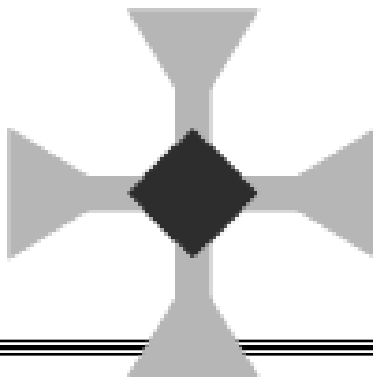


The Order of Mass

# Palm Sunday of the Lord's Passion

March 23 & 24, 2024 † 5 p.m. Vigil † 8:30 a.m. & 10:30 a.m. † 6 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!*

## **Prayer for a Fruitful Lent**

My precious and crucified Lord, I offer You this Lent.

I offer it to You with total abandonment and trust.

I offer You my prayers, sacrifices  
and my very life this day.

Do with me, Lord, as You will.

I pray that this Lent will be fruitful.

I know You have much to say to me  
and much to do in my life.

May this Lent be a time through which  
Your mercy is poured in  
abundance into my soul,  
and into the souls of all Your faithful.

Blessed Mother, pray for me and offer me to Your Son,  
that He may take me into His loving embrace.

Lord, Jesus, Son of the Living God, have mercy on us.

*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.*

## **Opening Antiphon, Greeting & Blessing of the Palms**

### **Gospel**

Mark 11:1-10

Celebrant: The Lord be with you.

***All respond: And with your spirit.***

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

***All respond: Glory to You, O Lord.***

When Jesus and his disciples drew near to Jerusalem, to Bethphage and Bethany at the Mount of Olives, he sent two of his disciples and said to them, "Go into the village opposite you, and immediately on entering it, you will find a colt tethered on which no one has ever sat. Untie it and bring it here. If anyone should say to you, 'Why are you doing this?' reply, 'The Master has need of it and will send it back here at once.'" So they went off and found a colt tethered at a gate outside on the street, and they untied it. Some of the bystanders said to them, "What are you doing, untying the colt?" They answered them just as Jesus had told them to, and they permitted them to do it. So they brought the colt to Jesus and put their cloaks over it. And he sat on it. Many people spread their cloaks on the road, and others spread leafy branches that they had cut from the fields. Those preceding him as well as those following kept crying out: "Hosanna! Blessed is he who comes in the name of the Lord! Blessed is the kingdom of our father David that is to come! Hosanna in the highest!"

Celebrant: The Gospel of the Lord.

***All respond: Praise to You, Lord Jesus Christ.***

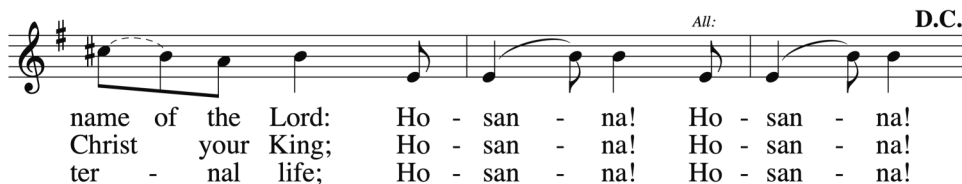
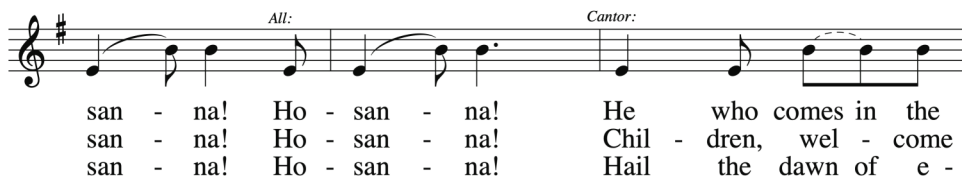
# Procession & Entrance Song

# Hosanna

## Refrain



## Verses



Text: Scott Soper, b.1961  
Tune: Scott Soper, b.1961  
© 1997, GIA Publications, Inc.

## 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

Isaiah 50:4-7

*A reading from the Book of the Prophet Isaiah.*

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.

Lector: The Word of the Lord.

*All respond: Thanks be to God.*

### Responsorial Psalm

Psalm 22



Verses

1. All who see me laugh at me, they mock me and they shake their heads:  
“He relied on the Lord, let the Lord be his refuge.”
2. As dogs around me, they circle me about.  
Wounded me and pierced me, I can number all my bones.
3. My clothing they divided, for my garments casting lots,  
O Lord, do not desert me, but hasten to my aid.
4. I will praise you to my people, and proclaim you in their midst,  
O fear the Lord, my people, give glory to God’s name.

Text: Psalm 22:8-9, 17-18; 19-20; 23-24; Marty Haugen, © 1983, GIA Publications, Inc.; refrain trans. © 1969, ICEL  
Music: Marty Haugen, © 1983, GIA Publications, Inc.

**Responsorial Psalm** (6 p.m.)

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

*Response: My God, my God, why have you abandoned me?***Reading II**

Philippians 2:6-11

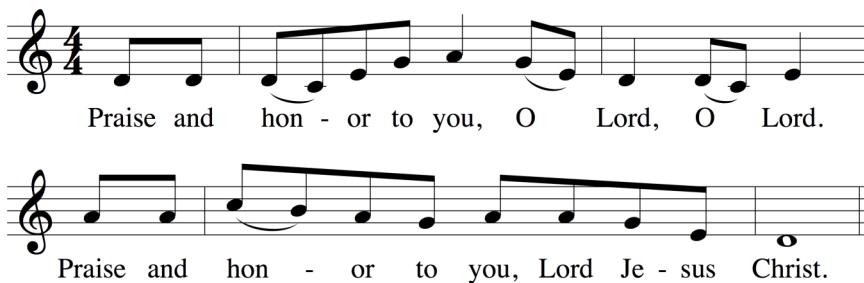
*A reading from the Letter of Saint Paul to the Philippians.*

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.

Lector: The Word of the Lord.

*All respond: Thanks be to God.***Gospel Acclamation**

*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

Mark 14:1-15:47

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

**Celebrant:** The Passion of our Lord Jesus Christ according to Mark.

The Passover and the Feast of Unleavened Bread were to take place in two days' time. So the chief priests and the scribes were seeking a way to arrest him by treachery and put him to death. They said, "Not during the festival, for fear that there may be a riot among the people." When he was in Bethany reclining at table in the house of Simon the leper, a woman came with an alabaster jar of perfumed oil, costly genuine spikenard. She broke the alabaster jar and poured it on his head. There were some who were indignant. "Why has there been this waste of perfumed oil? It could have been sold for more than three hundred days' wages and the money given to the poor." They were infuriated with her. Jesus said, "Let her alone. Why do you make trouble for her? She has done a good thing for me. The poor you will always have with you, and whenever you wish you can do good to them, but you will not always have me. She has done what she could. She has anticipated anointing my body for burial. Amen, I say to you, wherever the gospel is proclaimed to the whole world, what she has done will be told in memory of her." Then Judas Iscariot, one of the Twelve, went off to the chief priests to hand him over to them. When they heard him they were pleased and promised to pay him money. Then he looked for an opportunity to hand him over. On the first day of the Feast of Unleavened Bread, when they sacrificed the Passover lamb, his disciples said to him, "Where do you want us to go and prepare for you to eat the Passover?" He sent two of his disciples and said to them, "Go into the city and a man will meet you, carrying a jar of water. Follow him. Wherever he enters, say to the master of the house, 'The Teacher says, "Where is my guest room where I may eat the Passover with my disciples?"'" Then he will show you a large upper room furnished and ready. Make the preparations for us there." The disciples then went off, entered the city, and found it just as he had told them; and they prepared the Passover. When it was evening, he came with the Twelve. And as they reclined at table and were eating, Jesus said, "Amen, I say to you, one of you will betray me, one who is eating with me."

They began to be distressed and to say to him, one by one, "Surely it is not I?" He said to them, "One of the Twelve, the one who dips with me into the dish. For the Son of Man indeed goes, as it is written of him, but woe to that man by whom the Son of Man is betrayed. It would be better for that man if he had never been born." While they were eating, he took bread, said the blessing, broke it, and gave it to them, and said, "Take it; this is my body." Then he took a cup, gave thanks, and gave it to them, and they all drank from it. He said to them, "This is my blood of the covenant, which will be shed for many. Amen, I say to you, I shall not drink again the fruit of the vine until the day when I drink it new in the kingdom of God." Then, after singing a hymn, they went out to the Mount of Olives. Then Jesus said to them, "All of you will have your faith shaken, for it is written: I will strike the shepherd, and the sheep will be dispersed. But after I have been raised up, I shall go before you to Galilee." Peter said to him, "Even though all should have their faith shaken, mine will not be." Then Jesus said to him, "Amen, I say to you, this very night before the cock crows twice you will deny me three times." But he vehemently replied, "Even though I should have to die with you, I will not deny you." And they all spoke similarly. Then they came to a place named Gethsemane, and he said to his disciples, "Sit here while I pray." He took with him Peter, James, and John, and began to be troubled and distressed. Then he said to them, "My soul is sorrowful even to death. Remain here and keep watch." He advanced a little and fell to the ground and prayed that if it were possible the hour might pass by him; he said, "Abba, Father, all things are possible to you. Take this cup away from me, but not what I will but what you will." When he returned he found them asleep. He said to Peter, "Simon, are you asleep? Could you not keep watch for one hour? Watch and pray that you may not undergo the test. The spirit is willing but the flesh is weak." Withdrawing again, he prayed, saying the same thing. Then he returned once more and found them asleep, for they could not keep their eyes open and did not know what to answer him. He returned a third time and said to them, "Are you still sleeping and taking your rest? It is enough. The hour has come. Behold, the Son of Man is to be handed over to sinners. Get up, let us go. See, my betrayer is at hand." Then, while he was still speaking, Judas, one of the Twelve, arrived, accompanied by a crowd with swords and clubs who had come from the chief priests, the scribes, and the elders. His betrayer had arranged a



signal with them, saying, "The man I shall kiss is the one; arrest him and lead him away securely." He came and immediately went over to him and said, "Rabbi." And he kissed him. At this they laid hands on him and arrested him. One of the bystanders drew his sword, struck the high priest's servant, and cut off his ear. Jesus said to them in reply, "Have you come out as against a robber, with swords and clubs, to seize me? Day after day I was with you teaching in the temple area, yet you did not arrest me; but that the Scriptures may be fulfilled." And they all left him and fled. Now a young man followed him wearing nothing but a linen cloth about his body. They seized him, but he left the cloth behind and ran off naked. They led Jesus away to the high priest, and all the chief priests and the elders and the scribes came together. Peter followed him at a distance into the high priest's courtyard and was seated with the guards, warming himself at the fire. The chief priests and the entire Sanhedrin kept trying to obtain testimony against Jesus in order to put him to death, but they found none. Many gave false witness against him, but their testimony did not agree. Some took the stand and testified falsely against him, alleging, "We heard him say, 'I will destroy this temple made with hands and within three days I will build another not made with hands.'" Even so their testimony did not agree. The high priest rose before the assembly and questioned Jesus, saying, "Have you no answer? What are these men testifying against you?" But he was silent and answered nothing. Again the high priest asked him and said to him, "Are you the Christ, the son of the Blessed One?" Then Jesus answered, "I am; and you will see the Son of Man seated at the right hand of the Power and coming with the clouds of heaven." At that the high priest tore his garments and said, "What further need have we of witnesses? You have heard the blasphemy. What do you think?" They all condemned him as deserving to die. Some began to spit on him. They blindfolded him and struck him and said to him, "Prophecy!" And the guards greeted him with blows. While Peter was below in the courtyard, one of the high priest's maids came along. Seeing Peter warming himself, she looked intently at him and said, "You too were with the Nazarene, Jesus." But he denied it saying, "I neither know nor understand what you are talking about." So he went out into the outer court. Then the cock crowed. The maid saw him and began again to say to the bystanders, "This man is one of them." Once again he denied it. A little later the bystanders said to Peter

once more, "Surely you are one of them; for you too are a Galilean." He began to curse and to swear, "I do not know this man about whom you are talking." And immediately a cock crowed a second time. Then Peter remembered the word that Jesus had said to him, "Before the cock crows twice you will deny me three times." He broke down and wept. As soon as morning came, the chief priests with the elders and the scribes, that is, the whole Sanhedrin held a council. They bound Jesus, led him away, and handed him over to Pilate. Pilate questioned him, "Are you the king of the Jews?" He said to him in reply, "You say so." The chief priests accused him of many things. Again Pilate questioned him, "Have you no answer? See how many things they accuse you of." Jesus gave him no further answer, so that Pilate was amazed. Now on the occasion of the feast he used to release to them one prisoner whom they requested. A man called Barabbas was then in prison along with the rebels who had committed murder in a rebellion. The crowd came forward and began to ask him to do for them as he was accustomed. Pilate answered, "Do you want me to release to you the king of the Jews?" For he knew that it was out of envy that the chief priests had handed him over. But the chief priests stirred up the crowd to have him release Barabbas for them instead. Pilate again said to them in reply, "Then what do you want me to do with the man you call the king of the Jews?" They shouted again, "Crucify him." Pilate said to them, "Why? What evil has he done?" They only shouted the louder, "Crucify him." So Pilate, wishing to satisfy the crowd, released Barabbas to them and, after he had Jesus scourged, handed him over to be crucified. The soldiers led him away inside the palace, that is, the praetorium, and assembled the whole cohort. They clothed him in purple and, weaving a crown of thorns, placed it on him. They began to salute him with, "Hail, King of the Jews!" and kept striking his head with a reed and spitting upon him. They knelt before him in homage. And when they had mocked him, they stripped him of the purple cloak, dressed him in his own clothes, and led him out to crucify him. They pressed into service a passer-by, Simon, a Cyrenian, who was coming in from the country, the father of Alexander and Rufus, to carry his cross. They brought him to the place of Golgotha — which is translated Place of the Skull —, They gave him wine drugged with myrrh, but he did not take it. Then they crucified him and divided his garments by casting lots for them to see what each should take. It was nine o'clock in the morning when

they crucified him. The inscription of the charge against him read, “The King of the Jews.” With him they crucified two revolutionaries, one on his right and one on his left. Those passing by reviled him, shaking their heads and saying, “Aha! You who would destroy the temple and rebuild it in three days, save yourself by coming down from the cross.” Likewise the chief priests, with the scribes, mocked him among themselves and said, “He saved others; he cannot save himself. Let the Christ, the King of Israel, come down now from the cross that we may see and believe.” Those who were crucified with him also kept abusing him. At noon darkness came over the whole land until three in the afternoon. And at three o’clock Jesus cried out in a loud voice, “Eloi, Eloi, lema sabachthani?” which is translated, “My God, my God, why have you forsaken me?” Some of the bystanders who heard it said, “Look, he is calling Elijah.” One of them ran, soaked a sponge with wine, put it on a reed and gave it to him to drink saying, “Wait, let us see if Elijah comes to take him down.” Jesus gave a loud cry and breathed his last. **Here all kneel and pause for a short time.** The veil of the sanctuary was torn in two from top to bottom. When the centurion who stood facing him saw how he breathed his last he said, “Truly this man was the Son of God!” There were also women looking on from a distance. Among them were Mary Magdalene, Mary the mother of the younger James and of Joses, and Salome. These women had followed him when he was in Galilee and ministered to him. There were also many other women who had come up with him to Jerusalem. When it was already evening, since it was the day of preparation, the day before the sabbath, Joseph of Arimathea, a distinguished member of the council, who was himself awaiting the kingdom of God, came and courageously went to Pilate and asked for the body of Jesus. Pilate was amazed that he was already dead. He summoned the centurion and asked him if Jesus had already died. And when he learned of it from the centurion, he gave the body to Joseph. Having bought a linen cloth, he took him down, wrapped him in the linen cloth, and laid him in a tomb that had been hewn out of the rock. Then he rolled a stone against the entrance to the tomb. Mary Magdalene and Mary the mother of Joses watched where he was laid.

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

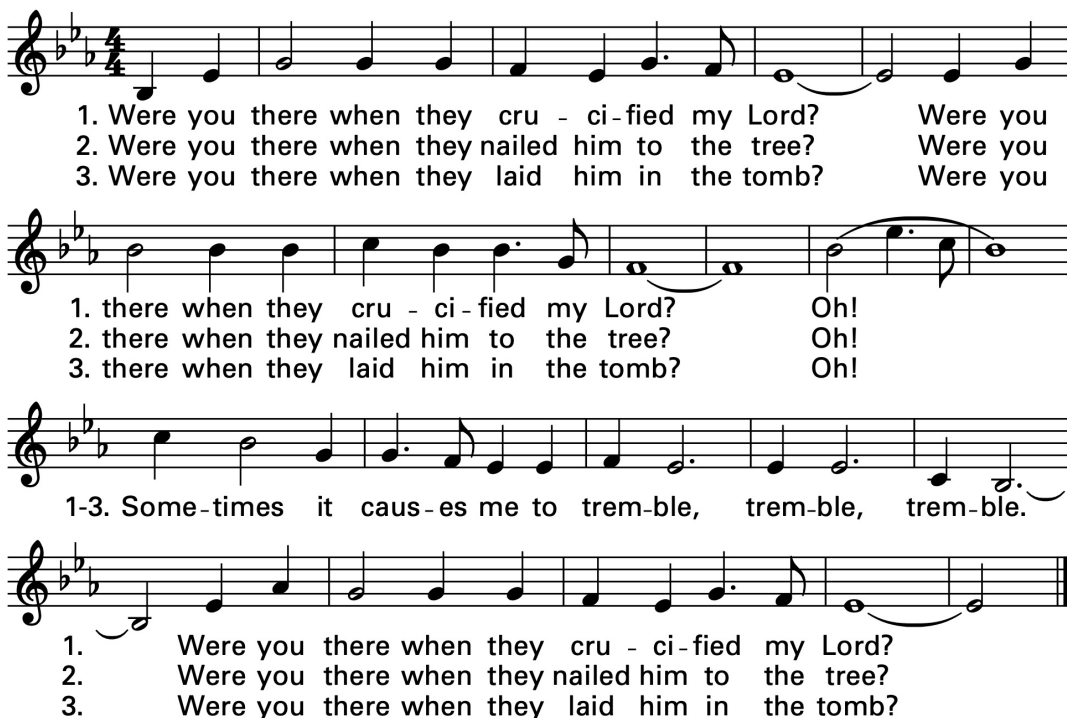
*A collection is taken for our parish during the Preparation of Gifts.  
Every second Sunday of the month, St. Stephen's takes a second collection to support  
various charitable and advocacy organizations.*

*To support our parish electronically, scan the QR code:*



### Preparation of Gifts

### Were You There



1. Were you there when they cru - ci-fied my Lord?      Were you  
2. Were you there when they nailed him to the tree?      Were you  
3. Were you there when they laid him in the tomb?      Were you

1. there when they cru - ci-fied my Lord?      Oh!  
2. there when they nailed him to the tree?      Oh!  
3. there when they laid him in the tomb?      Oh!

1-3. Some-times it caus-es me to trem-ble, trem-ble, trem-ble.

1. Were you there when they cru - ci-fied my Lord?  
2. Were you there when they nailed him to the tree?  
3. Were you there when they laid him in the tomb?

Text: 10 10 14 10. Text and music: African American Spiritual

## 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.***

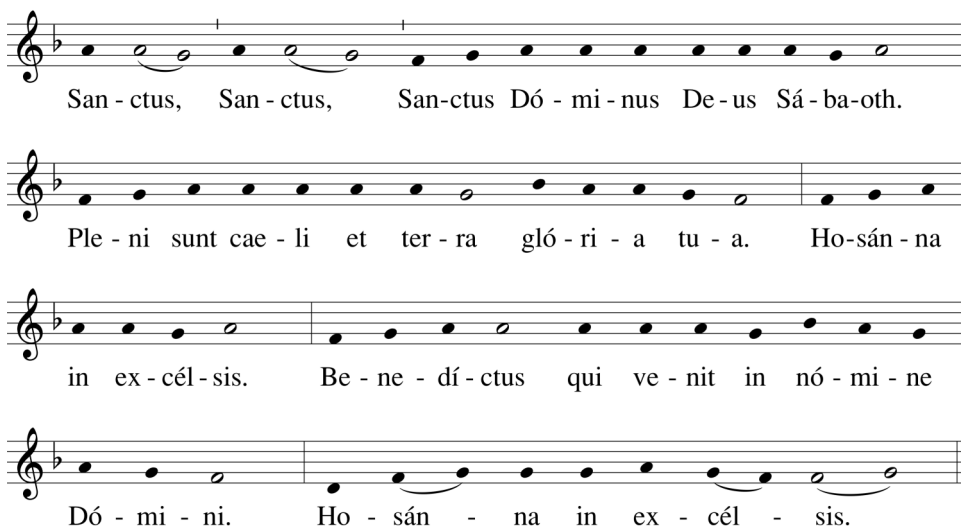
Celebrant: Let us give thanks to the Lord our God.

***All respond: It is right and just.***



## Preface Acclamation

### SANCTUS



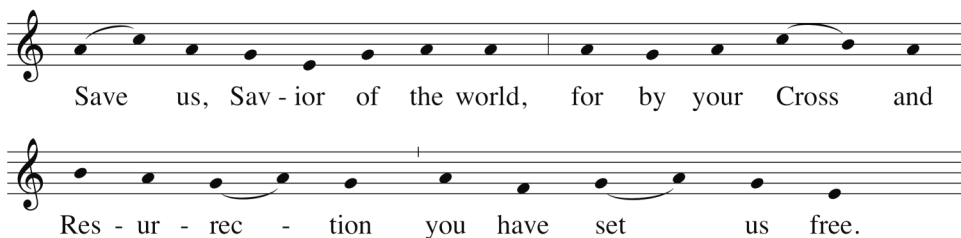
San - ctus, San - ctus, San-ctus Dó - mi - nus De - us Sá - ba - oth.  
Ple - ni sunt cae - li et ter - ra gló - ri - a tu - a. Ho - sán - na  
in ex - cé - l - sis. Be - ne - dí - ctus qui ve - nit in nó - mi - ne  
Dó - mi - ni. Ho - sán - na in ex - cé - l - sis.

Music: Vatican Edition XVIII

*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



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

## Amen

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



Please Stand.

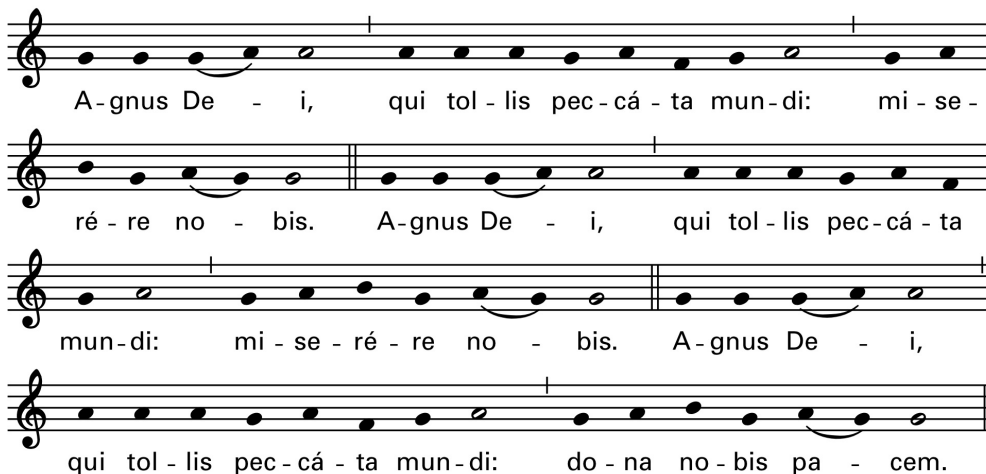
## The Lord's Prayer

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.



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

Take and Eat

### Refrain



Take and eat; take and eat; this is my bod - y

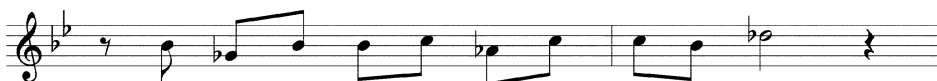


giv-en up for you. Take and drink; take and drink;



this is my blood giv-en up for you.

### Verses



1. I am the Word that spoke and light was made;
2. I am the way that leads the ex - ile home;
3. I am the Lamb that takes a - way your sin;
4. I am the cor - ner - stone that God has laid;
5. I am the light that came in - to the world;
6. I am the first and last, the Liv - ing One;



- I am the seed that died to be re - born;  
I am the truth that sets the cap - tive free;  
I am the gate that guards you night and day;  
A cho - sen stone and pre - cious in his eyes;  
I am the light that dark - ness can - not hide;  
I am the Lord who died that you might live;

*Continued on next page*



I am the bread that comes from heav'n a - bove;  
I am the life that rais - es up the dead;  
You are my flock: you know the shep-herd's voice;  
You are God's dwell - ing place, on me you rest;  
I am the morn - ing star that nev - er sets;  
I am the bride-groom, this my wed - ding song;



I am the vine that fills your cup with joy.  
I am your peace, true peace my gift to you.  
You are my own: your ran - som is my blood.  
Like liv - ing stones, a tem - ple for God's praise.  
Lift up your face, in you my light will shine.  
You are my bride, come to the mar - riage feast.



## **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

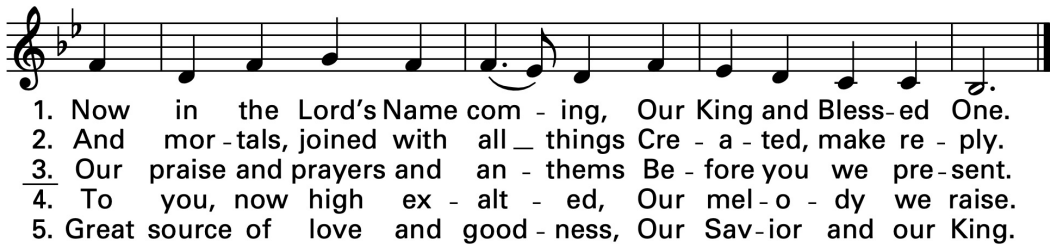
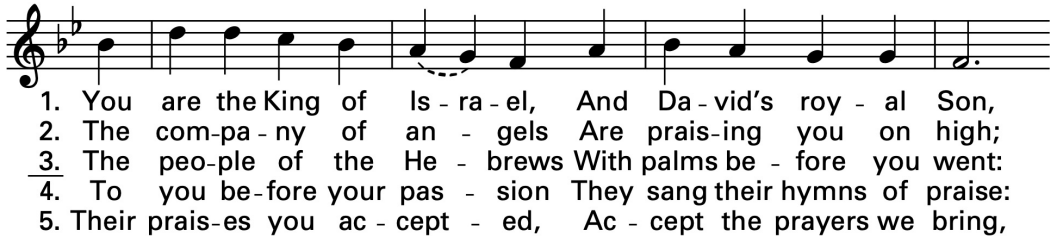
### Blessing

*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

All Glory, Laud, and Honor



Text: 76 76 D; Theodulph of Orleans, ca. 760–821; tr. by John M. Neale, 1818–1866, alt., *Hyman! Noted*, 1854.  
Music: Melchior Teschner, 1584–1635.



SEEK, LOVE, & SERVE JESUS CHRIST  
**[www.ststephenchurch.org](http://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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