

What do the Saints Say?

John 18: 33-38

An Excerpt from *The Catholic Commentary on Sacred Scripture*

18:33 Pilate went inside the praetorium and summoned Jesus. As in the Synoptics, he first asks Jesus, Are you the King of the Jews? In John's passion narrative, "king" is the central title for Jesus. Previously, Jesus has been hailed as "king" by various Jewish persons who saw him as the promised messiah, the one whom God would raise up to overthrow the Gentile overlords and rule over a restored monarchy in Israel. Jesus, however, has used other biblical images to present the true nature of his messianic kingship. A Roman authority like Pilate would principally be concerned with the political aspect of Jewish messianism. For the Romans, the emperor held supreme power. Anyone claiming on his own to be king would be a rival to the emperor and thus an affront or threat to Roman imperial rule.

18:34-35 Jesus' counter question implicitly raises the issue of what sort of king Pilate might have in mind. Pilate then distances himself from his Jewish subjects: I am not a Jew, am I? Your own nation and the chief priests handed you over to me. Since no charges were specified, Pilate asks Jesus what he has done that led the Jerusalem authorities to call for his death.

18:36 Pilate thinks of kingship in terms of earthly political realities. Jesus responds to Pilate's question with a three-part answer about his kingdom in which he reveals the true nature of his kingdom and invites Pilate to think about him in terms appropriate to his heavenly origin. Jesus first declares, My kingdom does not belong to this world. The only other mention of "kingdom" in John is 3:3, 5. There Jesus taught that seeing and entering God's kingdom requires a new, spiritual life from heaven, which is received through a new birth of water and Spirit, through baptism. This new heavenly life is a share in the divine communion by becoming the Father's "children" through his Son Jesus. The "kingdom" is fundamentally this communion between human beings and God. Since Jesus is in eternal communion with the Father as his Son and has become a human being, the reality of the kingdom is embodied in Jesus himself. When Jesus says, My kingdom does not belong to this world, he speaks of his kingdom's nature in terms of its origins. The Greek phrase translated in the NAB as "belong to this world" literally means "from this world". Elsewhere Jesus declares that he does "not belong to this world" and his disciples "do not belong to the world". This is because Jesus has his origin with the Father as the Son, and the disciples receive a new spiritual life from God as his children through Jesus. The kingdom, the communion of human beings with the Father through Jesus, comes about by God's initiative and action. Thus the kingdom originates from God, not the world. Jesus' statement, my kingdom is not here, reiterates this point. The Greek adverb translated as "here" suggests a point of departure or origin, "from here". Jesus is not saying that his kingdom is absent from the world or has no bearing on worldly realities. Rather, John's Gospel teaches that heavenly realities, such as communion with God, are genuinely enjoyed by believers, who live presently in the world. The present, albeit imperfect, possession of these heavenly realities will lead into the complete possession of these same realities for all eternity on the last day. The kingdom, which is present in Jesus and shared genuinely but imperfectly by the community of his disciples, can thus be in the world but not of the world. Jesus illustrates with a contrasting example: If my kingdom did belong to this world, my attendants [would] be fighting to keep me from being handed over to the Jews. But Jesus' kingdom does not act in this way, because his kingdom is God's work. Recall that Peter fought violently to prevent Jesus' arrest, but Jesus stopped him so that he could freely do the Father's will in obedience and love. This is the manner in which his kingdom operates. Jesus thus shows that his kingdom is "of God" and not "of the world."

18:37 Pilate does not understand Jesus because he thinks about his kingdom in earthly terms, not heavenly terms. After hearing Jesus mention "kingdom," Pilate takes Jesus to be affirming political kingship: Then you are a king? Jesus responds by defining the nature of his kingship. As St. Augustine observes, with the response, You say I am a king, Jesus "neither denies himself [to be] a king (for he is a king whose kingdom is not of this world) nor does he say that he is such a king whose kingdom is thought to be of this world."

LIVING TRADITION Saint Augustine on God's Kingdom Being "in the World" but Not "of the World" What is his kingdom except those believing in him, to whom he says, "You are not of the world, as I also am not of the world" He wanted them, though, to be in the world, and for this reason he said to the Father concerning them, "I pray not that you should take them out of the world, but that you should keep them from evil". Consequently, here too he does not say, "My kingdom is not" in this world, but "is not of this world." . . . For his kingdom is here right up to the end of the world, having cockles intermixed in it right up to the harvest; for the harvest is the end of the world when the harvesters, that is, the angels, will come and gather out of his kingdom all scandals and this certainly would not happen if his kingdom were not here. But nevertheless it is not from here, because it resides in the world as an exiled foreigner; for indeed he says to his kingdom, "You are not of the world, but I have chosen you out of the world" Jesus explains his kingship in terms of his heavenly identity and mission as the †incarnate Word: he came into the world, to testify to the truth. Jesus' kingship consists in his being the obedient Son, who reveals the Father and accomplishes his saving work. He does both in a supreme way by giving his life in love on the cross, for there he reveals that "God is love". On the cross, Jesus is "the faithful witness who loves us and has freed us from our sins by his blood, who has made us into a kingdom". The Father draws people to believe in Jesus and forms believers into the community of the Church: Everyone who belongs to the truth listens to my voice. To "belong to the truth" implies that one does not "belong to this world". Jesus speaks "the truth . . . from God", and those who receive and yield to his revelation become children of the Father and so enter the communion of the kingdom: "Whoever belongs to God hears the words of God". Consequently, the members of Jesus'

kingdom must listen to his voice, as sheep listen to the shepherd, and live as Jesus did: faithfully witnessing to the truth and obeying the Father's will, activities both driven by love.

18:38a Pilate concludes that Jesus is not a threat to Roman imperial rule. He cynically asks, What is truth? Of what consequence is this talk about truth when compared with the brute force of Roman imperial power? But Pilate's question is deeply ironic. While Pilate may scoff, Jesus, who stands before him at that very moment, is himself "the truth" (14:6). The truth is quite literally staring Pilate in the face and speaking to him, and yet Pilate does not see or hear that truth. He refuses to recognize Jesus' heavenly origin; he does not receive Jesus' testimony.

Schedule of Events:

Monday, November 22

6:30 a.m. Confessions

7:00 a.m. Mass

Tuesday, November 23

6:30 a.m. Confessions

7:00 a.m. Mass

Wednesday, November 24

6:30 a.m. Confessions

7:00 a.m. Mass

6:00 p.m. Thanksgiving Mass

Thursday, November 25

6:30 a.m. Confessions

7:00 a.m. Thanksgiving Mass

Friday, November 26

No Mass

Saturday, November 27

3:00 p.m. Confessions

4:00 p.m. Vigil Mass

Sunday, November 28

7:30 a.m. Confessions

8:00 a.m. Mass

9:30 a.m. Confessions

10:00 a.m. Mass

6:00 p.m. Confessions

6:30 p.m. Mass

6:30 p.m. 11th Grade Confirmation Prep Mass and Class



For the Week of November 22nd – November 28th

7:00 A.M.-Monday, November 22nd

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

Steven Pellegrin, Evelyn Louise Walker

7:00 A.M.-Tuesday, November 23rd

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

Kerri Lynn Niette(DA), Donald & Earline Stringer, Percy & Laurella LeCompte

7:00 A.M.-Wednesday, November 24th

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

7:00 A.M.-Thursday, November 25th

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

Kenneth Breaux, Olivia Dupre, Debra Dupre Shane Foret, Marie Eschete, George & Florence Derrington,
Henry & Hazel Eschete, Antoine & Manella Verrett, Mark Triche, Melissa Triche, Linda Whipple Schouest,
Floyd Trosclair, Ronnie Ard, Connie Ard Smith, Jodi Landry, Maggie Bourg

4:00 P.M.- Saturday, November 27th

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

Patrick McGaw, Wilbert, Elsie & Linda Ann Hebert, Salome H. & Matthew S. Matherne, Samuel Dominc Hebert, Peter W. Hebert, Wayne G. Cancienne, Michael L. McGee, Faith B. LeBoeuf, Edward & Bertha Boudreaux, Cynthia Charpentier, Jerry & Mat Arceneaux, Keri Lynn Niette, Wilbert Dupre Sr., Eric, Joel & Frank Rogers, Neva Morris, Mia Bourg, Bonabel Naquin, Clarice, Allen, & John Bascle, Peter & Daisy Babin Family, Lester & Alicia Babin Family, Gordon & Merlin Seuzeneau, Herbert & Marion Porche Family, Steve Porche, Clara & Lawlis Barrios, Ollie Courteaux, Ronnie Falgout, Leward & Christian Boquet, Anthony David Viguerie

8:00 A.M.-Sunday, November 28th

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

Rhea P. Voisin & Eddie Voisin Jr., Loyd Savin, Cindy Rodrigue Broussard, Brad M. Falgout, Hannah Authement, Sterling Sr. & Mary E. Authement, Randy & Mark Naquin, Sterling Authement Jr., Eugene & Leona Theriot Sr., Israel & Mae Authement, Marion & Irma Bascle, Norman & Eunice Falgout, Dean & Dot Bascle, David & Iris Bascle, Allen Theriot, Tessa Dupre, Craig Dupre, Butch LeCompte, Eugene Theriot Jr., Earline Theriot, David Percle, Francis & Iris Theriot, Patricia Grabert, Becky Gautreaux, Phillip Theriot, David Massey Sr., Jenna Theriot, Norman Falgout Jr., Larry Falgout, Robbie, Evelyn & Chris Boudreaux, James Bergeron, Tel Meeker, Meva Blanchard, Margie & Elton Thibodaux, Paul Jackson, Angela Authement, Brent Giordano, Pamela Falgout, Terry & Lois Chaisson, Wiley & Irene Portier, Kevin Kilstofte, Chad Ellender, Dolores Ventura, Gene Ventura, Dawn Lirette, Mary Eve & Vayne Bascle, Gail Fabre, Lionel Bascle Family, Arthe Breaux Family, Aubrey Lee Boquet, Arthur Fabre, M/M Ivby Petit, M/M Remey Bonnette, Carsen Authement, Arnold Authement Vin & Joyce LeBlanc & Family, Gilbert & Rita Bergeron & Family, Cecile Fabre, Roland & Jeanette Belanger, Special Intentions, H.L. Hawthorne, Erous & Eric Eschete, Wilma, Eugene & John Dusenbery, Veronica Trahan, Amelie Thibodeaux, Terry Lirette, Ella Mae Guidry, Jesse Fanguy Sr., A.J. Theriot, Ann & Clyde Hebert, Carol Bascle Sr., Floyd Trosclair

10:00 A.M.- Sunday, November 29th

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

Herbert, Celina, Joyce, Deborah & Ronald Belanger, Rosie & Richard Lafont, Wallace Ellender Jr., Davis Dardar, Edith Bergeron Plaisance, Timothy Pellegrin, Steven & Bertha Mae Pellegrin, Living & Deceased members of the Naquin, Lajaunie, LeBoeuf and Lapeyrouse Families, Reynold Luke, Pamela Danos LeBoeuf

6:30 P.M.- Sunday, November 20th

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

Picou & Rogers Family

Memorials for the week of November 21, 2021

The Sanctuary Light this week in memory of: Macon, Edna & Roland Bascle, Remy & Bessie Reulet, Makl & Billy Pellegrin by Randolph & Kathie Bascle

The Bread this week in memory of: Jerry Arceneaux by Kathy Arceneaux

The Candles this week in memory of: Erous & Eric Eschete by Linda McMath

Missals this week in memory of: Evelyn Louise Walker (BD) by TGHRC Radiology & Special Imaging

Stewardship of Treasure

November 6th & 7th, 2021: Envelopes: \$4,651.00 + Loose: \$491.00 + \$1,702.59 (online giving)

November 13th & 14th, 2021: Envelopes: \$5,196.00 + Loose: \$619.00 + \$1,197.34 (online giving)

Thank you for your generosity!

Announcements

The 2nd collection this weekend is for the Campaign for Human Development. It uses grants to support community-controlled, self-help organizations and transformative education to address the root causes of poverty in America. 75% of this collection is administered by the Subcommittee on the Catholic Campaign for Human Development with approval of local bishops. 25% of this collection is retained for local efforts through Catholic Charities of Houma-Thibodaux.

In observance of Thanksgiving, the St. Ann office will be closing at noon on Wednesday, November 24th and will be closed through Friday, November 26th. The office will resume its normal schedule on Monday, November 29th.

Thanksgiving Mass Schedule

Wednesday, November 24th – 6:00 pm Mass

Thursday, November 25th – 7:00 am Mass

Church Cleaning:

Week of November 22th – Paula Neil, Sally Anderson, Stacy Belisle, Cindy Stutts

Week of November 29th – Irma Authement

<u>MASSES</u>	<u>COMMENTATOR / LECTOR</u>	<u>EUCCHARISTIC MINISTERS</u>
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	Commentator/Lector	Eucharistic Ministers
Saturday, November 20th		
Saturday 4:00 p.m.	Randolph B., Cindy S.	Brian M., Marianne M.
Saturday, November 21st		
Sunday 8:00 a.m.	Nick P., Christine R.	Cecil A., Irma A.
Sunday 10:00 a.m.	Connie D., Sofie A.	Lisa L., Gerald A.
Sunday 6:30 p.m.	Lisa R., Amanda R.	Hayes B., Melody A.
November 24th/25th (Thanksgiving Masses)		
Wednesday 6:00 p.m.	Sofie A., Connie D.	Brett G., Maria T.
Thursday 7:00 a.m.	Johnnie O., Lisa L.	Carol B., Christine R.
Saturday, November 27th		
Saturday 4:00 p.m.	Brian M., Randolph B.	Randolph B., Alton N.
Sunday, November 28th		
Sunday 8:00 a.m.	Doug B., Jessie N.	Christine R., Doug B.
Sunday 10:00 a.m.	Johnnie O., Lisa L.	Jarrold S., Debbie L.
Sunday 6:30 p.m.	Hayes B., Alaina L.	Brett G., Maria T.

