

Welcome to
St. Martin of Tours Catholic Church
610 West Ripa Avenue
St. Louis, MO 63125



Mass Schedule

Monday - Saturday 8 a.m.
Saturday 4 p.m.
Sunday 7:30 & 10 a.m.

**Masses on Holy Days
National Holidays**
Consult Bulletin

**Confessions
(Sacrament of Penance)**
Saturday 3 - 3:45 p.m.

Eucharistic Adoration
From 8:30 a.m.
Wednesday through
3 p.m. First Friday
&
Every Sunday Evening
Adoration and Rosary
6:30 p.m. - 7:30 p.m.

Baptisms
Contact parish office to
register for baptism

Marriages
Contact parish office at
least six months prior to
wedding

Parish Contact Info
Phone: 314-544-5664
Fax: 314-631-3118

Website
<http://stmartinoftours.com>

**Society of
St. Vincent DePaul**
314-296-3733

Parish Office Hours
Monday - Thursday
8:30 a.m. - 3 p.m.

**SIXTH SUNDAY IN
ORDINARY TIME
FEBRUARY 12, 2023**



*"Amen, I say to you,
until heaven and earth pass away,
not the smallest letter or the
smallest part of a letter
will pass from the law."*

MATTHEW 5:18

Pastor

Rev. Noah A. Waldman
314-544-5664
frwaldmansmt@yahoo.com

Deacons

Rev. Mr. Kurt Loeffler
kurtloeffler@archstl.org

Rev. Mr. Edward Fronick,
retired / emeritus
edfronick@charter.net

**Administrative
Assistant**

Colleen Fanz
colleen.fanz@yahoo.com

Acolyte & Sacristan
Mr. George Mueller

Maintenance

Mrs. Bridget Gabel
Mr. Jeffrey Boeger

**SUNDAY
CONTRIBUTIONS**

General	\$ 3403
Loose	\$ 442
On-Line	\$ 1805
<i>January 30—February 5</i>	
Subtotal	\$ 5650
Special Collections	\$ 481

Total: \$ 6131

*Thank
You*

FEBRUARY 12



WEEK 2

**NO ST. MARTIN OF
TOURS
BINGO TODAY!**

**ENJOY THE
SUPER BOWL!**



The White Progressive was won at the
February 5 Bingo!

Thanks to all the Bingo players and all of our St.
Martin of Tours Bingo workers for making January
such a successful month and for getting SMT Bingo
off to a great start in February!

See you at the next Bingo on February 19th!

MONEY COUNTERS

Monday February 13	Tuesday February 21	Monday February 27	Monday March 5
Greg Buck Tom Tettamble	Jim Heisner Bob Villani Tim Haber George Otto	Debbie Baumann Jim Baumann Mike Zoia Dave Kassebaum	Frank Ziegler Apollo Westrich John Schmitt

LECTORS

*Saturday, February 18, 4 p.m.
Mike Ackermann*

*Sunday, February 19, 7: 30 p.m.
Bobbi Villani*

*Sunday, February 19, 10:00 p.m.
Lisa Hale*

MASS SCHEDULE & INTENTIONS FOR THE WEEK

8 a.m.	Monday Janet Sheldon +	8 a.m.	Saturday Dale Bachle +
8 a.m.	Tuesday Bob Sunkel & Children +	7th Sunday in Ordinary Time	
8 a.m.	Wednesday Souls in Purgatory +	4 p.m.	Saturday Florence Graham +
8 a.m.	Thursday Elbert & Mathilda Witte +	7:30 a.m.	Sunday People of the Parish
8 a.m.	Friday Nancy Montgomery +	10 a.m.	Sunday Leona Lance +

DAILY MASS READINGS

MONDAY 13	TUESDAY 14 <i>Sts. Cyril & Methodius</i>	WEDNESDAY 15	THURSDAY 16	FRIDAY 17 <i>The Seven Holy Founders</i>	SATURDAY 18	SUNDAY 19 <i>7th Sunday in Ordinary Time</i>
<i>Gn 4: 1-15, 25 Ps 50: 1, 8, 16-21 Mk 8: 11-13</i>	<i>Gn 6: 5-8; 7: 1-5,10 Ps 29: 1-4, 9-10 Mk 8: 14-21</i>	<i>Gn 8: 6-13, 20-22 Ps 116: 12-15, 18-19 Mk 8: 22-26</i>	<i>Gn 9: 1-13 Ps 102: 16-23, 29 Mk 8: 27-33</i>	<i>Gn 11: 1-9 Ps 33: 10-15 Mk 8: 34—9: 1</i>	<i>Heb 11: 1-7 Ps 145: 2-5, 10-11 Mk 9: 2-13</i>	<i>Lv 19:1-2, 7-18 Ps 103: 1-4, 8, 10, 12-13 1 Cor 3: 16-23 Mt 5: 38-48</i>

PLEASE KEEP THE SICK IN YOUR PRAYERS

HOSPICE	<i>Jeanne Krupa</i> <i>Rose Lindsay</i>	
SERIOUS ILLNESS	<i>Chris Acksel</i> <i>Arthur Austermann</i> <i>Mariella G</i>	<i>Jose Moncevais</i>
IN REHAB		
CHRONIC ILLNESS	<i>Helen Iadevito</i> <i>Ruth Ann Sullivan</i> <i>Carol Venverloh</i>	<i>Charlene Fichtenmayer</i>



ANNOUNCING THE SECOND ST. MARTIN OF TOURS ALL ALUMNI REUNION SUNDAY, MARCH 19, 2023

(Rescheduled from Fall, 2022)

11:30 am – 6 pm

St. Martin of Tours

SMT Runge Hall

(formerly the Lower Level)

Meat trays for sandwiches will be provided by Ruma's Deli

Please supply a side dish and/or dessert

Bring your own drinks

Plates, napkins, cutlery, condiments, etc. will be provided

Spouses/Dates welcome!

Mass is at 10:00 am at SMT

Please plan on attending Mass and see the changes that have been made to the inside of church.

Church has had several renovations since the 1960s

Please pass the word to alumni you may know

RSVP by 3/10/23 to:

Gerry (Minden) Duffin at Gduffin1950@gmail.com/314-845-2908

Janice Mantia at n2bailo@yahoo.com

Or Dee Mantia Laidlaw at Deelaidlaw@sbcglobal.net

**DONATIONS ARE BEING REQUESTED TO PAY FOR THE MEAT TRAYS, ETC.
AND TO HELP DEFRAY COSTS FOR FUTURE EVENTS**



All Inclusive Guys Weekend

"Whoever drinks the water I shall give, will never thirst" John 4:14

March 9–12, 2023 | \$75

Discover YOURSELF & what's more to life!

Includes:

- Three Night Lodging | **Personal Room**
- All Meals Included | **Breakfast • Lunch • Dinner**
- Unlimited Drinks & Snacks
- **No Kids | No Wife | No Pets | No Noise**



**Scan for more
information**

Don't wait, be a better Husband, Father, Coach, Friend & You!

If you have any questions or would like additional information, please contact:

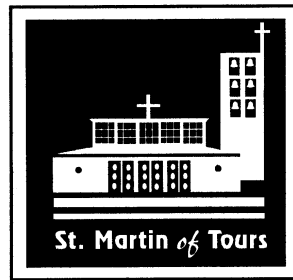
Director: Rich Keuss - 314.378.0722 | Richardkeuss@gmail.com

Co-Director: Brian Groppe - 314.550.4177 | brkar93@aol.com

Pastor's Pen

Dear St. Martin of Tours
Family & Friends,

Lent is just around the corner. Here are two directives from the Archdiocese worthy of sharing with all Catholics. The first concerns the usual rules



and regulations for fasting and abstinence. The second notice grants all Catholics permission to eat meat on Friday, March 17, the Feast of St. Patrick. The rules for abstinence are relaxed as well.

Ash Wednesday (February 22, 2023), all Fridays of Lent and Good Friday (April 7, 2023) are days of *abstinence* (refraining from meat) for all Catholics *from age 14 onwards*. On these two days, *fast*, as well as *abstinence*, is also obligatory for those *from the ages of 18-59*. Abstinence means refraining from meat. Fast means one full meal a day, with two smaller meals and nothing between meals (liquids are permitted). No Catholic will lightly excuse himself or herself from this obligation.

Feast of Saint Patrick (March 17, 2023) falls on a Friday during Lent this year. Feasts of the Church are meant to be a day of celebration and rejoicing, so on this Friday, March 17, 2023, the faithful of the Archdiocese of St. Louis are dispensed from abstaining from meat should they choose to celebrate the Feast of Saint Patrick.



Dear Brothers and Sisters,

In our previous Catecheses we have reflected on several examples of prayer in the Old Testament. Today I would like to begin to look at Jesus, at his prayer that flows through the whole of his life like a secret channel that waters existence, relationships and actions and guides them, with progressive firmness, to the total gift of self in accordance with the loving plan of God the Father. Jesus is also our Teacher in prayer, indeed he is our active and fraternal support on every occasion that we address the Father. Truly, “prayer”, as it is summed up in a heading in the *Compendium of the Catechism of the Catholic Church*, “is fully revealed and realized in Jesus” (nn. 541-547) ...

The prayer that followed the baptism in the River Jordan to which he submitted is an especially important moment on his journey. Luke the Evangelist noted that after receiving baptism from John the Baptist together with all the people he was praying a very personal, extended prayer. “When all the people were baptized, and when Jesus also had been baptized and was praying, the heaven was opened, and the Holy Spirit descended upon him” (Lk 3:21-22). The fact that he “was praying”, in conversation with the Father, illuminated the act he had carried out along with so many of his people who had flocked to the banks of the Jordan. By praying, he gave his action, baptism, an exclusively personal character.

The Baptist had launched a forceful appeal to live truly as “children to Abraham”, being converted to goodness and bearing fruit worthy of this change (cf. Lk 3:7-9). And a large number of Israelites had felt impelled to act, as Mark the Evangelist recalled, writing: “There went out to him [to John] all the country of Judea, and all the people of Jerusalem; and they were baptized by him in the River Jordan, confessing their sins” (Mk 1:5).

The Baptist was bringing something really new: to undergo baptism was to mark a decisive turning point, leaving behind forms of conduct linked to sin and starting a new life.

Jesus too accepted this invitation, he joined the grey multitude of sinners waiting on the banks of the Jordan. However, a question also wells up in us, as it did in the early Christians: why did Jesus voluntarily submit to this baptism of penance and conversion? He had no sins to confess, he had not sinned, hence he was in no need of conversion. So what accounts for his action?

The Evangelist Matthew records the amazement of the Baptist who stated: “I need to be baptized by you, and do you come to me?” (Mt 3:14), and Jesus’ response: “Let it be so now; for thus it is fitting for us to fulfil all righteousness” (v. 15). The word “righteousness” in the biblical world means the acceptance of God’s will without reserve. Jesus showed his closeness to that part of his people who, following the Baptist, recognized that it was not enough merely to consider themselves children of Abraham and wanted to do God’s will, wanted to commit themselves to ensuring that their behaviour was a faithful response to the Covenant God had offered through Abraham.

Therefore by entering the River Jordan, Jesus, without sin, showed his solidarity with those who recognize their sins, who choose to repent and to change their lives; Jesus made it clear that being part of the People of God means entering into a perspective of newness of life, of life in accordance with God. In this action Jesus anticipated the cross, he began his ministry by taking his place among sinners, by taking upon his shoulders the burden of the whole of humanity and by doing the Father’s will. Recollected in prayer, Jesus showed his profound bond with the Father who is in Heaven, he experienced his fatherhood, understood the demanding beauty of his love and, in conversation with the Father, received the confirmation of his mission.

The words that resounded from Heaven (cf. Lk 3:22), anticipated a reference to the Paschal Mystery, the cross and the resurrection. The divine voice called him “my beloved Son”, re-evoking Isaac, the beloved son whom Abraham his father was prepared to sacrifice, in accordance with God’s command (cf. Gen 22:1-14). Jesus was not only *the son of David*, of royal, messianic lineage, or *the Servant* with whom God was well pleased; he was also the *only begotten Son*, beloved, like Isaac, whom God the Father gave for the world’s salvation.

At the moment when, through prayer, Jesus was experiencing the depth of his own sonship and God’s fatherhood (cf. Lk 3:22b), the Holy Spirit, whom he was to pour out after being raised on the Cross (cf. Jn 1:32-34; 7:37-39), descended upon him (cf. Lk 3:22a) and guided him in his mission that he might illuminate the Church’s action. In prayer, Jesus lived in uninterrupted contact with the Father in order to fulfil completely his plan of love for mankind.

* * *

Against the background of this extraordinary prayer Jesus lived his entire life in a family deeply tied to the religious tradition of the people of Israel. This is demonstrated by the references we find in the Gospels: his circumcision (cf. Lk 2:21), and his presentation in the temple (cf. Lk 2:22-24), as well as his education and training at Nazareth, in the holy house (cf. Lk 2:39-40 and 2:51-52).

This was “about thirty years” (Lk 3:23), a long period of hidden daily life, even though it included experiences of participation with the community in moments of religious expression, such as pilgrimages to Jerusalem (cf. Lk 2:41).

In recounting the episode of the 12-year-old Jesus in the temple, sitting among the teachers (cf. Lk 2:42-52), Luke the Evangelist makes us understand that Jesus, who was praying after his baptism in the Jordan, had a long-standing habit of intimate prayer to God the Father. This habit was rooted in the traditions, in the style of his family, and in his own crucial experiences within it.

The 12-year-old’s answer to Mary and Joseph already suggests the divine Sonship which the heavenly voice expressed after his baptism: “How is it that you sought me? Did you not know that I must be in my Father’s house?” to do his bidding (Lk 2:49). Jesus did not begin to pray after emerging from the waters of the Jordan, but continued in his ongoing, customary relationship with the Father; and it was in this close union with the Father that he stepped out of the hidden life in Nazareth into his public ministry.

Jesus’ teaching on prayer certainly derives from the approach to prayer that he acquired in his family but its deep, essential origins are found in his being the Son of God and in his unique relationship with God the Father.

The *Compendium of the Catechism of the Catholic Church* answers the question: “*From whom did Jesus learn how to pray?*” in this way, “Jesus, with his human heart, learned how to pray from his Mother and from the Jewish tradition. But his prayer sprang from a more secret source because he is the eternal Son of God who in his holy humanity offers his perfect filial prayer to his Father” (n. 541).

In the Gospel narrative, the settings of Jesus’ prayer are always placed half-way between insertion into his people’s tradition and the newness of a unique personal relationship with God. The “lonely place” (cf. Mk 1:35; Lk 5:16), to which he often withdrew, “the hills” he climbs in order to pray (cf. Lk 6:12; 9:28), “the night” that affords him solitude (cf. Mk 1:35; 6:46-47; Lk 6:12) recall moments in the process of God’s revelation in the Old Testament, pointing out the continuity of his saving plan. Yet, at the same time, they mark moments of special importance for Jesus who fits consciously into this plan, completely faithful to the Father’s will.

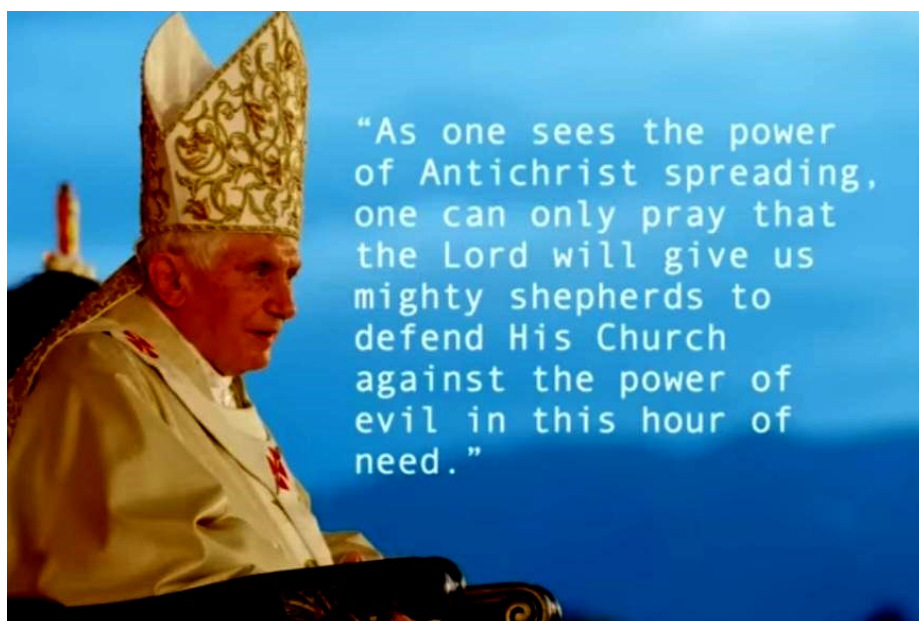
In our prayer too we must learn, increasingly, to enter this history of salvation of which Jesus is the summit, to renew before God our personal decision to open ourselves to his will, to ask him for the strength to conform our will to his will, throughout our life, in obedience to his design of love for us.

Jesus' prayer penetrates all the phases of his ministry and all his days. Difficulties do not obstruct it. The Gospels, on the contrary, allow us a glimpse of Jesus' habit of spending part of the night in prayer. Mark the Evangelist tells of one of these nights, after the tiring day of the multiplication of the loaves, and writes: "Immediately he made his disciples get into the boat and go before him to the other side, to Bethsaida, while he dismissed the crowd. And after he had taken leave of them, he went into the hills to pray. And when evening came, the boat was out on the sea, and he was alone on the land" (Mk 6:45-47). When decisions became urgent and complicated his prayers grew longer and more intense. Just before he chose the Twelve Apostles, for example, Luke emphasizes the nocturnal duration of Jesus' preparatory prayer: "In those days he went out into the hills to pray; and all night he continued in prayer to God. And when it was day, he called his disciples, and chose from them twelve, whom he named apostles: (Lk 6:12-13).

In looking at Jesus' prayers, a question must arise within us: how do I pray? How do we pray? How much time do I give to my relationship with God? Are people today given sufficient education and formation in prayer? And who can teach it? In the Apostolic Exhortation *Verbum Domini* I spoke of the importance of the prayerful reading of Sacred Scripture. In gathering what emerged at the Assembly of the Synod of Bishops, I placed a special emphasis on the specific form of *lectio divina*. Listening, meditating, and being silent before the Lord who speaks is an art which is learned by practising it with perseverance.

Prayer is of course a gift which nevertheless asks to be accepted; it is a work of God but demands commitment and continuity on our part. Above all continuity and constancy are important. Jesus' exemplary experience itself shows that his prayer, enlivened by the fatherhood of God and by communion with the Spirit, was deepened and prolonged in faithful practice, up to the Garden of Olives and to the Cross.

Today Christians are called to be witnesses of prayer precisely because our world is often closed to the divine horizon and to the hope that brings the encounter with God. In deep friendship with Jesus and living in him and with him the filial relationship with the Father, through our constant and faithful prayer we can open windows on God's Heaven. Indeed, by taking the way of prayer, attaching no importance to human things, we can help others to take it. For Christian prayer too it is true that, in journeying on, new paths unfold.







Dear brothers and sisters, let us train ourselves in an intense relationship with God, with prayer that is not occasional but constant, full of faith, capable of illuminating our lives, as Jesus taught us. And let us ask him to enable us to communicate to people who are close to us, to those whom we meet on our way, the joy of the encounter with the Lord, Light for our existence. Many thanks.

EVENTS

Mark Your Calendar

FEBRUARY 2023

Sun	Mon	Tue	Wed	Thu	Fri	Sat
29 <i>Adoration & Rosary 6:30 — 7:30 p.m.</i>	30	31 <i>Quilters 9:00 a.m.</i>	1 <i>Adoration begins after morning Mass SvDP Mtg 7:00 p.m. BIBLE STUDY 7 p.m.</i>	2 <i>Adoration continues Quilters 9:00 a.m.</i>	3 FIRST FRIDAY <i>The day is especially consecrated to the Sacred Heart Rosary 7:30 a.m. Adoration until 3 p.m.</i>	4 FIRST SATURDAY <i>The day is especially consecrated to the Immaculate Heart</i>
5 <i>Adoration & Rosary 6:30 — 7:30 p.m.</i>	6	7 <i>Quilters 9:00 a.m.</i>	8  <i>50+ Club 11:30 a.m. BIBLE STUDY 7 p.m.</i>	9 <i>Quilters 9:00 a.m.</i>  <i>Women's Club Bunco 7:00 p.m.</i>	10	11
12 No Bingo— Super Bowl Sunday <i>Adoration & Rosary 6:30 — 7:30 p.m.</i>	13	14  Valentine's Day <i>Quilters 9:00 a.m.</i>	15 <i>BIBLE STUDY 7 p.m.</i>	16 <i>Quilters 9:00 a.m.</i>	17	18
19 <i>Adoration & Rosary 6:30 — 7:30 p.m.</i>	20  <i>Presidents' Day (rectory is closed)</i>	21 <i>Quilters 9:00 a.m.</i>	22 ASH WEDNESDAY <i>Mass and Imposition of Ashes at 8 a.m. and 6 p.m. BIBLE STUDY 7 p.m.</i>	23 <i>Quilters 9:00 a.m.</i>	24 Stations of the Cross 3:00 p.m.	25
26 <i>1st Sunday of Lent Fellowship Sunday after both Masses No Evening Holy Hour during Lent</i>	27	28 <i>Quilters 9:00 a.m.</i>	1 <i>Adoration begins after morning Mass SvDP Mtg 7:00 p.m. BIBLE STUDY 7 p.m.</i>	2 <i>Adoration continues Quilters 9:00 a.m.</i>	3 FIRST FRIDAY <i>The day is especially consecrated to the Sacred Heart Rosary 7:30 a.m. Adoration until 3 p.m. Stations of the Cross 3:00 p.m.</i>	4 FIRST SATURDAY <i>The day is especially consecrated to the Immaculate Heart</i>