



Basilica of Saint Louis, King of France

THE OLD CATHEDRAL

FIRST CATHOLIC CATHEDRAL WEST OF THE MISSISSIPPI RIVER



FOUNDED IN 1770

PRESENT CHURCH DEDICATED IN 1834

2ND SUNDAY IN ORDINARY TIME JANUARY 16, 2022

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 (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

Devotions
Perpetual Help Devotions:
Tuesdays - 12:00 PM

SACRAMENTS

Confessions
Monday through Friday,
11:30 AM - 12:00 PM
Saturday, 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 314-308-0091
tracymarklein@archstl.org

Baptisms
Sundays, following the 12:00 PM Mass
Please call 314-231-3250 to arrange

MASS INTENTIONS

Sunday, January 16

8:00 AM Parish Family

10:30 AM The Meziere Family
(Live Streamed)

12:00 PM Celebrant's Intention

5:00 PM Celebrant's Intention

Monday, January 17

7:00 AM Mary Agnes Driscoll

12:10 PM Celebrant's Intention

Tuesday, January 18

7:00 AM Celebrant's Intention

12:10 PM Kelly Loughman Thorne

Wednesday, January 19

7:00 AM Celebrant's Intention

12:10 PM Zoe Cholevik

Thursday, January 20

7:00 AM Michael Watson's

Special Intention

12:10 PM Celebrant's Intention

Friday, January 21

7:00 AM Celebrant's Intention

12:10 PM Michael Amantea

Saturday, January 22

7:00 AM Celebrant's Intention

5:30 PM Oscar Zingre

Sunday, January 23

8:00 AM Celebrant's Intention

10:30 AM Ponciano Hernandez
(Live Streamed)

12:00 PM Celebrant's Intention

5:00 PM Parish Family

Basilica of Saint Louis, King of France

THE OLD CATHEDRAL

209 WALNUT STREET
ST. LOUIS, MISSOURI 63102
314-231-3250

Email: oldcathedral@att.net

Website: oldcathedralstl.org



READINGS FOR THE WEEK OF JANUARY 16, 2022

Sunday: Is 62:1-5/Ps 96:1-2, 2-3, 7-8, 9-10 [3]/1 Cor 12:4-11/
Jn 2:1-11

Monday: 1 Sm 15:16-23/Ps 50:8-9, 16bc-17, 21 and 23/Mk
2:18-22

Tuesday: 1 Sm 16:1-13/Ps 89:20, 21-22, 27-28/Mk 2:23-28

Wednesday: 1 Sm 17:32-33, 37, 40-51/Ps 144:1b, 2, 9-10/Mk 3:1-6

Thursday: 1 Sm 18:6-9; 19:1-7/Ps 56:2-3, 9-10a, 10b-11, 12-13/
Mk 3:7-12

Friday: 1 Sm 24:3-21/Ps 57:2, 3-4, 6 and 11/Mk 3:13-19

Saturday: 2 Sm 1:1-4, 11-12, 19, 23-27/Ps 80:2-3, 5-7/Mk 3:20-21

Next Sunday: Neh 8:2-4a, 5-6, 8-10/Ps 19:8, 9, 10, 15/1 Cor 12:12-30
or 12:12-14, 27/Lk 1:1-4; 4:14-21

OBSERVANCES FOR THE WEEK OF JANUARY 16, 2022

Sunday: 2nd Sunday in Ordinary Time

Monday: Martin Luther King Day; St. Anthony, Abbot

Tuesday: Week of Prayer for Christian Unity

Wednesday: Weekday in Ordinary Time

Thursday: St. Fabian, Pope and Martyr; St. Sebastian, Martyr

Friday: St. Agnes, Virgin and Martyr

Saturday: Day of Prayer for the Legal Protection of
Unborn Children

Next Sunday: 3rd Sunday in Ordinary Time

OLD CATHEDRAL 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 be made by mail, in person, or online at:

oldcathedralstl.org/give

THANK YOU
FOR YOUR CONTINUED SUPPORT

Sunday - 1/9/2022

Online Donations	\$ 590.00
Collection	\$ 4,497.00
Total	\$ 5,087.00

OLD CATHEDRAL FIRST SUNDAY TOURS

We are pleased to offer Old Cathedral tours on the first Sunday of the month following the noon Mass

**Next Tour:
Sunday, February 6**

Please call if you have any questions about the tour
314-231-3250



SCAN TO MAKE
YOUR GIFT



FROM OUR RECTOR

Dear Old Cathedral Parishioners and Visitors:

The context of the first reading today from the prophet Isaiah is the Israelites living once again in the land of Judah after having been in exile. Life is harsh, the economic situation is bad, and pagan rituals are very tempting. The leadership's task at hand was to rebuild the once-great city, and the immensity of work and effort seemed daunting – near impossible. They were losing interest. They were losing hope. They were losing any motivation to enter back into right worship of God.

So Isaiah's words are really a rallying cry. The prophet Isaiah *will not be silent*. He *will not be quiet*. Why? Isaiah understands the importance of not only the city itself, but most importantly, the temple. For Jews, the temple was the pinnacle of right worship. It was the place where heaven met earth – the divine met humanity. God chose the Jewish people and he chose to dwell among them.

Everything we read in the Old Testament points us to Jesus Christ. In Jesus, the divine meets the human: *The Word became flesh and dwelt among us* (John 1:14). In the Son, God the Father communicates the depth and the abundance of his love for his chosen people – you and me.

In today's Gospel, we see Jesus as he performs his first miracle while at the wedding in Cana. This is important because it communicates to us the Father's intention. He intends, in a certain sense, to marry himself to his creation. He intends to bring us back into right relationship with him. As Isaiah prophesied, God would once again delight in his people, rejoicing in us as a bridegroom does his bride. Where once there was desolation, there would now be fruitfulness. From water would come the best wine.

Like the Jewish people who saw what seemed to be a hopeless situation, oftentimes we can see our circumstances from that same perspective. Our readings today, however, remind us that we have a God who delights in each one of us. We have a God who longs to marry us to himself so as to breathe his divine life into us to make us new and whole. Like Isaiah, let us never be silent. Rather, let us acknowledge God's effort and action in our lives and *proclaim his marvelous deeds to all the nations*.

Blessings on your week. Stay safe!

-Father Smith

OLD CATHEDRAL HISTORY

In January 1818, Bishop Louis William DuBourg arrives as St. Louis' first bishop and to establish St. Louis as the headquarters of the diocese of Louisiana that spanned from west of the Mississippi River to the Rocky Mountains.

The bishop's arrival by boat was greeted by a cheering crowd. The procession led the bishop to the old log church and to the rectory that had no doors and windows. Bishop DuBourg remarked, "My cathedral is a kind of miserable barn falling into ruins." Within days of his arrival he had plans drawn for what would become the third church that stood on the grounds of today's Old Cathedral. Paintings, gifts of King Louis XVIII of France, hung on the walls of the brick church—many of which are now in the Old Cathedral.

Bishop DuBourg also recruited religious communities to serve as educators throughout the diocese. In 1818, the Vincentians founded St. Louis Academy, which later transferred to the Jesuits and became Saint Louis University.

Bishop DuBourg spent eight years as bishop of Louisiana with only about half that time at his home base in St. Louis. After 1822, he traveled the next four years visiting the far reaches of the expansive diocese before returning to France and resigning as bishop.



SAINTS OF THE WEEK



Saint Anthony, abbot (January 17): Saint Anthony the Abbot, who lived from c. 251 to 356, was a monk from Egypt, who lived to be 105. Saint Anthony was the first Christian monk to go into the wilderness (about AD 270), a geographical move that seems to have contributed to his renown. Accounts of Anthony enduring supernatural temptation during his sojourn in the Eastern Desert of Egypt inspired the often-repeated subject of the temptation of St.



Anthony in Western art and literature. Saint Anthony is appealed to against infectious diseases, particularly skin diseases. As an early founder of religious life, he is called the “Patriarch of Monks.”



Saint Fabian, pope and martyr (January 20): Saint Fabian 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 4th 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.

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



DAY OF PRAYER FOR THE LEGAL PROTECTION OF UNBORN CHILDREN Saturday, January 22

In all the Dioceses of the United States, January 22 has been designated as a day of prayer for the full restoration of the legal guarantee of the right to life and of penance for violations to the dignity of the human person committed through acts of abortion. The over 62 million abortions since the January 22, 1973 decisions of *Roe v. Wade* reflect with heartbreaking magnitude of what Pope Francis means by a “throwaway culture.” However, we have great trust in God’s providence. We are reminded time and again in Scripture to seek the Lord’s help, and as people of faith, we believe that our prayers are heard.

*Abortion illustrates the battle in our hearts
between two tendencies*

*Our culture lives out of both the tendency of
Jesus' life and the tendency of sin*

Archbishop Mitchell T. Rozanski



Dear brothers and sisters in Christ,

This week I will join pilgrims from the Archdiocese of St. Louis at the March for Life in Washington, D.C. As we do, the question on many people's minds is: Will this be the year? Is this the last March for Life before *Roe v. Wade* is overturned by the U.S. Supreme Court?

If not, then I say these two things: that it will be a great loss, but only a temporary setback.

A great loss, because over 62 million children have lost their lives to abortion since the landmark 1973 case. The deaths of those children and the corresponding hurt inflicted on mothers, fathers, families, siblings and society is staggering.

But it would only be a temporary setback because, as St. John Paul II once asked: "Can history swim against the tide of conscience?" His own life experience told him, for a time, yes, but not permanently! Good wins out in the end. But he knew, and we know, that victory often comes only after terrible losses.

If this is the year that *Roe v. Wade* is overturned by the Supreme Court, then I say these two things: that it will be a great victory, but only a partial one.

A great victory, because we will have recognized a massive legal and cultural error.

But it would be only a partial victory for three reasons. First, because the real victory is when we walk with moms in need, help them bring their babies into the world and care for moms and babies alike. That's an ongoing task, not the result of a legal decision.

Second, because the Catechism of the Catholic Church teaches us a moral methodology. In its treatment of the Ten Commandments, the Catechism begins with the direct matter of each commandment and then expands to a consideration of other things that are included by implication. The same holds true here. If we establish, in law, that innocent lives ought not to be taken by abortion, we have to go on to ask: what else is included in that judgment by implication? The victory will not be complete until all innocent lives are protected — and that is a long road.

Third and last and most deeply, because there are two perennial tendencies in the human heart, and our culture lives out of both of them. The first is: "This is your body, taken for me." That tendency is the way of all sin — abortion, lust, stealing and so on. The other is: "This is my body, given for you." This is the pattern of Jesus' life, summed up in the Eucharist but also embodied in the Incarnation, the Passion, and His every word and deed. This tendency is meant to be the heart of marriage. It's one of the ways that human motherhood is meant to make the life of God visible.

These two tendencies are both written in the human heart — one by sin, and the other by God. As long as the battle between these two tendencies continues in each of our hearts, it will continue in our culture as a whole, no matter what the Supreme Court decides.

We certainly go to the March for Life this year with a keen sense of hope! But let's make sure it's a realistic sense of hope. Whatever the Supreme Court may decide between this January and next, we will find ourselves with much work to do.

Kurtis
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