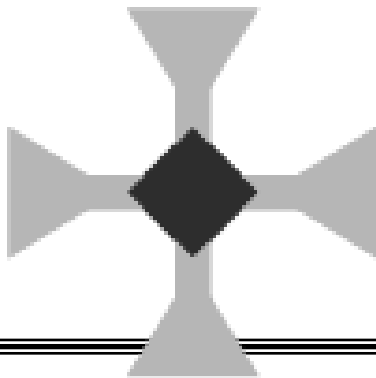


The Order of Mass
Solemnity of All Saints
November 1, 2024 † 8 a.m. † 6:30 p.m.



St. Stephen's Catholic Community † Anoka, MN

Welcome to St. Stephen's Catholic Community!

We are so glad you are here to worship with us today.

*Upon the conclusion of Mass, please return your worship aid
to one of the entrances of the church. Thank you!*

Archdiocesan Prayer for Vocations

O God, we earnestly ask you to bless this archdiocese with many priests, brothers and sisters who will love You with their whole strength and gladly spend their entire lives to serve your Church and to make You known and loved. Bless our families, bless our children. Choose from our homes those needed for your work. Mary, Queen of the Clergy, pray for us, pray for our priests, religious and, deacons.

Obtain for us many more.

Amen.

The Mass is made up of two parts:

The Liturgy of the Word and the Liturgy of the Eucharist. There are also certain rites that open and conclude the celebration.

THE INTRODUCTORY RITES

The purpose of the Introductory Rites is to ensure that the faithful who come together as one establish communion and dispose themselves to listen properly to God's word and to celebrate the Eucharist worthily.

Entrance Song

For All the Saints



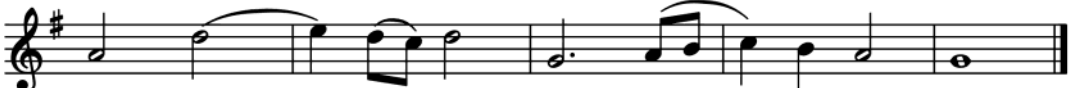
- 1. For all the saints who from their la - bors
- 2. O blest com - mu - nion, fel - low - ship di -
- 3. The gold - en eve - ning bright - ens in the
- 4. But lo! there breaks a yet more glo - rious
- 5. From earth's wide bounds, from o - cean's far - thest



- 1. rest, Who you _____ by faith be - fore the world con -
- 2. vine! _____ We fee - bly strug - gle, they in glo - ry
- 3. west; _____ Soon to the loy - al faith - ful comes their
- 4. day; The saints _____ tri - um - phant rise in bright ar -
- 5. coast, Through gates _____ of heav'n streams in the count - less




- 1. fessed, Your Name, O _____ Je - sus, be for - ev - er
- 2. shine; Yet all are _____ one with - in your great de -
- 3. rest; _____ Sweet is the calm of Par - a - dise so
- 4. ray; The King of _____ Glo - ry pass - es on his
- 5. host, _____ Sing - ing to Fa - ther, Son, and Ho - ly



- 1. blest.
 - 2. sign.
 - 3. blest.
 - 4. way.
 - 5. Ghost:
- } Al - le - lu - ia, al - le - lu - ia!


Gloria



Glo-ry to God in the high - est, and on earth peace to peo-ple of good



will. We praise you, we bless you, we a - dore you, we



glo-ri - fy you, we give you thanks for your great glo - ry,




Lord God, heav'n-ly King, O God, al - might - y Fa - ther.


Choir (Congr. ad lib):



Lord Je - sus Christ, On - ly Be - got - ten Son, Lord God,



Lamb of God, Son of the Fa - ther, you take a - way the



sins of the world, have mer - cy on us; you



take a - way the sins of the world, re - ceive our




prayer; you are seat - ed at the right hand of the



Fa - ther, have mer - cy on us.



All:
For you a - lone are the Ho - ly One, you a - lone are the Lord,



you a - lone are the Most High, Je - sus Christ, with the Ho - ly Spir - it,



in the glo - ry of God the Fa - ther. A - - men.

Collect

The Collect is made up of three parts:

1. *The invitation ("Let us Pray").*
2. *Silent prayer by all gathered.*
3. *The formal prayer proclaimed by the priest, which "collects" the individual prayers of the people and offers them to God.*

THE LITURGY OF THE WORD

In the readings God speaks to His people, opening up to them the mystery of redemption and salvation, and offering spiritual nourishment; and Christ himself is present through His word in the midst of the faithful.

Reading I

Revelation 7:2-4, 9-14

A reading from the Book of Revelation.

I, John, saw another angel come up from the East, holding the seal of the living God. He cried out in a loud voice to the four angels who were given power to damage the land and the sea, "Do not damage the land or the sea or the trees until we put the seal on the foreheads of the servants of our God." I heard the number of those who had been marked with the seal, one hundred and forty-four thousand marked from every tribe of the children of Israel. After this I had a vision of a great multitude, which no one could count, from every nation, race, people, and tongue. They stood before the throne and before the Lamb, wearing white robes and holding palm branches in their hands. They cried out in a loud voice: "Salvation comes from our God, who is seated on the throne, and from the Lamb." All the angels stood around the throne and around the elders and the four living creatures. They prostrated themselves before the throne, worshiped God, and exclaimed: "Amen. Blessing and glory, wisdom and thanksgiving, honor, power, and might be to our God forever and ever. Amen." Then one of the elders spoke up and said to me, "Who are these wearing white robes, and where did they come from?" I said to him, "My lord, you are the one who knows." He said to me, "These are the ones who have survived the time of great distress; they have washed their robes and made them white in the Blood of the Lamb."

Lector: The Word of the Lord.

All respond: Thanks be to God.

Responsorial Psalm

Psalm 24



Lord, this is the peo - ple that longs to see your face.

Reading II

1 John 3:1-3

A reading from the first Letter of Saint John.

Beloved: See what love the Father has bestowed on us that we may be called the children of God. Yet so we are. The reason the world does not know us is that it did not know him. Beloved, we are God's children now; what we shall be has not yet been revealed. We do know that when it is revealed we shall be like him, for we shall see him as he is. Everyone who has this hope based on him makes himself pure, as he is pure.

Lector: The Word of the Lord.

All respond: Thanks be to God.

Gospel Acclamation *Please Stand.*

We welcome and greet the Lord who is about to speak to us in the Gospel. During this time, we stand and face the ambo as a special reverence for the Gospel of Christ. The "Alleluia" is sung in every time of year, except Lent.

Gospel

Matthew 5:1-12a

This is the high point of the Liturgy of the Word, which is why we stand for the reading. The priest proclaims the reading and kisses the Book of the Gospels. Candles and incense are often used.

Celebrant: The Lord be with you.

All respond: And with your spirit.

Celebrant: A reading from the Holy Gospel according to Matthew.

All respond: Glory to You, O Lord.

When Jesus saw the crowds, he went up the mountain, and after he had sat down, his disciples came to him. He began to teach them, saying: "Blessed are the poor in spirit, for theirs is the Kingdom of heaven. Blessed are they who mourn, for they will be comforted. Blessed are the meek, for they will inherit the land. Blessed are they who hunger and thirst for righteousness, for they will be satisfied. Blessed are the merciful, for they will be shown mercy. Blessed are the clean of heart, for they will see God. Blessed are the peacemakers, for they will be called children of God. Blessed are they who are persecuted for the sake of righteousness, for theirs is the Kingdom of heaven. Blessed are you when they insult you and persecute you and utter every kind of evil against you falsely because of me. Rejoice and be glad, for your reward will be great in heaven."

Celebrant: The Gospel of the Lord.

All respond: Praise to You, Lord Jesus Christ.



Homily *Please be seated.*

Profession of Faith

The whole people respond to the Word of God proclaimed in the readings and explained in the homily, and honor and confess the great mysteries of the 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,
(bow) and by the Holy Spirit was incarnate of the Virgin Mary,
and became man **(stand upright)**.

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

Response: *Lord, Hear Our Prayer*

We pray for the needs of the Church, the world, and our community.

THE LITURGY OF THE EUCHARIST

*A collection is taken for our parish during the Preparation of Gifts.
Every second Sunday of the month, St. Stephen's takes a second collection to support
various charitable and advocacy organizations.*

To support our parish electronically, scan the QR code:



Preparation of Gifts

Jerusalem, My Happy Home

1. Je - ru - sa - lem, my hap - py home, When shall I
2. O hap - py har - bor of the saints, O sweet and
3. Your gar - dens and your gal - lant walks Con - tin - ual -
4. There trees for - ev - er - more bear fruit And ev - er -
5. Je - ru - sa - lem, Je - ru - sa - lem, God grant that

1. come to thee? When shall my sor - rows
2. pleas - ant soil! In you no sor - row
3. ly are green; There grow such sweet and
4. more do spring; There ev - er - more the
5. I may see Your end - less joy, and

1. have an end? Your joys when shall I see?
2. may be found, No grief, no care, no toil.
3. pleas - ant flow'rs As no - where else are seen.
4. an - gels sit And ev - er - more do sing!
5. of the same Par - tak - er ev - er bel

Text: CM; Joseph Bromehead, 1747-1826, alt. Music: traditional American melody.

Invitation to Prayer

Please Stand.

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

All respond: *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.*

The Eucharistic Prayer

This is the center and high point of the entire Mass. This prayer requires that all listen to it with reverence and in silence.

Celebrant: The Lord be with you.

All respond: *And with your spirit.*

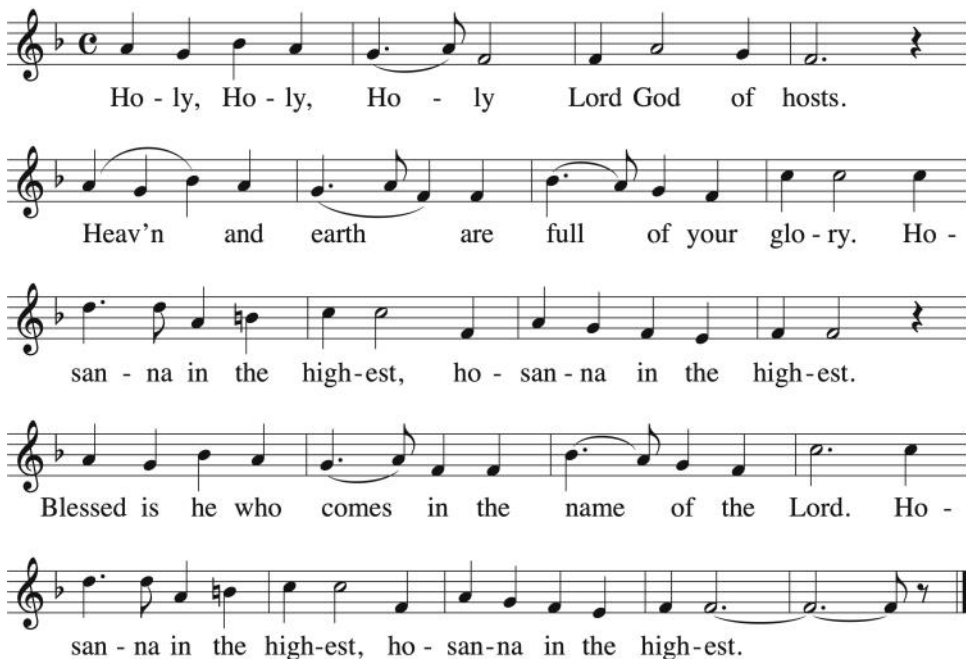
Celebrant: Lift up your hearts

All respond: *We lift them up to the Lord.*

Celebrant: Let us give thanks to the Lord our God.

All respond: *It is right and just.*

Preface Acclamation



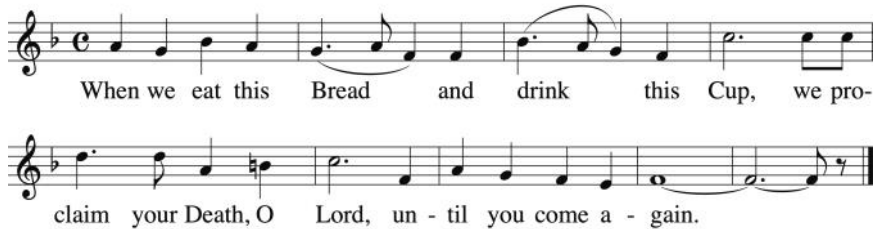
Ho - ly, Ho - ly, Ho - ly Lord God of hosts.
Heav'n and earth are full of your glo - ry. Ho -
san - na in the high - est, ho - san - na in the high - est.
Blessed is he who comes in the name of the Lord. Ho -
san - na in the high - est, ho - san - na in the high - est.

Text: ICEL, © 2010
Music: *A Community Mass*, Richard Proulx, © 1971, GIA Publications, Inc.

Please Kneel.

Throughout the rest of the Eucharistic Prayer, the Holy Spirit is called down upon the gifts (The Epiclesis; bells are rung once at this point); the words of Christ at the Last Supper are prayed; Christ's perpetual sacrifice on the cross is remembered; and prayers are made for the Church, the world, and all the people, living and dead.

Memorial Acclamation



When we eat this Bread and drink this Cup, we pro-
claim your Death, O Lord, un - til you come a - gain.

Amen

This "Amen" is affirmation, our statement of "I believe", to the entire Eucharistic Prayer.



A - men, a - men, a - men.

Please Stand.

The Lord's Prayer

Celebrant: ...as we await the blessed hope and the coming of our Savior, Jesus Christ.

All respond: *For the kingdom, the power and the glory are yours now and for ever.*

Lamb of God

The priest puts a piece of the host into the chalice to signify the unity of the Body and Blood of the Lord in the work of salvation.



Lamb of God, you take a - way the sins of the
world, have mer - cy on us. Lamb of God, you
take a - way the sins of the world, grant us peace.

Please Kneel.

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.

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

Communion

All Catholics who have prepared themselves to receive Holy Communion are invited to come forward. Our brothers and sisters of other faiths are invited to approach with arms crossed over the chest to signal the desire to receive a blessing.

Communion Song

I am the Bread of Life



1. I am the Bread of life. You who
2. The bread that I will give is my
3. Un-less you eat of the
4. I am the Res-ur-rec-tion, that
5. Yes, Lord, I be-lieve that



come to me shall not hun-ger; and who be-
flesh for the life of the world, and if you
flesh of the Son of Man and
I am the life. If you be-
you are the Christ, the



lieve in me shall not thirst. No one can come to
eat of this bread, you shall live for
drink of his blood, and drink of his
lieve in me, e-ven though you
Son of God, Who has



me un-less the Fa-ther beck-ons.
ev-er, you shall live for ev-er.
blood, you shall not have life with-in you.
die, you shall live for ev-er.
come in-to the world.

Refrain

And I will raise you up, and I will
raise you up, and I will raise you
up on the last day.

The musical score is written for voice and piano. It consists of three systems of music. Each system has a vocal line (treble clef) and a piano accompaniment line (bass clef). The key signature is three flats (B-flat, E-flat, A-flat), and the time signature is 3/4. The lyrics are: "And I will raise you up, and I will raise you up, and I will raise you up on the last day." The music features a mix of eighth and quarter notes, with some chords and rests. The piano accompaniment provides a steady harmonic foundation for the vocal line.

Text: John 6; Suzanne Toolan, RSM, b.1927
Tune: BREAD OF LIFE, Irregular with refrain; Suzanne Toolan, RSM, b.1927
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Prayer after Communion

Concluding the prayer of the People of God and the whole Communion Rite, the Priest says the Prayer after Communion, in which he prays for the fruits of the mystery just celebrated, The people make this prayer their own when they acclaim “amen.”

THE CONCLUDING RITES

Blessing

Transformed by the power of the Liturgy, we are sent out to seek, love, and serve Jesus Christ through those we meet outside of Mass.

Dismissal

Closing song

Sing with All the Saints



1. Sing with all the saints in glo - ry, Sing the res - ur -
2. Oh, what glo - ry, far ex - ceed - ing All that eye has
3. Life e - ter - nal! heav'n re - joic - es: Je - sus lives who
4. Life e - ter - nal! O what won - ders Crowd on faith; what



1. rec - tion song! Death and sor - row, earth's dark sto - ry,
2. yet per - ceived! Ho - liest hearts for a - ges plead - ing,
3. once was dead; Join with all the heav'n - ly voic - es;
4. joy un - known, When, a - mid earth's clos - ing thun - ders,



1. To the form - er days be - long. All a - round the
2. Nev - er that full joy con - ceived. God has prom - ised,
3. Child of God, lift up your head! Pa - tri - archs from
4. Saints shall stand be - fore the throne! Oh, to en - ter



1. clouds are break - ing, Soon the storms of time shall cease; In God's
2. Christ pre - pares it, There on high our wel - come waits; Ev - 'ry
3. dis - tant a - ges, Saints all long - ing for their heav'n, Proph - ets,
4. that bright por - tal, See that glow - ing fir - ma - ment, Know, with



1. like - ness, peo - ple wak - ing, Know the ev - er - last - ing peace.
2. hum - ble spir - it shares it, Christ has passed th'e - ter - nal gates.
3. psalm - ists, seers, and sa - ges, All a - wait the glo - ry giv'n.
4. you, O God im - mor - tal, Je - sus Christ whom you have sent!

About the Veneration of Relics

“The veneration of relics in the Catholic Church is an ancient tradition that dates back all the way to the New Testament. We can find its origins in the life of Jesus Christ (think of the woman who touched Jesus’ cloak and was healed). The Church has always treated the relics of saints in a special manner, preserving them and often putting them on display for the benefit of the faithful....When venerating a relic it is most appropriate to show honor and respect to the saint by performing a simple exterior gesture.... In general the Church recommends an exterior gesture that fits the occasion and corresponds to a person’s interior disposition. Someone venerating a saint’s relic can kiss or touch the glass case that houses the relic, or simply stand near the relic in a prayerful attitude, raising one’s heart and mind to God and invoking the intercession of the saint. Other acceptable gestures include signing oneself with the sign of the cross or kneeling in front of the relic in prayer. However, a person should not genuflect before the relic in a way similar to genuflecting before the Blessed Sacrament. Christ alone is reserved that type of veneration” (<https://aleteia.org/2017/05/26/how-to-venerate-a-saints-relic/>).



SEEK, LOVE, & SERVE JESUS CHRIST
www.ststephenchurch.org

8:00 a.m. Daily Mass (Monday-Friday)

5:00 p.m. Saturday

8:30 a.m. Sunday

10:30 a.m. Sunday

12:30 p.m. Sunday (En Español)

6:00 p.m. Sunday

For the latest Parish Bulletin, scan the QR code:



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