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

6:30 p.m. mentor meeting

6:30 p.m. youth Core

**Thursday, December 10<sup>th</sup>**

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

6:30 p.m. LAS meeting

**Friday, December 11<sup>th</sup>**

**NO MASS**

**Saturday, December 12<sup>th</sup>**

Social Ministry Home bound cooking

3:00 p.m. Confessions  
4:00 p.m. Vigil Mass

5:00 p.m. Christmas Social

**Sunday, December 13<sup>th</sup>**

7:30 a.m. Confessions  
8:00 a.m. Mass

9:30 a.m. Confessions

6:00 p.m. Confessions

6:30 p.m. Mass



**MASS INTENTIONS**



***For the Week of December 7<sup>th</sup>-11<sup>th</sup>***

**7:00 A.M.-Monday, December 7<sup>th</sup>**

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

**7:00 A.M.-Tuesday, December 8<sup>th</sup>**

***All Donors and Benefactors of St. Ann Church & in Memory of:  
Parishioners of St. Ann, Brad M. Falgout (BD), Betty Ledet(DA)***

**7:00 A.M.-Wednesday, December 9<sup>th</sup>**

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

**7:00 A.M.-Thursday, December 10<sup>th</sup>**

*All Donors and Benefactors of St. Ann Church & in Memory of:  
Parishioners of St. Ann, Wanda Briggs (DA), Frank Rogers*

**4:00 P.M.- Saturday, December 12<sup>th</sup>**

*All Donors and Benefactors of St. Ann Church & in Memory of:  
Parishioners of St. Ann, Jerry & Mathew Arceneaux Eric, Joel, & Frank Rogers, 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  
Dolores Viteaux, Faith LeBoeuf, Jeanne Crochet, Taylor Foret, Cecile Fabre, Neva Morris  
Carroll Hebert, Kevin Dugas family, Sam Olivier, Patrick McGaw*

**8:00 A.M.-Sunday, December 13<sup>th</sup>**

*All Donors and Benefactors of St. Ann Church & in Memory of:  
Parishioners of St. Ann, Cindy R. Broussard, Eula Mae, Paul & Roland Rodrigue  
Ray & Jacque Chassion, 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  
Cecile Fabre, Vin & Joyce LeBlanc family, Gilbert & Rita Bergeron family  
Loyd Savin, Erous & Eric Eschete, Wilma, Eugene & John Dusenberry, Veronica Trahan,  
Terry Lirette, Amelie Thibodeaux, Ella Mae Guidry, Jesse Fanguy Sr., Ann Hebert, A.J. Theriot,  
Gail Fabre, Steven, Bertha Mae & Timothy Pellegrin,*

**10:00 A.M.- Sunday, December 13<sup>th</sup>**

*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  
Keri Lynn Niette, Wallace Ellender, Steven, Bertha Mae & Timothy Pellegrin, Geraldine Dupre  
Lyle LeCompte, Helena Bourg*

**6:30 P.M. Sunday, December 13<sup>th</sup>**

*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 December 7, 2020**

The Sanctuary Light burns this week in memory of Bobby & Clarice Leblanc requested by Stacey, Heidi, Louis & Tyler.  
The Altar Bread is in memory of Cecile Fabre requested by the family.  
The Altar Wine is in memory of Gail Fabre requested by Randolph & Kathie Bascle.  
The Altar Candles are in memory of Dennis, Wade, Alvin, Thelma & Melvin Ledet requested by Stacey, Heidi, Louis & Tyler.

**Stewardship of Treasure**

**November 28 & 29:** Envelopes: \$2776.00 + Loose: \$521.00 + \$1166.07(online giving)

**Thank you for your generosity!**

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

**UPCOMING DATES:**

December 12, 2020 - 5:00 p.m. Christmas Social  
December 15, 2020 – 6:30 p.m. - Advent Mission presented by Fr. Cody  
December 16, 2020 - 6 p.m. – 8 p.m. - “The Light is on for you”(confession)

**CHRISTMAS 2020 MASS TIMES:**

**\*\*Christmas Eve -December 24, 2020\*\***  
4 p.m., 6 p.m., 10 p.m.  
**\*\*Christmas Day - December 25, 2020 – 9 a.m.\*\***  
(All Masses will have the over-flow option in the parish hall)

**Money Counters:**

St. Ann is in need of money counters. This ministry is a vital part of the operation of the parish.  
If you would like to help or would like more information contact Wendy at the parish office @985-594-3548.