

HOLY CROSS CATHOLIC CHURCH

Serving the campuses of Holy Cross, St. Clement, St. Hedwig
and St. Anthony of Padua Chapel in Northeast Minneapolis

28 MARCH 2021 + PALM SUNDAY OF THE PASSION OF THE LORD



“AS THE WORLD SPINS, THE CROSS STANDS FIRM.”

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PALM SUNDAY OF THE LORD'S PASSION

Please join with your voice in the responses, prayers, and hymns printed below.

GREETING AND PRAYER FOR VOCATIONS

V: Let us ask God to grant more holy vocations to his Church.

R: O God, we earnestly beseech 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.

V: Bless our families, bless our children.

R: Choose from our homes those needed for your work.

V: Mary, Queen of the Clergy,

R: Pray for us, pray for our priests, deacons, and religious, obtain for us many more.

THE COMMEMORATION OF THE LORD'S ENTRANCE INTO JERUSALEM

ENTRANCE ANTIPHON

Mt. 21:9

(9:30) Arthur Hutchings (1906-1989)

(4:00/4:30/10:00/11:15) Sung in English by Cantor

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

GOSPEL

Mark 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. 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!"

BLESSING OF PALMS

RESPONSE

V: Let us go forth in peace.

R: In the name of Christ. Amen.

PROCESSIONAL HYMN

ST THEODULPH

All Glory, Laud, and Honor

1. All glory, laud, and honor to thee, Redeemer, King!
From whom the lips of children made sweet hosannas ring.
Thou art the king of Israel, thou David's royal Son,
Who in the Lord's name cometh, the king and blessed one.

2

2. All glory, laud, and honor to thee, Redeemer, King
From whom the lips of children made sweet hosannas ring.
The company of angels are praising thee on high;
And mortal men, and all things created, make reply.

3. All glory, laud, and honor to thee, Redeemer, King
From whom the lips of children made sweet hosannas ring.
The people of the Hebrews with palms before thee went:
Our praise and prayers and anthems before thee we present.

4. All glory, laud, and honor to thee, Redeemer, King
From whom the lips of children made sweet hosannas ring.
To thee before thy passion they sang their hymn of praise:
To thee, now high exalted, our melody we raise.

5. All glory, laud, and honor to thee, Redeemer, King
From whom the lips of children made sweet hosannas ring.
Thou didst accept their praises; accept the prayers we bring,
Who in all good delightest, thou good and gracious King.

INTRODUCTORY RITES

PENITENTIAL ACT

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,

Striking their breast, the faithful say:

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.

KYRIE

(9:30) Missa Brevis – Andrea Gabrieli

(4:00/4:30/9:30/10:00/11:15) ICEL – Missa Jubilate Deo

Kyrie eleison. Christe eleison. Kyrie eleison.

Lord have mercy. Christ have mercy. Lord have mercy.

THE LITURGY OF THE WORD

FIRST READING

Isaiah 50:4-7

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

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

R. 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.**

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.**

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.**

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.**

SECOND READING

Philippians 2:6-11

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

GOSPEL

Mark 14:1-15:47

-During the reading of the Passion, we invite you to recite aloud the part of the crowd, which is in red, bold, print-

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, **“Prophesy!”** (*prah-feb-sie*) 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.

HOMILY

PROFESSION OF FAITH

UNIVERSAL PRAYER

THE LITURGY OF THE EUCHARIST

In order to carry out this mission, our parish is dependent on the generous support of our beloved parishioners and welcomed guests. Please contribute electronically by visiting ourholycross.org/donate.

OFFERTORY MOTET (9:30) Felice Anerio (1560-1614)
Christus Factus Est

Christus factus est pro nobis obediens usque ad mortem, mortem autem crucis. Propter quod et Deus exaltavit illum et dedit illi nomen, quod est super omne nomen.

Christ became obedient for us unto death, even to the death, death on the cross. Therefore God exalted Him and bestowed on Him a name which is above all other names.

OFFERTORY HYMN

ST. FLAVIAN

O Cross of Christ, Immortal Tree

1. O Cross of Christ, immortal tree on which our Savior died;
The world is sheltered by your arms that bore the Crucified.
2. From bitter death and barren wood the tree of life is made,
Its branches bear unfailing fruit and leaves that never fade.
3. O faithful Cross, you stand unmoved as ages run their course,
Foundation of the universe, creation's minding force.
4. Give glory to the risen Christ and to his Cross give praise,
The sign of God's unfailing love, the hope of all our days.

SANCTUS

(4:30/9:30/11:15) *Missae Deus Genitor Alme* – Mass XVIII
(4:00/10:00) *Missae Jubilate Deo* – ICEL

Sanctus, Sanctus, Sanctus, Dominus Deus Sabaoth. Pleni sunt caeli et terra gloria tua. Hosanna in excelsis. Benedictus qui venit in nomine Domini. Hosanna in excelsis.

Holy, Holy, Lord God of hosts, Heaven and earth are full of your glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest.

MYSTERIUM FIDEI

(4:30/9:30/11:15) – Mode II
(4:00/10:00) – ICEL

Mortem tuam annuntiamus, Domine, et tuam resurrectionem confitemur, donec venias.

We proclaim your death, O Lord,
and profess your resurrection until you come again.

AGNUS DEI

(4:30/9:30/11:15) *Missae Deus Genitor Alme* – Mass XVIII
(4:00/10:00) *Missae Jubilate Deo* – ICEL

Agnus Dei, qui tollis peccata mundi, miserere nobis. Agnus Dei, qui tollis peccata mundi, dona nobis pacem.

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.

THE COMMUNION RITE

HOLY COMMUNION

Practicing Catholics who have prepared themselves to receive Holy Communion are invited to come forward. Our brothers and sisters of other faiths are invited to come forward and receive a blessing.

COMMUNION ANTIPHON

Mt. 26:42

(4:30/9:30/11:15) *Gregorian Missal* – Mode VIII
(4:00/10:00) Sung in English by Cantor

Pater, si non potest hic calix transire, nisi bibam illum: fiat voluntas tua.

Father, if this cup cannot pass without my drinking it, your will be done.

COMMUNION MOTET (9:30) T. L. da Victoria (1548-1611)

Caligaverunt Oculi Mei

Caligaverunt oculi mei a fletu meo: quia elongatus est a me, qui consolabatur me: Videte, omnes populi, si est dolor similis sicut dolor meus. O vos omnes, qui transit per viam, attendite, et videte si est dolor similis sicut dolor meus. ~*Job 16:16 & Lam. 1:12*

My eyes are darkened by my tears: for he is far from me that comforted me: See, O all ye people, if there be any sorrow like unto my sorrow. O all ye that pass by, behold and see if there be any sorrow like unto my sorrow.

COMMUNION HYMN

BILLINGS

Praise to the Holiest in the Height

1. At the cross her station keeping, stood the mournful
mother weeping, close to Jesus to the last.
2. Through her heart, his sorrow sharing, all his bitter anguish
bearing, now at length the sword has passed.
3. Oh, how sad and sore distressed was that mother highly
blest of the sole begotten one!
4. Christ above in torment hangs; she beneath beholds the
pangs of her dying glorious Son.
5. Is there one who would not weep, whelm'd in miseries so
deep Christ's dear Mother to behold?
6. Can the human heart refrain from partaking in her pain, in
that Mother's pain untold?
7. Bruis'd derided, curs'd defil'd, she beheld her tender child
all with bloody scourges rent.
8. For the sins of His own nation, saw him hang in
desolation, till His spirit forth he sent.
9. O thou Mother! Fount of love! Touch my spirit from
above; make my heart with thine accord.
10. Make me feel as thou hast felt; make my soul to glow and
melt with the love of Christ our Lord.
11. Holy Mother! Pierce me through; in my heart each wound
renew of my savior crucified.

PRAYER TO SAINT MICHAEL

Saint Michael the Archangel, defend us in battle. Be our protection against the wickedness and snares of the devil. May God rebuke him, we humbly pray. And do thou, O Prince of the heavenly host, by the power of God, cast into hell Satan and all the evil spirits who prowl about the world, seeking the ruin of souls. Amen.

RECESSIONAL HYMN

PASSION CHORALE

O Sacred Head Surrounded

1. O Sacred Head, surrounded by crown of piercing thorn!
O bleeding Head so wounded, reviled and put to scorn!
Death's palid hue comes o'er thee, the glow of life decays,
Yet angel hosts adore thee, and tremble as they gaze.
2. I see thy strength and vigor all fading in the strife,
And death with cruel rigor, bereaving thee of life;
O agony and dying! O love to sinners free!
Jesus, all grace supplying, O turn thy face on me.
3. In this, thy bitter passion, Good Shepherd, think of me
With thy most sweet compassion, unworthy though I be:
Beneath thy cross abiding forever would I rest,
In thy dear love confiding, and with thy presence blest.

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AS THE WORLD SPINS, THE CROSS STANDS FIRM

EXPERIENCING HOLY WEEK

"We proclaim Christ crucified: the power of God and the wisdom of God" ~1 Cor. 1:23-24



This Palm Sunday of the Passion of the Lord which we celebrate today marks the beginning of the most sacred, momentous, and mysterious week in the whole liturgical year: Holy Week. Each year we experience the liturgies and traditions of the Holy Week. Yet each year, we discover new perspectives as we reflect upon and reenact these holy days of Jesus' passion, crucifixion and resurrection. It is important, however, not to merely recall the events that took place twenty centuries ago in

Jerusalem, when Jesus solemnly entered the Holy City, greeted enthusiastically by crowds (Palm Sunday); when he instituted the sacraments of priesthood and Eucharist at the Last Supper, and shortly after was arrested in the Garden of Olives, betrayed by Judas, denied by Peter, abandoned by disciples (Holy Thursday); when he was judged by the high priest and condemned by Pontius Pilate, carried the cross through streets of Jerusalem to the Golgotha, to which cross he was nailed and on which he breathed his last (Good Friday); when his body was laid in the tomb hewn in a rock in front of which a cohort of Roman soldiers were placed (Holy Saturday); and from which he gloriously rose on the third day (Easter Sunday). Yes, the history is important, as these events did take place in the historical and geographical context of the Roman Empire, in the province of Judea, in the city of Jerusalem, around A.D. 33.

But we should go further and deeper than just remembering history. We, as community of faith, are invited to experience anew, in the context of our present life, the Paschal Mystery of Jesus Christ. "The Church's long tradition insists that what happened once in history passes over into the mystery of the assembly's liturgical and sacramental celebrations. What the paschal triduum actually celebrates is mystery, not history; *anamnesis*, not *mimesis*. The liturgies of these days do not *take us back* to the upper room or the path to Calvary. Their ultimate purpose is not to retrace or relive the last hours of Jesus' life – nor to catch sight of him emerging from the tomb at Easter's dawning. They celebrate not what once happened to Jesus but what is now happening among us as a people called to conversion, gathered in faith, and gifted with the Spirit of holiness. They celebrate God's taking possession of our hearts at their deepest core, recreating us as a new human community broken like bread for the world's life – a community rich in compassion, steadfast in hope, and fearless in the search for justice and peace" (Nathan Mitchell, "The Three Days of Pascha"). Yes, Jesus Christ is going through his Passover once again today, and in the lives of his brothers and sisters, of each one of us. And we have a lot to learn from his passion and cross and we do need Jesus to be present in the midst of our suffering, passion and crosses, in order to experience his resurrection today.

St. Thomas Aquinas teaches us on the cross and passion of Jesus Christ: "His passion is a remedy for sin, for, in the face of all the evils which we incur on account of our sins, we have found relief through the passion of Christ. Yet, it is no less an example, for the passion of Christ completely suffices to fashion our lives. Whoever wishes to live perfectly should do nothing but disdain what Christ disdained on the cross and desire what he desired, for the cross exemplifies every virtue. If you seek the example of love: *Greater love than this no one has, than to lay down his life for his friends*. Such a man was Christ on the cross. And if he gave his life for us, then it should not be difficult to bear whatever hardships arise for his sake" (from the conference by St. Thomas Aquinas *Colatio* 6 on "I believe in one God").

Wishing each and every one of you blessed and rich in spiritual fruits experiencing of the Holy Week and the Sacred Paschal Triduum of 2021!
~Fr. Cyprian Czop, O.M.I.



SERDECZNIE WITAMY

Serdecznie witamy wszystkich
Rodaków, Parafian i Gości
w kościele Świętego Krzyża
w Minneapolis.

Duszpasterstwo w języku polskim
prowadzone jest przez Misjonarzy
Oblatów Maryi Niepokalanej (OMI).

CO W TRAWIE PISZCZY...

GREETING BY FR. CYPRIAN CZOP, O.M.I.

Niech będzie pochwalony Jezus Chrystus!

Dzisiaj przeżywamy już Niedzielę Palmową - czyli Niedzielę Męki Pańskiej. Wspominamy uroczysty wjazd Pana Jezusa do Jerozolimy święcąc palmy, ale także rozważamy Jego mękę, ukrzyżowanie i śmierć. Rozpoczynamy **Wielki Tydzień**. Przeżyjmy go w skupieniu i w modlitwie oraz uczestnicząc w obrzędach liturgicznych tego tygodnia, aby jak najlepiej przygotować się na godne przeżycie świąt Zmartwychwstania Pańskiego.

W **Wielki Czwartek** dwujęzyczna Msza św. Wieczerzy Pańskiej będzie odprawiona o godz. **19:00**. Wyjątkowo w tym roku, w związku z trwającą epidemią, nie odbędzie się obrzęd umycia nóg. Po uroczystej Mszy św. będzie miało miejsce przeniesienie Najśw. Sakramentu do ciemnicy i będzie możliwość modlitwy w kościele do godz. 23:00.

W **Wielki Piątek** Liturgia Męki Pańskiej po polsku o godz. **19:30**. Od 18:45 będzie jeszcze możliwość skorzystania z sakramentu pokuty. Po Liturgii przeniesienie Najśw. Sakramentu do grobu Pańskiego i możliwość modlitwy przy grobie.

W **Wielką Sobotę** poświęcenie pokarmów od 11:00 do 14:00 co godzinę, w tym o godz. **12:00 i 14:00 po polsku**. Zachęcamy do pozostania w kościele po poświęceniu pokarmów na modlitwie przy grobie Pańskim. Liturgia **Wigilii Paschalnej** w jęz. angielskim o godz. **20:30**.

Procesja i Msza św. Rezurekcyjna po polsku w Niedzielę Zmartwychwstania Pańskiego 4 kwietnia o godz. **6:00**. W niedzielę będzie również Msza św. po polsku o godz. **11:30**.



Zachęcam Was wszystkich, Drodzy Bracia i Siostry, do licznego udziału w obrzędach liturgicznych Wielkiego Tygodnia. Proszę zapoznać się z funkcjami wyznaczonymi na te dni - i już teraz gorąco dziękuję za aktywny udział w liturgii. Wszystkim życzę wielu duchowych owoców tego czasu łaski, najważniejszego i najświętszego tygodnia w roku - Wielkiego Tygodnia.

O. Cyprian Czop, O.M.I.

NIEDZIELA PALMOWA, 28 MARCA

	Czytania	Męka Pańska
K	H. Stankiewicz	A. Ramczyk (E)
L	W. Matracz	W. Matracz (I)
L	P. Matracz	I. Hajdukiewicz (I)
		P. Matracz (T)

WIELKI PIĄTEK, 2 KWIETNIA, GODZ. 19:30

	Czytania	Męka Pańska
K	I. Hajdukiewicz	A. Dudek (E)
L	P. Waszczuk	P. Waszczuk (I)
L	W. Matracz	H. Stankiewicz (I)
		P. Hajdukiewicz (T)

NIEDZIELA WIELKANOCNA, 4 KWIETNIA, GODZ. 6:00 - PROCESJA REZUREKCYJNA

Paschał	Figura Chrystusa Zmartwychwstałego
P. Hajdukiewicz	A. Ramczyk
<i>Służbę liturgiczną i wszystkich biorących udział w Procesji Rezurekcyjnej prosimy o przybycie do zakrystii do godz. 5:45</i>	P. Waszczuk
	W. Matracz
	A. Stankiewicz

NIEDZIELA WIELKANOCNA, 4 KWIETNIA, MSZA ŚW.

	Godz. 6:00	Godz. 11:30
K	A. Ramczyk	B. Kukła
L	H. Stankiewicz	E. Plachecka
L	P. Hajdukiewicz	D. Kukła

MODLITWA DO ŚW. MICHAŁA ARCHANIOLA
PRAYER TO SAINT MICHAEL

Święty Michale Archaniele!
Wspomagaj nas w walce,
a przeciw niegodziwości i zasadzkom złego ducha
bądź naszą obroną.
Oby go Bóg pogromić raczył, pokornie o to prosimy,
a Ty, Wodzu niebieskich zastępów,
szatana i inne duchy złe, które na zgubę dusz ludzkich
po tym świecie krążą, mocą Bożą strąć do piekła. Amen.

MODLITWA O POWOŁANIA KAPŁAŃSKIE I ZAKONNE
PRAYER FOR VOCATIONS

Boże, gorąco Cię prosimy, pobłogosław naszą Archidiecezję darem wielu kapłanów, braci i sióstr zakonnych, którzy całkowicie będą Cię kochali i oddadzą swoje życie na służbę Twojemu Kościołowi, abyś był znany i miłowany.
Błogosław nasze rodziny i nasze dzieci.
Wybierz z naszych domów tych, których potrzebujesz do pracy na swojej niwie.
Maryjo, Królowo Kapłanów, módl się za nami, módl się za naszych kapłanów, osoby zakonne i diakonów.
Wyproś dla nas wiele nowych powołań. Amen.

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