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

ARCHDIOCES OF SAINT PAUL AND MINNEAPOLIS
Most Rev. Bernard A. Heebda, Archbishop
Most Rev. Andrew H. Cozzens, Auxiliary Bishop
INTROIT         Sung by Cantor/Schola alone
Gregorian Missal, Mode III
Tibi dixit Gregorian Missal
Tibi dixit cor meum, quasi vultum tuum, vultum tuum Dómine requirám:
ne aveértas fáciem tuam a me. Ps. Dóminus illuminat mea, et salus mea:
quem timebo?
My heart declared to you: “Your countenance have I sought; I shall ever
seek your countenance, O Lord; do not turn your face from me.”
Ps. 27:8, 9, & 1

FIRST READING
Genesis 22:1-2, 9a, 10-13, 15-18
The LORD called to Abraham from heaven.
“Here I am!” he answered.
Then God said:
“Take your son Isaac, your only one, whom you love,
and go to the land of Moriah.
There you shall offer him up as a holocaust
on a height that I will point out to you.”
When they came to the place of which God had told him,
Abraham built an altar there and arranged the wood on it.
Then he reached out and took the knife to slaughter his son.
But the LORD said to him:
“Abraham!”
Then Abraham looked up and said:
“Here I am!”
“Do not lay your hand on the boy,” said the messenger.
“Do not do the least thing to him.
I know now how devoted you are to God,
since you did not withhold from me your own beloved son.”
As Abraham looked about,
he spied a ram caught by its horns in the thicket.
So he went and took the ram
and offered it up as a holocaust in place of his son.
Again the LORD’s messenger called to Abraham from heaven
and said:
“I swear by myself, declares the LORD,
that because you acted as you did
in not withholding from me your beloved son,
I will bless you abundantly
and make your descendants as countless
as the stars of the sky and the sands of the seashore;
your descendants shall take possession
of the gates of their enemies,
and in your descendants all the nations of the earth
shall find blessing—all this because you obeyed my command.”

RESPONSORIAL PSALM
Roman Missal
Psalm 116:10, 15, 16-17, 18-19
Ant., I will walk before the Lord, in the land of the living.
I believed, even when I said,
“I am greatly afflicted.”
Precious in the eyes of the LORD
is the death of his faithful ones.
O LORD, I am your servant;
I am your servant, the son of your handmaid;
you have loosed my bonds.
To you will I offer sacrifice of thanksgiving,
and I will call upon the name of the LORD.
In the courts of the house of the LORD,
in your midst, O Jerusalem.

SECOND READING
Romans 8:31b-34
Brothers and sisters:
If God is for us, who can be against us?
He who did not spare his own Son
but handed him over for us all,
how will he not also give us everything else along with him?
Who will bring a charge against God’s chosen ones?
It is God who acquits us, who will condemn?
Christ Jesus it is who died—or, rather, was raised—who also is at the right hand of God,
who indeed intercedes for us.

GOSPEL ACCLAMATION
“Orbis factor,” acc. David Hurd
Praise and honor, to you, O Lord Jesus Christ.
From the shining cloud the Father’s voice is heard:
This is my beloved Son, listen to him.
Mark 9:2-10

GOSPEL
Jesus took Peter, James, and John
and led them up a high mountain apart by themselves.
And he was transfigured before them,
and his clothes became dazzling white,
such as no fuller on earth could bleach them.
Then Elijah appeared to them along with Moses,
and they were conversing with Jesus.
Then Peter said to Jesus in reply,
“Rabbi, it is good that we are here!
Let us make three tents:
one for you, one for Moses, and one for Elijah.”
He hardly knew what to say, they were so terrified.
Then a cloud came, casting a shadow over them;
from the cloud came a voice,
“This is my beloved Son. Listen to him.”
Suddenly, looking around, they no longer saw anyone
but Jesus alone with them.
As they were coming down from the mountain,
he charged them not to relate what they had seen to anyone,
except when the Son of Man had risen from the dead.
So they kept the matter to themselves,
questioning what rising from the dead meant.
**Homily**

**Profession of Faith**

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, and was made man, and 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, the communion of saints, the communication of graces, the resurrection of the body, and the life everlasting. Amen.

**Nicene Creed**

I believe in one, holy, catholic and apostolic Church.

**I believe in the Holy Spirit, the Lord, the giver of life,**

who with the Father and the Son is adored and glorified,

who proceeds from the Father and the Son,

and his kingdom will have no end.

**I believe in one holy, catholic and apostolic Church,**

the communion of saints, the communication of graces,

the resurrection of the body, and the life everlasting. Amen.

**Assembly:** Lord, hear our prayer.

**The Liturgy of the Eucharist**

**Preparation of the Altar and Gifts**

**Hymn**

O nata lux

**Iesus dulcis memoria**

**Motet (10:00)**

O nata lux

**New Plainsong III, David Hurd**

**SANCTUS**

Holy, Holy, Holy Lord God of hosts.

**New Plainsong III, David Hurd**

O light born of light, Jesus, redeemer of the world,

in mercy consider it fitting
to accept the praises and prayers of those who bow down. You who

are the light of the nations, come and enlighten us with your peace.

**Assembly:** Save us, Savior of the world,

for by your Cross and Resurrection

you have set us free.

**Secular Motet**

**Guardian of Humility**

Aid us warring with the dread powers of evil.

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, mon., English adapt., LWL 2021**

**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.

**Prayer after Communion**

**Blessing and 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.
**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 wwwstpaulcathedraltour.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.

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**SUNDAY STEWARDSHIP**

**Contributions for February 14, 2021**

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<th>Item</th>
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<td>Sunday Envelopes</td>
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<tr>
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</table>

Thank you for your tremendous generosity!
Saint Vincent de Paul Campus $1,036.00

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**“NOT AN IOTA OF DIFFERENCE?”:**

**WHY A SINGLE LETTER DOES MATTER**

“It makes not one iota of difference!” Most people readily admit that most disputes occur over rather insignificant matters. Sure, they may begin over heated political discussions or arguing about which team you root for in a large city– White Sox or Cubs, Jets or Giants. But as people wrestled with understanding the person of Jesus Christ in the early centuries of the Church, sometimes the battles lines were drawn over a single letter in the Greek alphabet. Was this a case of personal preference, as in Archaeology (Archeology) or flavor (flavour), to highlight a difference with our Canadian neighbors (neighbours) to the north? Actually, it was much more significant than that. Fiercely fought battles, forced exiles and mutual condemnations occurred over the inclusion or exclusion of a single Greek letter. The difference between Homoousios (Greek: “of one substance”) and homoeousios (“similar substance”) occasioned a Church doctrinal crisis. Potato, potahato? Think again.

There’s that stubborn “iota,” the Greek letter “i.” The early Church wrestled mightily with the theological language to describe the Trinity. While prefigured in the Old Testament and much clearer indications in the New, nevertheless the Church lacked the conceptual language to articulate the fullness of that teaching. So too with the idea that Jesus Christ, second person of the blessed trinity is both God and man. Thus, entered philosophical language stage left. The disputes over such language developed into bitterness and it reached a boiling point. Many Catholics are unaware that the Church’s first ecumenical council was called—not by the Pope— but by the Emperor. For Constantine, security of the Empire and the unity of the Church were inseparably linked. Not every Council summoned by an Emperor was regarded as Ecumenical; that was not considered sufficient.

Nicaea was attended by 318 bishops. This could be a symbolic number. Consider Genesis 14:14: “When Abram heard that his nephew had been captured, he mustered three hundred and eighteen of his retainers, born in his house, and went in pursuit as far as Dan.” But that may be reading too much into it. Perhaps an attentive and diligent young scribe simply recorded the actual number of participants! From the list, we know that most bishops were Eastern; just a few from the West plus two legates of the Pope; twenty participants hailed from Northern Africa. In the early 4th century, Nicaea was a significant city, prosperous. It was protected by 33 ft. high walls and located on the shores of ancient Lake Ascanius, protected by hills to the north and south. Today, all that remain are the ancient city’s ruins, located within the modern city of Iznik, which derives its name from the ancient city.

Time has a way of fading memories, including a city’s Christian past. The historic Byzantine era Church of Hagia Sophia (site of Nicaea II in 787 A.D.) is now a mosque. Just in 2014, government surveyors stumbled across a submerged late 4th century basilica 165 feet offshore, ten feet underwater. For centuries, no one noticed. What for Christians is arguably the most significant doctrinal clarification ever offered probably passes by the locals with nary a notice today in the city of 23,000. That is exactly what happened after the Ottoman conquest of Nicaea in 1331 A.D.— the Christian history fades. And yet who in 325 A.D. could have imagined that the heated debate over the nature of Jesus would literally have a lasting effect nearly seventeen centuries later? The 2011 improved translation of the Creed (“consubstantial with the Father”) bears witness. But that is the genius of the Church’s tradition and a testament to the guidance of the Holy Spirit.
By God’s grace, the council fathers gathering in Nicaea in 325 A.D. dealt in a forthright manner with the controversy of the day—was Jesus of “like substance” with the Father or “of the same substance” with the Father. It is a fundamental dogma of our faith that Jesus is of the same substance with the Father. While admittedly a philosophical term, and not one that appears in the Scriptures, nevertheless it fits the bill. The Gospel of John records these words of Jesus: “My Father, who has given them to me, is greater than all, and no one can take them out of the Father’s hand. The Father and I are one.” (Jn10:29-30) But a popular priest and preacher from Alexandria named Arius had other designs. He and his followers believed that Jesus was “adopted” as a “Son of God” or that he was created by the Father as a being greater than the angels but less than the Father—thus similar, but not co-eternal with the Father. And that changes everything!

The Nicene Creed is a foundational text of our Catholic faith. A creed acts as a yardstick of correct belief. Acceptance or rejection of a creed served to distinguish believers from deniers of a doctrine. A creed was called in Greek a σύμβολον (symbol) signifying half of a broken object which, when placed together with the other half, verified the bearer’s identity. St. Athanasius reflected years later that the debates at Nicaea were long and laborious. We do not know who proposed the term “of the same substance,” but we do know that ultimately only Arius and two other bishops refused to sign the creed. Truth won. The Holy Spirit guided the Church and Arius’ teaching was condemned. One “iota” made all the difference in the world. With Thomas we say, “My Lord and my God.” (Jn 20:28)

- Occasionally, I forget to turn off my microphone upon entering the sacristy after Mass. Thankfully, I have never said anything that I regret! But an entire School Board in Contra Costa County, CA resigned after their disparaging and foul-mouthed comments during a Zoom School Board meeting were captured live. Thinking it was a private meeting, the parents’ call for in-person learning were dismissed, one board member implying they “wanted their babysitters” back.

- Ouch! The Vatican is projecting a $60 million budget deficit this year. Obviously, the many pilgrims who visit Rome and the Vatican all but dried up this past year. Makes me feel a little better about the loss of income we experienced from a lack of major events here! In these times, the generosity of Cathedral parishioners has never failed to humble me. Believe me, there is light coming at the end of the dark tunnel. Thanks for your cooperation with all of our protocols!

- Imagine looking out the passenger window to see an engine on fire. That’s exactly what happened on a flight from Denver to Honolulu. Never take for granted the skill and composure of airline pilots. Listening to the mayday audio from that flight is incredible. The pilot calmly states “Denver, departure. United 328, heavy mayday, aircraft, uh, just experienced engine failure, need a turn immediately.” “Heavy mayday” indeed. The Boeing 777 landed safely. The engine debris was sprawled in a suburban Denver backyard. Amazing.

- At 63.4° N latitude, Trondheim in Norway boasts the world’s 2nd northernmost Cathedral. Coronavirus restrictions have limited inside church attendance to ten (10) people! So, the Bishop pivoted and held Ash Wednesday Mass outside for 100. Gutsy move, Bishop—Bravo!

Sincerely in Christ,
Fr. John L. Ubel,
Rector
Mass Intentions

Saturday - Sunday, February 27 - 28
5:15 p.m. Everard & Irene Ratnayake (A)
8:00 a.m. Darlene LaGrange  
9:00 a.m. SVDP Campus ~ For the People
10:00 a.m. Cathedral Parish ~ For the People
12:00 p.m. Carl Simmons  
5:00 p.m. Eleanor Quandt  

Monday, March 1
7:30 a.m. Fr. Peter Wittman  
Tuesday, March 2
7:30 a.m. Peter Daly
Wednesday, March 3
7:30 a.m. Lois Berens

Thursday, March 4
7:30 a.m. Cathedral Benefactors

Friday, March 5
7:30 a.m. John T. & Claire Lagowski  

Readings for the week of February 28, 2021
Sunday: Gn 22:1-2, 9a, 10-13, 15-18/Ps 116:10, 15, 16-17, 18-19 [9]/Rom 8:31b-34
Mk 9:2-10
Monday: Dn 9:4b-10/Ps 79:8, 9 11 and 13 [cf. 103:10b]/Lk 6:36-38
Tuesday: Is 1:10, 16-20/Ps 50:8-9, 16bc-17, 21 and 23 [23b]/Mt 23:1-12
Wednesday: Jer 18:18-20/Ps 31:5-6, 14, 15-16 [17b]
Mt 20:17-28
Thursday: Jer 17:5-10/Ps 1:1-2, 3, 4 and 6 [40:5a]
Lk 16:19-31
Friday: Gn 37:3-4, 12-13a, 17b-28a/Ps 105:16-17, 18-19, 20-21 [5a]/Mt 21:33-43, 45-46
Saturday: Mt 7:14-15, 18-20/Ps 103:1-2, 3-4, 9-10, 11-12 [8a]/Lk 1:5-3, 11-32
Next Sunday: Ex 20:1-17 or 20:1-3, 7-8, 12-17/Ps 19:8, 9, 10, 11 [Jn 6:68c]/1 Cor 1:22-25
Jn 2:13-25 or Ex 17:3-7/Ps 95:1-2, 6-7, 8-9 [8]/Rom 3:1-2, 5-8/Jn 4:42 or 4:5-15, 19b-26, 39a, 40-42

Cathedral News

Attention Men! That Man Is You Spring Semester
Join the men of TMIY (That Man Is YOU!) We meet virtually Saturday mornings. We start with fellowship 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. We are in the Spring Semester of The Fight of Faith. Saturday, March 6, Steve Bollman, founder and developer of TMIY will be back with his fourth installment of his Lenten Course based on John’s Gospel. His talk The Wounding of the Heart explores the depths of Christ's love for us by contemplating how Christ responds in love precisely in the moments that his heart is most wounded by his friends at his Passion. All men are welcome; you need not be a parishioner, nor do you need to have participated previously. Invite a friend! There is no cost to participate and no obligation to continue. Contact Paul Diekmann at prdiekmann@gmail.com or Ryan Strozyk at ryanstrozyk@gmail.com to sign up or if you have questions.

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. Selecting the DONATE button at www.cathedralsaintpaul.org lets you set up automatic reoccurring contributions using your credit card or bank card. We have had 1,264 new one-time or new repeating contribution signups between April 8 through February 20! Thank you! Please email msnyder@cathedralsaintpaul.org with any questions about online giving

Net Virtual Retreat
Thursday, March 11, 6:00 - 9:00 p.m., Virtual Retreat
Open to teens in grades 8-12 from around the country, this retreat will focus on the person of Jesus for the main large group presentation and is appropriate for teens preparing for the Sacrament of Confirmation and for confirmed teens who are interested in a retreat experience. Each teen will need their own device and will receive a link via email to the retreat. Register at netusa.org/confirmation provided at registration. The retreat is 3 hours and costs $17 per teen.

Papal Prayer Intention for March
Intention for evangelization - Sacrament of reconciliation:
Let us pray that we may experience the sacrament of reconciliation with renewed depth, to taste the infinite mercy of God.

Catholic Services Appeal
Thank you for your generosity in supporting the CSAF. If you have not yet made your contribution, there is still an opportunity for you to do so. Your financial commitment helps to support the work of the many ministries that are funded by the CSAF that no one parish can support on its own. Please see the QR Code below for online giving. Fr. Ubel

Using Your Smartphone to Make a Donation:
1. Scan the QR code with your phone.
2. Open the secure link.
3. Follow the prompts.
4. Thank you!
John Ireland - Preacher

A noted preacher, Archbishop John Ireland won fame as a pulpit orator and filled the Cathedral with congregations that taxed the seating capacity. He was a much-sought-after preacher on great occasions throughout the country. For many years he preached on the first Sunday of every month in his Cathedral. On the Sunday before Lent in 1908, he preached to the Cathedral congregation.

Penance is necessary always and everywhere. Lent, though not the only time set aside for the exercise, is especially set apart for it. Although Lenten regulations may vary from century to century and from country to country, the great duty of Christians is self-denial. Many Christians live as if self-denial for Christ’s sake were an unnecessary burden. Welcome to them is every suggestion of indulgence, but full of discord is every warning again the broad and easy way. To some people the idea of subjecting themselves to the privation of things which are pleasant and to which they have a right, seems unnecessary and unreasonable. And yet that idea is as inseparable from the Christian religion as Christ himself is inseparable from it.

Mortification is repugnant; self-love and self-indulgence are the worst enemies of the soul. To abstain from food, to suppress one’s appetites may be hard, but the difficulty of an ordinance is not an argument that Christ does not will it. Christ wills it. He bids his followers to bear their crosses. . . “He that will come after me let him deny himself, take his cross and follow me.”

There is a close relation between mortification and perfection. Where there is self-denial, progress is made in the concerns of the soul. A Supreme Legislator, Christ laid down the great law of self-denial and empowered His church to attend to its enforcement. Faithfully and fearlessly has she fulfilled her mission. Down through the ages, the manner of complying with the law has been determined by the church.

Note: Marvin O’Connell wrote that “like most of his contemporaries—Catholic priests and Protestant ministers, Ireland rarely spoke for less than an hour.” ACSP.

Catholics at the Capitol, April 15

There’s no time more important than now to speak up for life and dignity. So join Catholics from across Minnesota for this year’s 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.

The big day is April 15, but registration is already open. To learn more and secure your spot, visit catholicsatthecapitol.org. Together, we can protect life and dignity.

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.

John “Howard” Jones

Ursula Frances Beiterman Schorn

Lorraine Ann Lesnar

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.

Nine First Fridays Devotion

Looking to add an ingredient to your spiritual life this winter? Consider the Nine First Fridays. When our Lord appeared to St. Margaret Mary Alacoque, a French Visitation nun, he asked her to spread Devotion to the Sacred Heart. Part of that devotion consists in receiving Holy Communion on the first Friday of each month for a period of nine months, in order to receive the grace of final penitence. The Church grants a Plenary indulgence for each First Friday observed by meeting the following conditions: going to Confession, attending Mass, receiving Communion and praying for the intentions of the Holy Father.