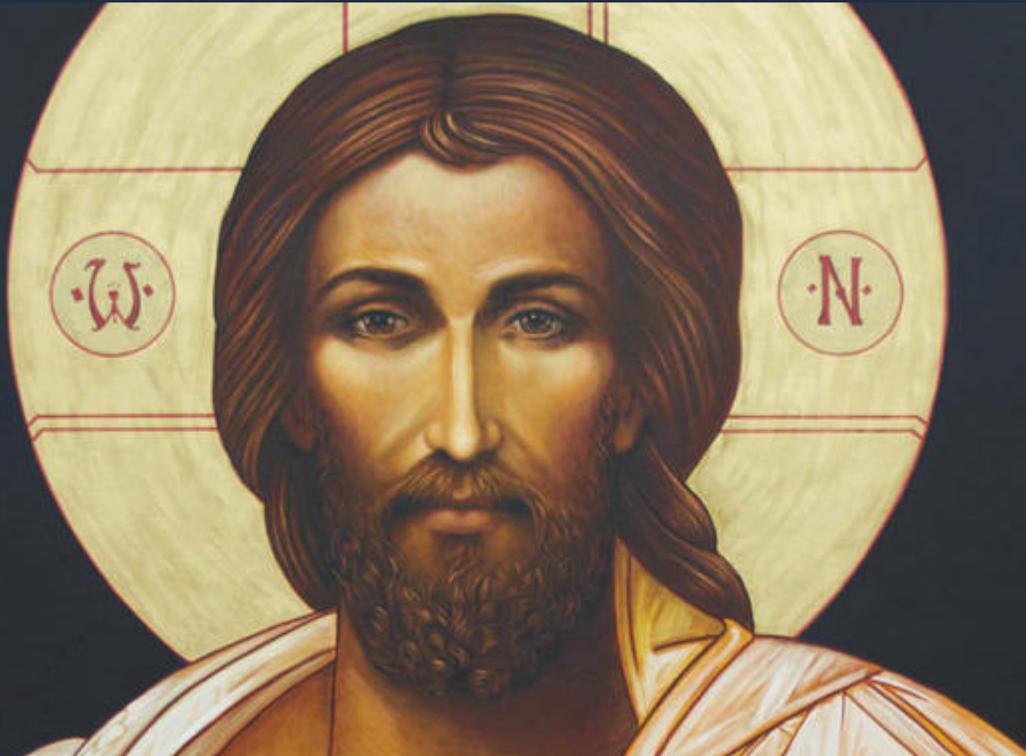




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January 24, 2021 3rd Sunday in Ordinary Time

MASS SCHEDULE

Sat 5:15pm (Vigil); Sun 8am, 12pm & 5:15pm

Mon-Fri 8am & 5:15pm; Sat 8:30am

If you are unable to attend in person, our 10AM
Sunday Mass Broadcast is available for you.

CONFESSIONS

Thurs, 7:30pm; Sat 9:15am (until the line ends)

OFFICE HOURS

M/W: 9am–3pm; T/Th/F: 9am–12pm

Appointments recommended. Social distancing &
masks required. Contact admin@stauva.org; 434-
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email reception@stauva.org.

PRIVATE PRAYER

The church is open for private prayer, Mon-Fri,
8am to 7pm and Sat, 8:30am to 5pm, except
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sanitize their pew area after use. Sanitizing wipes
are available at the entry to the church. Please do
not enter the confessionals, any side rooms in the
church; or the altar or organ areas. Masks must
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Safe distancing must be practiced. All safety
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THE CONVERSION OF ST. PAUL THE APOSTLE

*The kingdom of
God is at hand.
Repent, and believe
in the Gospel.*

— MARK 1:15

WEEKLY PRAYER

SUNDAY'S READINGS

First Reading: When God saw by their actions how they turned from their evil way, he repented of the evil that he had threatened to do to them; he did not carry it out. (Jon 3:10)

Psalm: Teach me your ways, O Lord. (Ps 25)

Second Reading: For the world in its present form is passing away. (1 Cor 7:31)

Gospel: The kingdom of God is at hand. Repent, and believe in the gospel. (Mk 1:15)

READINGS

Sunday: Jon 3:1-5, 10/Ps 25:4-5, 6-7, 8-9 [4a]/1 Cor 7:29-31/Mk 1:14-20

Monday: Acts 22:3-16 or Acts 9:1-22/Ps 117:1bc, 2 [Mk 16:15]/Mk 16:15-18

Tuesday: 2 Tm 1:1-8 or Ti 1:1-5/Ps 96:1-2a, 2b-3, 7-8a, 10 [3]/Mk 3:31-35

Wednesday: Heb 10:11-18/Ps 110:1, 2, 3, 4 [4b]/Mk 4:1-20

Thursday: Heb 10:19-25/Ps 24:1-2, 3-4ab, 5-6 [cf. 6]/Mk 4:21-25

Friday: Heb 10:32-39/Ps 37:3-4, 5-6, 23-24, 39-40 [39a]/Mk 4:26-34

Saturday: Heb 11:1-2, 8-19/Lk 1:69-70, 71-72, 73-75 [cf. 68]/Mk 4:35-41

Next Sunday: Wisdom 7:7-10,15-16/Ps 37:3-4,5-6,30-31/Eph 3: 8-12/Matt 5:13-19

OBSERVANCES

Sunday: 3rd Sunday in Ordinary Time

Monday: The Conversion of St. Paul the Apostle

Tuesday: Sts. Timothy and Titus, Bishops

Wednesday: St. Angela Merici, Virgin

Thursday: Ferial (Note: St. Thomas Aquinas transferred to Sunday)

Saturday: The Blessed Virgin Mary

Next Sunday: St. Thomas Aquinas; Catholic Schools Week

“ENVELOPE” COLLECTIONS

24 Jan: CCS Tuition Assistance

31 Jan: Youth Ministry

ABORTION, SIN, HEALING FORGIVENESS, AND FREEDOM

In the days ahead, we find ourselves focusing on the cause of life for the unborn. I turn today to recognize the pain and the real hope of forgiveness and freedom available for the many who suffer from the experience of an abortion. In every case of an abortion-minded or post-abortive woman or man that I have encountered, there is indeed clear suffering from sin. Now, this may feel harsh, but stay with me to the end!

The fact is that when we are talking about abortion, we are talking about an intrinsic moral evil—meaning that it is always wrong, that is, “always directly opposed to virtue and to our ultimate happiness”. But this does not mean a person who commits an intrinsic moral evil is fully and unforgivably evil! We need to consider any human act both in light of the act itself and in the level of personal culpability for the act. One can only be as culpable as one is free.

As Archbishop Chaput wrote in 2017:

A person might not be fully culpable for doing wicked things when faced with violent threats or intense pressure. But the acts themselves—acts like rape, euthanasia, and abortion—are always gravely wrong. They produce terrible evil in the life of the person who does them and suffering in the lives of others. This is why the Catholic tradition calls such actions intrinsically evil. The evil is found in the very nature of the kind of act that it is, no matter what the circumstances or reasons that motivate it.

In practice, this means that, even when we have a good reason and the noblest intention in the world, if an action itself is not rightly ordered to God, it's still wrong. Its “wrongness” is not merely the result of violating some commandment or duty. It's not the law or the commandment that “makes” the action wrong. Rather, even under the best circumstances, an intrinsically evil act leads us away from God, who is the supreme good. It wounds us, injures others, blocks our path to true happiness, and produces real evil.

I cite Archbishop Chaput's explanation, not to stir up or condone condemnation, but to help understand the source of the reality of the personal and communal effect of the suffering of abortion. We are talking about the great pain and suffering caused by a grave sin. And if we want help, we cannot shy away from recognizing why the suffering exists: not simply because of some depression, anxiety, or mental or chemical imbalance, but because of a grave sin. If we do not recognize the real root of the suffering, we will find ourselves only offering symptomatic solutions.

“But where sin abounded,” St. Paul wrote, “grace did much more abound.” Grace is the real source of hope for healing. Recognizing the root of the suffering, we can then seek real aid, the real healing of the grace of forgiveness.

Yes, sin always leads to suffering, but what kind? It has been my experience that no matter what the sin is, the cause of struggling, the nature of sin is always to isolate us. Isolation is not how we were made to be, and an isolated person turned inwardly on oneself is bound to be frustrated and fearful.

Just look at the results of the pandemic on individuals and families. It is in isolation—feeling alone—that any one of us can fall into the trap of evil—of believing the greatest lie—that we are unloved and unlovable, that we are worthless, powerless, unfree, and hopeless. Hope does not seem possible because we can only hope for what we believe is possible and attainable. So, we can easily fall into despair. St. Thomas Aquinas cites Aristotle in writing “that these things that are done through fear are not simply voluntary, but a mixture of voluntary and involuntary”. No one can be fully accountable for something done without fully being free and aware.

In fact, in every case I have encountered, those who have suffered from taking part in an abortion were in part paralyzed by fear and ignorance of hopeful options. This paralysis—the lack of freedom and knowledge—this explanation may help those suffering from abortion or any serious sin to intellectually understand that they may be less culpable, that is, less blameworthy. But does knowing

it really help heal?

We have all experienced and understood our limited culpability for some wrong we did and still we did not feel better—we did not really believe that we were forgiven and free—especially when we caused hurt, harm, and sin. That feeling of guilt stays with an honest person.

Healing may begin in understanding that we are not fully culpable and that we were not fully free or aware of our wrong actions but healing for any sin comes only with forgiveness. This is why the success of post-abortive healing (or healing from any sin), does not mean simply convincing ourselves that they were not to blame. It does not mean thrusting blame upon another needing healing either!

When I say I am sorry, I don't want to hear, "Oh, it's OK." I know it was not. I want to hear, "I forgive you." And how can I be forgiven when the one who was hurt is not available or able to say it? That healing can only come from the one great enough to offer forgiveness. "Who but God alone can forgive sins?" the scribes and Pharisees asked. They were right!

This comes from the passage in the 5th Chapter of the Gospel of Luke:

And some men brought on a stretcher a man who was paralyzed; they were trying to bring him in and set [him] in his presence. But not finding a way to bring him in because of the crowd, they went up on the roof and lowered him on the stretcher through the tiles into the middle in front of Jesus. When he saw their faith, he said, "As for you, your sins are forgiven."

He offered healing to the paralyzed man because he saw "their" faith.

I write this not as some righteous stance, but in this truth: Grace is already at work and hope already more than just potentially present in anyone who has the seed of faith to turn outside of herself or himself for help. Forgiveness and freedom is available by turning to God, He who alone can forgive sins. And God offers more than just forgiveness. He reminds each of us that even as sinners, we are loved and lovable. Truth is not truth unless it comes in love. For those who may feel righteous and not open to forgiveness for others or themselves, thank God that he loved us first, even while we all were sinners. Forgiveness, freedom, love, and life are from God to receive.

— FR. DAVID MOTT, O.P.



COVID-19 RESCUE APPEAL



This is our penultimate weekend for our appeal! THANK YOU to our generous donors, and to all those prayerfully considering a donation. Visit our website to read the details of the matching gift pledge that is set to bring us beyond our goal. To learn more, to donate online, or to see the most up-to-date report on the appeal's progress, see:

stauva.org/give-now

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Laura O'Connor	Lenore Arbaugh
Gretchen Binard	Tim Hawkins
Thelma Mueller	Patrick Cooney
The Hawken Family	Nancy Wood
Ned Lee	Calabrese Family
Hester family	Leeanne Drooby
Hill family	James Hulse
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Sue Lewis	George Pavel
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Rachel Fassano	Kathy White
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Claire Rollins	Oliver Harpin
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Joseph Nowell	Heather Burns
Tiffany Dillard	Gert Quinn
Barbara Muchow	Karen White
Laura Harback	Jimmy Casella
	Victoria Amparo Villar

MASS INTENTIONS

Saturday, January 23

8:30am: Patricia Harrison †
5:15pm: For the People

Sunday, January 24

8:00am: Robert Lopes †
12:00pm: Keith Watson †
5:15pm: Kevin LeVaca †

Monday, January 25

8:00am: Ralph Bralley †
5:15pm: Eugene Corrigan †

Tuesday, January 26

8:00am: Margaret Lawton Harveston †
5:15pm: Will Scheib

Wednesday, January 27

8:00am: Fr. Joseph Barranger, OP
5:15pm: Steve & Mary Anne White

Thursday, January 28

8:00am: Bill Lee
5:15pm: Meredith Howell

Friday, January 29

8:00am: Marilyn Millard
5:15pm: Shannon Gregory

Saturday, January 30

8:30am: Charlie & Bob Burns
5:15pm: Edmund Polonitza †

SACRAMENT OF BAPTISM

Congratulations to Anne Grace McAuliffe, who received the sacrament of Baptism last Sunday.



Our next baptism class will take place on Sunday, February 21, 2021 at 11am via Zoom.

To sign up, contact:

dre@stauva.org.

stauva.org/baptism

FOOD COLLECTION

In January food donations will go to the Incarnation Food Ministry. Suggested items include cereal, sugar, Maseca flour, pasta and sauce, dried pinto beans, rice, canned chicken, vegetables or fruit, peanut butter, jelly, tuna fish, refried beans, and hearty soups. Other items needed: soap, shampoo, deodorant, toothpaste/brushes, toilet paper, paper towels, hand sanitizer and wipes. Thank you and God bless.

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To learn about the Knights, email Grand Knight Chuck Rockacy at: chuck@rockacy.com.

HAITIAN STATION

anne@stagebridge.net; info941709.wixsite.com/haiti-committee-site/news

St. Michel Parish and School: Both the Parish and the school are located in the eastern Central Department of Haiti. This area is rural and roads are unpaved, i.e. dirt. Students and townspeople travel primarily by foot. Some students travel as many as three or four miles to arrive for school opening at 8am. Please keep all St. Michel parishioners in your prayers. Thank you.

St. Michel Clinic: This community clinic building was renovated through the generosity of many. Now your donations help to pay the staff and purchase some of the supplies. Please keep the clinic staff in your prayers.

ST. ANSELM INSTITUTE FOR CATHOLIC THOUGHT

The St. Anselm Institute for Catholic Thought at UVA, a faculty-led organization dedicated to promoting the Catholic intellectual tradition at the University of Virginia and within its community, will host several Zoom-based events over the winter break. We hope you will join us!

Catholic Novel Discussion: Sigrid Undset, *The Wild Orchid*, February 17, 2021, 7:30-8:45PM: Looking for a great read over the long Winter Break? Plan to start the new semester with a discussion of *The Wild*

Orchid (1931) by Sigrid Undset, a writer all Catholics should know. Like her Nobel prize-winning trilogy *Kristen Lavransdatter*, in this coming-of-age novel about Paul Selmer, a young Norwegian raised with modern free-thinking sensibilities, Undset masterfully depicts the gradual germination of Faith that leads to conversion. Students, faculty and everyone else are invited to join our discussion. Email Dr. Jocelyn Moore (jrr2zx@virginia.edu). UVA students will receive a free copy!



WORLDWIDE MARRIAGE ENCOUNTER

Worldwide Marriage Encounter Weekends are still available virtually! Early sign up recommended. For more information visit our website at:

renewmarriage-vasouth.org.



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