



CATHEDRAL OF SAINT PAUL
NATIONAL SHRINE OF THE APOSTLE PAUL
239 Selby Avenue, Saint Paul, Minnesota 55102
651.228.1766 | www.cathedralsaintpaul.org

Rev. John L. Ubel, Rector
Priests In Residence: Rev. Mark Pavlak & Rev. Joseph Bambenek
Deacons Phil Stewart, Ron Schmitz & Nao Kao Yang

ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS
Most Rev. Bernard A. Hebda, Archbishop
Most Rev. Andrew H. Cozzens, Auxiliary Bishop



LITURGY GUIDE FOR THE FOURTH SUNDAY OF LENT—LÆTARE SUNDAY

Congregational singing is suspended per COVID protocol.

INTROIT *Sung by Cantor/Schola alone*

Lætare Ierusalem

Gregorian Missal, Mode V

Lætare Ierusalem: et convéntum fácite omnes qui diligitis eam: gaudéte cum lætítia, qui in tristítia fuístis: ut exsultétis, et satiémini ab ubéribus conso-latiónis vestræ. *Ps.* Lætátus sum in his quæ dicta sunt mihi: in domum Dómini íbimus.

Rejoice, O Jerusalem; and gather round, all you who love her; rejoice in gladness, after having been in sorrow; exult and be replenished with the consolation flowing from her motherly bosom. *℣.* I rejoiced when it was said unto me: "Let us go into the house of the Lord." *Cf. Is. 66:10, 11; Ps. 121*

GREETING

Roman Missal

Celebrant: In the name of the Father, and of the Son, and of the Holy Spirit.

Assembly: Amen.

Celebrant: The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all. *(or similar greeting)*

Assembly: And with your spirit.

PENITENTIAL ACT

Confiteor

I confess to almighty God and to you, my brothers and sisters that I have greatly sinned, in my thoughts and in my words, in what I have done and in what I have failed to do,

And striking the breast, say:

through my fault, through my fault, through my most grievous fault;

therefore I ask blessed Mary ever-Virgin,

all the Angels and Saints,

and you, my brothers and sisters,

to pray for me to the Lord our God.

KYRIE

Cantor/Schola

New Plainsong III, David Hurd; (10:00) Joan Brudieau

Lord, have mercy. Christ, have mercy. Lord, have mercy.

COLLECT (OPENING PRAYER)

THE LITURGY OF THE WORD

FIRST READING

2 Chronicles 36:14-16, 19-23

In those days, all the princes of Judah, the priests, and the people added infidelity to infidelity, practicing all the abominations of the nations and polluting the LORD'S temple which he had consecrated in Jerusalem.

Early and often did the LORD, the God of their fathers, send his messengers to them, for he had compassion on his people and his dwelling place.

But they mocked the messengers of God, despised his warnings, and scoffed at his prophets, until the anger of the LORD against his people was so inflamed that there was no remedy.

Their enemies burnt the house of God, tore down the walls of Jerusalem, set all its palaces afire, and destroyed all its precious objects.

Those who escaped the sword were carried captive to Babylon, where they became servants of the king of the Chaldeans and his sons until the kingdom of the Persians came to power.

All this was to fulfill the word of the LORD spoken by Jeremiah:

"Until the land has retrieved its lost sabbaths, during all the time it lies waste it shall have rest while seventy years are fulfilled."

In the first year of Cyrus, king of Persia, in order to fulfill the word of the LORD spoken by Jeremiah, the LORD inspired King Cyrus of Persia to issue this proclamation throughout his kingdom, both by word of mouth and in writing:

"Thus says Cyrus, king of Persia:

All the kingdoms of the earth

the LORD, the God of heaven, has given to me, and he has also charged me to build him a house in Jerusalem, which is in Judah.

Whoever, therefore, among you belongs to any part of his people, let him go up, and may his God be with him!"

RESPONSORIAL PSALM *Cantor/Schola*

USCCB; NAB

Psalm 137:1-2, 3, 4-5, 6

Jeff Ostrowski; (Ganza/Howells, 10:00)

Ant., Let my tongue be silenced, if I ever forget you!

By the streams of Babylon

we sat and wept

when we remembered Zion.

On the aspens of that land

we hung up our harps.

For there our captors asked of us

the lyrics of our songs,

And our despoilers urged us to be joyous:

"Sing for us the songs of Zion!"

How could we sing a song of the LORD

in a foreign land?

If I forget you, Jerusalem,

may my right hand be forgotten!

May my tongue cleave to my palate

if I remember you not,

If I place not Jerusalem

ahead of my joy.

SECOND READING

Ephesians 2:4-10

Brothers and sisters:

God, who is rich in mercy,

because of the great love he had for us,

even when we were dead in our transgressions,

brought us to life with Christ — by grace you have been saved

— raised us up with him,

and seated us with him in the heavens in Christ Jesus,

that in the ages to come

he might show the immeasurable riches of his grace

in his kindness to us in Christ Jesus.

For by grace you have been saved through faith,

and this is not from you; it is the gift of God;

it is not from works, so no one may boast.

For we are his handiwork, created in Christ Jesus for the good

works that God has prepared in advance,

that we should live in them.

GOSPEL ACCLAMATION *Cantor*

"Orbis factor," acc. David Hurd

Praise and honor, to you, O Lord Jesus Christ.

God so loved the world that he gave his only Son,

so that everyone who believes in him might have eternal life.

Jn 3:16

GOSPEL

John 3:14-21

Jesus said to Nicodemus:

"Just as Moses lifted up the serpent in the desert,

so must the Son of Man be lifted up,

so that everyone who believes in him may have eternal life."

For God so loved the world that he gave his only Son,

so that everyone who believes in him might not perish

but might have eternal life.

For God did not send his Son into the world to condemn the

world, but that the world might be saved through him.

Whoever believes in him will not be condemned,

but whoever does not believe has already been condemned,

because he has not believed in the name of the only Son of

God.

And this is the verdict,

that the light came into the world,

but people preferred darkness to light,
because their works were evil.
For everyone who does wicked things hates the light
and does not come toward the light,
so that his works might not be exposed.
But whoever lives the truth comes to the light,
so that his works may be clearly seen as done in God.

HOMILY

PROFESSION OF FAITH

Nicene Creed

I believe in one God, the Father almighty,
maker of heaven and earth, of all things visible and invisible.
I believe in one Lord Jesus Christ, the Only Begotten Son of God,
born of the Father before all ages.
God from God, Light from Light, true God from true God,
begotten, not made, consubstantial with the Father;
through him all things were made.
For us men and for our salvation
he came down from heaven,

All bow while saying:

*and by the Holy Spirit was incarnate of the Virgin Mary,
and became man.*

For our sake he was crucified under Pontius Pilate,
he suffered death and was buried,
and rose again on the third day
in accordance with the Scriptures.
He ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory
to judge the living and the dead
and his kingdom will have no end.

I believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son,
who with the Father and the Son is adored and glorified,
who has spoken through the prophets.

I believe in one, holy, catholic and apostolic Church.
I confess one Baptism for the forgiveness of sins
and I look forward to the resurrection of the dead
and the life of the world to come. Amen.

UNIVERSAL PRAYER

Assembly: Lord, hear our prayer.

THE LITURGY OF THE EUCHARIST

PREPARATION OF THE ALTAR AND GIFTS

HYMN

IESU DULCIS MEMORIA

O Sun of Justice

MOTET (10:00)

Cantique de Jean Racine

Gabriel Fauré

Verbe, égal au Très-Haut, notre unique espérance, Jour éternel de la terre et
des cieus; De la paisible nuit nous rompons le silence, Divin Sauveur, jette
sur nous les yeux! Répands sur nous le feu de ta grâce puissante, Que tout
l'enfer fuie au son de ta voix; Dissipe le sommeil d'une âme languissante,
Qui la conduit à l'oubli de tes lois O Christ, sois favorable à ce peuple fidèle
Pour te bénir maintenant rassemblé. Reçois les chants qu'il offre à ta gloire
immortelle, Et de tes dons qu'il retourne comblé!

Word of God, one with the Most High, in whom alone we have our hope,
Everlasting light of heaven and earth, We break the silence of the peaceful
night; Savior divine, cast your eyes upon us. Pour on us the fire of your
mighty grace, That all hell may flee at the sound of your voice: Banish the
slumber of a weary soul, that brings forgetfulness of your laws. O Christ,
look with favor upon your faithful people now gathered here to praise you;
Receive their hymns offered to your endless glory; May they go forth filled
with your gifts.

SANCTUS *Cantor/Schola*

New Plainsong III, David Hurd

Holy, Holy, Holy Lord God of hosts.
Heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest.

MEMORIAL ACCLAMATION

Roman Missal

Assembly: **Save us, Savior of the world,
for by your Cross and Resurrection
you have set us free.**

AGNUS DEI *Cantor/Schola*

New Plainsong III, David Hurd

Lamb of God, you take away the sins of the world,
have mercy on us.

Lamb of God, you take away the sins of the world,
have mercy on us.

Lamb of God, you take away the sins of the world,
grant us peace.

ECCE AGNUS DEI

Celebrant: Behold the Lamb of God, behold him who takes away
the sins of the world. Blessed are those called to the
supper of the Lamb.

Assembly: Lord, I am not worthy that you should enter
under my roof, but only say the word, and my soul
shall be healed.

AN ACT OF SPIRITUAL COMMUNION (5:15 p.m., 10:00 a.m.)

For those who cannot be present

My Jesus, I believe that You are present in the Most Holy Sacrament. I
love You above all things, and I desire to receive You into my soul.
Since I cannot at this moment receive You sacramentally, come at least
spiritually into my heart. I embrace You as if You were already there
and unite myself wholly to You. Never permit me to be separated
from You. Amen.

COMMUNIO *Cantor/Schola*

Ierusalem

Gregorian Missal, Mode IV

Ierúsalem, quæ ædificátur ut civitas, cuius participatio eius in idípsum: illuc
enim ascenderunt tribus, Dómini, ad confitendum nómini tuo, Dómine.
Jerusalem built as a city whose parts are bound firmly together! It is there
that the tribes go up, the tribes of the Lord, to give thanks unto your name, O
Lord. *Ps 121:3, 4*

MOTETS (10:00)

My God, I Love Thee (Saint Mark Passion)

Charles Wood

My God, I love Thee; not because I hope for heav'n thereby, nor yet because
who love Thee not Are lost eternally. Thou, O my Jesus, Thou didst me up-
on the cross embrace; for me didst bear the nails and spear, and manifold
disgrace; And griefs and torments numberless, and sweat of agony; Yea,
death itself, and all for me, who wast Thine enemy. Then why, most loving
Jesus Christ, should I not love Thee well? Not for the sake of winning
heav'n, nor of escaping hell; Not from the hope of gaining aught, nor seek-
ing a reward, but as Thyself hast loved me, O ever loving Lord! So do I love
Thee, and will love, Who such a love hast showed Only because Thou art
my King, Because Thou art my God. *Saint Francis Xavier*

God so loved the world

John Stainer

God so loved the world that he gave his only-begotten Son, that whoso be-
lieveth in him should not perish, but have everlasting life. For God sent not
his Son into the world to condemn the world, but that the world through
him might be saved. *Jn 3:16*

HYMN FOR YEAR OF SAINT JOSEPH Sr. Cecilia Miriam, S.N.J.M.

Guardian of Humility

Guardian of humility, dear holy father, Joseph,
To whose care were trusted Jesus and Mary,
We pray you, help us serve with gentleness and kindness;
In prayer and fasting, alms we offer this Lententide.

Most loving father, save us from all darkness;
Aid us warring with the dread powers of evil.
You, strong protector, model of the Holy Family,
Now care for us and help us as we care for others' needs.

Virginum custos et Pater, anon., English adapt., LWL 2021

RECEPTION OF HOLY COMMUNION BY THE ASSEMBLY

ANNOUNCEMENTS

DISMISSAL

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CATHEDRAL HOURS

CATHEDRAL - COVID-19 HOURS

Monday - Friday 7:15 to 8:15 a.m.

Sunday Church opens approx. 25 minutes before Mass
Church Office is temporarily closed during Covid-19

SUNDAY MASS

Anticipatory (Saturday) 5:15 p.m.

Sunday 8:00 a.m., 10:00 a.m., Noon, & 5:00 p.m.

DAILY MASS - COVID-19 SCHEDULE

Monday - Friday 7:30 a.m.

SACRAMENT OF RECONCILIATION

Monday - Friday 3:45 to 5:00 p.m.

Saturday 3:30 to 5:00 p.m.

EUCCHARISTIC ADORATION

TEMPORARILY SUSPENDED DURING COVID-19

Tuesday 8:30 a.m. to 12:00 p.m.

Wednesday through Friday 8:30 a.m. to 4:00 p.m.

ROSARY

TEMPORARILY SUSPENDED DURING COVID-19

Sundays at 11:15 a.m. in the Cana Chapel and at

6:00 p.m. in the Chapel of the Blessed Virgin

Weekdays at 4:40 p.m. in the Chapel of the Blessed Virgin

OFFICE HOURS (RECTORY AT 239 SELBY AVENUE)

TEMPORARILY CLOSED DURING COVID-19

WELCOME CENTER HOURS

Saturday 8:30 a.m. - 5:00 p.m.; Sunday 9:00 a.m. - 2:00 p.m.

GUIDED TOURS

TEMPORARILY SUSPENDED DURING COVID-19

Offered Tuesday-Friday at 1:00 p.m. (except on holy days
and national holidays).

MUSEUM HOURS

TEMPORARILY SUSPENDED DURING COVID-19

Call the Cathedral at 651.228.1766 for hours of operation.

VIRTUAL TOURS

Visit www.stpaulcathedraltour.com for a mobile app tour
and to virtually "walk through" the Cathedral.

RADIO BROADCAST ON RELEVANT RADIO® 1330 AM

The 5:15 p.m. Saturday Mass is recorded and aired on

Relevant Radio 1330 AM Sundays: 9:00 a.m.

Weekday Masses are recorded and broadcast at 7:30 p.m.

Monday through Friday.

SAINT VINCENT DE PAUL CAMPUS

Twin Cities Hmong Catholic Community

Located at 651 Virginia Street, Saint Paul

Sunday Mass (Hmong and English) 9:00 a.m.

SUNDAY STEWARDSHIP

CONTRIBUTIONS FOR FEBRUARY 28, 2021

Sunday Envelopes	\$ 9,479.00
Member EFT	\$ 7,086.00
Plate	\$ 2,083.57
Total Sunday Contributions	\$ 18,648.57
Fuel Collection	\$ 2,667.34
Thank you for your tremendous generosity!	
Saint Vincent de Paul Campus	\$ n/a

THE HOLY MOTHER OF GOD: THE COUNCIL OF EPHEBUS AND MARY



At just 48 years of age, Emperor Theodosius died of severe edema in early 395 A.D. He was the last sole emperor of the Roman Empire. Henceforth, the empire would be split into East and West, headquartered in Constantinople and Milan respectively. The differences between the two were significant. Despite his personal failings, **Theodosius** enthusiastically supported **orthodox** Catholic belief about Jesus. The issues around Mary's title may be summarized as a major dispute between two schools of thought, Alexandria (Egypt) and Antioch (near the Turkish-Syrian border today). Patriarch **Nestorius** of Constantinople asked the Emperor (**not** the pope) to call a Council, believing that **his own views** would be vindicated. He was in for a **rude awakening**. Nestorius, a monk who in 428 A.D. became the Archbishop of Constantinople, truly desired to **protect the divinity** of Jesus. While his intentions were noble enough, his theology was seriously flawed.

Nestorius taught that Mary was the mother of the **human nature** of Jesus only; thus, to call her *Theotokos* (lit. "God bearer") was incorrect. He could not distinguish between *person* and *nature*. We believe that Jesus Christ is a divine person with two natures. Just **semantics**, you say? Not really. The concept of *person* answers to the question "Who?" The concept of *nature* answers to "What?" Distinctions matter. Mary gave birth to the Son of God, the Second Person of the Blessed Trinity, who took upon Himself a human nature. There is only one divine Person, who is both God and man. Did Nestorius deny the "of the same substance" (*homoousios*) of the Creed? No, not especially. But he **misused** it. He saw "divinity" as incapable of suffering. So, only a human nature died on the Cross. And yet, the Church Fathers did not hesitate to speak of the holy Virgin as the Mother of God.

The Council fathers at **Ephesus** answered: "We do not say that his flesh was turned into the nature of the godhead or that the unspeakable Word of God was changed into the nature of the flesh...we do not **divide him into parts** and separate man and God in him, as though the two natures were mutually united only through a unity of dignity and authority...but we know **only one** Christ, the Word from God the Father with his own flesh." (emphasis added) Saints in the early church defended this traditional understanding. St. Ignatius of Antioch declared: "Our God, Jesus Christ, was carried in Mary's womb." (*Letter to the Ephesians* #53, 110 AD) St. Gregory Nazianzus boldly declared (late 4th c.), "If anyone does not recognize the Holy Mary as the Mother of God, he is separated from God" (Letter 101, 4). Seems pretty clear to me.

In the end, the formal definition of Ephesus was succinctly stated in just one sentence, and in negative form: "If anyone does not confess that the Emmanuel [Christ] in truth is God, and that on this account the Holy Virgin is the Mother of God (Theotokos)—since according to the flesh she brought forth the Word of God made flesh—let him be anathema." Mary is the Mother of God because she is the Mother of Jesus Christ, in whose **one divine Person** the nature of man and the nature of God are inseparably united. Mary did not bestow upon her Son His **divine** nature, any more than any other mother gives her child the soul as well as the body. The soul is always created **directly by God**. Such controversies demonstrate how the **Church struggled** to articulate her doctrine—decent people honestly formulating theories that did not always agree.

Sometimes sheer ecclesial politics gets in the way of common sense. Many are surprised to learn that with respect to the Blessed Mother, **Martin Luther** himself accepted the phrase "mother of God"; he did not object on

this point. In commenting on the Nestorian controversy, writing: “We too know very well that God did not derive his divinity from Mary; but it does not follow that it is therefore wrong to say that God was born of Mary, that God is Mary’s Son, and that Mary is God’s mother.” (*Luther’s Works*, 41:97). The recognition of **doctrinal differences** in some areas ought not preclude agreement in others. But in truth, the term “mother of God” has been so associated with Catholics, that our protestant brothers and sisters, even if they do not disagree, prefer to avoid it. It has effectively become a Catholic and Eastern Orthodox term, and needlessly so.

Ephesus itself was not without its own controversy, with differing groups of bishops wanting to start the council before others arrived That’s certainly one way to handle controversy— begin before your adversaries arrive! Pope Celestine sent **legates**, though they arrived late to the party! The legates agreed with **Cyril of Alexandria** (Nestorius’ theological nemesis!), thus cementing the Roman view of the question. Cyril’s corrective letters to Nestorius were deemed so compelling that they were essentially adopted as the Council’s own common text. In the end, a much clearer teaching concerning Mary emerged, one that has stood the test of time. But it was tough sledding to get there. After Ephesus, Marian devotion flourished. Churches sprang up in her honor, including the major basilica of **St. Mary Major** in Rome, commissioned by Pope Celestine himself.

- Talk about a modern-day Grinch! Apparently, “**cancel culture**” has even reached **Dr. Suess** books. Looks like the cat’s got my tongue— I’m speechless. Dr. Suess himself perhaps said it best, “They say I’m old-fashioned, and live in the past, but sometimes I think progress progresses too fast!” Amen, good doctor, Amen!
- A moment of respite in the midst of Lent. Join us **today (Sunday)** at **3:00 p.m.** for a special organ recital by **Dr. Christopher Ganza**. He will be performing Charles-Marie Widor’s 6th symphony for organ. Dr. Ganza describes it as an epic journey from darkness into light. The recital is free and open to the public.
- Batter up! My baseball card auction benefitting the **Aim Higher Foundation** continues until 8:00 p.m. tonight. AHF provides \$1000 scholarships to children attending Catholic grade schools. Even if you are not a card collector, I encourage you to view the auction **online here**, where there is an opportunity to support AHF.
- We continue to hear **confessions daily** from **3:45-5:00 p.m.** and encourage your reception of the sacrament before Easter. See page 6 for the Holy Week Liturgy and confession schedule.
- A special Mass is being held on the Solemnity of St. Joseph, **Friday March 19 at 6:00 p.m.** It follows immediately after the 5:30 p.m. Stations of the Cross. As it is a solemnity, the usual Lenten Friday **abstinence is not in force** this year. We ask those (myself included) who are preparing to make their consecration to Saint Joseph to attend this Mass. The 7:30 a.m. Mass takes place as usual.
- There remain just **nine** (out of 2625) **living** bishops who attended one or more sessions of Vatican Council II. It ended more than 20,000 days ago. That’s 55+ years! The end of an era is approaching.

Sincerely in Christ,

Fr. John L. Ubel,
Rector

PROTOCOLS

STEWARDSHIP PROTOCOLS

Located at the **four main doors** (two on Selby Ave. and two on Dayton Ave.) you will find **gold colored metal** drop boxes. Please distribute your **Sunday Stewardship** envelopes or cash in those slots, preferably before Mass. Otherwise, you may deposit them when leaving.

ENTRANCE/EXIT PROTOCOLS

Doors are clearly marked and identified as either for **entrance** or as an **exit**.

The **upper Selby Ave. door** (by St. Peter Chapel) is an **Entrance**. Note: The handicapped may use this door in both directions. The **lower Selby Ave. door** is an **Exit only**. It is the one closest to the Bus Stop.

On the **Dayton Ave. side**, the upper Dayton Ave. **door nearest the Sacred Heart Chapel** is an Entrance, while the lower Dayton Ave. door is designated as an exit. The **main doors** at the back of the Narthex are designated, one as Entrance (nearest Selby Ave.) and the other as an Exit (nearest Dayton Ave.).

CLOTH FACE COVERINGS IN CHURCH

The Center for Disease Control (CDC) recommends all people 2 years of age and older wear a cloth face covering in public settings and when around people who don’t live in your household. The emerging evidence from clinical studies shows that cloth face coverings reduce the spray of droplets when worn over the nose and mouth. COVID-19 spreads mainly among people who are in close contact with one another (within about 6 feet), so the use of cloth face coverings is particularly important in settings where social distancing is difficult to maintain, such as in Church. **Doing this for others help keeps all safe and healthy.**

ON THE COVER



According to the architectural history of the Cathedral by Eric Hansen, the sanctuary and the apsidal chapels were the first large spaces completed. The ceiling of the Cathedral’s apse is dedicated to the seven Gifts of the Holy Spirit. Above the painting of the seven gifts is found a representation of the Holy Spirit. This expansive image was painted on the ceiling by Pennell, Gibbs, and Quiring of Boston in 1920.

MASS INTENTIONS

Saturday - Sunday, March 13 -14

- 5:15 p.m. Carl Simmons †
 8:00 a.m. Cathedral Parish ~ For the People
 9:00 a.m. SVDP Campus ~ For the People
 10:00 a.m. Johnny Alexander Hricinak †
 12:00 p.m. Andrej Jaworski †
 5:00 p.m. Gary Joseph Contreras †

Monday, March 15

- 7:30 a.m. Alex Larson

Tuesday, March 16

- 7:30 a.m. Roger Osterhaus †

Wednesday, March 17 - Feast of Saint Patrick

- 7:30 a.m. Steve Elfstrom (B)
 9:30 a.m. Ancient Order of Hibernians Mass

Thursday, March 18

- 7:30 a.m. Cathedral Benefactors

Friday, March 19 - Feast of Saint Joseph

- 7:30 a.m. Carmelite Hermitage of the
 Blessed Virgin Mary
 6:00 p.m. Mass of Consecration to Saint Joseph



Readings for the week of March 14, 2021

- Sunday: 2 Chr 36:14-16, 19-23/Ps 137:1-2, 3, 4-5,
 6 [6ab]/Eph 2:4-10/Jn 3:14-21
 Monday: Is 65:17-21/Ps 30:2 and 4, 5-6, 11-12a
 and 13b [2a]/Jn 4:43-54
 Tuesday: Ez 47:1-9, 12/Ps 46:2-3, 5-6, 8-9 [8]
 Jn 5:1-16
 Wednesday: Is 49:8-15/Ps 145:8-9, 13cd-14,
 17-18 [8a]/Jn 5:17-30
 Thursday: Ex 32:7-14/Ps 106:19-20, 21-22, 23 [4a]
 Jn 5:31-47
 Friday: 2 Sm 7:4-5a, 12-14a, 16/Ps 89:2-3, 4-5,
 27, 29 [37]/Rom 4:13, 16-18, 22
 Mt 1:16, 18-21, 24a or Lk 2:41-51a
 Saturday: Jer 11:18-20/Ps 7:2-3, 9bc-10, 11-12 [2a]
 Jn 7:40-53
 Next Sunday: Jer 31:31-34/Ps 51:3-4, 12-13,
 14-15 [12a]/Heb 5:7-9/Jn 12:20-33 or
 Ez 37:12-14/Rom 8:8-11/Ps 130:1-2, 3-4,
 5-6, 7-8 [7]/Jn 11:1-45 or 11:3-7, 17,
 20-27, 33b-45



Observances for the week of March 14, 2021

- Sunday: 4th Sunday of Lent
 Daylight Saving Time begins
 Monday: 4th Monday of Lent
 Tuesday: 4th Tuesday of Lent
 Wednesday: St. Patrick, Bishop; St. Patrick's Day
 Thursday: St. Cyril of Jerusalem, Bishop and
 Doctor of the Church
 Friday: St. Joseph, Spouse of the
 Blessed Virgin Mary
 Saturday: 4th Saturday of Lent
 Next Sunday: 5th Sunday of Lent

Lpi

CATHEDRAL NEWS

CHARLES-MARIE WIDOR'S 6TH SYMPHONY, TODAY

Today, at 3:00 p.m. Cathedral Choirmaster and Organist Christopher Ganza presents Charles-Marie Widor's 6th symphony for organ. First premiered in 1878, Widor's symphony is an epic journey from darkness into light. The recital will be open to the public and will be live-streamed.

ATTENTION MEN! THAT MAN IS YOU - SPRING SEMESTER

TMIIY continues virtually every Saturday morning. Fellowship begins at 7:15 a.m., a video presentation at 7:30 a.m. followed by small group discussion. We conclude by 8:30 a.m. In this Spring Semester, *The Fight of Faith*. Saturday, March 20, Steve Bollman, founder and developer of TMIIY is back with his sixth installment of his Lenten Course based on John's Gospel. His talk *Persecution of the World* takes an honest look at evil in the world and the Scriptural basis for the choice before all of us: the way of life and the way of death. It also examines the Scriptural basis for the world's opposition to the light and truth. All men are welcome; you need not be a parishioner, nor have participated previously. Invite a friend! There is no cost to participate nor obligation to continue. Contact Paul Diekmann at prdiekmann@gmail.com or Ryan Strozyk at ryanstrozyk@gmail.com.

ONLINE GIVING - EFT

We are grateful for your support of the Cathedral of Saint Paul. Online Giving allows you to make contributions to the parish without writing checks or worrying about cash. Select the **DONATE** button on the Cathedral website to set up automatic reoccurring contributions using your credit card or bank card. We have had **1,325** new onetime or new repeating contribution signups between **April 8** through **March 6**! Please email msnyder@cathedralsaintpaul.org with any questions about online giving.

STATIONS OF THE CROSS

Main Church
 5:30 p.m. - Fridays during Lent
 February 19 - March 26
 &
 Noon - Good Friday, April 2

HOLY WEEK AT THE CATHEDRAL 2021

MONDAY - WEDNESDAY IN HOLY WEEK	MARCH 29-31
Confessions from 3:30 to 5:00 p.m. (usual Mass times kept)	
HOLY THURSDAY	APRIL 1
Lauds (Morning Prayer) at 7:30 a.m. Archdiocesan Chrism Mass at 10:00 a.m. Confessions from 3:30 to 5:00 p.m. Evening Mass of the Lord's Supper at 7:00 p.m. Adoration until Night Prayer (Compline) at 9:45 p.m.	
GOOD FRIDAY OF THE LORD'S PASSION	APRIL 2
Matins and Lauds (Morning Prayer) at 7:30 a.m. Confessions from 10:00 to 11:30 a.m. Stations of the Cross at 12:00 p.m. Celebration of the Lord's Passion at 3:00 p.m. (Solemn) Celebration of the Lord's Passion at 7:00 p.m. (Simple)	
HOLY SATURDAY	APRIL 3
Matins and Lauds (Morning Prayer) at 8:00 a.m. Confessions from 10:00 to 11:30 a.m. Blessing of Easter Foods at 11:30 a.m.	
THE EASTER VIGIL IN THE HOLY NIGHT	APRIL 3
EASTER SUNDAY OF THE RESURRECTION OF THE LORD	APRIL 4
Masses at 8:00 a.m., 10:00 a.m. (Solemn), Noon, & 5:00 p.m.	

VOICES FROM THE ARCHIVES

Joseph Cretin, First Bishop of St. Paul, 1850-1857

Bishop Joseph Crétin was born in Montluel, France, in 1799. He was ordained in 1823 and assigned a parish in Ferney that same year. He built a new church and founded a boys' college with funds gathered on a tour through France. At this period, he revived the Catholic faith among parishioners. But Crétin longed for a larger field of activity. At one time he seriously considered volunteering as a missionary to China. His perplexities in that regard were solved by the advent of his friend, Bishop Mathias Loras, first bishop of Dubuque, Iowa, who arrived in France in 1838. Crétin answered Loras' call to serve in the new diocese of St. Paul, which encompassed all of Minnesota and the Dakotas.

With a handful of donations and several priests for his new diocese, Crétin returned to America and arrived in St. Paul in July, 1851. That evening he made his first appearance in the log cabin chapel of St. Paul, his first cathedral, and gave his first episcopal blessing to his flock. In fewer than five months a large brick building was completed; it served as a school, a residence, and a second cathedral. Another structure, begun in 1855, was finished after his death, and served as the cathedral of St. Paul until the present Cathedral was completed in 1915.

For over eleven years, Crétin exercised his priestly ministry in these new regions, dividing his time between Dubuque, Prairie du Chien, Wisconsin, and the Winnebago Indians in the neighborhood of Fort Atkinson, in Winneshiek County, Iowa. In 1850, St. Paul, Minnesota became the seat of a new diocese. Crétin was appointed its first bishop and went to France, to be consecrated in 1851, at Belley by Bishop Devie, who had ordained him to the priesthood.

Note: Cretin Avenue in St. Paul, Cretin-Derham Hall High School, and Cretin Hall at the University of St. Thomas are named for Bishop Joseph Cretin. ACSP.

CUPPA JOE: 10 TALKS ON THE 10 WONDERS OF SAINT JOSEPH

Cuppa Joe is a series of 10 talks by 10 theologians on the 10 wonders of Saint Joseph, taking place at 10 locations in our archdiocese entrusted to the patronage of our spiritual father. These talks will premiere the first Tuesday of the month, March – December, at 4:00 p.m. – just in time for your afternoon coffee. Talks will be posted on Facebook, YouTube and Instagram – and at archspm.org/synod/stjoseph/

Events are virtual, with theologians presenting at the locations above. Learn more about these locations under [Local Pilgrimages](#).

CATHOLICS AT THE CAPITOL, APRIL 15 ON MISSION FOR LIFE AND DIGNITY!

There's no time more important than now to speak up for life and dignity. Join Catholics from across Minnesota on April 15 for **Catholics at the Capitol**, a special day of prayer, education, and advocacy in St. Paul. Be formed in the faith, beginning the day with Mass at the Cathedral of St. Paul. Be informed on the issues, as we hear from inspiring speakers like international pro-life advocate Obianuju Ekeocha and Archbishop José Gomez, president of the U.S. Conference of Catholic Bishops and the archbishop of Los Angeles. And be sent on mission, joining a Eucharistic procession from the cathedral to the capitol before sharing your Catholic convictions with your elected officials. Visit catholicsatthecapitol.org

RITES

BAPTISM

We welcome those who have been newly baptized. Please pray for them as they continue to grow in Christ.

Caroline Winifred Cutter

MARRIAGE

Please join us in praying for all couples preparing for the sacrament of Matrimony.

SACRAMENTAL PREPARATION

BAPTISM

The sacrament of Baptism is celebrated for our parishioners on Sundays after the Noon Mass. Parents must attend a preparation class. Call Gail Wood at 651.357.1325.

FIRST RECONCILIATION/HOLY COMMUNION, AND CONFIRMATION

Registered parishioners are encouraged to register for preparation for the sacraments. For more information regarding catechesis for children ages 3 through Confirmation, call Stephen Hilgendorf at 651.357.1340.

RITE OF CHRISTIAN INITIATION OF ADULTS (RCIA)

Curious about Catholicism? Considering becoming Catholic? RCIA, a process of learning and formation, is modeled on how people were brought into the Church in the first centuries. Visit cathedralsaintpaul.org/rcia and call Stephen Hilgendorf at 651.357.1340.

MATRIMONY

To be married at the Cathedral of Saint Paul, one or both persons of the engaged couple must be an active, registered Cathedral parishioner for **six months prior to requesting a wedding date**. For more information about wedding policies, call Gail Wood at 651.357.1325.

Continued From Page 2

RECEPTION OF HOLY COMMUNION BY THE ASSEMBLY

*Holy Communion will be distributed by individual sections of pews. Please wait until a Communion distributor arrives at your section before proceeding. Maintain a distance of two pews between yourself and the nearest individual ahead of you in line who is not from your household. Distribution begins at the sections **nearest the exits and ends in the center aisle**. For Holy Communion in the hand – please extend your hands, one directly over the other, as the Sacred Host is deposited.*

*For those desiring to receive Communion on the tongue, please make your way to the **Center Aisle**, where **both options** for reception will be available. All other sections will be reserved for Communion in the hand, so as to reassure any who may be concerned. Furthermore, if any contact is made whatsoever, sanitization will take place immediately before the next communicant comes forward.*

*Upon reception of Holy Communion, **please step aside and consume the Sacred Host immediately before returning to your pew.***

Thank you for your cooperation.

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