



*Saint Eugene's Cathedral  
2323 Montgomery Drive  
Santa Rosa, California 95405  
Phone (707) 542-6984*

### **PASTORAL STAFF**

Rev. Frank Epperson, Rector  
Rev. Daniel Roa, Parochial Vicar  
Rev. Jeffrey Keyes, In Residence  
Deacon Mike Heinzelman  
Deacon Gary Moore  
Deacon Russ Bowden

### **TELEPHONE NUMBERS**

Email Comments/Suggestions to:  
[cathedralresponse@gmail.com](mailto:cathedralresponse@gmail.com)

Parish Office Phone	542-6984
Parish Office Fax	542-1621
Religious Education	326-3408
Pastoral Council – Michael Owens	486-5451
Parish Organist – Steven T. Angelucci	537-0449
School Office – Barbara Gasparini	545-7252
Preschool Office – Sharry Caesare	528-9133
Home School – Jennifer Tawney	609-610-2153

### **PARISH OFFICE HOURS**

Monday – Friday – 9:00 a.m. to 4:00 p.m.  
Entrance is located at SW corner of Rectory

### **WEBSITES**

Parish: [www.steugenes.com](http://www.steugenes.com)  
School: [www.steugenesch.org](http://www.steugenesch.org)

### **REGISTRATION IN THE PARISH**

Our warmest welcome to all who worship in our community. If you are not registered in the parish, please complete a registration card. Cards are available at church entrances or at the parish office.

### **MARRIAGES & BAPTISMS**

Please contact the office at least 6 months in advance for weddings and 3 months in advance for baptisms. Check the parish website for more information.

### **ANOINTING OF THE SICK**

Please call the parish office when a parishioner is home bound or hospitalized to arrange for Holy Communion and Anointing of the Sick.



### **MASS TIMES**

Daily Mass: 6:45 and 8:00 a.m.  
Saturday: 8:00 a.m.; 4:30 p.m. & Sp. 6:30 p.m.  
Sunday: 7:30, 9:00 & 10:30 a.m.  
12:00 noon and 5:30 p.m.  
Tuesday Latin Mass: 5:30 p.m.  
Sunday Latin Mass: 1:30 p.m.

### **CONFESSIONS**

3:30 – 4:30 p.m. Saturday or by appointment

### **PERPETUAL ADORATION**

**Perpetual Adoration** is in the Chapel of the Sacred Heart of Jesus. To sign up for your hour with our Lord, call 539-2772.

**Benediction of the Most Blessed Sacrament** is held in the chapel every First Friday following 8:00 a.m. Mass.

### **DEVOTIONS**

**Recitation of the Rosary** is Monday – Saturday at 7:30 a.m. in the Cathedral

**Chaplet of Divine Mercy** is Saturday after the 8:00 a.m. Mass in the Cathedral

### **CATHEDRAL SHOPS**

**Cathedral Thrift Shop** is open Tues & Wed 9:30 – 2:30  
**Cathedral Books & Gifts** Hours: Wed-Fri 9:30-4:30  
& Sun 9:30-1:30 - Phone: 542-0250

## FIFTH SUNDAY IN ORDINARY TIME – FEBRUARY 4, 2018

Today's Hymn numbers follow bulletin announcements

### PARISH CALENDAR

#### SUNDAY FEBRUARY 4

Coffee Social – PLC – 8:00 am – 12:00 noon  
DVD Series – PLC (Hope) - 10:10 am  
Latin Mass – Cathedral – 1:30 pm

#### MONDAY FEBRUARY 5

Rosary for Life-Chapel-9:00 am  
Choir Rehearsal-PLC-7:00 pm

#### TUESDAY FEBRUARY 6

Women of the Word – PLC – 9:00 am  
Latin Mass – Cathedral-5:30 pm

#### WEDNESDAY FEBRUARY 7

Legion of Mary – PLC – 6:00 pm  
Queen of the Angels – Becker Ctr (Youth Room) – 6:15 pm  
Catholic Adult Faith Formation – PLC – 7:30 pm

#### THURSDAY FEBRUARY 8

Golden Opportunities Luncheon – PLC – 11:30 am  
Men's Schola-PLC-5:30 pm  
Prayer Vigil – Cathedral -7:00 pm

#### FRIDAY FEBRUARY 9

Friday Morning Bible Study – PLC – 9:30 am

#### SATURDAY FEBRUARY 10

Little Flowers Meeting – PLC – 9:30 am  
Joy Meeting – Becker Youth Room – 2:00 pm  
Confession – Cathedral – 3:30 – 4:30 pm

### CATHOLIC CHARITIES

#### ~JOB ANNOUNCEMENT~

Catholic Charities is looking for a Bilingual Resource Connector. This is a non-exempt, full-time job, paying \$15-\$17 an hour. The Resource Connector provides support to the Resource Center within the Community and Parish Connections Department, to reduce social vulnerability and to assist the community in recovery and rebuilding. This position is responsible for supervising 1-5 volunteers. For an application, please go to: [www.srcharities.org/about.careers](http://www.srcharities.org/about.careers).

#### ~FAMILY QUIET ROOM~

We would like to spruce up the room located at the very back of the church (often called the "Crying Room") where families with young children & babies often sit. Donations of time, talent or treasure would be greatly appreciated. If you can help in any way, please contact Lori Pandolfo at: [lori.pandolfo.psyd@gmail.com](mailto:lori.pandolfo.psyd@gmail.com) or call (707) 800-9850.

### Hearing Aid Users, Switch to T-Coil

#### ADMINISTRATION

For the Week of: 1/7/18

Sunday Donations Received:	\$ 13,791
Collection Revenue Received for: <i>None</i>	\$

#### ~CATHEDRAL BOOKS & GIFTS~

During the month of January *Secrets of the Eucharist* is 20% off. St. Pope John Paul II referred to the Eucharist as "the greatest treasure of the Church". Many devoted Catholics have a limited understanding of this powerful sacrament. This book changes that and may transform your life. Just a reminder, in addition to books, we have many other items! Find a beautiful rosary, statue, crucifix, mug, etc. and choose from an assortment of music CDs. We have it all! The shop resumes regular hours in January: Wed-Fri from 9:30 am-4:30 pm, & Sun 9:30 am-1:30 pm. It is closed Sat/Mon/Tues. Call us at 542-0250.

#### ~CHARITABLE DONATIONS & TAX STATEMENTS~

St. Eugene's greatly appreciates your donations to the Sunday collections. A year-end list of donations suitable for tax purposes is provided to parishioners who use offertory envelopes, credit cards or online banking direct pay for Sunday collections. **NOTE:** Tax statements are sent to envelope users **upon request only**. If you wish to receive a tax statement, email [office@steugenes.com](mailto:office@steugenes.com) or call 542-6984 ext. 10. Be sure to include the envelope number.

#### ~UPDATE YOUR RECORDS ~

Have you changed your address? Phone number? Email address? Have new family members since you registered in the parish? Have your children grown up and left home? If so, please contact the parish office and let us know your changes so that we can update your parishioner record. Email changes to [maria@steugenes.com](mailto:maria@steugenes.com), call her at 542-6984 ext. 10, or log into our website **Contact Us** page at [www.steugenes.com](http://www.steugenes.com).

#### ~RECEPTION FOR STEVE ANGELUCCI~

Steve Angelucci is moving back to his hometown and leaving St. Eugene's in February. His last day of work is February 18<sup>th</sup> when he directs the choir and plays the organ for the last time at the 10:30 a.m. Mass. There will be a farewell reception for Steve after the 10:30 Mass in the Parish Life Center. Light refreshments will be served. Please come and say goodbye and join fellow parishioners in congratulating Steve and giving him a great send off to the next chapter of his life. Steve has been with St. Eugene's for many years, most recently as choir director/organist and music teacher at the school.

## **MASS INTENTIONS**

<b>Saturday</b>	<b>February 3</b>
8:00 am	In honor of & in reparation for the offenses against the Immaculate Heart of Mary & the Sacred Heart of Jesus & for the Russell & Rinaldi families, living & deceased
4:30 pm	Margaret Bowden, deceased
6:30 pm	Jude and Joyce Mikal, deceased
<b>Sunday</b>	<b>February 4</b>
7:30 am	Valentina and Dr. Alessandro Trombetta, deceased
9:00 am	Virginia and Albert Putko, deceased
10:30 am	People of St. Eugene's
12:00 pm	For the ICF Members, living and deceased
1:30 pm	Helen Maggihi, deceased
5:30 pm	Robert Wachtler and Family
<b>Monday</b>	<b>February 5</b>
6:45 am	Donna Heinzelman and Jennifer Leonard, deceased
8:00 am	Leo Pimentel, deceased
<b>Tuesday</b>	<b>February 6</b>
6:45 am	Robert Wachtler and Family
8:00 am	John and Isabel Delvin, deceased
5:30 pm	Lisa Tran, living
<b>Wednesday</b>	<b>February 7</b>
6:45 am	Robert Wachtler and Family
8:00 am	Sam Wold, deceased
<b>Thursday</b>	<b>February 8</b>
6:45 am	Morano Family, living and deceased
8:00 am	J. Stanley Russell, Jr., and Michael Russell, Sr., deceased
<b>Friday</b>	<b>February 9</b>
6:45 am	Robert Wachtler and Family
8:00 am	Leo Pimentel, deceased
12:00 pm	Lisa Tran, living
<b>Saturday</b>	<b>February 10</b>
8:00 am	Jim Hoyer, living
4:30 pm	For the Carol Family, living and deceased
6:30 pm	Angel Maria Uricoechea, deceased

## **IN NEED OF OUR PRAYERS**

Those who are ill need your support and prayers: Elaine Dolcini, Edward G. Urriaga, Maureen Mardanyas, Alice Gordon, Cristina Mamuyac, Jeffrey Andrews, Thomas Timko, Jim Keegan, Irene Medina, Catherine Hubbard, Tristan Humble, Samuel Agius, Sandy Torti Wilcox, Marjorie Miles, Lynne Staley, Marie Tran, Pam Hall, Amelia Lansangan, Marv Kidweiler, Kathryn Acquistapace, Gail Brown, Bob Del Santo, Patrick Grace, Luigi Fabiano, Leo and Bernie Del Santo, Daniel Velasquez, Emeline Jane Smith, Nina Marie Cantacessi, Lisa Adams, Rosalind Britto, Ken Davis, Rita Wyatt, Karen Mills, John Patrick, Valerie McGuire, Eileen Carol, Francisco Sanabria.

The bulletin item deadline is Thursday @ 3:00pm for the Sunday after next bulletin. E-mail items to: [office@steugenes.com](mailto:office@steugenes.com). We reserve the right to edit or omit items.

## **SPIRITUAL ACTIVITY**

### **~LENTEN MINI-RETREATS~**

Lent is a time for us to pause and to make extra time for prayer, penance and reflection. To assist us on this journey, we are offering 4 mini-retreats on 4 consecutive Saturdays during Lent: February 24th, March 3rd, 10th and 17th. We will have four visiting priest speakers who will offer the 8:00 am Mass and then begin the talks at 9:00 am in the Cathedral. The talks will be in three, 45 minute segments, followed by 15 minute breaks with refreshments available in the PLC. More info on speakers and topics coming soon!

### **~40 DAYS FOR LIFE~**

Mark your calendars for the start of the worldwide Pro-Life movement, 40 Days for Life. On Ash Wednesday, Feb. 14, we begin our campaign with Mass at 5:30 pm followed by a potluck. Join us as we pray and be physically present in front of Planned Parenthood at 1140 Sonoma Ave., #3, in Santa Rosa. For more information, call Judy at 477-8937, Debbie at 579-4030 or Kay (Spanish) at 888-2829.

### **~NEW DVD SERIES~**

The Knights of Columbus is proud to sponsor the highly acclaimed DVD series, "The Footprints of God". The Story of Salvation from Abraham to St. Augustine. This 8 -disc series, beginning with "Abraham's story" will start this Sunday, February 4th at 10:10am in the PLC, 2nd floor, Hope room. A new episode will be shown each Sunday morning ending March 25th. Please join us for this exciting journey into the Holy Land ... following the footprints of God!

### **~ADULT FAITH FORMATION~**

We continue to gather each Wednesday at 7:30 pm in the Parish Life Center (PLC) for our Adult Faith Formation class. The topic this week will be: "Holy Penance" This is an informal class and all are welcome to attend.

### **~GREGORIAN CHANT MEN'S CHOIR~**

Gregorian chant is music that is meant to be the vehicle of the psalms and the word of God and is directed primarily toward worship. It is never too late to join and to learn this ancient form of worship! We meet every Thursday at 5:30 pm, in the Parish Life Center (PLC). New members are always welcome!

## **SOCIAL ACTIVITY**

### **~CUB SCOUT BREAKFAST & DERBY~**

Please join the St. Eugene's Cathedral Cub Scout Pack 44 on Sunday, February 11<sup>th</sup>, for a Pancake Breakfast and Pinewood Derby, from 8am-12 noon in the Becker Ctr. The races will begin at 10:15am. Prices are \$10 adults, \$8 seniors, and \$6 children. Children under 3 are free. Cash, Check or Credit Card payments accepted.

### **~PRAYER LIST~**

Our prayer list has not been updated in some time. We are asking those of you who added a name to please contact the Parish Office and let us know if you would like to have the name remain. Please call Barbara at 542-6984, ext. 16.

# SUNDAY MASS HYMNS

HYMNS AT 4:30 P.M. & 10:30 A.M.  
ENTRANCE HYMN: #244  
PREPARATION OF GIFTS: #137  
COMMUNION HYMN: #176  
RECESSIONAL HYMN: TBA

HYMNS AT 12:00 PM  
ENTRANCE HYMN: TBA  
PREPARATION OF GIFTS: TBA  
COMMUNION HYMN: TBA  
RECESSIONAL HYMN: TBA

## MY CATHOLIC FAITH

### **PRIESTLY CELIBACY**

#### **~FROM THE PASTOR~**

As promised, I am continuing with an article from last week regarding priestly celibacy and continence. The article is entitled, "The Truth About Priestly Continence and Celibacy in the Early Church." Enjoy ...

#### **~HISTORICAL DEVELOPMENT~**

"Realizing the ancient commitment to continence also makes sense of the historical development of celibacy. Many who are opposed to celibacy, or who at least stress its disciplinary nature, claim that celibacy was "only" made mandatory in the 10th-11th centuries during the Gregorian Reforms. This is partially true, but misses the point. While the law of priestly celibacy might date from this era, the law of priestly continence goes back to the earliest days of Christianity. Thus it is misleading to suggest that priests were happily having sex with wives prior to the 10th century. Did they have wives? Many did. Were they sexually active? According to the ancient canons, this was always strictly prohibited. We know that continence was more than just a pious custom; it was canon law. Were it custom, it would simply be praised and commended, but this is not what we see. What we see is continence expected of clerics, and clerics who refuse to practice it are punished. No one can be punished for refusing to practice a pious custom, only for breaking a law. Furthermore, this law is shown to be of utmost antiquity, as many of the authorities of the third century and even going back to the early second speak of this as an apostolic custom handed on from the earliest days of the Church. This is clearly divergent from those who speak of a continent clergy as "only" arising in the 10th century. Finally, understanding the discipline of continence helps us to better understand the theology behind the discipline of celibacy.

As we shall see, the commitment to continence is based on the principle that a priest of God must be pure when he offers sacrifice. Two biblical texts are cited repeatedly in confirmation of this principle. The first are the general passages from the Old Testament which stipulate temporary continence for priests and Levites during their Temple ministry (cf. Ex. 19:15, Lev. 15:16-18, 20:7, 22:4). The second commonly cited passage is taken from 1 Cor. 7:3-5: *"The husband should give to his wife her conjugal rights, and likewise the wife to her husband. For the wife does not have authority over her own body, but the husband does; likewise the husband does not have authority over his own body, but the wife does. Do not deprive one another except perhaps by agreement for a set time, to devote yourselves to prayer, and then come together again, so that Satan may not tempt you because of your lack of self-control."*

#### **~FROM THE LESSER TO THE GREATER~**

"The Levitical law and the recommendation of St. Paul that lay Christians practice temporary continence in order to devote themselves to prayer form the background of the patristic insistence on priestly continence. In both cases, the Fathers use an *a minori ad maius* ("from the lesser to the greater") approach. If the priests of the Old Law had to observe temporary continence when it was their turn to serve in the Temple, how much more the priest of the New Law whose ministry is unceasing? Similarly, if St. Paul recommends periodic continence for married lay people when they seek God in prayer, how much more an ordained man who must pray without ceasing? In both cases, the argument centers on the New Testament priest's role as a permanent mediator on behalf of the Church. Why do sexual relations disturb this role? To return to the principle upon which all worship is based, "Be holy, because I, the Lord your God, am holy" (Lev. 19:2). While sexual relations within marriage are not wrong or "dirty", they are purely earthbound, just as marriage

itself is a purely worldly institution (cf. Matt. 22:30). Conjugal intercourse, no matter how good, is ultimately *profane* in the proper sense - it is not ordered towards our eternal, supernatural ends but merely our temporal good. There are many things that are good but, because they are ordered only to this world, are not fitting for use in the divine worship of God. Going to the bathroom is natural and good. But if done in the sanctuary, it becomes an act of profanation and sacrilege, because something that is merely earthbound is introduced into sacred space consecrated for the divine worship. Similarly, sexual relations occurring proximate to one's participation in the divine mysteries constitutes a profanation, at least according to the Fathers, as we shall see. Thus, just as the role and importance of the priest expands in the New Testament, so the Levitical requirement of continence during the period of ministry is expanded. We will see the Fathers and the holy canons cite this sort of reasoning again and again. "

#### ~APOSTOLIC ORIGINS~

"Without further ado, then, let us examine the uniform teachings of the fathers and councils on the question of priestly continence. These excerpts are, more or less, taken from the book *The Apostolic Origins of Priestly Celibacy* by Fr. Christian Cochini, S.J. (San Francisco: Ignatius Press, 1981). I encourage anybody interested in this question to read this work, which is the definitive scholarly study on priestly continence in the Early Church. Indeed, this book provides far more evidence than I could hope to present here; what I have provided below are only some of the most compelling pieces of evidence in favor of a discipline of priestly continence in the Early Church. Most citations are self-explanatory. The primary text is in *italics*. When necessary, I have included brief elaborations below each citation. "

### THE EARLY CHURCH

#### ~TERTULLIAN~

*Thus it comes to pass that all things are lawful, but not all are expedient, so long as it remains true that whoever has a permission granted is (thereby) tried, and is consequently judged during the process of trial in the case of the particular permission. Apostles, withal, had a license to marry, and lead wives about (with them). They had a license, too, to live by the Gospel. But he who, when occasion required, did not use this right, provokes us to imitate his own example; teaching us that our probation consists in that wherein license. Commenting on 1 Cor. 10:23, Tertullian notes that while the Apostles had a*

"license" to take wives, they chose not to exercise their marital rights, and that this laid the groundwork for the perpetual abstinence of Christian priests, as the Apostolic practices "provokes us to imitate" them in abstinence. Historically, this and other texts of Tertullian bear witness to a practice of clerical continence in the early 2nd century as well as the understanding that it was based on apostolic precedent. **Exhortation to Chastity, 8 (c. 207)**

#### ~ORIGEN~

*I will express what the words of the Apostles mean, but I am afraid that some will be saddened. Do not refuse yourselves to each other, unless through a mutual agreement for a given occasion, so as to free yourselves for prayer, and then come together again; it is therefore certain that perpetual sacrifice is impossible for those who are subject to the obligations of marriage...I therefore conclude that only the one vowed to perpetual chastity can offer the perpetual sacrifice."* Origen follows Tertullian in his connection of continence to Paul's teaching in 1 Cor. 7:5. Paul states that married lay people should abstain from sexual relations when they need to pray. For those who are ordained, who must offer "perpetual sacrifice", it is impossible to discharge the "obligations of marriage", infers Origen. Offering the sacrifice and conjugal intercourse are mutually exclusive in Origen's thought, and thus his conclusion that "only the one vowed to perpetual chastity can offer the perpetual sacrifice." Notice the matter-of-fact way in which he states this, as if he presumes his audience already knows what he is referring to and understands it. **23rd Homily on Numbers (185-253)**

#### ~COUNCIL OF ELVIRA~

**Canon 33 of the Council of Elvira (305)** *"It has seemed good to absolutely forbid the bishops, the priests, and the deacons, i.e., all the clerics in the service of the sacred ministry, to have relations with their wives and procreate children; should anyone do so, let him be excluded from the honor of the clergy."* The Spanish Synod of Elvira, ... represents the first time we see the law of continence specifically spelled out canonically. Continence is mandated for all Major Orders - deacon, priest, bishop - and it is made explicitly clear that this applies to married clerics in a particular way. Neither this synod nor any subsequent councils suggest they are promulgating novelty. Elvira and succeeding synods state that they are simply reaffirming existing tradition. <http://www.unamsantamcatholicam.com/history/79-history/465-celibacy-in-the-early-church.html>

**CATEDRAL DE ST. EUGENE'S — 4 de Febrero del 2018**  
**Quinto Domingo del Tiempo Ordinario.**

**CLASES DE PLANIFICACION FAMILIAR**

Mejorar tu matrimonio!

Curso de Planificación Natural de la Familia  
Para Parejas Casadas o Comprometidas  
Becker Center, Catedral de St. Eugene, 2323 Mont-  
gomery Drive, Santa Rosa  
Sábados:  
17 Marzo, 21 Abril y Junio 9 de 11 a.m.-2 p.m.  
Hay cuidado para niños y bocadillo  
Para registrar, llama a Maria Sanchez, 542-6984 x10

**BAUTIZO**

Preparación Pre-Bautismal en Español, Para  
Padres y Padrinos. Cada Primer Jueves de cada mes  
en el Salón Parroquial (PLC) La próxima será: el 1  
de Marzo a las 7:00pm. *No niños.*

Antes de hacer preparativos tienen que hablar  
a la oficina por lo menos 2 meses antes de la Cere-  
monia.

**DESDE EL ESCRITORIO DEL PADRE ROA**

**Vida de Santa Inés**

En este tiempo de materialismo en el que vivi-  
mos, sea nuestra Mártir Santa Inés un modelo de castidad  
para la juventud. Pidámosle al Señor nos conceda la gra-  
cia de vivir encendidos en el fuego de su amor como le  
fue dada la fortaleza a la Mártir Santa Inés quien se mos-  
tró siempre fiel a su servicio y vencedora en el tormento.  
Pídele a Santa Inés que nos ayude a ser puros de pensa-  
miento, palabra y obra.

Fue una joven romana que murió mártir, escri-  
biendo con su sangre el don de la virginidad, en Roma en  
la segunda mitad del siglo III o a principios del siglo IV.  
El Papa Dámaso honro su sepulcro con un poema y mu-  
chos Padres de la Iglesia a partir de san Ambrosio. Le  
dedicaron alabanzas. Nació cerca del año 290 en Roma -  
Italia, pertenecía a la noble familia romana Clodia, recibió  
muy buena educación cristiana y se consagro a Cristo con  
voto de virginidad. Era una joven hermosa, rica y preten-  
dida por muchos nobles romanos.

Cuando tenía trece años el hijo del prefecto de  
Roma, solicito la mano de Inés en matrimonio; pero ella  
respondió: "Cristo es mi esposo. El me eligió primero y  
suya seré. Él ha embellecido mi alma con las joyas de la  
gracia y la virtud. Pertenezco a Aquel a quien sirven los  
ángeles". El joven al ser rechazado se enojó denunciándo-  
la ante su padre que ella era cristiana, este la hace apresar  
y la amenazan que abdicara de su religión. —————>

Fue llevada al altar de la diosa pagana Minerva,  
para que ofreciera incienso en su honor. Pero ella levanto  
sus manos hacia Cristo e hizo la Señal de la Cruz. Los  
soldados la ataron de pies y manos; peros sus manos eran  
tan delgadas que las cadenas resbalaron de sus muñecas.  
Cuando el juez vio que ella no temía a los sufrimientos,  
fue llevada a un prostíbulo, pero unos ángeles y señales  
celestes la protegieron, entonces la pusieron en una ho-  
guera que no la quemo, en vista de todo este martirio y  
viendo que no sucumbía la hizo que le despojaran de sus  
ropas delante de una multitud pagana, aunque fue expues-  
ta desnuda, sus cabellos le crecían de manera que tapaban  
su cuerpo. Ella grito: "Cristo guardara a los suyos". Mien-  
tras la multitud apartaba los ojos de esta Santa, un joven  
se atrevió a mirarla con pensamientos pecaminosos. Un  
rayo lo cegó. Pero Inés lo curo a través de sus plegarias.

Esta santa lucho hasta la muerte en defensa de la  
Ley de Dios y no se acobardo por las palabras del malva-  
do, estaba afianzada sobre roca firme. Más tarde fue con-  
denada a muerte, y cuando iba a ser degollada, se dice que  
el verdugo hizo lo posible para asustarla y atraerla con  
halagos, ella le respondió: Injuria seria para mi Esposo  
que yo pretendiera agrandar a otro, Me entregare solo a  
aquel que primero me eligió. ¿Qué esperas, verdugo? Pe-  
rezca este cuerpo que puede ser amado por ojos que de-  
testo. (Fueron las últimas palabras de Santa Inés). La San-  
ta oró y doblego la cerviz ente el verdugo, permaneciendo  
ella serena, siendo decapitada para el año 304. Sus padres  
se encargaron de recoger el cadáver y fue llevada al se-  
pulcro paterno, pocos días después su hermana Emeren-  
ciana cae martirizada a pedradas por estar rezando junto  
al sepulcro, en la Vía Nomentana. Permaneció virgen y  
obtuvo así la gloria del martirio.

Su nombre latino es Agnes, asociado a agnus que  
significa cordero. El 21 de enero se celebra la Fiesta de  
Santa Inés patrona de las jóvenes, las novias, las prometidas  
en matrimonio, de la pureza y de los jardineros. En  
relación con la Santa surgió la costumbre de los corderos  
blancos, cuya lana se utiliza para hacer los palios de los  
arzobispos. Durante la mañana de esta Fiesta se bendicen  
los corderitos, que ofrecen al Papa para que con su lana  
sean tejidos los palios destinados a los arzobispos. El pa-  
lio es un ornamento de lana blanca con seis cruces negras,  
que se coloca sobre los hombros, tiene dos bandas que  
caen sobre el pecho y la espalda. Los nuevos arzobispos  
reciben el palio el 29 de junio, durante la solemnidad de  
los Santos Pedro y Pablo. La antiquísima ceremonia tiene  
lugar en la iglesia de Santa Inés, construida por Constantina  
hija de Constantino hacia el año 345, en honor de tan  
admirable santa. Es por ello por lo que la liturgia la pre-  
senta como modelo de los éxitos que logra alcanzar una  
persona cuando tiene una gran fe. La fe en Dios y en la  
eternidad que lleva al heroísmo.