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FOUNDED IN 1770

PRESENT CHURCH DEDICATED IN 1834

## FOURTH SUNDAY IN ORDINARY TIME JANUARY 31, 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 31

8:00 AM Robert Schaefer

10:30 AM Parish Family  
(Live Streamed)

12:00 PM Jennifer Marr

5:00 PM Robert Grimshaw

### Monday, February 1

7:00 AM Mr. & Mrs. Peter Wuertz

12:10 PM Robert Geisz

### Tuesday, February 2

7:00 AM Pearl Ann Fiordimondo

12:10 PM Thomas Hunter

### Wednesday, February 3

7:00 AM Kathryn Munie

12:10 PM Robert Grimshaw

### Thursday, February 4

7:00 AM Alfred Rozanski

12:10 PM Robert Geisz

### Friday, February 5

7:00 AM Salvatorre Pellitteri

12:10 AM Robert Schaefer

### Saturday, February 6

7:00 AM Noemi Martegani

5:30 PM Jennifer Marr

### Sunday, February 7

8:00 AM Parish Family

10:30 AM

Joe Kannapell

(Live Streamed)

12:00 PM John Hochstatter

5:00 PM Celebrant's Intentions

## Readings for the week of January 31, 2021

Sunday: Dt 18:15-20/Ps 95:1-2, 6-7, 7-9 [8]/1 Cor 7:32-35/Mk 1:21-28

Monday: Heb 11:32-40/Ps 31:20, 21, 22, 23, 24 [25]/Mk 5:1-20

Tuesday: Mal 3:1-4/Ps 24:7, 8, 9, 10 [8]/Heb 2:14-18/Lk 2:22-40 or  
2:22-32

Wednesday: Heb 12:4-7, 11-15/Ps 103:1-2, 13-14, 17-18a [cf. 17]/Mk 6:1-6

Thursday: Heb 12:18-19, 21-24/Ps 48:2-3ab, 3cd-4, 9, 10-11 [cf. 10]/Mk  
6:7-13

Friday: Heb 13:1-8/Ps 27:1, 3, 5, 8b-9abc [1a]/Mk 6:14-29

Saturday: Heb 13:15-17, 20-21/Ps 23:1-3a, 3b-4, 5, 6 [1]/Mk 6:30-34

Next Sunday: Jb 7:1-4, 6-7/Ps 147:1-2, 3-4, 5-6 [cf. 3a]/1 Cor 9:16-19, 22-  
23/Mk 1:29-39

## Observances for the week of January 31, 2021

Sunday: 4th Sunday in Ordinary Time

Monday: Weekday in Ordinary Time

Tuesday: The Presentation of the Lord; World Day for Consecrated  
Life

Wednesday: St. Blaise, Bishop and Martyr; St. Ansgar, Bishop

Thursday: Weekday in Ordinary Time

Friday: St. Agatha, Virgin and Martyr

Saturday: St. Paul Miki and Companions, Martyrs

Next Sunday: 5th 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 by check at the Old Cathedral rectory or you can set up online  
donations at :

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

Thank you for your continued support.

### THE OLD CATHEDRAL

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OLDCATHEDRAL@ATT.NET

WEBSITE:  
WWW.OLDCATHEDRALSTL.ORG



### Sunday, 01/24/21

Online Donations	\$240.00
Sunday Collection	\$2405.00
<b>Total</b>	<b>\$2645.00</b>

## FROM OUR RECTOR

Dear Old Cathedral Parishioners and Visitors:

Too often, we define a prophet as one who sees into the future – a forecaster, or a psychic. But the biblical meaning of this role is someone who interprets the divine will. The prophet delivers God’s message to his/her contemporaries and advocates for adherence to God’s plan.

In the first reading, we encounter Moses, God’s prophet who did marvelous deeds in fulfillment of God’s will – leading the Israelites out of Egypt, giving them God’s commandments, and leading them to the brink of the Promised Land. Moses relays God’s message of another, far greater prophet: *I will raise up for them a prophet like you from among their kin, and will put my words into his mouth; he shall tell them all that I command him.* Further, God would hold accountable those who will not listen to his words.

And God did, indeed, send the greatest prophet of all – his Only Begotten Son. In Hebrew, the word for this anointed one is “Messiah.” In Greek, it translates as the “Christ.” The angels confirmed the arrival of this Messiah in their message to the shepherds on the night of Jesus’ birth. The Father confirmed the anointing of Jesus at his baptism in the Jordan and again at his Transfiguration. When Jesus preached, he revealed what the Father wanted him to reveal. Whenever Jesus spoke or performed healings, he did so in harmony with God’s will: “His works and words will manifest him as ‘the Holy One of God’” (CCC 438).

In today’s Gospel, we read of one such instance. When Jesus was teaching in the synagogue at Capernaum, *the people were astonished at his teaching, for he taught them as one having authority and not as the scribes.* And that authority was further manifested when he drove out the unclean spirit from a man. The people were even more astounded that even the unclean spirits had obeyed him. The Church, too, continues to act publicly and authoritatively in the name of Christ. She exists to proclaim the Gospel message. In the name of Jesus, she calls down God’s protection against evil in the rites of initiation.

What is the lesson for us in all of this? Perhaps the clue can be found in today’s psalm response: *If today you hear his voice, harden not your hearts* (Psalm 95:7-8). We are constantly being bombarded with messages, with voices: from marketers and politicians; from friends and foes; from those who spew hate and from those who seek peace; from voices who want us to satisfy our own interests and from those who seek the common good.

Let us listen to God’s prophets. Let us focus on those who have God’s words in their mouths. This will take prayer and discernment, but it is possible with God’s grace. In the midst of all the noise, may we always be attentive to the voice of God.

Blessings upon your week! Stay safe!!!

-Father Smith

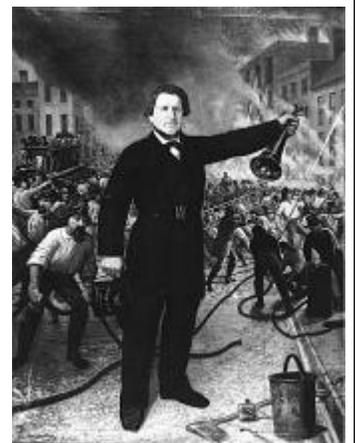
### The Great Fire of 1849

Bryan Buer, Old Cathedral Historian

The Old Cathedral is in a remarkable position. Unlike other historical American cities, St. Louis lost many of its historical buildings. Some were demolished, while others burned down. The event that incinerated these buildings was a legendary fire that originated from a steamboat on the Mississippi River. The inferno would rage towards the levee with the Old Cathedral right in its destructive path.

During this time there was no professional firefighters, only volunteer firemen. To stop the spread of the fire, the volunteers tried to demolish buildings. Through this strategy the inferno’s path would be blocked by the explosions. Due to this fire, the entire business district was destroyed. 430 buildings burned down. The fire spread to 22 other steamboats. Also 3 people died.

In every story, there is a hero. For this story the hero is Fire Captain Thomas Targee. He rushed to protect the cathedral as the fire approached the property of the basilica. Targee used one final explosion to halt the flames. This was successful, but he would lose his life in the process. At the rear of the cathedral building is a plaque dedicated by the National Park Service honoring this hero of St. Louis.



# SAINTS OF THE WEEK



## The Presentation of the Lord

**(February 2):** The Presentation of the Lord in the Temple. In the Eastern Orthodox Church, this is one of the twelve Great Feasts and is sometimes called Hypapante (literally, “Meeting” in Greek). Other traditional names include Candlemas, the Feast of the Purification of the Virgin, and the Meeting of the Lord.



Outstanding in our consciousness is Luke’s account (2:22-40) of what happened at the Temple; we consider Simeon, certainly a traditional figure between the Old and New Testaments, his pronouncement about the griefs to be occasioned as Jesus takes up His life’s work, and his prayer of thanksgiving that, having gazed on the promised Salvation, he can commend himself to the Lord and die in peace.



**Saint Blaise, bishop and martyr (February 3):** Saint Blaise was a physician, and bishop of Sebastea in historical Armenia (modern Sivas, Turkey). According to the *Acta Sanctorum*, he was martyred by being beaten, attacked with iron combs, and beheaded. He is the patron saint of wool combers.

According to the *Acts*, while Blaise was being taken into custody, a distraught mother, whose only child was choking on a fishbone, threw herself at his feet and implored his intercession. Touched at her grief, he offered up his prayers, and the child was cured. Consequently, Saint Blaise

is invoked for protection against injuries and illnesses of the throat.

In many places on the day of his feast, the blessing of Saint Blaise is given: “Through the intercession of Saint Blaise, bishop and martyr, may God deliver you from every disease of the throat and from every other illness, in the name of the Father, and of the Son, and of the Holy Spirit.” This may be done with two crossed candles held at the recipient’s throat. The year, due to COVID, the blessing will be given at the end of Mass and without candles.

**Saint Ansgar, bishop and missionary (February 3):** Saint Ansgar, who lived from September 8, 801, to February 3, 865, also known as Anskar or Saint Anschar, was a Germanic Archbishop of Hamburg-Bremen. The see of Hamburg was designated a mission to bring Christianity to Northern Europe, and Ansgar became known as the “Apostle of the North.”



**Saint Agatha, virgin and martyr (February 5):** Saint Agatha of Sicily, who lived from 231 to 251, was born at Catania or Palermo, Sicily, and is one of the seven women who, along with the Blessed Virgin Mary, are commemorated by name in the First Eucharistic Prayer (Roman Canon).

She is the patron saint of Catania, Molise, Malta, San Marino and Zamarramala, a municipality of the Province of Segovia in Spain. She is also the patron saint of breast cancer patients, martyrs, wet nurses, bell-founders, bakers, fire, earthquakes, and eruptions of Mount Etna.

## Saint Paul Mike, priest and martyr, and Companions, martyrs

**(February 6):** Saint Paul Miki, who lived from about 1562 to February 5, 1597, was a Roman Catholic Japanese Jesuit seminarian,

martyr, and saint, one of the Twenty-six Martyrs of Japan. The *Liturgy of the Hours* describes him as a priest, but more recent sources classify him as a seminarian.

Paul Miki was born into a wealthy Japanese family. He was educated by the Jesuits in Azuchi and Takatsuki. He joined the Society of Jesus and became a well-known and successful preacher, gaining numerous converts to Catholicism. The local daimyo, Toyotomi Hideyoshi, began persecuting Catholics for fear of the Jesuits’ influence and intentions, and possibly that of European visitors.

Miki was arrested and jailed with his fellow Catholics, and were later forced to march 966 kilometers (600 miles) from Kyoto to Nagasaki; all the while they sang the *Te Deum*. On arriving in Nagasaki—which today has the largest Catholic population in Japan—Miki was crucified on February 3, 1597.

He preached his last sermon from the cross, and it is maintained that he forgave his executioners, stating that he himself was Japanese. Crucified alongside him were Joan Soan (de Goto) and Santiago Kisai, also of the Society of Jesus; along with twenty-three other clergy and laity, all of whom were canonized by Blessed Pius IX in 1862.



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

Let's be levers to lift up others

**Archbishop  
Mitchell T. Rozanski**

Jesus was treated unfairly in His life and He used that to bring about the world's salvation



Dear brothers and sisters in Christ,

This week we celebrate the Feast of the Presentation of the Lord (Feb. 2). In order to grasp the importance of this feast, a little background is helpful.

When Moses built the tabernacle for Israel, God came to dwell in it in a powerful way. (See Exodus 40.) When Solomon built the Temple in Jerusalem, God came to dwell in it in a powerful way. (See 1 Kings 8.) Then, when the temple was re-built after the Exile ... nothing happened. For 500 years, Israel waited and longed for God's return to the temple.

That's the first thing we celebrate on the Feast of the Presentation: when Jesus came into the temple as a child, He fulfilled the long awaited hope of Israel: God returned, at last, to the Temple — though He did it in quite an unexpected way! The prophet Simeon and the prophetess Anna both recognized what happened, and shared the good news with everyone they encountered.

The commemoration of that historic event is also an occasion for us to stop and ask: how has Jesus come into my life? It may have happened in quite dramatic ways, or in quiet, unexpected ways. Do we long for His coming, and recognize His coming, and share the good news of His coming, like Simeon and Anna did?

In some parishes, the Feast of the Presentation includes a procession with candles. The candles are brought into the Church, just as Jesus came as the light into the Temple. We also carry the candles to symbolize that each of us can carry the light of Christ into the world.

One of the ways Jesus brings His light into the world through us is through persecution — when we're treated unfairly because of our Catholic faith. Let's pause for a moment to reflect on that.

Thanks to retreat programs many of us are familiar with the concept of "palanca." We offer prayers, or some service, or some sacrifice, on behalf of those who are going on retreat. It's called "palanca," a Spanish word that simply means "lever." By our prayer, service and sacrifice, we lift up the other person.

When we're treated unfairly because of our Catholic faith, that, too, can be palanca — a lever by which Jesus lifts up the world. Remember that He, too, was treated unfairly. And His unfair treatment was the lever that brought about the salvation of the world. When our persecution is joined to His Passion, it becomes palanca.

Don't get me wrong: we can and should point out when Catholics are treated unfairly because of their faith, and work to prevent and remedy that. At the same time we need not be outraged — and probably shouldn't even be surprised — when we aren't treated fairly. Simeon said that Jesus was "a sign that would be contradicted." As disciples, we share His life.

Jesus sent the apostles out with His own power. He sends each of us out, too. Part of the power of His life is the leverage that comes from unfair treatment. It's a power Jesus exercised for the salvation of the world. It's one of the ways we can carry His light in our lives.

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