

What do the Saints Say?

Luke 6: 17-26

An Excerpt from The Catholic Commentary on Sacred Scripture

[6:17] Jesus comes down the mountain with the Twelve and proceeds to teach them, as well as many other disciples and people. The setting for his discourse is a stretch of level ground, hence the name “Sermon on the Plain.” The crowds have come not only from the whole land of Israel, but also from Gentile territory: the coastal region of Tyre and Sidon (modern-day Lebanon). The mention of these two cities, historically enemies of Israel, foreshadows the apostles’ later mission to the Gentiles.

[6:18–19] As before, the crowds come not only to hear Jesus but also to be healed, both of diseases and unclean spirits. Jesus’ touch communicates power for healing them all, as it did for the leper.

[6:20, 24] Jesus has been teaching frequently, but only now does Luke present in an extended way the content of his teaching. The Sermon on the Plain can be divided into three parts: beatitudes and woes, commands on love and mercy, and teaching on the two ways. The discourse has many parallels to Matthew’s Sermon on the Mount, though it is much shorter. Both begin with a set of beatitudes, but Luke’s list has only four and is immediately followed by a corresponding set of woes. Moreover, the context is rather different, with Luke’s sermon coming after the choice of the Twelve. The Beatitudes are directed toward his disciples, providing instruction on what it means to follow Jesus. One can try to imagine the expectation of the disciples who had witnessed his healings and perhaps understood the symbolism of the Twelve. Jesus had already spoken about the kingdom of God. Did that mean that he was about to restore the Davidic kingdom of Israel, overthrowing the yoke of the Romans? Blessed are you who are poor. Jesus’ first words are hardly those of one fomenting a rebellion! His words are nonetheless revolutionary as they involve a reversal of values regarding what constitutes true happiness. Indeed, the word “blessed” refers to those who are “happy” or “fortunate” in God’s sight. Some measure of economic poverty, not necessarily destitution, was a familiar reality for most people in Galilee at the time. The lack of material resources would typically lead the poor to greater reliance on God. These pious poor, or *anawim*, are those to whom Jesus comes to bring glad tidings. Their closer relationship with God is what makes them blessed. True happiness does not come from possessing the kingdoms offered by the devil but from the kingdom of God, which Jesus says is theirs at the present time. In particular, this kingdom belongs to disciples like Peter, James, John, and Levi, who leave “everything” that is, who voluntarily become poor—in order to follow Jesus.

“Holy Poverty puts to shame all greed, avarice, and all the anxieties of this life.” St. Francis of Assisi not only wrote about evangelical poverty but lived it. Commenting on the beatitude about the poor, Pope Benedict XVI singles out St. Francis as “the figure whom the history of faith offers . . . as the most intensely lived illustration of this Beatitude.” He continues with a lesson on biblical interpretation: The saints are the true interpreters of Holy Scripture. The meaning of a given passage of the Bible becomes most intelligible in those human beings who have been totally transfixed by it and have lived it out. . . . Francis of Assisi was gripped in an utterly radical way by the promise of the first Beatitude, to the point that he even gave away his garments. . . . For Francis, this extreme humility was above all freedom for service, freedom for mission, ultimate trust in God. . . . It is above all by looking at Francis of Assisi that we see clearly what the words ‘Kingdom of God’ mean. . . . It is in figures such as he that the Church grows toward the goal that lies in the future, and yet is already present. The beatitude is better understood by considering its opposite: woe to you who are rich. A “woe” is a warning of coming judgment. The one who finds consolation now in earthly riches typically does not rely on God. Thus, it is difficult for the rich to enter the kingdom, though with God it is possible. For example, among the early Christians, those with wealth came to the aid of those in need.

[6:21, 25] The next two beatitudes further describe the poor and the happiness that will be theirs through their reliance on God. They include those who are now hungry, since Jesus promises that they will be satisfied. Jesus himself experienced hunger but resisted the devil’s temptation. Mary, who put her trust in God, expresses this beatitude in her Magnificat: “The hungry he has filled with good things”. In some cases, such as that of the poor Lazarus, “who longed to satisfy his hunger” (16:21 NRSV), the promise is fulfilled only in the afterlife. However, Jesus will provide a sign of this heavenly banquet by feeding the five thousand so that all are “satisfied”. The poor are also those who are now weeping on account of their difficult situation. This promise also looks to the future: they will laugh. Nevertheless, Jesus will again provide a present sign of the promise when he brings the weeping of mourners to an end by raising their loved ones from the dead. The second and third woes correspond to these two beatitudes. Those who are filled now and laugh now, but rely on themselves and live for themselves, will in the future be hungry, grieve and weep. This reversal was already announced in the Magnificat: “The rich he has sent away empty”.

[6:22–23, 26] The last beatitude concerns the persecution that Jesus’ disciples will experience from those who hate them on account of the Son of Man. Jesus, who has likened himself to a rejected prophet, similarly compares his disciples to the prophets who were mistreated. In response, they should rejoice because of the reward they will receive in heaven. The apostles will later fulfill this command: “They left the presence of the Sanhedrin, rejoicing that they had been found worthy to suffer dishonor for the sake of the name”. Others, like Stephen, will experience martyrdom and so win their heavenly reward. The corresponding woe warns that when all speak well of individuals, it is because, like the false prophets, they are not truly speaking God’s word, preferring “human praise to the glory of God”. As a whole, the Beatitudes reverse the world’s understanding of true happiness, showing that it is found not in riches, gratification, entertainment, and fame, but in God. Learning this lesson on discipleship requires faith, since the promises and rewards may not be experienced until the heavenly kingdom. It also requires charity, as those with economic means are exhorted to tend to the needs of the poor, the hungry, and the weeping.

St. Ann's Schedule of Events:

Monday, February 14th

6:30 a.m. Confessions

7:00 a.m. Mass

6:30 p.m. Youth Formation Class

Tuesday, February 15th

6:30 a.m. Confessions

7:00 a.m. Mass

6:30 p.m. Youth Formation Class

Wednesday, February 16th

6:30 a.m. Confessions

7:00 a.m. Mass

6:30 p.m. Triple F Men's Fellowship

Thursday, February 17th

6:30 a.m. Confessions

7:00 a.m. Mass

6:00 p.m. Finance Council

Saturday, February 19th

3:30 p.m. Confessions

4:00 p.m. Vigil Mass

Sunday, February 20th

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. 9th Grade Mass & Theology of the Body Class
(for those 9th graders that registered)



Mass Intentions

For the Week of February 14th– February 20th

7:00 A.M.-Monday, February 14th

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

7:00 A.M.-Tuesday, February 15th

*All Donors and Benefactors of St. Ann Church & in Memory of: Parishioners of St. Ann
Vin LeBlanc, Lanny L. Falgout (BD), Leonise Duplantis*

7:00 A.M.-Wednesday, February 16th

*All Donors and Benefactors of St. Ann Church & in Memory of: Parishioners of St. Ann
Florence Derrington (DA)*

7:00 A.M.-Thursday, February 17th

*All Donors and Benefactors of St. Ann Church & in Memory of: Parishioners of St. Ann
Mia Bourg, Leslie Martin, Steven & Nellie Bergeron & Family (PKSL)*

4:00 P.M.- Saturday, February 19th

*All Donors and Benefactors of St. Ann Church & in Memory of: Parishioners of St. Ann
Ollie Courteaux, Eric, Joel & Frank Rogers, Jerry & Matthew Arceneaux, Helen Muriel Fabre, Neva Morris, Mia Bourg,
Andrew Jr, Clyde, Edna, Elie & Morris Pitre, Clyde, Elizabeth, Curtis & Vera Lirette, David Naquin Sr., Keith & Coby Dupre,
Arthur & Elise Lirette, Joseph Sr., Celma Mae & Annie Ellender, Marie Gaston, Charlene Griffin, Bruce Blanchard,
Special Intentions, Curry Matherne, Kenneth White*

8:00 A.M.-Sunday, February 20th

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

M/M Vayne Bascle, Lionel Bascle & Family, Arthur Breaux Family, Gail Boquet Fabre,
Aubrey Lee Boquet, Authur Fabre, M/M Irby Petit, Vin & Joyce Leblanc & Family,
Gilbert & Rita Bergeron & Family, Special Intentions, Cindy Rodrigue Broussard, Selma Plaisance,
Erous & Eric Eschete, Loyd Savin, Wilma, Eugene & John Dusenbery, Veronica Trahan, Amelie Thibodeaux,
Terry Lirette, Ella Mae Guidry, Jesse Fanguy Sr., A.J. Theriot, Ann & Clyde Hebert, Carey Naquin,
Brad M. Falgout, Rusty Rodrigue, Alphonse & Mayola Blanchard & Family, Carol Bascle Sr.,
Clinton & Wilma Picou, Elsworth & Gladys Falgout, Trey Authement (BD), Dot & Bernard Dupre (WA),
Trenton Authement (BD), Celeste Hebert (BD), Hannah Authement, Sterling Sr. & Mary Authement,
Sterling Authement Jr., Randy & Mark Naquin, Eugene & Leona Theriot, Sr., Israel & Mae Authement,
Marion & Irma Bascle, Norman & Eunice Falgout, Dean & Dot Bascle, David & Iris Bascle, Tel Meeker,
Allen Theriot, Bernard Dupre, Tessa Dupre, Craig Dupre, Meva Blanchard, Butch LeCompte, Eugene Theriot Jr.,
Earline Theriot, David Percle, Francis & Iris Theriot, Patricia Grabert, Becky Gautreaux, Phillip Theriot,
David Massey Sr., Jenna Theriot, Brent Giordano, Norman Falgout Jr., Larry Falgout, Evelyn Falgout,
James Bergeron, Margie & Elton Thibodaux, Paul Jackson, Arnold Authement, Angela Authement, Pamela Falgout,
Terry & Lois Chaisson, Wiley & Irene Portie, Dolores & Gene Ventura, Pamela LeBouef,
Harry & Ruth Authement, Carl Authement, Jimmy & Sylvia Authement, Anthony (Tony) Chauvin

10:00 A.M.- Sunday, February 20th

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

Floyd Trosclair, Michael Clement, Genevieve Yarmush, Elizabeth Ashley, Zachary Logan, Rosabelle Prosperie,
Living and deceased members of the Naquin, Lajanie, LeBoeuf, & Lapeyrouse Families, KeriLynn Niette, Joyce Price,
Narissa Rogers, Father Guy Zeringue

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

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

Picou & Rogers Family, Donaldson & Scott Family



Stewardship of Treasure

February 2nd & 6th, 2021: Envelopes:\$6,334.35 + Loose:\$1,868.00 + \$2,303.46 (online giving) = Total \$10,505.81

*In the spirit of giving,
we thank you for
your generosity!*



2022 Annual Bishop's Appeal – Commitment Weekend!

Please join Father Cody Chatagnier as St. Ann launches our 2022 Annual Bishop's Appeal. We ask that you pray for our diocese and our appeal and prayerfully consider making a commitment to support the ministries lead by the Bishop's Appeal. We as a Catholic community are called to lead with our prayers and to support our church as parish and diocese. When making your commitment, please remember that by your prayers and gifts directly support our 10 Seminarians, our 16 retired priests, St. Ann Youth & Adult Formation, and Catholic Education through our Catholic Schools Office. St. Ann has thus far reached 1% of our parish goal of \$20,000.00. Please prayerfully consider a gift to support our Annual Bishop's Appeal and our parish. Use the QR Code or give online at www.htdiocese.org/bishopsappeal, return your personalized commitment cards at Mass This weekend, or you may simply mail your commitment to the diocese in the provided envelope. If you would like more information about the 2022 Appeal, please contact the Annual Bishop's Appeal Office at 985-850-3122 or email nbernard@htdiocese.org.



Announcements

Youth Formation

Youth Formation classes 2/14 & 2/15 6:30 p.m.

9th Grade Mass and Theology of the Body Class 2/20 6:30 p.m. (for those 9th graders that registered)

No Youth Formation classes 2/21 & 2/22

Steubenville South 2022

Calling all 8th-12th graders!! St. Ann will be taking a group of teens to Steubenville South in Alexandria, Louisiana on Fri, Jun 24, 2022 – Sun, Jun 26, 2022! Any teens interested in attending please contact Mrs. Lisa at 985-852-2007.



"I have told you this so that you might have peace in me. In the world you will have trouble, but take courage, I have conquered the world." // John 16:33
NABRE

Ministry Schedules



Church Cleaning:

Week of February 14th – Irma Authement

Week of February 21st - Charlene Aucoin, Kyndell Guedry, Shirley Melancon, Janet Tolleson, Una Hungate, Jeannie Usie

Homebound Ministry:

February 16th- Kathie, Johnnie & Marianne

February 23rd- Bert, Peggy, Connie

Date Commentator/Lector Eucharistic Ministers

Saturday, February 12th

4:00 p.m. – Randolph B. / Cindy S. Yvonne W. / Randolph B.

Sunday, February 13th

8:00 a.m. – David B. / Nick P. Tim M. / Mona M.
10:00 a.m. – Lisa L. / Johnnie O. Gerald A. / Mindy L.
6:30 p.m. – Lisa R. / Amanda R. Shane R. / Paige R.

Saturday, February 19th

4:00 p.m. – Cindy S. / Randolph B. Sue R. / Steve R.

Sunday, February 20th

8:00 a.m. – Christine R. / Doug B. Cecil A. / Irma A
10:00 a.m. – Connie D. / David L. Debbie L. / Jerrod S.
6:30 p.m. – Hayes B. / Alaina L. Ashley D. / Hayes B.

