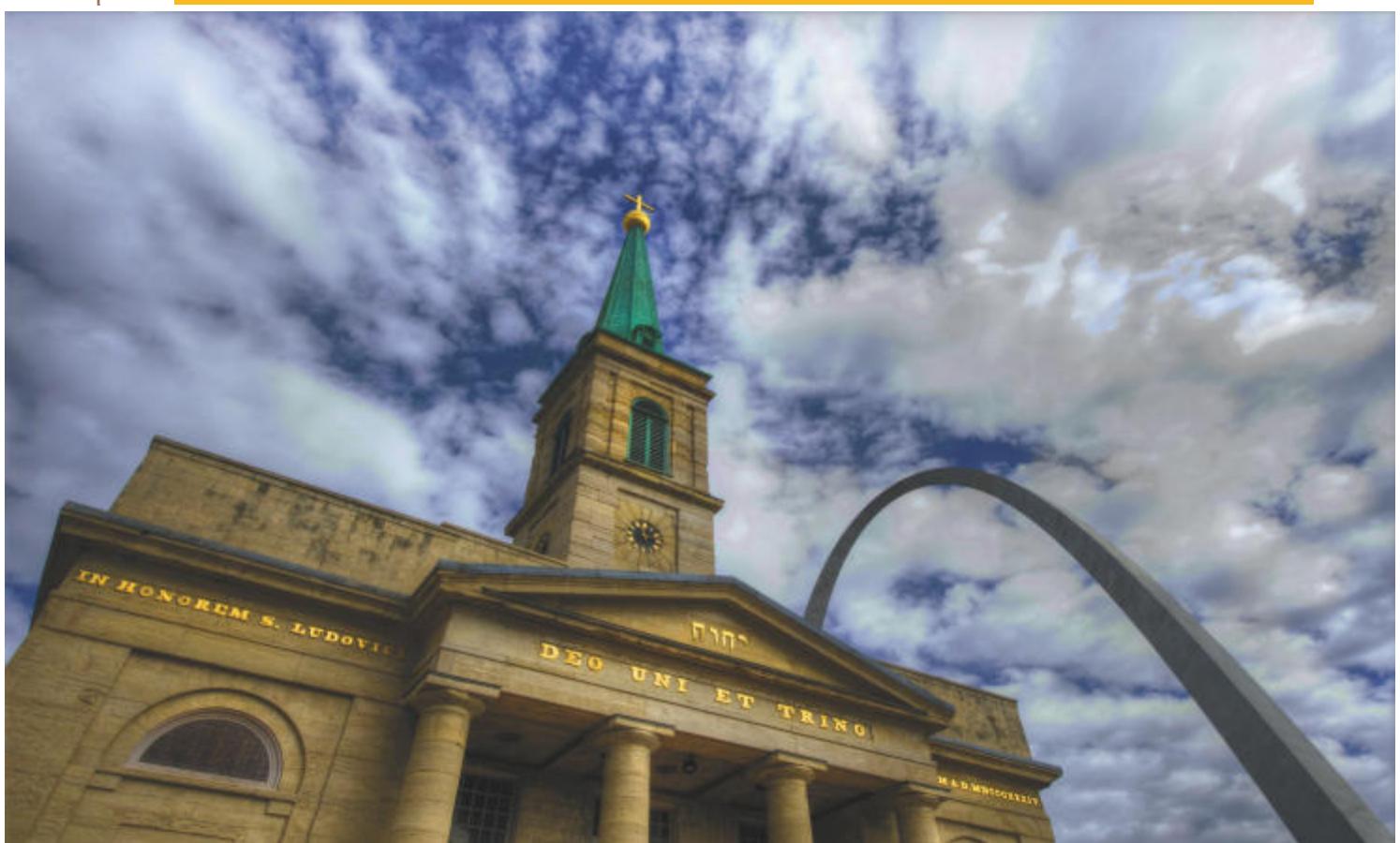




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## THE MOST HOLY BODY AND BLOOD OF CHRIST JUNE 6, 2021

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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 (Sunday Vigil)  
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, June 6

8:00 AM Robert Geisz  
10:30 AM Parish Family  
(Live Streamed)  
12:00 PM Jorge Lamuedra  
5:00 PM Dolly Bischoff

### Monday, June 7

7:00 AM Alberto Ventura  
12:10 PM Dom Ligot

### Tuesday, June 8

7:00 AM Emilie Duker  
12:10 PM Louis Fagas

### Wednesday, June 9

7:00 AM Marie Hong Tran  
12:10 PM Celebrant's Intentions

### Thursday, June 10

7:00 AM Oscar & Dominga Actis  
12:10 PM Celebrant's Intentions

### Friday, June 11

7:00 AM Peter DaPrato  
12:10 PM Celebrant's Intentions

### Saturday, June 12

7:00 AM Niki, Nicholaos, Apostolos  
5:30 PM Fr. Tom Begley & Family

### Sunday, June 13

8:00 AM Parish Family  
10:30 AM Ronald Abling  
(Live Streamed)

12:00 PM Celebrant's Intentions  
5:00 PM Celebrant's Intentions

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## Readings for the week of June 6, 2021

- |              |  |
|--------------|--|
| Sunday:      | Ex 24:3-8/Ps 116:12-13, 15-16, 17-18 [13]/Heb 9:11-15/Mk 14:12-16, 22-26 |
| Monday:      | 2 Cor 1:1-7/Ps 34:2-3, 4-5, 6-7, 8-9 [9]/Mt 5:1-12                       |
| Tuesday:     | 2 Cor 1:18-22/Ps 119:129, 130, 131, 132, 133, 135 [135a]/Mt 5:13-16      |
| Wednesday:   | 2 Cor 3:4-11/Ps 99:5, 6, 7, 8, 9 [cf. 9c]/Mt 5:17-19                     |
| Thursday:    | 2 Cor 3:15—4:1, 3-6/Ps 85:9ab and 10, 11-12, 13-14 [cf. 10b]/Mt 5:20-26  |
| Friday:      | Hos 11:1, 3-4, 8c-9/Is 12:2-3, 4, 5-6 [3]/Eph 3:8-12, 14-19/Jn 19:31-37  |
| Saturday:    | 2 Cor 5:14-21/Ps 103:1-2, 3-4, 9-10, 11-12 [8a]/Lk 2:41-51               |
| Next Sunday: | Ez 17:22-24/Ps 92:2-3, 13-14, 15-16 [cf. 2a]/2 Cor 5:6-10/Mk 4:26-34     |

## Observances for the week of June 6, 2021

- |              |   |
|--------------|---|
| Sunday:      | The Most Holy Body and Blood of Christ          |
| Monday:      | Weekday in Ordinary Time                        |
| Tuesday:     | Weekday in Ordinary Time                        |
| Wednesday:   | St. Ephrem, Deacon and Doctor of the Church     |
| Thursday:    | Weekday in Ordinary Time                        |
| Friday:      | The Most Sacred Heart of Jesus                  |
| Saturday:    | The Immaculate Heart of the Blessed Virgin Mary |
| Next Sunday: | 11th 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 :

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**Sunday, 05/23/21**

<b>Online Donations</b>	<b>\$230.00</b>
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<b>Total</b>	<b>\$4394.00</b>



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STORY ...

## FROM OUR RECTOR

Dear Old Cathedral Parishioners and Visitors:

Sacrifice in the Old Testament often consisted of animals placed on makeshift altars as a burnt offering to God. In the first reading, Moses sprinkles the *blood of the covenant* on God's chosen people. Jesus uses the same exact term to refer to the cup that he shared with his disciples, in today's Gospel.

This verbal connection in Scripture is a sign of the fulfillment of the messianic prophecy. When Jesus offered himself as body and blood, he honored the old covenant under Moses while becoming the *mediator of a new covenant*. By this blood, he has obtained for us *eternal redemption*, and has [*cleansed*] our consciences from dead works to worship the living God.

Jesus' presence in body, blood, soul, and divinity in the Eucharist is also a promise – that he will be with us until the end of days. He wishes to remain *with* us and *in* us, helping us to seek him, to see him, and serve him by how we love, honor, serve, and forgive one another.

The feast we celebrate today, known as Corpus Christi or the Solemnity of the Most Holy Body and Blood of Christ, was established by Pope Urban IV in the year 1264. He did so in response to a reported Eucharistic miracle in the Italian village of Orvieto. As legend has it, the Eucharistic host bled when being offered in the hands of a doubting priest, Father Peter of Prague. This was, in essence, a manifestation of a miraculous presence in the hands of one who doubted the Real Presence.

This is a doubt that is all too common today, as well. Many Catholics have not been catechized well with regard to the Real Presence of Jesus in the Eucharist, and those outside of the Catholic Church believe it to be only Christ's symbolic presence, or at least that he is not *substantially* present. In proclaiming the Year of the Eucharist in 2004, Saint John Paul II said: "The Holy Eucharist contains the entire spiritual treasure of the Church, Christ Himself." He went on to encourage every Catholic to "rekindle this Eucharistic amazement" (*Ecclesia de Eucharistia*, par. 6).

We can only hope and pray that the true presence of Christ in the Most Blessed Sacrament of the altar will strengthen the faith of believers, remove doubts from the minds of skeptics, and serve as a reminder to all of us that the Eucharist is a miracle. Every Eucharist is a miracle. When we share in the miracle of the Eucharist, we share in Jesus' miraculous love for us and for all sinners.

Blessings on your week. Stay safe!

-Father Smith

### **The Story Behind the Feast of Corpus Christi**

June 14, 2017 by Gretchen Filz, catholiccompany.com

The Solemnity of the Most Holy Body and Blood of Christ, historically known by its Latin name, Corpus Christi, celebrates the Real Presence of Jesus Christ in the Holy Eucharist—Body, Blood, Soul, and Divinity. It is traditionally celebrated on the Thursday following the Solemnity of the Holy Trinity. The feast dates to the Middle Ages and originated with a visionary nun and a Eucharistic miracle.

#### **THE STORY**

In 1263 a German priest, Fr. Peter of Prague, made a pilgrimage to Rome. He stopped in Bolsena, Italy, to celebrate Mass at the Church of St. Christina. At the time he was having doubts about Jesus being truly present in the Blessed Sacrament. He was affected by the growing debate among certain theologians who, for the first time in the history of the Church, began introducing doubts about the Body and Blood of Christ being actually present in the consecrated bread and wine. In response to his doubt, when he recited the prayer of consecration as he celebrated the Holy Sacrifice of the Mass, blood started seeping from the consecrated host and onto the altar and corporal.

Fr. Peter reported this miracle to Pope Urban IV, who at the time was nearby in Orvieto. The pope sent delegates to investigate and ordered that host and blood-stained corporal be brought to Orvieto. The relics were then placed in the Cathedral of Orvieto, where they remain today (see photo).

This Eucharistic Miracle confirmed the visions given to St. Juliana of Mont Cornillon in Belgium (1193-1258). St. Juliana was a nun and mystic who had a series of visions in which she was instructed by Our Lord to work to establish a liturgical feast for the Holy Eucharist, to which she had a great devotion. After many years of trying, she finally convinced the bishop, the future Pope Urban IV, to create this special feast in honor of the Blessed Sacrament, where none had existed before. Soon after her death, Pope Urban instituted Corpus Christi for the Universal Church and celebrated it for the first time in Orvieto in 1264, a year after the Eucharistic Miracle in Bolsena.

Inspired by the miracle, Pope Urban commissioned a Dominican friar, St. Thomas Aquinas, to compose the Mass and Office for the feast of Corpus Christi. Aquinas' hymns in honor of the Holy Eucharist, *Pange Lingua*, *Tantum Ergo*, *Panis Angelicus*, and *O Salutaris Hostia* are the beloved hymns the Church sings on the feast of Corpus Christi as well as throughout the year during Exposition and Benediction of the Blessed Sacrament.





**Saint Ephrem of Syria, deacon and Doctor of the Church (June 9):** With the upheaval in recent years in Syria, we keep in mind that this land, where Saul of Tarsus had his conversion experience, has been a most important cradle of Christianity. Ephrem's dates are 306 to 373. He was a deacon and a prolific writer of theology and hymns; he is recognized as a Doctor of the Church.



Saint Ephrem was involved in successful efforts to preserve the city of Nisibis from a Persian incursion in 350. The Persians did conquer in 363 and Christians, including Ephrem, were expelled; he relocated to Edessa and died after contracting plague; he had been attending to other who were ill.



**The Most Sacred Heart of Jesus (June 11):** Devotion to the Sacred Heart of Jesus goes back to the 11<sup>th</sup> century, but through the 16<sup>th</sup> century, it remained just a private devotion, often connected to devotion to the Five Wounds of Christ. The first feast of the Sacred Heart was celebrated on August 31, 1670, in Rennes, France, through the efforts of Saint Jean Eudes. From Rennes, the devotion spread, but it was the visions of Saint Margaret Mary Alacoque which caused the devotion to become universal.

In these visions in which Jesus appeared to Saint Margaret Mary, the Sacred Heart of Jesus played a central role. The "great apparition," which took place on June 16, 1675, during the Octave of the Feast of Corpus Christi, is the source of our modern Feast of the Sacred Heart. In that vision, Christ asked Saint Margaret Mary to request that the Feast of the Sacred Heart be celebrated on the Friday after the octave (or eighth day) of the Feast of Corpus Christi, in reparation for the ingratitude of humanity for the sacrifice that Christ had made for them. The Sacred Heart of Jesus represents not simply His physical heart but His love for all mankind.

The devotion became quite popular after Saint Margaret Mary's death in 1690, but, because the Church initially had doubts about the validity of Saint Margaret Mary's visions, it was not until 1765 that the feast was celebrated officially in France. Almost 100 years later, in 1856, Pope Pius IX, at the request of the French bishops, extended the feast to the Universal Church. It is celebrated on the day requested by our Lord, the Friday after the octave of Corpus Christi, or 19 days after Pentecost Sunday.

**The Immaculate Heart of the Blessed Virgin Mary (June 12):** The feast day of the Immaculate Heart of Mary falls on the day after the feast of the Sacred Heart of Jesus because devotion to these two hearts was promoted together as a means of entering more deeply into the mystery of God's love.



In 1944, in the midst of World War II, Pope Pius XII dedicated the entire world to the patronage and protection of the Immaculate Heart of Mary—the intention expressed in his decree was "peace among nations, freedom for the Church, the conversion of sinners, the love of purity and the practice of virtue."

Though it found prominence in the 20th century, devotion to Mary's Immaculate Heart is not new. Early Christians revered the movements of Mary's heart in the Gospels—she pondered the events of the nativity in her heart (Lk 2:19); and when she and Joseph presented Jesus in the temple, Simeon prophesied that a sword of sorrow would pierce her heart (Lk 2:35). Of course, Mary was faithful to Jesus to the end, and the image of her sorrowfully beholding her Son on the cross has always struck a deep chord with the faithful.

Devotion to Mary's heart was taken up by theologians and saints from many ages, but it was the 17th century French preacher, Saint John Eudes, who formalized this devotion into liturgical practice that we observe today. John's spirituality focused on the love of Jesus and Mary, symbolized in their sacred hearts. He began a feast day for parishes in France to encourage people to honor the heart of Mary and the Sacred Heart of Jesus; these feast days spread quickly and were taken up around the Church.

Devotion to the Sacred Heart of Jesus focuses on God's immense love for humanity, even though it was repulsed, scorned, and crucified. Devotion to the Immaculate Heart of Mary points us towards her love for Jesus and for God as an example.

**All you holy men and women, Saints of God, pray for us.**

## ARCHBISHOP'S COLUMN

The action of the Holy Spirit helps us satisfy the hunger of the soul

We're challenged to receive the love of Jesus as deeply as we can so that we can share it with the world

**Archbishop  
Mitchell T. Rozanski**



Dear brothers and sisters in Christ,

How does the soul "taste" things?

We know what physical hunger is, and the taste of food that satisfies our body.

We know intellectual hunger, as well, when we have an unanswered question. We know the "taste" of a good answer that satisfies the mind.

We know emotional hunger, too, when we long for love. And we know the "taste" of genuine affection that satisfies the heart.

Each of those kinds of hunger — physical, intellectual and emotional — has its corresponding kind of taste: a taste of the body, of the mind and of the heart.

But what does it mean for the soul to hunger? And what would it mean for the soul to "taste" something that satisfies its hunger? The tasting of the soul is harder to name. But for that very reason, it's all the more important for us to consider.

St. Paul points us in a helpful direction at the beginning of the Second Letter to the Corinthians when he says, "Blessed be the God and Father of our Lord Jesus Christ, the Father of compassion and God of all encouragement, who encourages us in our every affliction ..." Ten times, in the span of five verses, he speaks of the "encouragement" of God (sometimes also translated as the "consolation" of God). The Greek word he uses is "paraklesis." It indicates the action of the Paraclete, the Holy Spirit! That "encouragement" or "consolation" that we can taste even in the midst of affliction — that's a "tasting" of the soul.

Think of the joy and even awe that strikes us when we behold something beautiful. Think of the admiration that strikes us when we see a noble or merciful action. Think of the healthy shame that strikes our conscience when we've done something deeply wrong, or the sorrow that strikes us when we see profound injustice. These are just a few examples of a deeper kind of tasting that we experience — a tasting at the level of the soul.

Why does any of that matter? Because the celebrations of the Sacred Heart of Jesus (June 11) and the Immaculate Heart of Mary (June 12) this week invite and challenge us to dwell more often and more readily at the level of the soul's tasting. We're invited to dwell there more often and more readily so that we can receive the love of Jesus in the deepest possible way. And we're challenged to dwell there more often and more readily because the world needs us to share the love of Jesus from the deepest possible place.

We are, so often, distracted. Our attention is captivated by things at the surface, even if they're good things. That's not really new. It's a perennial spiritual tendency of fallen humanity. It's also a skillful strategy of temptation that keeps us from going deeper.

But the invitation and the challenge of Christian life is precisely that: to go deeper, to receive the love of Jesus as deeply as we can, so that we may share the love of Jesus as deeply as the world needs. Let's accept the invitation, and take up the challenge.

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