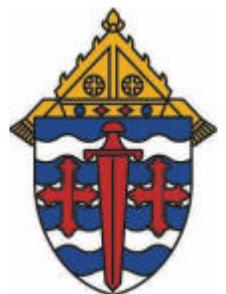


CATHEDRAL OF SAINT PAUL
NATIONAL SHRINE OF THE APOSTLE PAUL
239 Selby Avenue, Saint Paul, Minnesota 55102
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Rev. John L. Ubel, Rector
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ARCHDIOCESE OF SAINT PAUL AND MINNEAPOLIS
Most Rev. Bernard A. Hebda, Archbishop
Most Rev. Andrew H. Cozzens, Auxiliary Bishop



LITURGY GUIDE FOR THE FIFTH SUNDAY OF LENT — BEGINNING OF PASSIONTIDE

Congregational singing is suspended per COVID protocol.

INTROIT *Sung by Cantor/Schola alone*

Iudica me Deus

Gregorian Missal, Mode IV

Iúdica me Deus, et discérne causam meam de gente non sancta: ab hómine iníquo et dolóso éripe me: quia tu es Deus meus, et fortitúdo mea.

Ps. Emitte lucem tuam, et veritátem tuam: ipsa me deduxérunt, et adduxérunt in montem sanctum tuum, et in tabernácula tua.

Vindicate me, O God, and defend my cause against an ungodly nation; from wicked and deceitful men deliver me, for you are my God and my strength.

☩ Send forth your light and your truth; these have led me and brought me to your holy mountain and to your dwelling place. *Ps. 43:1, 2, 3*

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) Mass for Five Voices, Byrd*

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

COLLECT (OPENING PRAYER)

THE LITURGY OF THE WORD

FIRST READING

Jeremiah 31:31-34

In the days are coming, says the LORD, when I will make a new covenant with the house of Israel and the house of Judah.

It will not be like the covenant I made with their fathers the day I took them by the hand

to lead them forth from the land of Egypt;

for they broke my covenant,

and I had to show myself their master, says the LORD.

But this is the covenant that I will make

with the house of Israel after those days, says the LORD.

I will place my law within them and write it upon their hearts;

I will be their God, and they shall be my people.

No longer will they have need to teach their friends and relatives how to know the LORD.

All, from least to greatest, shall know me, says the LORD,

for I will forgive their evildoing and remember their sin no more.

RESPONSORIAL PSALM *Cantor/Schola*

USCCB; NAB

Psalm 51:3-4, 12-13, 14-15

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

Ant., Create a clean heart in me, O God.

Have mercy on me, O God, in your goodness;

in the greatness of your compassion wipe out my offense.

Thoroughly wash me from my guilt

and of my sin cleanse me.

A clean heart create for me, O God,

and a steadfast spirit renew within me.

Cast me not out from your presence,

and your Holy Spirit take not from me.

Give me back the joy of your salvation,

and a willing spirit sustain in me.

I will teach transgressors your ways,

and sinners shall return to you.

SECOND READING

Hebrews 5:7-9

In the days when Christ Jesus was in the flesh, he offered prayers and supplications with loud cries and tears to the one who was able to save him from death, and he was heard because of his reverence.

Son though he was, he learned obedience from what he suffered; and when he was made perfect,

he became the source of eternal salvation for all who obey him.

GOSPEL ACCLAMATION *Cantor*

"Orbis factor," acc. David Hurd

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

Whoever serves me must follow me, says the Lord;

and where I am, there also will my servant be.

Jn 12:26

GOSPEL

John 12:20-33

Some Greeks who had come to worship at the Passover Feast came to Philip, who was from Bethsaida in Galilee,

and asked him, "Sir, we would like to see Jesus."

Philip went and told Andrew;

then Andrew and Philip went and told Jesus.

Jesus answered them,

"The hour has come for the Son of Man to be glorified.

Amen, amen, I say to you,

unless a grain of wheat falls to the ground and dies,

it remains just a grain of wheat;

but if it dies, it produces much fruit.

Whoever loves his life loses it,

and whoever hates his life in this world

will preserve it for eternal life.

Whoever serves me must follow me,

and where I am, there also will my servant be.

The Father will honor whoever serves me.

"I am troubled now. Yet what should I say?

'Father, save me from this hour'?

But it was for this purpose that I came to this hour.

Father, glorify your name."

Then a voice came from heaven,

"I have glorified it and will glorify it again."

The crowd there heard it and said it was thunder;

but others said, "An angel has spoken to him."

Jesus answered and said,

"This voice did not come for my sake but for yours.

Now is the time of judgment on this world;

now the ruler of this world will be driven out.

And when I am lifted up from the earth,

I will draw everyone to myself."

He said this indicating the kind of death he would die.

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

O Sacred Head Surrounded

PASSION CHORALE

MOTET (10:00)

Cross of Jesus

Sir John Stainer

Cross of Jesus, cross of sorrow, where the blood of Christ was shed,
Perfect Man on thee was tortured, perfect God on thee has bled!
Here the King of all the ages, throned in light ere worlds could be,
Robed in mortal flesh is dying, crucified by sin for me.
O mysterious condescending! O abandonment sublime!
Very God Himself is bearing all the sufferings of time!
Evermore for human failure by his passion we can plead;
God has borne all mortal anguish, surely he will know our need.
This, all human thought surpassing, this is earth's most awful hour,
God has taken mortal weakness! God has laid aside his power!
From the "Holy, Holy, Holy, we adore thee, O most high,"
Down to earth's blaspheming voices and the shouts of "Crucify."
Cross of Jesus, cross of sorrow, where the blood of Christ was shed,
Perfect Man on thee was tortured, perfect God on thee has bled!

William J. Sparrow-Simpson

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*

Qui mihi ministrat

Gregorian Missal, Mode V

Qui mihi ministrat, me sequatur: et ubi ego sum, illic et minister meus erit.

If a man would serve me, let him follow me; wherever I am, my servant will be there too. *Jn 12:26*

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.

MOTET (10:00)

O vos omnes

Tomás Luis de Victoria

O vos ómnes qui transitís per viam: attendite et videte si est dolor sicut dolor meus. Attendite, universi pópuli, et videte dolorem meum: si est dolor sicut dolor meus.

O all you who pass by the way, behold and see if there is any sorrow like unto my sorrow. Behold, all you people, and see my sorrow: if there be any sorrow like unto my sorrow. *Lam 1:12*

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

ANNOUNCEMENTS

DISMISSAL

USING YOUR SMARTPHONE TO MAKE A DONATION:



1. SCAN THIS QR CODE WITH YOUR PHONE.
2. OPEN THE SECURE LINK.
3. FOLLOW THE PROMPTS.
4. THANK YOU.

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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.

EUCHARISTIC 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 MARCH 7, 2021

Sunday Envelopes	\$ 6,627.00
Member EFT	\$ 8,940.13
Plate	\$ 2,100.13
Total Sunday Contributions	\$ 17,667.26
Fuel Collection	\$ 1,194.00

Thank you for your tremendous generosity!

Saint Vincent de Paul Campus \$ 1,484.00

TWO CONTINENTS, TWO NATURES— ONE FAITH : CHRIST AND CHALCEDON



Finally, the controversies about the divinity of Jesus had died down by the time the 4th ecumenical Council was held in 451 A.D. at Chalcedon. But as if often the case, as soon as one dispute is put to bed, another erupts. Granted, **Chalcedon** is hardly a household name. The ancient city was located just across the **Bosporus River** from Constantinople (see map).

Ancient Chalcedon is known today as Kadıköy, and is considered a district of Istanbul, a sprawling metropolis of 15 million residents. And yet, technically it is located in a **different continent!** Geographers tell us that the **river** is the demarcation line between Europe and Asia. So **ancient** Chalcedon is located in Asia! Its land was judged to be inferior— the modern-day equivalent of living on the “other side of the tracks.” It was nicknamed the “town of the blind,” which says all you need to know. Why would anyone settle there?

Still, what occurred on this less than desirable ancient maritime peninsula was arguably one of the Church’s most **triumphant moments** for clarifying and codifying Catholic doctrine. If you caught a train today at the ornate Ottoman-era **Haydarpassa Rail Station**, scholars believe you likely would be standing atop the ruins of the ancient church of **St. Euphemia**, site of this council. If this were Italy, its ruins would have been unearthed and turned into a museum— train station or not! More than **500 bishops** convened at St. Euphemia in Chalcedon on **October 8, 451**. They came from all directions. The provinces in the west were occupied by the invasion of the likes of Attila the Hun, but papal legates were dispatched. Though **absent** in person, Pope Leo’s presence was **very much felt** through the reading of his famous “Tome,” amongst the most **brilliant papal documents** ever. That’s why he’s St. Leo the Great!

Floating around in the mid-5th century was the belief that Jesus had only **one** nature— **divine**. Thus, his true humanity was downplayed, as if he only acted in a human manner for our sake. Emperor Marcian saw the danger in such division amongst the people. The Council produced a simply **magnificent** “Definition of Faith” that is required reading by every theology student. We **poured over it** in the seminary— I remember! It’s just that clear and concise— a “mic drop” moment before there ever was one. In it, Chalcedon **referred to itself** as “the sacred and great and ecumenical council.” Before you think the folks were a wee bit haughty (“Make Chalcedon Great Again!”), be careful. They knew **exactly** what they were doing. “Ecumenical” became a technical term— the idea of a broad gathering of bishops from all corners. It was seen as an extraordinary gathering, called to address issues much weightier than any local gathering.

Not every council called by an Emperor was deemed ecumenical. But this one was! The controversy was traced to a monk named **Eutyches**. Gee, those poor monks caused their fair share of troubles in the early days. In truth, Eutyches was a **staunch defender** of traditional teaching about **Mary** as “Mother of God” at Ephesus (last week’s column). Fast forward twenty years, and now he was in the **hot seat!** He posited that Christ had only one nature (*physis*), which was both human and divine. Pope Leo actually was against calling a council. He felt that for individual bishops to sign on to the traditional faith was sufficient— i.e., don’t open a can of worms! But a **can of worms** they got! So, Leo reminded them that “...the evil one never stops trying to smother the seeds of religion with his own tares and is forever inventing some novelty or other against the truth.”

For Eutyches, Christ’s body was that of God’s. Initially two natures existed — after being united in the person of Christ, **only one remained**. Hint: it

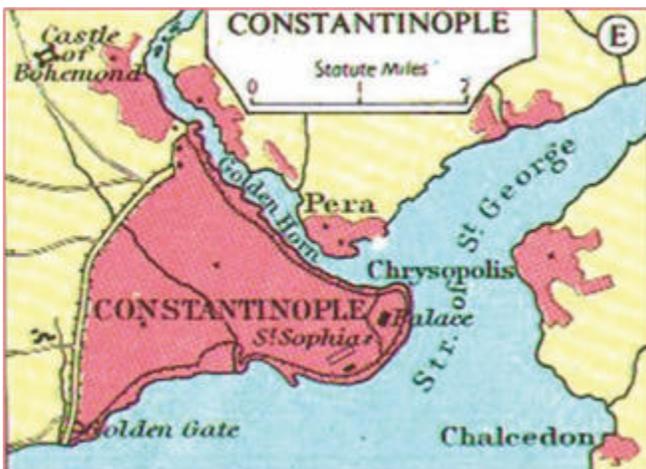
wasn't the human one! Think about the implications. If Jesus really only had a divine nature, then the Garden of Gethsemane ("Father, let this cup pass") appears little more than play acting, a divine drama in which Jesus plays the part of a man. To be blunt, Leo called Eutyches' thinking "very rash and extremely ignorant". The Council fathers took the contributions of Pope Leo very seriously; his letter held sway. In the end, the Council issued this formal definition: "So, following the saintly fathers, we all with one voice teach the confession of one and the same Son, our Lord Jesus Christ: the same perfect in divinity and perfect in humanity, the same **truly God** and **truly man**, of a rational soul and a body; consubstantial with the Father as regards his divinity, and the same consubstantial with us as regards his humanity." (emphasis added)

Wisely, the Council also characterized the addition to the Nicene Creed discussed in last week's column as a "seal," thereby avoiding the **awkward** discussion as to whether they violated the **prohibition** of Ephesus to **add** anything to the Creed. Finally, the Council added 30 disciplinary decrees (canons). This too caused a stir. Canon #28 decreed that a **special prerogative** ought to be attached to the See of Constantinople. It should "take second place after her" (i.e., Rome). The Roman legates rejected this— there was **no justification** for it, and Pope Leo refused to recognize it. Once again, papal authority indicates that the See of Rome was not merely first among equals, but had a **unique primacy**, based upon the role of St. Peter. In all respects, Chalcedon was a most consequential council.

- It was fascinating to watch the Holy Father arrive at the **Plains of Ur** near the Euphrates River. It is believed to be the birthplace of Abraham. Viewing the **6000-year-old ruins** on Google earth is sobering—to describe it as a desert somehow does not do it justice. Yet, here is where Abraham received his call, a call to peace and promise of prosperity. That call is now our responsibility, as the Pope rightly noted.
- Perhaps you have noticed the **increased** seating capacity in Church. **Every other pew** is now open for worship. As we slowly move back to normalcy, **it remains key** that you continue to spread out, especially on the Dayton Ave. side. Thank you for walking the extra distance from the parking lot! This is the best way to **maximize capacity** as Easter approaches and **avoid** the need for a sign-up system.
- One of the most beautiful churches I have ever visited is receiving a needed facelift. **Mission San Carlos Borromeo in Carmel, CA** just received a \$1.8 million grant in preparation for its **250th anniversary**. California mission founder St. Junipero Serra is buried here. It is deserving of this needed updating, given 300,000 annual visitors.

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.).

CATHEDRAL SECURITY

For several years now, the Cathedral has been well served by the presence of Avalon Security, a professional security firm located in the Twin Cities. We have a security presence at all of our weekend Masses, because we take seriously the safety and security of all who worship with us here. If you ever see something of concern, do not hesitate to alert one of our maintenance staff or the Avalon Security personnel. The Avalon security personnel are always wearing a dark shirt or sweater with a company logo. All staff on site also carry a walkie-talkie, as do the Avalon personnel.

Fr. John L. Ubel
Cathedral of Saint Paul

PASSIONTIDE

The period following the Fifth Sunday of Lent is called Passiontide. As Msgr. Peter Elliot writes in "Celebrations of the Liturgical Year"(2002): "The custom of veiling crosses and images in these last two weeks of Lent has much to commend it in terms of religious psychology, because it helps us to concentrate on the great essentials of Christ's work of Redemption." This veiling of statues and icons stems from the 8th chapter of the Gospel of St. John. At the end of that passage, the Jews take up stones to cast at Jesus, who hides Himself away. The veiling also symbolizes the fact that Christ's Divinity was hidden at the time of His Passion and death, the very essence of Passiontide.



MASS INTENTIONS

Saturday - Sunday, March 20 – 21

- 5:15 p.m. Christina Emons
 8:00 a.m. Gretchen Wenner Butler †
 9:00 a.m. SVDP Campus ~ For the People
 10:00 a.m. Cathedral Parish ~ For the People
 12:00 p.m. Sam Rulli †
 5:00 p.m. Deacon Thomas Winninger †

Monday, March 22

- 7:30 a.m. Cheryl Elfstrom

Tuesday, March 23

- 7:30 a.m. Cecelia Lamey (B)

Wednesday, March 24

- 7:30 a.m. Rabuse Family

Thursday, March 25

- 7:30 a.m. Cathedral Benefactors

Friday, March 26

- 7:30 a.m. Grace Nickoloff (B)



Readings for the week of March 21, 2021

- Sunday: Jer 31:31-34/Ps 51:3-4, 12-13,
 14-15 [12a]/Heb 5:7-9/Jn 12:20-33
 Monday: Dn 13:1-9, 15-17, 19-30, 33-62 or
 13:41c-62/Ps 23:1-3a, 3b-4, 5, 6 [4ab]
 Jn 8:1-11
 Tuesday: Nm 21:4-9/Ps 102:2-3, 16-18, 19-21 [2]
 Jn 8:21-30
 Wednesday: Dn 3:14-20, 91-92, 95/Dn 3:52, 53, 54,
 55, 56 [52b]/Jn 8:31-42
 Thursday: Is 7:10-14; 8:10/Ps 40:7-8, 8-9, 10,
 11 [8a, 9a]/Heb 10:4-10/Lk 1:26-38
 Friday: Jer 20:10-13/Ps 18:2-3a, 3bc-4, 5-6,
 7 [cf. 7]/Jn 10:31-42
 Saturday: Ez 37:21-28/Jer 31:10, 11-12abcd,
 13 [cf. 10d]/Jn 11:45-56
 Next Sunday: Mk 11:1-10 or Jn 12:12-16/Is 50:4-7
 Ps 22:8-9, 17-18, 19-20, 23-24 [2a]/
 Phil 2:6-11/Mk 14:1—15:47 or 15:1-39



Observances for the week of March 21, 2021

- Sunday: 5th Sunday of Lent
 Monday: 5th Monday of Lent
 Tuesday: St. Turibius of Mogrovejo, Bishop
 Wednesday: 5th Wednesday of Lent
 Thursday: The Annunciation of the Lord
 Friday: 5th Friday of Lent
 Saturday: 5th Saturday of Lent
 Next Sunday: Palm Sunday of the Passion of the Lord
 Holy Week begins

Lpi

STATIONS OF THE CROSS

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

CATHEDRAL NEWS

ATTENTION MEN! THAT MAN IS YOU - SPRING SEMESTER

TMIY 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 of *The Fight of Faith* on Saturday, March 27, Steve Bollman, founder and developer of TMIY will be back to finish his Lenten Course based on John's Gospel. His talk *The Depths of the Knowledge of God* examines how Christ always has another "step" in mind. God is always knocking on our hearts. Steve breaks down the morning prayer of Paradisus Dei, how it is inspired by Pope St. John Paul II, and encourages men to get involved in the mission field of the family. 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 **1,349** new onetime or new repeating contribution signups between **April 8** through **March 14**! Please email msnyder@cathedralsaintpaul.org with any questions about online giving.

GIFT STORE LENTEN SPECIAL

From now until Easter, you can purchase a **coloring book** and **specialty-designed tote bag** for \$20 plus \$4.50 for shipping/postage. Visit our website: www.cathedralsaintpaul.org and **click on Online Store**

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 at 8:00 p.m.

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

**“Today is the beginning of our salvation,
the revelation of the eternal mystery.”**

For the first three centuries the liturgical worship of our Lord Jesus Christ concentrated on the feast of His resurrection, exalted by the Fathers of the Church as “the Feast of Feasts.” During the fourth century another fundamental mystery from the life of our Savior, namely His nativity, was introduced into the cycle of liturgical celebrations by the Church. With the celebration of our Lord’s incarnation, the feast of the Annunciation, made its way into the liturgical year.

Originally the Annunciation was considered as a feast of our Lord, commemorating His incarnation. After a proper evaluation of the Blessed Virgin’s role in the mystery of the incarnation, March 25 was designated a Marian feast, when by the “power of the Holy Spirit,” the Word “became flesh” in the womb of the Blessed Virgin Mary, as described in the Gospel of St. Luke. All Christians professed that the Lord Jesus Christ “for our salvation came down from heaven, and was incarnate from the Holy Spirit and Mary the Virgin, and became man.”

Early tradition supported the celebration of the Annunciation. In the middle of the fourth century, the Basilica of the Annunciation was built in Nazareth, on the spot where it is believed that the house of the Blessed Virgin stood. Thus the celebration of the feast of the Annunciation had begun. According to time computations, the Annunciation preceded the Nativity of our Lord by nine months and was to be celebrated on March 25.

The Council of Ephesus in 431 A.D. recognized Mary’s role in the work of salvation, and by the sixth century, the feast of the Annunciation was settled as a Marian feast to be celebrated on March 25, even if it coincided with Holy Week.

Note: In the Chapel of the Blessed Virgin in the Cathedral, the first of four windows is dedicated to Mary, with the words, “The Angel of the Lord declared to Mary and she conceived of the Holy Spirit.” ACSP.

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.

EASTER FLOWER FUND

We invite your support of the **Easter Flower Fund**. While envelopes were mailed to all registered parishioners last week, we invite the support of all who visit the Cathedral. Additional envelopes are available by the tables near the piers.

RITES

BAPTISM

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

MARRIAGE

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

FUNERAL/MEMORIAL MASS

Please remember in your prayers those who are in grief because of the loss of a loved one.

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.

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.



DEACON DISCERNMENT DAY, MARCH 30

Tuesday, March 30, from 8:30 a.m. to 5:00 p.m.

The Saint Paul Seminary

A day set apart for men and their wives, if applicable, to learn more about the permanent diaconate vocation in this archdiocese. The day begins with Liturgy of the Hours Morning Prayer with current candidates in formation followed by four presentations, including lunch, and concludes with a 4:00 p.m. Vigil Mass with the Saint Paul Seminary Rector, Fr. Joseph Taphorn. Questions? Contact Deacon Bob Bisciglia at bobbisciglia@stthomas.edu or 651.962.5782. Registration required at semssp.org/idf. There is no cost for this event.

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 at [Local Pilgrimages](http://LocalPilgrimages).

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