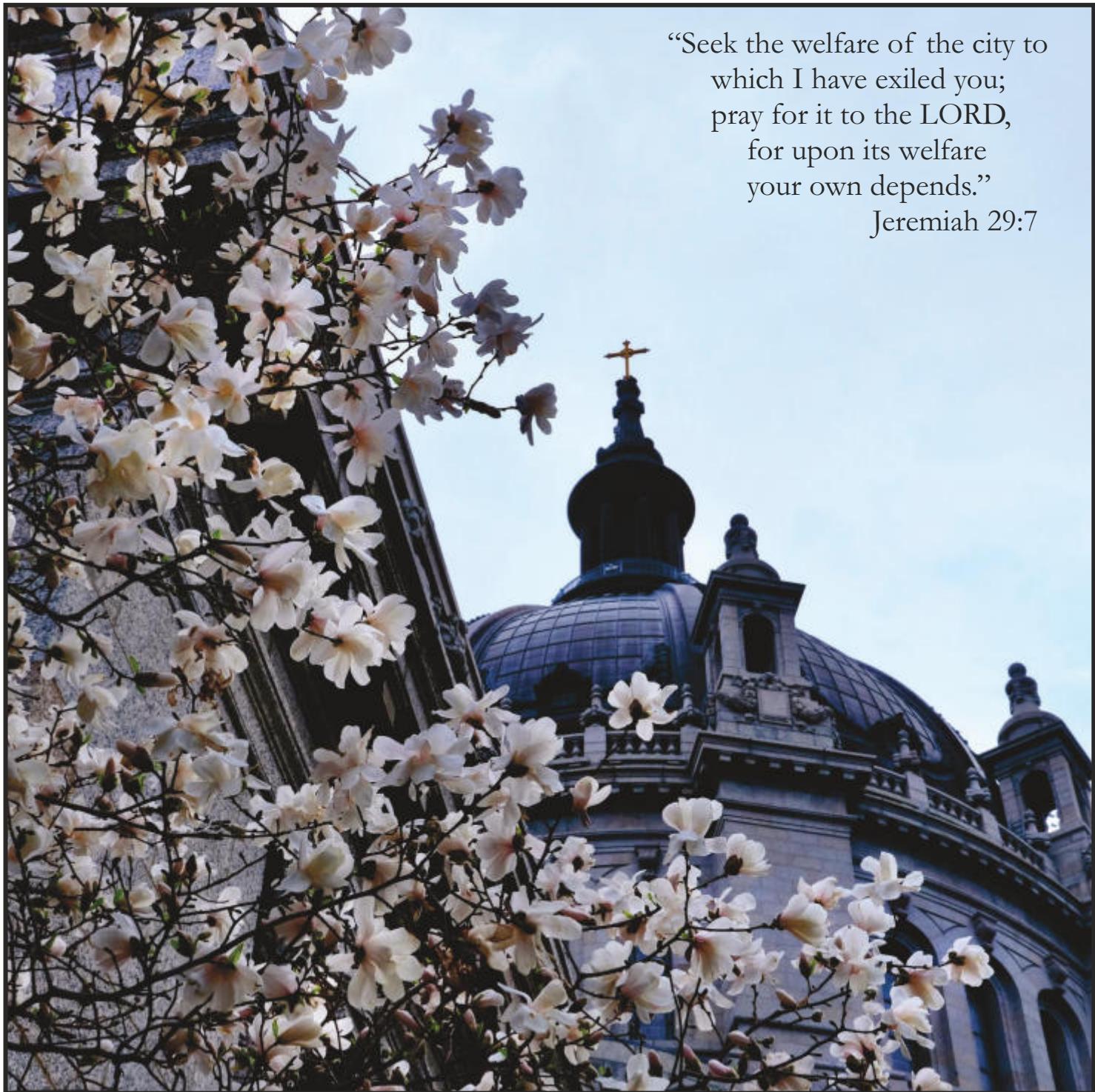


# THIRD SUNDAY OF EASTER | APRIL 18, 2021



“Seek the welfare of the city to which I have exiled you; pray for it to the LORD, for upon its welfare your own depends.”  
Jeremiah 29:7



CATHEDRAL OF SAINT PAUL  
NATIONAL SHRINE OF THE APOSTLE PAUL  
239 Selby Avenue, Saint Paul, Minnesota 55102  
651.228.1766 | [www.cathedralsaintpaul.org](http://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 THIRD SUNDAY OF EASTER

*Congregational singing is being re-introduced in stages,  
let us rejoice and be glad!*

## THE INTRODUCTORY RITES

INTROIT Sung by Cantor/Schola as needed

Iubilate Deo

Gregorian Missal, Mode VIII

Iubilate Deo omnis terra, allelúia: psalmum dícite nómini eius,  
allelúia: date glóriam laudi eius, allelúia, allelúia, allelúia. *Ps.*  
Dícite Deo, quam terribília sunt ópera tua, Dómine! in multitudine  
virtutis tuæ mentientur tibi inimici tui.

Shout joyfully to God, all the earth; sing of his glorious name,  
alleluia; give him glorious praise, alleluia, alleluia, alleluia. *¶* Say  
to God: "How awesome your deeds! Before your great strength  
your enemies cringe." *Ps 66:1, 2, 3*

## GREETING

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 (Omit at 10:00)

Confiteor

**H** 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

Missa VIII, (*de Angelis*)

Kyrie, eleison. Christe, eleison, Kyrie, eleison.

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

BLESSING WITH EASTER WATER (10:00 a.m.)

Vidi aquam

Leo Nestor

GLORIA Cantor/Schola

A Community Mass, Richard Proulx  
(10:00) Mass in G, Giovanni Casali

**H** glory to God in the highest,  
and on earth peace to people of good will.  
We praise you, we bless you, we adore you, we glorify you,  
we give you thanks for your great glory,  
Lord God, heavenly King, O God, almighty Father.  
Lord Jesus Christ, Only Begotten Son,  
Lord God, Lamb of God, Son of the Father,  
you take away the sins of the world, have mercy on us;  
you take away the sins of the world, receive our prayer;  
you are seated at the right hand of the Father,  
have mercy on us.  
For you alone are the Holy One,  
you alone are the Lord,  
you alone are the Most High, Jesus Christ,  
with the Holy Spirit, in the glory of God the Father. Amen.

COLLECT (OPENING PRAYER)

Assembly (sings when chanted): Amen.

## THE LITURGY OF THE WORD

Acts 3:13-15, 17-19

### FIRST READING

**L**eter said to the people:

"The God of Abraham, the God of Isaac, and the God of Jacob, the God of our fathers, has glorified his servant Jesus, whom you handed over and denied in Pilate's presence when he had decided to release him. You denied the Holy and Righteous One and asked that a murderer be released to you.

The author of life you put to death, but God raised him from the dead; of this we are witnesses.

Now I know, brothers, that you acted out of ignorance, just as your leaders did; but God has thus brought to fulfillment what he had announced beforehand through the mouth of all the prophets, that his Christ would suffer. Repent, therefore, and be converted, that your sins may be wiped away."

Reader: The word of the Lord.

Assembly: Thanks be to God.

RESPONSORIAL PSALM Cantor/Schola

The Grail, 1963

Psalm 4:2, 4, 7-8, 9 A. Gregory Murray, OSB; (10:00) Ganza/Stewart Ant., Lord, let your face shine on us.

When I call, answer me, O God of justice;  
from anguish you released me,  
have mercy and hear me!

It is the LORD who grants favors to those whom he loves;  
the LORD hears me whenever I call him.

Lift up the lights of your face on us, O LORD.

You have put into my heart a greater joy

Than they have from abundance of corn and new wine.  
I will lie down in peace and sleep comes at once  
for you alone, LORD,  
make me dwell in safety.

### SECOND READING

1 John 2:1-5a

**M**y children, I am writing this to you so that you may not commit sin. But if anyone does sin, we have an Advocate with the Father, Jesus Christ the righteous one. He is expiation for our sins, and not for our sins only but for those of the whole world. The way we may be sure that we know him is to keep his commandments. Those who say, "I know him," but do not keep his commandments are liars, and the truth is not in them. But whoever keeps his word, the love of God is truly perfected in him.

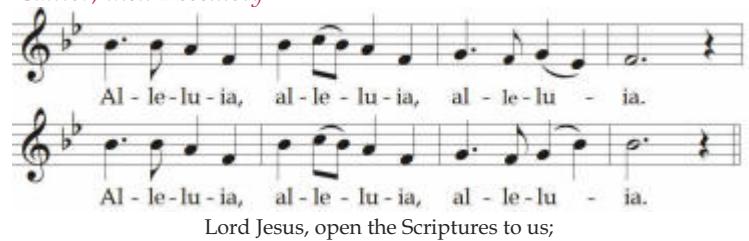
Reader: The word of the Lord.

Assembly: Thanks be to God.

GOSPEL ACCLAMATION

Festival Alleluia, James Cheponis

Cantor, then Assembly



Lord Jesus, open the Scriptures to us;  
make our hearts burn while you speak to us. Cf. Lk 24:33

**GOSPEL** (*Assembly sings when chanted*)*Deacon:* The Lord be with you.*Assembly:*

And with your spir - it.

**Luke 24:35-48***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** *Sung by Cantor as needed*

DOMNACH TRIONOIDE

*Daylight Fades*

Daylight fades in days when deathless  
Light has robbed earth's night of fear;  
On the edge of all our twilights  
Easter's Angel shall appear;  
When hearts broken by believing  
Count their faith and hope as dead,  
Christ will greet them in each other  
And in breaking of the bread.  
Wondrous myst'ry of love's giving!  
Our forgiving Father's Son.  
Crushed in sorrow, raised to glory  
Death had conquered; life has won!  
Once in silence he submitted,  
Now earth sings to him, our King;  
Fear will ever flee defeated  
When a heart in love can sing!

**MOTET** (10:00) *Schola**This Joyful Eastertide*

Charles Wood

This joyful Eastertide, away with sin and sorrow! My love, the Crucified, has sprung to life this morrow: Had Christ, who once was slain, ne'er burst his three-day prison, Our faith had been in vain—but now Christ is arisen! My flesh in hope shall rest and for a season slumber: Till trump from east to west shall wake the dead in number. Death's flood has lost its chill since Jesus crossed the river; Lover of souls, from ill my passing soul deliver.

George Ratcliffe Woodward

**ORATE, FRATRES**

*Celebrant:* Pray brothers and sisters, that my sacrifice and yours may be acceptable to God, the almighty Father.

*Assembly:* May the Lord accept the sacrifice at your hands for the praise and glory of his name, for our good and the good of all his holy Church.

*Liturgy Guide continued page 6.***GOSPEL** (*Assembly sings when chanted*)*Deacon:* The Lord be with you.*Assembly:*

Glory to you, O Lord.

**H**e two disciples recounted what had taken place on the way, and how Jesus was made known to them in the breaking of bread. While they were still speaking about this, he stood in their midst and said to them, "Peace be with you."

But they were startled and terrified and thought that they were seeing a ghost.

Then he said to them, "Why are you troubled? And why do questions arise in your hearts? Look at my hands and my feet, that it is I myself. Touch me and see, because a ghost does not have flesh and bones as you can see I have."

And as he said this, he showed them his hands and his feet.

While they were still incredulous for joy and were amazed, he asked them, "Have you anything here to eat?" They gave him a piece of baked fish; he took it and ate it in front of them.

He said to them,

"These are my words that I spoke to you while I was still with you, that everything written about me in the law of Moses and in the prophets and psalms must be fulfilled." Then he opened their minds to understand the Scriptures. And he said to them,

"Thus it is written that the Christ would suffer and rise from the dead on the third day and that repentance, for the forgiveness of sins, would be preached in his name to all the nations, beginning from Jerusalem.

You are witnesses of these things."

*Deacon:* The Gospel of the Lord.*Assembly:*

Praise to you, Lord Je-sus Christ.

**HOMILY****PROFESSION OF FAITH***Nicene Creed*

**H** 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,

## 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.

### EUCARISTIC 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](http://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 APRIL 4, 2021

Sunday   Easter Envelopes	\$	19,961.80
Member EFT	\$	8,122.84
Plate	\$	3,675.85
<b>Total Sunday   Easter Contributions</b>	<b>\$</b>	<b>31,760.49</b>
Easter Flowers	\$	9,814.30
Easter Communal Mass Intentions	\$	9,908.00
Holy Thursday	\$	2,220.00
Good Friday	\$	3,328.20
Fuel Collection	\$	265.00

Thank you for your tremendous generosity!

Saint Vincent de Paul Campus \$ n/a

## CHURCH DISCIPLINE- EASTERN STYLE: A GROWING CHURCH TAKES SHAPE



In our survey of Ecumenical councils, it is helpful to discuss one that while not **officially** among the list of 21, a council held in 692 is seen by many scholars today as **supplemental** to the previous two ecumenical councils. Just eleven years after Constantinople III, Emperor Justinian II called a council to address key aspects of **regulating** Church life. Thus, it was not doctrinal, but contained **disciplinary canons** regulating Church practice. This **Council in Trullo**—referred to as the *Quinisext* (lit. the “fifth/sixth”)—was held in the same domed-shaped hall (*trullo*) where Constantinople II was held. When finished, **102 decrees** were passed, reflecting all aspects of Church life. While doctrine is vital, so too is the manner in which clergy carry out their duties in service of doctrine. They were spot on! Among its canons, one finds elements for the later Eastern Code of Canon Law. The **Orthodox Church** judges it on par with the canons passed by the first four ecumenical councils.

Several canons reflect an **evident tension** between Rome and the East with respect to clerical celibacy. Canon VI of Trullo reaffirmed the rule that unmarried priests, deacons, and subdeacons may **not marry** after their ordination. This remains the case in eastern churches in union with Rome that allow a married clergy—ordination is the final step. **Bishops** were chosen from among the ranks of the monks, thus **unmarried**. Canon IX forbade clergy from engaging in secular trades, noting that if clerics cannot enter into taverns (bummer!), then neither should they serve others in one. Prudence takes center stage—clergy should shun secular jobs, that they may be dedicated to the Lord. [I found nothing in the Latin text forbidding the auctioning off one’s childhood baseball cards for charity— that was **not** considered commerce on the side. ☺] Two canons addressed what foods could be eaten during Lent— did fasting preclude eating eggs and cheese, for example? The Romans fasted on Saturdays— ought that still stand? They got into the weeds, for sure!

Canon X forbids usury among the clergy— charging unlawful interest on a loan. In truth, Canon XI forbade social interaction with Jews, clearly a **sad commentary** on the time. We cannot hide from **unsavory** aspects of our history, but rather must both confront and learn from them. Canon XV forbids the ordination to the sub-diaconate before the age of twenty, while Canon XVIII reminds clergy who “in consequence of a barbaric incursion” high tailed it out of town—absent a good reason— needed to return to their assignments! Canon LXXXII forbade representing Christ as a Lamb in icons, a prohibition the West would never accept. Two canons addressed forthrightly the evil of abortion. Though a mere sampling in a lengthy list, it highlights that as the Church grew, it was necessary to have more **organizational structure**. These reflected a growing and more intentional church that emerged from its infancy and now had deeper roots.

While not on the official list of twenty-one, **Trullo in 692** remains one of my most quoted church councils, as I refer to it whenever attending **wedding receptions**. You see, it's my “golden ticket” to an **early bedtime!** Canon XXIV reads: “No one who is on the priestly catalogue nor any monk is allowed to take part in horse-races or to assist at theatrical representations. **But if any clergyman be called to a marriage, as soon as the games begin let him rise up and go out**, for so it is ordered by the doctrine of our fathers.” Translation? When the wedding games (i.e., dancing) begin—**after a tasty dinner**, that is—the clergy are to leave the premises. Preachin’ to the choir—I’m all in! While many of these disciplinary canons no longer apply, it is crucial to understand their vital place in our history.

While neither possible nor desirable to regulate every aspect of a priest's life, I'm on solid ground in saying that the lay faithful justifiably have certain **expectations** about our demeanor and behavior, based upon our sacred calling. Particular rules in the Church, while reflective of their day, respond to **perceived needs** in real time. This is what we **want** our Church to do. Over the years I have become comfortable with some of what I do or do not do as a result of my state in life. I am uncomfortable staying in 4-star hotels for myriad reasons, preferring clean, comfortable and modest ones. Yet, I readily admit that I enjoyed **excellent seats** at the Twins home opener— about 30 rows up from home plate. I **rarely** have flown business class but would not criticize others who do. Much of it is a **gut feeling** on what is appropriate behavior given my state in life. While a rule book ought not be needed for common sense, I actually **appreciate broad parameters**.

Church discipline serves **not as an end in itself**, but as a **means** to a more efficient and consistent Gospel message in service of the Risen Lord. We are **stewards** of His message of truth, not **creators** of our own. It is reasonable to have basic expectations for clergy and Trullo merely reflects the need for the codification of these expectations. While diocesan priests do not take a vow of poverty, we do **embrace** a life consistent with one who desires to serve and **not be** served. Challenges exist when trying to legislate clerical practice across a universal church, with its many differing social customs. As such, some regulations are much better left to local authority. While this decidedly Eastern council lacked the “stuff” of an **ecumenical** council, it set the stage for greater order in the Church.

- The **unrest** in the Twin Cities following the tragic police-involved death of Daunte Wright comes during a time of **heightened tension** as we approach the end of the Derek Chauvin trial. Archbishop Hebda invites us all to pray daily, both for justice and peace in our community.
- While I am less fond of winter with each passing year, at least I'll never have to encounter a **10-foot alligator** underneath my car, as did a Florida resident. Yikes! Recently however, I did see a **red fox** outside my rectory window in the early hours of morning. While still dark, clearly this was no cat. Where do these animals come from, where do they live?
- Did you know that **St. Joseph** was present when the Blessed Mother appeared at Knock (Ireland) in 1879? It was a silent apparition— no words were spoken by either. The decoration of St. Joseph Chapel in this special Year of St. Joseph is now complete. The beautiful atmosphere of the chapel is most inviting for prayer. Please visit .
- Over the course of the Easter season, we will be reintroducing elements of **congregational singing** at our Masses. This will be done organically in stages. Masking is still requested for the time being and I thank you for your understanding.
- “Who’s on second?” The idea of starting extra innings of a baseball game with a **man on second base** isn’t sitting right with me. Though it greatly reduces the chances of extremely extended games, history reveals that **nearly half** of extra-inning games ended in the 10th inning anyway. Only **4.6%** of all games played have reached the 11th inning and beyond. Why mess with tradition?

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.).



## ON THE COVER



### FOR FLOWERS THAT BLOOM

For flowers that bloom about our feet;  
For tender grass, so fresh, so sweet;  
For song of bird, and hum of bee;  
For all things fair we hear or see,  
Father in heaven, we thank Thee!

For blue of stream and blue of sky;  
For pleasant shade of branches high;  
For fragrant air and cooling breeze;  
For beauty of the blooming trees,  
Father in heaven, we thank Thee!

- Ralph Waldo Emerson

## MASS INTENTIONS

**Saturday - Sunday, April 17 - 18**

- 5:15 p.m. Susan Lowenberg
- 8:00 a.m. Cathedral Parish ~ For the People
- 9:00 a.m. SVDP Campus ~ For the People
- 10:00 a.m. Daniel Richard Snyder (B)
- 12:00 p.m. Jim & Lois Dries ††
- 5:00 p.m. Arnold & Josephine Erickson ††

**Monday, April 19**

- 7:30 a.m. Britteny Bratschi-Schalk

**Tuesday, April 20**

- 7:30 a.m. Doru Posteuca †

**Wednesday, April 21**

- 7:30 a.m. Larry & Roseanne Johnson

**Thursday, April 22**

- 7:30 a.m. Cathedral Benefactors

**Friday, April 23**

- 7:30 a.m. Earl Strub †



**Readings for the week of April 18, 2021**

- Sunday: Acts 3:13-15, 17-19/Ps 4:2, 4, 7-8, 9 [7a]  
1 Jn 2:1-5a/Lk 24:35-48
- Monday: Acts 6:8-15/Ps 119:23-24, 26-27,  
29-30 [1ab]/Jn 6:22-29
- Tuesday: Acts 7:51—8:1a/Ps 31:3cd-4, 6 and  
7b and 8a, 17 and 21ab [6a]/Jn 6:30-35
- Wednesday: Acts 8:1b-8/Ps 66:1-3a, 4-5, 6-7a [1]  
Jn 6:35-40
- Thursday: Acts 8:26-40/Ps 66:8-9, 16-17, 20 [1]  
Jn 6:44-51
- Friday: Acts 9:1-20/Ps 117:1bc, 2 [Mk 16:15]  
Jn 6:52-59
- Saturday: Acts 9:31-42/Ps 116:12-13, 14-15,  
16-17 [12]/Jn 6:60-69
- Next Sunday: Acts 4:8-12/Ps 118:1, 8-9, 21-23, 26, 28,  
29 [22]/1 Jn 3:1-2/Jn 10:11-18



**Observances for the week of April 18, 2021**

- Sunday: 3rd Sunday of Easter
- Monday: 3rd Monday of Easter
- Tuesday: 3rd Tuesday of Easter
- Wednesday: St. Anselm, Bishop and  
Doctor of the Church;  
Administrative Professionals' Day
- Thursday: Earth Day
- Friday: St. George, Martyr;  
St. Adalbert, Bishop and Martyr
- Saturday: St. Fidelis of Sigmaringen,  
Priest and Martyr
- Next Sunday: 4th Sunday of Easter;  
World Day of Prayer for Vocations

Lpi

### 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.

**SANCTUS Cantor/Schola**

*A Community Mass, Richard Proulx*

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:** We proclaim your Death, O Lord,  
and profess your Resurrection until you come again.

**AGNUS DEI Cantor/Schola**

*A Community Mass, Richard Proulx*

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.

**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.*

**ANTIPHON Cantor/Schola**

**Cantate Domino**

*Gregorian Missal, Mode II*

Cantáte Dómino, allelúa: cantáte Dómino, benédictíe nomen eius: bene  
nuntiáte de die in diem salutáre eius, allelúa, allelúa.

Sing unto the LORD, alleluia; sing to the LORD, bless his name; proclaim his  
salvation day after day alleluia, alleluia.

*Ps 96:2*

**Cantate Domino**

*Hans Leo Hassler*

Alleluia. Cantate Domino canticum novum. Alleluia. Jubilate Deo omnis  
terra: servite Domino in lætitia. Alleluia. Cantate et exsultate et psallite  
Regem regum et hymnum dicite Deo.

Alleluia. O sing unto the Lord a new song. Alleluia. O be joyful in the Lord  
all ye lands: serve the Lord with gladness. Alleluia. Sing and rejoice, and  
praise the King of Kings upon the harp with a psalm. Alleluia.

*Ps. 96:1-3*

**ANNOUNCEMENTS**

**DISMISSAL**

**SORTIE-POSTLUDE**

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## VOICES FROM THE ARCHIVES

### St. Anselm, Archbishop of Canterbury . . . .

The Italian prelate St. Anselm, (1033-1109) was a theologian, Doctor of the Church, and Archbishop of Canterbury. One of the great thinkers of the Middle Ages, he was born at Aosta of a leading family of the region. In time Anselm's parents no longer possessed political or social prominence, and the family's economic resources declined.

After the death of his mother about 1056, Anselm traveled to Burgundy to contact his mother's relatives. Later he went to the monastery of Bec in Normandy to study under its prior, Lanfranc. Anselm's proficiency in learning was such that three years later, on the occasion of Lanfranc's departure, he became abbot of St. Stephen's in Caen and head of the monastic school at Bec. In spite of his teaching activity, little is known of Anselm during his first ten years at Bec. After 1070, however, he became more active. Insistent demands from his students to write down some of his teachings resulted in several works of major import.

The first of these works was the *Monologion* (ca. 1077), a treatise which examines the existence and nature of God. Two arguments are used in order to make a comparative judgment. For Anselm, God is the highest good. Anselm also used the argument of contingency—that is, everything must come into existence through the agency of something prior. It is thus necessary to posit a first cause or being on which everything else depends, for if there were nothing on which it depended, it could not exist. That first cause, for Anselm, is God.

More revolutionary in nature was the work which Anselm entitled *Proslogion* (ca. 1078). It was the result of a "discovery" of a definition of God, and the argument based upon the definition that seemed to Anselm (and to many later philosophers) to be convincing by its very logical simplicity. Using this definition of God, Anselm went on to argue that such a being necessarily existed not only as an idea in the mind but also in external reality. The *Proslogion* was widely circulated and brought Anselm immediate fame among his contemporaries and succeeding generations. Although attacked in his own time and in later centuries, Anselm's argument greatly influenced the course of philosophical and theological thought.

Another conflict that influenced Anselm in this period was the political and ecclesiastical situation in England. After the death of the Archbishop of Canterbury in 1070, King William Rufus allowed the position to remain vacant to avoid creating a strong ecclesiastical opponent and to appropriate Church revenues. The King wished to avoid accepting an archbishop who would oppose royal control of the English Church. Illness and fear of eternal retribution, however, finally caused him to appoint a successor to Lanfranc, and to that post he called Anselm. Anselm was consecrated Archbishop of Canterbury on Dec. 4, 1093.

**Note:** The feast of Saint Anselm is April 21. ACSP.



## FAMILY ROSARY PROCESSION, MAY 2

Please join Archbishop Bernard A. Hebda for the **May Family Rosary Procession**. The gathering at the Capitol will begin at 1:15 p.m. and the procession to the Cathedral will begin at 2:00 p.m. Details to follow. For more information visit [minnesotorosaryprocessions.org](http://minnesotorosaryprocessions.org).

## 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.

### 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.

## U.S. CONFERENCE OF CATHOLIC BISHOPS CATHOLIC HOME MISSIONS APPEAL, APRIL 25

Did you know that over 40% of dioceses in the U.S. and U.S. territories are unable to support necessary pastoral activities for their communities? These dioceses face challenges like fragile financial situations, vast distances and difficult terrain. Even dioceses in our own state receive grants from Catholic Home Missions: Duluth, Crookston and New Ulm. By donating to the Catholic Home Missions appeal, you provide support for even the most basic pastoral programs like faith formation and sacraments. Please prayerfully consider how you can support this appeal through your parish. Thank you!

## TRANSITIONAL DIACONATE ORDINATION MAY 8

Archdiocesan seminarians completing Theology III will be ordained transitional deacons on **Saturday, May 8th at 10:00 a.m.** Deacons and priests may concelebrate, but due to social distancing, space will be limited. Please visit [10000vocations.org](http://10000vocations.org) for forthcoming information on reserving a spot. The ordination will be at the Basilica of Saint Mary, Minneapolis and also be livestreamed at [facebook.com/BasilicaMpls/](http://facebook.com/BasilicaMpls/).

## 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 1,477 new onetime or new repeating contribution signups between April 8, 2020 through April 10, 2021!

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