Hosanna to the Son of David, blessed is he who comes in the name of the Lord. O King of Israel; Hosanna in the highest.

**GREETING**

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

℣. 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)*

℟. And with your spirit.

**Blessing of Palm Branches**  ℌ. Amen.

**Gospel**  
Matthew 21:1-11

Deacon: The Lord be with you.

℣. And with your spirit.


℟. Glory to you, O Lord.

Then Jesus and the disciples drew near Jerusalem and came to Bethphage on the Mount of Olives, Jesus sent two disciples, saying to them, “Go into the village opposite you, and immediately you will find an ass tethered, and a colt with her. Untie them and bring them here to me. And if anyone should say anything to you, reply, ‘The master has need of them.’ Then he will send them at once.” This happened so that what had been spoken through the prophet might be fulfilled: *Say to daughter Zion, “Behold, your king comes to you, meek and riding on an ass, and on a colt, the foal of a beast of burden.”* The disciples went and did as Jesus had ordered them. They brought the ass and the colt and laid their cloaks over them, and he sat upon them. The very large crowd spread their cloaks on the road, while others cut branches from the trees and strewed them on the road. The crowds preceding him and those following kept crying out and saying: “Hosanna to the Son of David; blessed is the he who comes in the name of the Lord; hosanna in the highest.” And when he entered Jerusalem the whole city was shaken and asked, “Who is this?” And the crowds replied, “This is Jesus the prophet, from Nazareth in Galilee.”


℣. Praise to you, Lord Jesus Christ.

**Collect**  ℌ. Amen.

**The Liturgy of the Word**

**First Reading**  
Isaiah 50:4-7

The Lord God has given me a well-trained tongue, that I might know how to speak to the weary a word that will rouse them. Morning after morning he opens my ear that I may hear; and I have not rebelled, have not turned back. I gave my back to those who beat me, my cheeks to those who plucked my beard; my face I did not shield from buffets and spitting. The Lord God is my help, therefore I am not disgraced; I have set my face like flint, knowing that I shall not be put to shame.

Reader: The word of the Lord.

℟. Thanks be to God.

**Responsorial Psalm**  
Psalm 22:8-9, 17-18, 19-20, 23-24

The Grail, 1963

Frank Schoen

My God, my God, why have you abandoned me?

**Second Reading**  
Philippians 2:6-11

Christ Jesus, though he was in the form of God, did not regard equality with God something to be grasped. Rather, he emptied himself, taking the form of a slave, coming in human likeness; and found human in appearance, he humbled himself, becoming obedient to the point of death, even death on a cross. Because of this, God greatly exalted him and bestowed on him the name which is above every name, that at the name of Jesus every knee should bend, of those in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

Reader: The word of the Lord.

℟. Thanks be to God.

**Acclamation**  
Missa XI, Orbis factor, adapted

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

**Verse**

Christ became obedient for us unto death, even death on a Cross. Therefore God has highly exalted him, and bestowed on him the name which is above every name.

Phil 2:8, 9

**The Passion of Our Lord Jesus Christ**

Matthew 26:14—27:66


—the Gospel dialogue is omitted before the Passion.

**At the conclusion:**


℣. Praise to you, Lord Jesus Christ.

**Homily**

**Profession of Faith**  
Please Stand

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.

**Collect**  ℌ. Amen.
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, 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.

**THE LITURGY OF THE EUCHARIST**

**PREPARATION OF THE ALTAR AND GIFTS**

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

*℟.* 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.

**SANCTUS**

*Sacrificium* Missa XVIII

*Sacrificium* Missa XVIII


*Be-ne-di-c-tus qui ve-ni-t in no-mi-ne Do-mi-ni.* Ho-san-na in ex-cel-sis.

**MEMORIAL ACCLAMATION**

*Roman Missal*

Save us, Savor of the world, for by your Cross and Res-ur-rec-tion you have set us free.

**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. 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**

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.

**ANTIPHONS**

*Pater, si non potest* Gregorian Missal, Mode VIII

Father, if this cup cannot pass away unless I drink it, thy will be done.

*All You Who Pass This Way* Jacques Berthier

All you who pass this way, look and see.

**PASSION CHORALE**

**USING YOUR SMARTPHONE TO MAKE A DONATION:**


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“KEEP WATCH WITH ME”:
THE EXPERIENCE OF GETHSEMANE

April is the cruellest month, breeding/Lilacs out of the dead land, mixing/Memory and desire, stirring/Dull roots with spring rain.” (T.S. Eliot, *The Waste Land*, 1.1.4.1922). This year it feels cruel, certainly not because of the rain (which is most welcome actually), but because of our continued separation from the source of our spiritual sustenance. This period feels very much like an experience of loneliness and isolation, akin to the Garden of Gethsemane. Fr. Mitch Paewa’s richly illustrated “The Holy Land: An Armchair Pilgrimage,” contains a section about the Garden of Gethsemane, located at the foot of the Mount of Olives. *Gath* is the Hebrew for a press and *shemen* is the word for oil. Thus, Gethsemane means “oil press,” and to this day the Franciscans (whom we support by the Pontifical Good Friday Collection) use the pits from the olives to make rosaries for special visitors.

In 1982, scientists at the University of California subjected some of the olive trees in the garden to radiocarbon-dating on some root material. This is due to the fact that when an olive tree is cut down, shoots will come back from the roots and create a new tree. The results indicated that some of the wood could be up to 2300 years old. In 379 A.D., the indefatigable St. Helena directed a church to be built in that very place. It is described by Egeria, the late 4th century pilgrim who kept a detailed diary of her travels, as *ecclesia elegans*, an “elegant, tasteful church.” Destroyed by the Persians in 641 A.D. and later rebuilt by the Crusaders, the current church (1919) sits on the foundations of the first two. It is named the Basilica of the Agony and occupies the site of the Garden. Inside the marble altar rail is a large outcropping of rock known as the “Rock of Agony,” where Jesus prayed. The base of the altar is in the shape of a cup, a reference to Jesus praying that the cup of suffering would pass from him.

Egeria noted during Holy Week that at the reading of the Passion, “there is such moaning and groaning with weeping from all the people that their moaning can be heard practically as far as the city.” They continue singing hymns and then return to the city, arriving at the Sheep Gate “at the hour when men can recognize one another.” That is, at daybreak. In other words, the faithful kept *watch with the Lord* all night, compensating for the failure of Peter, James and John centuries earlier. The present custom of visiting Churches on Holy Thursday—late into the evening—is a modern take on this ancient custom. In recent years, I have witnessed more individuals and families visiting the “seven Churches,” traveling from church to church in the city to visit the Blessed sacrament. It is a beautiful custom, even if I would much prefer to rise at 3:00 a.m. than stay up until Midnight! To each his own, I guess.

The account of Jesus in the Garden is one of the richest passages upon which we could meditate during Holy Week. But centuries ago, it served a dual purpose by a theologian to defend key aspects of the person of Jesus. *Maximus the Confessor*, a Byzantine theologian whom Pope Benedict XVI called a “great Greek Doctor of the Church,” († 13 August 662) was outspoken in his defense of two wills in Jesus, a human and a divine. That might sound elementary to you, but such was not the case in the early Church. Many were denying this, claiming Jesus only possessed a divine will. Maximus answered that the episode in the Garden is inexplicable unless Jesus possessed a human will that subjected and subordinated itself to the will of the Father. Because the Patriarch of Constantinople at the time subscribed to this heresy of *monotheletism*, lit. “one will,” Maximus was tortured and exiled to Thrace—located in present day Bulgaria.
But he persisted and was vindicated by the sixth ecumenical council—Constantinople III in 680 A.D.—which solemnly defined that two wills subsist in one divine person. Maximus is called “the confessor,” because while technically speaking he was not martyred, his second exile in Colchis on the Black Sea (present day country of Georgia) left him worn out by his sufferings. He had suffered cruel torture, his tongue and right hand mutilated as punishment. These were the instruments by which, both in his speech and his writings, he opposed the imperial edict and monotheletism. All for defending the rather obvious witness of Scripture regarding the human will of Jesus, something we all take for granted.

It is not difficult to imagine what must have gone through the mind of Jesus as they fell asleep, even after he asked them to pray with him. How have we ourselves ignored the invitation of Jesus to keep watch with him? How have we chosen other activities, even when our hearts beckon us to be with the Lord? But April needn’t be a cruel month! We have one more chance—the best we may have for some time to come—to slow down and enter into the mystery of Holy Week as it so richly deserved. Yes, we may do so virtually—I still can’t fathom this—but nevertheless, we shall enter into the journey with the Lord to Calvary.

- Lock her up! A Pennsylvania woman was arrested who, after entering a grocery store and making verbal threats that she was sick, intentionally spat and coughed on fresh produce, meats and other items. It took hours to remove the food and thoroughly clean and restock the shelves. She caused a total of $35,000 of damage. Words escape me.

- From my window I have seen many more walkers and joggers of late. While the weather is partly responsible, I suspect that most folks are feeling very cooped up, and so a nice walk outside is just what the doctor ordered. Let’s rediscover life’s simple pleasure. Step away from the television and exercise those legs outside.

- Turning on a dime. After watching Pope Francis’ moving Urbi et Orbi blessing amidst a thoroughly deserted St. Peter’s Square, Archbishop Hebda inquired if we could arrange for him to spend a Holy Hour on the Cathedral front steps and bless the city. Initially caught off guard, we responded with a simple proposal fitting the occasion. It was a beautiful day and Fr. Pavlak assisted him while I finished in the confessional. It was one of the most powerful Holy Hours (1/2 hour for me!) imaginable.

- Don’t worry—today’s blessed palm branches will be stored for distribution at a later date for your use at home.

- We desperately need your continued financial support. The combined losses of Sunday stewardship, Confirmation and vigil candle income have left us in a completely unforeseen financial situation—the red ink is everywhere! I know that many of you are reeling as well. Prayerfully consider an online gift or send in a check via the mail. We are most appreciative. See the QR Code on Page 7 of the bulletin; Please consider EFT giving during these days. I am so grateful for your support.

- See the Schedule for the Archdiocesan Virtual Holy Week Retreat in the sidebar. We are hosting the evening sessions and I look forward to sharing a reflection on Tuesday evening.

Sincerely in Christ,

Fr. John L. Ubel, Rector

**SACRAMENTAL PREPARATION**

Please keep in your prayers during Holy Week the following individuals who will be baptized and/or confirmed into full communion in the Catholic Church:

**To be baptized:**
- Karen Ashe
- Brynn DeYoung
- Atom Mortice
- Gloria Parnell
- Garland Port
- Ta Vang

**To be received into full communion:**
- Harrison Hite
- Evy Johnson
- Hollis Massie
- Peter Olson
- Devon Sipling
- William Sipling
- Catherine Smith

**VIRTUAL HOLY WEEK RETREAT**

The Archdiocese of St. Paul and Minneapolis is offering a virtual Holy Week Retreat and inviting all to participate. See archspm.org/holyweek

**Palm Sunday, April 5:**
- 9:00 a.m Mass from The Saint Paul Seminary
- 7:00 p.m. Opening Conference – Archbishop Hebda

**Holy Monday, April 6**
- 9:00 a.m. Morning prayer: Pro Ecclesia Sancta Sisters – Followed by directed Lectio Divina on the Gospel of the Day, John 12:1-11
- 7:00 p.m. Retreat Conference – Fr. Charles Lachowitz

**Holy Tuesday, April 7**
- 9:00 a.m. Morning Prayer: Dominican Sisters of Mary Mother of the Eucharist, St. Agnes – Lectio Divina on the Gospel of the day, John 13
- 7:00 p.m. Retreat Conference – Fr. John Ubel “Hope Amidst Isolation”: Lessons from the Garden of Gethsemane

**Spy Wednesday, April 8**
- 9:00 a.m. Morning prayer: St. Paul’s Monastery – Followed by directed Lectio Divina on the Gospel of the day, Mt 26:14-25
- 7:00 p.m. Retreat Conference – Bishop Andrew Cozzens

**Holy Thursday, April 9**
- 9:00 a.m. Morning prayer: The Saint Paul Seminary – directed Lectio Divina on John 13 – foot washing.
- 7:00 p.m. Mass of the Lord’s Supper Cathedral of St. Paul – Archbishop Hebda presiding

**Good Friday, April 10**
- 9:00 a.m. Morning Prayer: Cathedral of St. Paul – Followed by directed Lectio Divina on Passion
- 7:00 p.m. Celebration of the Lord’s Passion – Basilica of St. Mary – Bishop Cozzens presiding

**Holy Saturday, April 11**
- 9:00 a.m. Morning Prayer: Cathedral of St. Paul, directed Lectio Divina following – Holy Saturday reading.
- 8:30 p.m. Easter Vigil Mass – Cathedral of St. Paul – Archbishop Hebda presiding
**MASS INTENTIONS**

Please note, other Sunday/weekday Mass intentions are being covered by Cathedral in-residence priests.

- **Saturday - Sunday, April 4 - 5 - Palm Sunday**
  5:15 p.m. - Cathedral Parish ~ For the People

- **Monday, April 6**
  7:30 a.m. - Roy F. Moldenhauer †

- **Tuesday, April 7**
  7:30 a.m. - Dixie Bettini

- **Wednesday, April 8**
  7:30 a.m. - Katherine Kelly

- **Thursday, April 9 - Holy Thursday (Mass of the Lord’s Supper)**
  7:00 p.m. - For all Coronavirus victims †

- **Friday, April 10 - Good Friday**
  7:30 a.m. - No Mass

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**MASS READINGS**

Readings for the week of April 5, 2020


**Monday:** Is 42:1-7/Ps 27:1-2, 3, 13-14 [1a]/Jn 12:1-11

**Tuesday:** Is 49:1-6/Ps 71:1-2, 3-4a, 5ab-6ab, 15 and 17 [cf. 15ab]/Jn 13:21-33, 36-38

**Wednesday:** Is 50:4-9a/Ps 69:8-10, 21-22, 31 and 33-34 [14c]

**Thursday:** Chrism Mass: Is 61:1-3a, 6a, 8b-9/Ps 89:21-22, 25 and 27 [2]/Rv 1:5-8/Lk 4:16-21

Evening Mass of the Lord’s Supper: Ex 12:1-8, 11-14/Ps 116:1-13, 15-16bc, 17-18 [cf. 1 Cor 10:16]/1 Cor 11:23-26

Jn 13:1-15

**Friday:** Is 52:13—53:12/Ps 31:2, 6, 12-13, 15-16, 17, 25

[Lk 23:46]/Heb 4:14-16; 5:7-9/Jn 18:1—19:42

**Saturday Vigil:** Gn 1:1-22 or 1:1, 26-31a/Ps 104:1-2, 5-6, 10, 12, 13-14, 24, 35 [30] or Ps 33:4-5, 6-7, 12-13, 20-22 [5b]


Ps 19:8, 9, 10, 11 [Jn 6:68c]/Ez 36:16-17a, 18-28

Ps 42:3, 5; 43:3, 4 [42:2] or Is 12:2-3, 4b, 5-6 [3] or Ps 51:12-13, 14-15, 18-19 [12a]/Rom 6:3-11

Ps 118:1-2, 16-17, 22-23/Mt 28:1-10


Col 3:1-4 or 1 Cor 5:6b-8/Jn 20:1-9 or Mt 28:1-10

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**APRIL MAGNIFICAT**

If you would like to receive a copy of the April Magnificat in the mail, please call the office at 651.228.1766 and leave a message or e-mail us at gwood@cathedralsaintpaul.org. We will drop one in the mail for you.

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**CLOSING HYMN**

**O Sacred Head Surrounded**

**PASSION CHORALE**

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**EASTER COMMUNAL INTENTIONS**

All registered households will be receiving a mailing containing a return envelope for Communal Easter Mass Intentions. All names will be remembered at our Easter Mass.

**GOOD FRIDAY HOLY LAND APPEAL DELAY TO SEPTEMBER 13:**

The Holy Land Collection is important for the support of schools, healthcare, food and housing for the poor, in addition to the maintenance of holy sites in the Holy Land. Due to the COVID-19 pandemic affecting places around the world, including the Holy Land, and measures that have precluded normal community celebrations of Holy Week, Pope Francis has agreed to delay this collection to Sunday, September 13, 2020.
**VOICES FROM THE ARCHIVES**

**Palm Sunday . . . a Cathedral anniversary**

It was on Palm Sunday, 1915, that the first Mass was said in the new Cathedral of Saint Paul. Archbishop John Ireland was the celebrant. Msgr. Lawrence Ryan recalls the event:

It was six o’clock on this spring morning. The Cathedral was already filled with people who had come from all parts of the city to be present at the first Mass in the new Cathedral. The archbishop knelt on a prie-dieu before the altar which had been brought from the old cathedral. Promptly at six, the bell, likewise brought from the old Cathedral and hung in the south belfry tower, rang. Its dull tones could scarcely be heard within the vast edifice. I had to tell the Archbishop that it was time to begin Mass. With his characteristic military movement, he stood up, went to the foot of the altar and assisted by Father J. C. O’Hara and myself, he vested. We noted as he began mass he seemed full of unusual joy. But when he turned around for the Pax Vobiscum, the scene before him was too much for him—the vast Cathedral crowded with people, the golden light of dawn coming through the rose window in the choir loft thrilled him. When he went over to the missal to begin the oration, he actually broke down and sobbed—a most unusual thing for this soldier-spirited man. Three of us gave Communion for upwards of twenty minutes.

The Archbishop spoke at the usual time and before the last Gospel and again later at the High Mass. It was indeed a great day. The great problem was, of course, the acoustics of the cathedral. Rather discouraging reports were given out on every hand. However, these criticisms were unjust to some degree, as events afterwards proved. With proper type of pulpit and sounding board, the defects disappeared to quite an extent. The Holy Week and Easter services were well attended, and it was with genuine joy that the Archbishop saw his dream of Holy Thursday eleven years earlier now realized.

**Note:** The altar on which the first Mass in the new Cathedral was offered is now in the Cathedral museum. Archbishop Ireland’s cathedra from the third Cathedral is also on permanent exhibit in the Cathedral museum. ACSP.

**AROUND THE ARCHDIOCESE**

**Litany in Time of Need**

Archbishop Bernard Hebda asks that the students from every Catholic school in the twelve-county territory of the Archdiocese of Saint Paul and Minneapolis and the faithful set aside time every day, wherever they may be, to join together in offering the “Litany in Time of Need.” Please join us by tuning in to Relevant Radio 1330am, relevantradio.com, or the Relevant Radio App, where the litany will be broadcast each day at 11:05 a.m. What a wonderful sign of unity it will be to have all of you join our young people who were sent home this week from our schools, praying together at the same time for protection and help. View the “Litany in Time of Need” online here, or download the PDF.

**Leading with Faith Awards Nominate Someone Today!**

Deadline for nominations is April 17. Do you know a great Catholic who is in a leadership position at his/her place of business? Tell us, and we’ll tell everyone else! Nominating is easy. The online and printable nomination forms along with Archbishop Hebda’s video invitation can be accessed at TheCatholicSpirit.com/LeadingWithFaith. The annual Leading with Faith Awards will be presented at a luncheon with Archbishop Hebda on Thursday, August 13, at University of St. Thomas. Any questions, contact Annie Colling, collinga@archspm.org or 651.251.7709.

**ON THE COVER**

Archbishop Hebda Blessing the City of Saint Paul on the footsteps of the Cathedral

(Photograph courtesy of MPR’s Evan Frost. Click URL below)

https://twitter.com/efrostee/status/1243669286784245760

**PRAYER FOR PROTECTION FROM THE CORONAVIRUS**

Holy Virgin of Guadalupe, Queen of the Angels and Mother of the Americas.

We fly to you today as your beloved children.

We ask you to intercede for us with your Son, as you did at the wedding in Cana.

Pray for us, loving Mother, and gain for our nation and world, for all our families and loved ones, the protection of your holy angels, that we may be spared the worst of this illness.

For those already afflicted, we ask you to obtain the grace of healing and deliverance. Hear the cries of those who are vulnerable and fearful, wipe away their tears and help them to trust.

In this time of trial and testing, teach all of us in the Church to love one another and to be patient and kind. Help us to bring the peace of Jesus to our land and to our hearts.

We come to you with confidence, knowing that you truly are our compassionate mother, health of the sick and cause of our joy. Shelter us under the mantle of your protection, keep us in the embrace of your arms, help us always to know the love of your Son, Jesus.

Amen.

USCCB