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### SECOND SUNDAY IN ORDINARY TIME

### JANUARY 17, 2021

#### PASTORAL STAFF

##### Archbishop of St. Louis

The Most Reverend  
Mitchell T. Rozanski

##### Rector

Father Nicholas Smith  
Director, Office of Sacred Worship  
Faculty, Kenrick-Glennon Seminary

##### In Residence

Father Charles Samson  
Assistant Professor, Kenrick-Glennon  
Seminary

#### MASS SCHEDULE

##### Sunday Masses

5:30 PM (Saturday Evening)  
8:00 AM, 10:30 AM, 12:00 PM,  
and 5:00 PM

##### Daily Masses

##### Monday through Friday

7:00 AM and 12:10 PM  
**SATURDAY**— 7:00 AM

##### Live Stream Mass

7:00 AM Weekdays  
10:30 AM Sunday

Access the live streams at:  
[oldcathedralstl.org](http://oldcathedralstl.org)

#### SACRAMENTS

##### Confessions

Daily, 11:30 AM—12:00 PM  
Saturdays, 4:30 PM—5:15 PM

##### Marriage

Please arrange at least six months in  
advance of the desired date.  
To reserve a date, or for more  
information, please contact  
Tracy Marklein at 314.231.3250.

##### Devotions

Perpetual Help Devotions:  
Tuesdays, 12:00 PM

## MASS INTENTIONS

### Sunday, January 17

8:00 AM mary Agnes Driscoll

10:30 AM Parish Family  
(Live Streamed)

12:00 PM Celebrant's Intentions

5:00 PM Celebrant's Intentions

### Monday, January 18

7:00 AM Gail Lee Knoll

12:10 PM Marian Elaine Fehlig  
Menolascino

### Tuesday, January 19

7:00 AM Maria Detrick

12:10 PM Damien Gay

### Wednesday, January 20

7:00 AM The Hernandez Family

12:10 PM Kurt Keller

### Thursday, January 21

7:00 AM Kathryn Munie

12:10 PM Celebrant's Intentions

### Friday, January 22

7:00 AM Jon Detrick Family

12:10 AM Celebrant's Intentions

### Saturday, January 23

7:00 AM The Adalin Family

5:30 PM Celebrant's Intentions

### Sunday, January 24

8:00 AM Damien Gay

10:30 AM Parish Family  
(Live Streamed)

12:00 PM Mr. & Mrs. Peter Wuertz

5:00 PM Celebrant's Intentions

## Readings for the week of January 17, 2021

Sunday:	1 Sm 3:3b-10, 19/Ps 40:2, 4, 7-8, 8-9, 10 [8a, 9a]/1 Cor 6:13c-15a, 17-20/Jn 1:35-42
Monday:	Heb 5:1-10/Ps 110:1, 2, 3, 4 [4b]/Mk 2:18-22
Tuesday:	Heb 6:10-20/Ps 111:1-2, 4-5, 9 and 10c [5]/Mk 2:23-28
Wednesday:	Heb 7:1-3, 15-17/Ps 110:1, 2, 3, 4 [4b]/Mk 3:1-6
Thursday:	Heb 7:25—8:6/Ps 40:7-8a, 8b-9, 10, 17 [8a and 9a]/Mk 3:7-12
Friday:	Heb 8:6-13/Ps 85:8 and 10, 11-12, 13-14 [11a]/Mk 3:13-19
Saturday:	Heb 9:2-3, 11-14/Ps 47:2-3, 6-7, 8-9 [6]/Mk 3:20-21
Next Sunday:	Jon 3:1-5, 10/Ps 25:4-5, 6-7, 8-9 [4a]/1 Cor 7:29-31/Mk 1:14-20

## Observances for the week of January 17, 2021

Sunday:	2nd Sunday in Ordinary Time
Monday:	January 18-25 is the Week of Prayer for Christian Unity; Martin Luther King Day
Tuesday:	Weekday in Ordinary Time
Wednesday:	St. Fabian, Pope and Martyr; St. Sebastian, Martyr
Thursday:	St. Agnes, Virgin and Martyr
Friday:	Day of Prayer for the Legal Protection of Unborn Children
Saturday:	St. Vincent, Deacon and Martyr; St. Marianne Cope, Virgin; BVM
Next Sunday:	3rd Sunday in Ordinary Time

## WEEKLY GIVING

The Old Cathedral has long been recognized as one of the most historic and beautiful churches of its time. Our parish is proud of its more than 240 year history as a self-supporting Roman Catholic Parish. Your presence, prayer, and generous kindness continue to make it so.

Your weekly envelope donations can still be made by mail or in person with cash or check at the Old Cathedral rectory, or you can set up online donations by visiting:

[www.oldcathedralstl.org/give](http://www.oldcathedralstl.org/give)

Thank you for your continued support.

### Sunday, 01/10/21

<b>Online Donations</b>	<b>\$1455.00</b>
<b>Sunday Collection</b>	<b>\$3856.00</b>
<b>Total</b>	<b>\$5311.00</b>

THE OLD CATHEDRAL

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## FROM OUR RECTOR

Dear Old Cathedral Parishioners and Visitors:

Samuel is the first in a long line of prophets in biblical Israel. He lived in the 11th century B.C., at a time when the Ark of the Covenant was kept in a tabernacle at Shiloh. Dedicated to the Lord's service by his parents, the boy Samuel had been living at the shrine since he was a toddler.

In today's reading, Samuel hears a voice calling to him in the night and thinks it is Eli, but it turns out that *God* is calling him. Eli tells Samuel to answer the Lord, so that God may give him whatever message he intends.

Samuel does as Eli instructs, and the Scriptures go on to say that, *Samuel grew up, and the Lord was with him, not permitting any word of his to be without effect*. As a prophet, his role was not so much to predict the future but to speak God's word to the people and to offer advice to Israel's first two kings.

Saint Paul also spoke God's word to his people. Today we heard part of his message to the Corinthians, reminding them that *The body ... is not for immorality, but for the Lord*. The Church in Corinth was dealing with several cases of public immorality, and they wrote to the Apostle seeking advice. He reminds them, and us, that the body *is a temple of the Holy Spirit*. It is these very bodies that God will transform and raise on the Last Day. So we should treat them with the dignity they deserve.

In the Gospel today, two followers of John the Baptist, including Andrew, hear John refer to Jesus as *the Lamb of God*. And so they leave John and follow Jesus. As Samuel was led to God's voice by Eli's directions, so, too, are Andrew and the other disciple led to Jesus by John's words.

When he sees them, Jesus asks them, *What are you looking for?* Their response is simply to ask where he is staying and he invites them to *come, and you will see*. The evangelist tells us that *they stayed with him that day*. We don't know what transpired during their time together, but it was enough to lead Andrew to go and tell his brother Simon, *We have found the Messiah*. He, too, goes to Jesus. When Jesus meets Simon he gives him the name Cephas, *which is translated Peter*.

As God called Samuel and as Jesus called his disciples, so have we been called. We are temples of the Holy Spirit, made for the Lord. Here we take the Lord into our bodies, so that we might become more like him, and that we might ourselves be prophets of the Good News of our Lord.

Blessings upon your week. Stay safe!!

-Father Smith

### **St. Genevieve Catholic Church** Bryan Buer, Old Cathedral Historian

There is a church with older roots within the Archdiocese of St. Louis. Ste. Genevieve is the oldest town in the state of Missouri. It was founded in the 1740s. Much like with the story of St. Louis' founding, a parish was established in 1759. Similar to the original Basilica of St. Louis, the church was merely a log cabin.

The parish was started by Jesuit priests from Quebec. Until their expulsion by the French government in 1763, they continued to build the church within Ste. Genevieve. The church relocated in 1790 to avoid the occasional flooding of the Mississippi River. Francois Valle was the richest man in Upper Louisiana and resided in Ste. Genevieve. Three-fourths of the church was donated by the Valle family in 1880. The cornerstone of the church was laid on April 30, 1876 and was consecrated on September 29, 1880.

The town of Ste. Genevieve has preserved much of its early history as a Colonial village. As of October 30, 2020, the historic district of Ste. Genevieve is now a member of the National Parks Service. There is a picture in the Old Cathedral Museum of the property with a humble log church and a garden. The town of Ste. Genevieve can offer us a glimpse back into these times, as with St. Louis much of our past has been torn down. Through Ste. Genevieve, we can explore what life was like in St. Louis, with the Basilica of St. Louis, the King serving as the pillar of the community.



# SAINTS OF THE WEEK



**Saint Fabian, pope and martyr (January 20):** Saint Fabian (Latin: Fabianus) lived from about 200 to January 20, 250. He was the Bishop of Rome from January 10, 236, to his death in 250. He is famous for the miraculous nature of his election, in which a dove is said to have descended on his head to mark him as the Holy Spirit's unexpected choice to become the next pope. He was succeeded by Cornelius.

Most of his papacy was characterized by amicable relations with the imperial government, and Fabian could thus bring back to Rome the bodies of Pope Pontian and the antipope Hippolytus, both of whom had died in exile in the Sardinian mines, for Christian burial.

It was probably during his reign that the schism between the two corresponding Roman congregations of these leaders was ended. He was highly esteemed by Cyprian; Novatian refers to his *nobilissima memoriae* (excellent memory), and he corresponded with Origen.

One authority refers to him as Flavian. The *Liber Pontificalis*, a fourth-century document that survives in later copies, says that he divided Rome into deaconates and appointed secretaries to collect the records of martyrs. He is also said, probably without basis, to have baptized the emperor Philip the Arab and his son.

More plausible is the report in the Liberian Catalogue that he sent out seven "apostles to the Gauls" as missionaries. He died a martyr at the beginning of the Decian persecution. Saint Fabian's feast day is commemorated on the same day as Saint Sebastian, in whose church Fabian's sepulcher lies in Rome.



**Saint Sebastian, martyr (January 20):** Saint Sebastian, it is believed, was killed during the Roman emperor Diocletian's persecution of Christians. He is commonly depicted in art and literature tied to a post or tree and shot with arrows.

Despite that being the most common artistic depiction of Sebastian, he was, according to legend, rescued and healed by Irene of Rome. Shortly afterwards he criticized Diocletian in person and as a result was clubbed to death.

The details of Saint Sebastian's martyrdom were first spoken of by 4<sup>th</sup> century bishop Saint Ambrose of Milan, in his sermon (number 22) on Psalm 118. Ambrose stated that Sebastian came from Milan and that he was already venerated there at that time. Saint Sebastian is a popular male saint, especially among athletes.

**Saint Agnes, virgin and martyr (January 21):** Saint Agnes of Rome, who lived from about 291 to about 304, is one of seven women who, along with the Virgin Mary, are commemorated in the First Eucharistic Prayer (Roman Canon). She is the patron saint of chastity, gardeners, girls, engaged couples, rape survivors, virgins, and the Children of Mary.

Agnes is depicted in art with a lamb, as the Latin word for "lamb," *agnus*, sounds like her name. The name "Agnes" is actually derived from the feminine Greek adjective *hagne*, meaning "chaste, pure, sacred." The wool from two lambs blessed on her feast day will be used to make the pallia which will be blessed by the Pope on June 29 (Feast of Saints Peter and Paul) and given to metropolitan archbishops.



**Day of Prayer for the Legal Protection of Unborn Children (January 22):** This observance has its origin, of course, in the U.S. Supreme Court decisions of January 22, 1973, which essentially interpreted the Constitution so as to recognize a right to abortion.

Recognizing the continuum of human life from conception to natural death, we give witness that an unborn child has a right to life which must be recognized and not subordinated to the simple wish not to bring a child into the world.

**Saint Marianne Cope, virgin (January 23):** Saint Marianne Cope, OSF, also known as Saint Marianne of Molokai lived from January 23, 1838 to August 9, 1918. She was a German-born American who was a member of the Sisters of Saint Francis of Syracuse, New York.

Known for her charitable works and virtuous deeds, she spent many years (35) caring for lepers on the island of Molokai in Hawaii, alongside Saint Damian of Molokai. Despite direct contact with the patients over many years, Cope was not afflicted by the disease.

In 2005, Cope was beatified by Pope Benedict XVI and was declared a saint by the same pope on October 21, 2012.



**Saint Vincent of Saragossa, Doctor of the Church, martyr (January 23):** Saint Vincent of Saragossa, also known as Vincent Martyr, Vincent of Huesca, or Vincent the Deacon, the Protomartyr of Spain, was a deacon of the Church of Saragossa. He is the patron saint of Lisbon and Valencia.

He was born at Huesca and martyred under the Emperor Diocletian around the year 304. It is to be noted that during the same persecutions there was a considerable number of Christians, including holders of high positions in the Church, who were less courageous and who did save their lives by handing over the Scriptures to be burned.

These came to be known as "Traditores"—literally, "whom who hand over," from which the word "traitor" developed—and there was a long and bitter controversy on whether they could be readmitted to the Church and on what terms. Obviously, veneration of Saint Vincent served as a counter-example.

**All you Holy Men and Women, Saints of God, pray for us.**

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'We can do better, we can do both' when it comes to pro-life issues and race issues

Pro-life issues and race issues are united under one banner: the dignity of the human person

Archbishop  
Mitchell T. Rozanski



Dear brothers and sisters in Christ,

This week we observe Martin Luther King Jr. Day on Monday (Jan. 18), and the Day of Prayer for the Legal Protection of Unborn Children on Friday (Jan. 22).

I join those who raise their voices in protest against abortion. I thank those who extend aid to pregnant mothers and children in need so that a better option is within reach. I reach out to those who have had abortions, to offer the mercy and healing of Jesus. I challenge those who think abortion is OK: we can do better for women, for children and for society.

I also want to articulate a connection that's available — perhaps even obvious — to those who think in the categories of Catholic Social Teaching, but seems to escape those who think only in political terms. According to the logic of American politics, pro-life issues and race issues are divided: one is the concern of Republicans, and the other is the concern of Democrats. According to the logic of Catholic Social Teaching, however, pro-life issues and race issues are united under one banner: the dignity of the human person.

Lest I be misunderstood, let me be clear: I am not making a "seamless garment" argument, as though there were no distinctions between racism and abortion. Moral theologians are right when they warn us against the fallacy of moral equivalence. The direct taking of a million lives in the womb every year and the long-standing undermining of human dignity by systemic racism are both wrong; but the wrongness of each involves important moral distinctions.

But let me also be clear about this: if abortion is wrong because human dignity must be upheld, and if the lives of the vulnerable should be protected in law, in practice, in policy and through services, then those same protections should be extended to those whose lives are vulnerable because of their race.

By the very same logic it is impossible to hold that racism is a violation of human dignity (which it is!) and that abortion is a good. If the dignity of each person must be upheld (and it must!), and if systems should change to uphold that dignity (and they should!), that applies both to issues of race and issues of the unborn. As long as American law and American practice can take an entire class of people — whether black or immigrant or unborn — and say "these lives don't matter," we can't be surprised when another class of people are treated the same way. The issues stand or fall together.

Missouri is known as one of the top pro-life states in the nation. I'm deeply grateful to those who have worked to make it so. We have achieved and maintained that recognition because of our combined approach to abortion legislation and generous service to vulnerable mothers and children. When it comes to life issues, Missouri has shown the nation: we can do better, we can do both!

There's no reason why we can't bring that same approach to lives that are vulnerable because of race and systemic racism.

I am not naïve — I don't think this will be simple. I am hopeful — I think the inherent logic of human dignity ties these issues together, just as the calendar this week does.

When it comes to pro-life issues and race issues, American politics is a house divided. It's time for new political wineskins. We can do better. We can do both.

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