

St. Leo's Parish Community
Palm Sunday
Sunday, March 24, 2024



Thank you for joining us today for Mass!
~~There is nothing like receiving the Holy Eucharist~~
We hope to see you soon.

Entrance Antiphon

Entrance Antiphon

PALM SUNDAY OF THE PASSION OF THE LORD

ENTRANCE ANTIPHON

Steve Angrisano, Sarah Hart, and Curtis Stephan

Six days be - fore the Pass - o - ver, when the Lord came
in - to the cit - y of Je - ru - sa - lem,
the chil - dren ran to meet him; in their hands they
car - ried palm branch-es and with a loud voice cried out:
Ho - san - na in the high - est!
Bless-ed are you, who have come in your a - bun-dant mer - cy!
O gates, lift high your heads; grow
high - er, an - cient doors. Let him en - ter, the

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Note: This is a fully notated presentation of this antiphon.

Entrance Antiphon

PALM SUNDAY OF THE PASSION OF THE LORD ENTRANCE ANTIPHON (CONT. 2)

king of glo - ry! Who is this king of
glo - ry? He, the Lord of hosts, he is the
king of glo - ry.

Ho - san - na in the high - est! Bless-ed are
you, who have come in your a - bun - dant mer - cy!

Greeting

Penitential Act: *Confiteor*

I confess to almighty God and to you,
my brothers and sisters,
that I have greatly sinned in my thoughts
and in my words,
in what I have done
and in what I have failed to do,
through my fault, through my fault,
through my most grievous fault;
Therefore I ask blessed Mary ever-Virgin,
all the Angels and Saints;
and you, my brothers and sisters,
to pray for me to the Lord our God.

-AND/OR-

Lord have Mercy,
Christ have Mercy,
Lord have Mercy

At the Procession with Palms - Gospel Mk 11:1-10

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.

At the Procession with Palms - Gospel Mk 11:1-10

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!”

Liturgy

1st Reading Is 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.

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

R. (2a) My God, my God, why have you abandoned me?

All who see me scoff at me;

they mock me with parted lips, they wag their heads:

“He relied on the LORD; let him deliver him,
let him rescue him, if he loves him.”

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

Indeed, many dogs surround me,

a pack of evildoers closes in upon me;

They have pierced my hands and my feet;

I can count all my bones.

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

They divide my garments among them,

and for my vesture they cast lots.

But you, O LORD, be not far from me;

O my help, hasten to aid me.

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

I will proclaim your name to my brethren;

in the midst of the assembly I will praise you:

“You who fear the LORD, praise him;

all you descendants of Jacob, give glory to him;

revere him, all you descendants of Israel!”

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

My God, My God, Why Have You Abandoned Me?

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

(Psalm 22)

Francesca LaRosa



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2nd Reading Phil 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.

Verse before the Gospel

Christ became 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.



Gospel Mk 14:1—15:47

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.

Gospel Mk 14:1—15:47

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.

Gospel Mk 14:1—15:47

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.”

Gospel Mk 14:1—15:47

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

Gospel Mk 14:1—15:47

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.

Gospel Mk 14:1—15:47

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,

Gospel Mk 14:1—15:47

“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.

Gospel Mk 14:1—15:47

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."

Gospel Mk 14:1—15:47

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.

Gospel Mk 14:1—15:47

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.

The Gospel of the Lord,

~ Praise to you Lord Jesus Christ

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 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.***

Universal Prayer: Prayers of Petition

~ Lord, hear our prayer

Offertory Song:

152

Jesus, Remember Me

Jacques Berthier

♩ = 69

Je - sus, re - mem - ber me when you come in - to your King - dom.

The first system of the musical score is written for piano. It features a treble and bass staff joined by a brace. The key signature has two flats (B-flat and E-flat), and the time signature is 3/4. The melody in the treble staff begins with a half note G3, followed by a quarter note G3, a quarter rest, and a quarter note F3. The bass staff provides a harmonic accompaniment with chords and moving lines. The lyrics are printed below the treble staff.

Je - sus, re - mem - ber me when you come in - to your King - dom.

The second system of the musical score continues the piece. It maintains the same key signature and time signature. The melody in the treble staff continues from the first system, ending with a half note G3. The bass staff continues its accompaniment. The lyrics are repeated below the treble staff.

Liturgy of the Eucharist

Eucharistic Acclamations:

R: Blessed be God forever

R: Blessed be God forever

~*~*~*~*~*~*

R: 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

~*~*~*~*~*~*

R: And with your spirit

R: We lift them up to the Lord

R: It is right and just.

~*~*~*~*~*~*

Holy, Holy, Holy Lord God of hosts.

Heaven and earth are full, full of your glory.

Hosanna, hosanna in the highest.

Blessed is he who comes in the name of the Lord.

Hosanna, Hosanna in the highest.

Hosanna, Hosanna in the highest.

~*~*~*~*~*~*

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

Or

When we eat this Bread and drink this Cup
We proclaim your Death, O Lord, until you come again

Or

**Save us, Savior of the world,
for by your Cross and Resurrection
you have set us free**

~*~*~*~*~*~*

Amen, Amen, Amen, Amen, Amen

~*~*~*~*~*~*

The Lord's Prayer

The Lord's Prayer

*Our Father, Who art in heaven,
Hallowed be Thy Name.*

Thy Kingdom come.

*Thy Will be done,
on earth as it is in Heaven.*

Give us this day our daily bread.

*And forgive us our trespasses,
as we forgive those
who trespass against us.*

*And lead us not into temptation,
but deliver us from evil.*

~*~*~*~*~*~*

For the kingdom, the power and glory
are yours now and forever.~Amen



Sign of Peace

~*~*~*~*~*~

Lamb of God, you take away the sins of the world,
have mercy on us.


Lamb of God, you take away the sins of the world,
have mercy on us.

Lamb of God, you take away the sins of the world,
grant us peace.

~*~*~*~*~*~

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

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.**

Communion Song:

WERE YOU THERE

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



Thank you, again, for joining us today for Mass!
~*~There is nothing like receiving the Holy Eucharist~*~
We hope to see you soon.