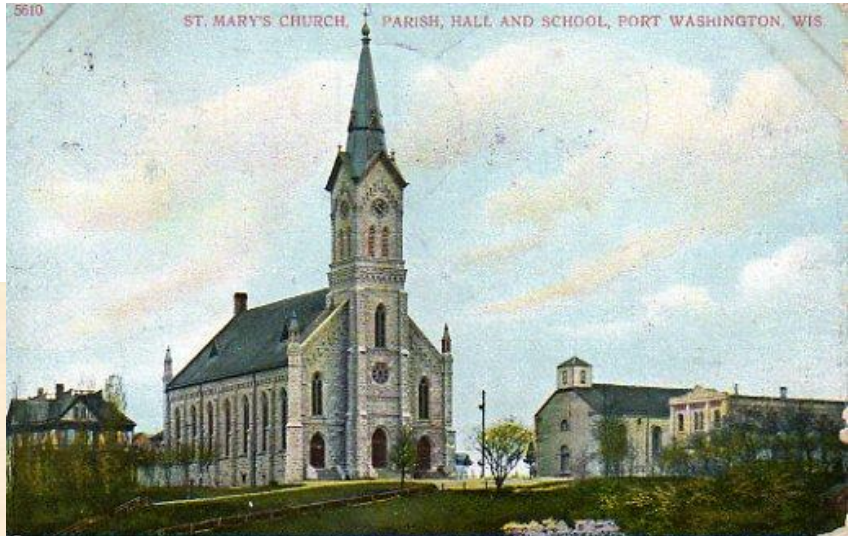


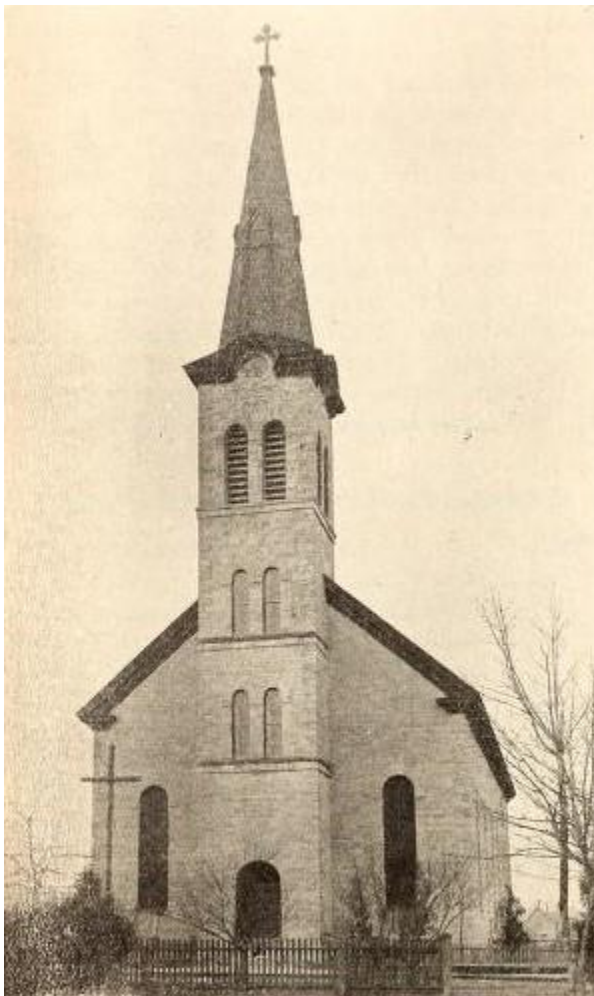
St. John XXIII Catholic Parish

6th Sunday of Lent
April 4th & 5th, 2020



St. Mary church site. C. 1907

St. Peter church site. C. 2016



Immaculate Conception
church site. C. 1905




All Glory, Laud, and Honor

[illegible]

Text: *Gloria, laus et honor*; Theodulph of Orleans, c.760–821; tr. by John M. Neale, 1818–1866, alt.
Tune: ST. THEODULPH, 7 6 7 6 D; Melchior Teschner, 1584–1635

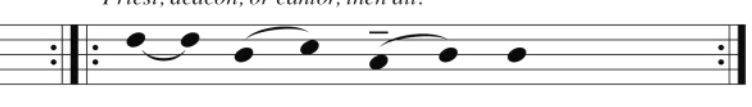
KÝRIE

Priest, deacon, or cantor, then all:



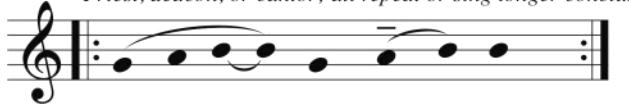
Lord, have mer - cy.

Priest, deacon, or cantor, then all:




Christ, have mer - cy.

Priest, deacon, or cantor; all repeat or sing longer conclusion:



Lord, have mer - cy.



Lord, have mer - cy.


Music: *The Roman Missal*, © 2010, ICEL

1st 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 22: My God, My God

Refrain



My God, my God, O why have you a - ban - doned me?

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.

2nd 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.

LENTEN GOSPEL ACCLAMATION



Text: ICEL, © 1969

Music: Based on WONDROUS LOVE, Stephen Pishner, © 1998, GIA Publications, Inc.

Gospel — Matthew 26:14—27:66

One of the Twelve, who was called Judas Iscariot,
went to the chief priests and said,
“What are you willing to give me
if I hand him over to you?”

They paid him thirty pieces of silver,
and from that time on he looked for an opportunity
to hand him over.

On the first day of the Feast of Unleavened Bread,
the disciples approached Jesus and said,
“Where do you want us to prepare
for you to eat the Passover?”

He said,

“Go into the city to a certain man and tell him,
‘The teacher says, “My appointed time draws near;
in your house I shall celebrate the Passover with my
disciples.”’”

The disciples then did as Jesus had ordered,
and prepared the Passover.

When it was evening,
he reclined at table with the Twelve.

And while they were eating, he said,
“Amen, I say to you, one of you will betray me.”

Deeply distressed at this,
they began to say to him one after another,
“Surely it is not I, Lord?”

He said in reply,

“He who has dipped his hand into the dish with me

is the one who will betray me.

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.”

Then Judas, his betrayer, said in reply,
“Surely it is not I, Rabbi?”

He answered, “You have said so.”

While they were eating,
Jesus took bread, said the blessing,
broke it, and giving it to his disciples said,
“Take and eat; this is my body.”

Then he took a cup, gave thanks, and gave it to them,
saying,

“Drink from it, all of you,
for this is my blood of the covenant,
which will be shed on behalf of many
for the forgiveness of sins.

I tell you, from now on I shall not drink this fruit of
the vine

until the day when I drink it with you new
in the kingdom of my Father.”

Then, after singing a hymn,
they went out to the Mount of Olives.

Then Jesus said to them,

“This night all of you will have your faith in me
shaken,

for it is written:
I will strike the shepherd,
and the sheep of the flock will be dispersed;
but after I have been raised up,
I shall go before you to Galilee.”
Peter said to him in reply,
“Though all may have their faith in you shaken,
mine will never be.”
Jesus said to him,
“Amen, I say to you,
this very night before the cock crows,
you will deny me three times.”
Peter said to him,
“Even though I should have to die with you,
I will not deny you.”
And all the disciples spoke likewise.
Then Jesus came with them to a place called
Gethsemane,
and he said to his disciples,
“Sit here while I go over there and pray.”
He took along Peter and the two sons of Zebedee,
and began to feel sorrow and distress.
Then he said to them,
“My soul is sorrowful even to death.
Remain here and keep watch with me.”
He advanced a little and fell prostrate in prayer,
saying,
“My Father, if it is possible,
let this cup pass from me;
yet, not as I will, but as you will.”
When he returned to his disciples he found them
asleep.
He said to Peter,
“So you could not keep watch with me for one hour?
Watch and pray that you may not undergo the test.
The spirit is willing, but the flesh is weak.”
Withdrawing a second time, he prayed again,
“My Father, if it is not possible that this cup pass
without my drinking it, your will be done!”
Then he returned once more and found them asleep,
for they could not keep their eyes open.
He left them and withdrew again and prayed a third
time,
saying the same thing again.
Then he returned to his disciples and said to them,
“Are you still sleeping and taking your rest?
Behold, the hour is at hand
when the Son of Man is to be handed over to sinners.

Get up, let us go.
Look, my betrayer is at hand.”
While he was still speaking,
Judas, one of the Twelve, arrived,
accompanied by a large crowd, with swords and
clubs,
who had come from the chief priests and the elders
of the people.
His betrayer had arranged a sign with them, saying,
“The man I shall kiss is the one; arrest him.”
Immediately he went over to Jesus and said,
“Hail, Rabbi!” and he kissed him.
Jesus answered him,
“Friend, do what you have come for.”
Then stepping forward they laid hands on Jesus and
arrested him.
And behold, one of those who accompanied Jesus
put his hand to his sword, drew it,
and struck the high priest’s servant, cutting off his
ear.
Then Jesus said to him,
“Put your sword back into its sheath,
for all who take the sword will perish by the sword.
Do you think that I cannot call upon my Father
and he will not provide me at this moment
with more than twelve legions of angels?
But then how would the Scriptures be fulfilled
which say that it must come to pass in this way?”
At that hour Jesus said to the crowds,
“Have you come out as against a robber,
with swords and clubs to seize me?
Day after day I sat teaching in the temple area,
yet you did not arrest me.
But all this has come to pass
that the writings of the prophets may be fulfilled.”
Then all the disciples left him and fled.
Those who had arrested Jesus led him away
to Caiaphas the high priest,
where the scribes and the elders were assembled.
Peter was following him at a distance
as far as the high priest’s courtyard,
and going inside he sat down with the servants
to see the outcome.
The chief priests and the entire Sanhedrin
kept trying to obtain false testimony against Jesus
in order to put him to death,
but they found none,
though many false witnesses came forward.

Finally two came forward who stated,
 "This man said, 'I can destroy the temple of God
 and within three days rebuild it.'"
 The high priest rose and addressed him,
 "Have you no answer?
 What are these men testifying against you?"
 But Jesus was silent.
 Then the high priest said to him,
 "I order you to tell us under oath before the living
 God
 whether you are the Christ, the Son of God."
 Jesus said to him in reply,
 "You have said so.
 But I tell you:
 From now on you will see 'the Son of Man
 seated at the right hand of the Power'
 and 'coming on the clouds of heaven.'"
 Then the high priest tore his robes and said,
 "He has blasphemed!
 What further need have we of witnesses?
 You have now heard the blasphemy;
 what is your opinion?"
 They said in reply,
 "He deserves to die!"
 Then they spat in his face and struck him,

while some slapped him, saying,
 "Prophecy for us, Christ: who is it that struck you?"
 Now Peter was sitting outside in the courtyard.
 One of the maids came over to him and said,
 "You too were with Jesus the Galilean."
 But he denied it in front of everyone, saying,
 "I do not know what you are talking about!"
 As he went out to the gate, another girl saw him
 and said to those who were there,
 "This man was with Jesus the Nazorean."
 Again he denied it with an oath,
 "I do not know the man!"
 A little later the bystanders came over and said to
 Peter,
 "Surely you too are one of them;
 even your speech gives you away."
 At that he began to curse and to swear,
 "I do not know the man."
 And immediately a cock crowed.
 Then Peter remembered the word that Jesus had
 spoken:
 "Before the cock crows you will deny me three
 times."
 He went out and began to weep bitterly.

Were You There

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 pierced him in the side?
 4. Were you there when the sun re - fused to shine?
 5. Were you there when they laid him in the tomb?
 6. Were you there when they rolled the stone a - way?

Were you there when they cru - ci - fied my Lord?
 Were you there when they nailed him to the tree?
 Were you there when they pierced him in the side?
 Were you there when the sun re - fused to shine?
 Were you there when they laid him in the tomb?
 Were you there when they rolled the stone a - way?

Oh, some - times it caus - es me to
 trem - ble, trem - ble, trem - ble.

Were you there when they cru - ci - fied my Lord?
 Were you there when they nailed him to the tree?
 Were you there when they pierced him in the side?
 Were you there when the sun re - fused to shine?
 Were you there when they laid him in the tomb?
 Were you there when they rolled the stone a - way?

When it was morning,
all the chief priests and the elders of the people
took counsel against Jesus to put him to death.
They bound him, led him away,
and handed him over to Pilate, the governor.
Then Judas, his betrayer, seeing that Jesus had been
condemned,
deeply regretted what he had done.
He returned the thirty pieces of silver
to the chief priests and elders, saying,
"I have sinned in betraying innocent blood."
They said,
"What is that to us?
Look to it yourself."
Flinging the money into the temple,
he departed and went off and hanged himself.
The chief priests gathered up the money, but said,
"It is not lawful to deposit this in the temple treasury,
for it is the price of blood."
After consultation, they used it to buy the potter's
field
as a burial place for foreigners.
That is why that field even today is called the Field of
Blood.
Then was fulfilled what had been said through
Jeremiah
the prophet,
And they took the thirty pieces of silver,
the value of a man with a price on his head,
a price set by some of the Israelites,
and they paid it out for the potter's field
just as the Lord had commanded me.
Now Jesus stood before the governor, and he
questioned him,
"Are you the king of the Jews?"
Jesus said, "You say so."
And when he was accused by the chief priests and
elders,
he made no answer.
Then Pilate said to him,
"Do you not hear how many things they are testifying
against you?"
But he did not answer him one word,
so that the governor was greatly amazed.
Now on the occasion of the feast
the governor was accustomed to release to the crowd
one prisoner whom they wished.
And at that time they had a notorious prisoner called

Barabbas.
So when they had assembled, Pilate said to them,
"Which one do you want me to release to you,
Barabbas, or Jesus called Christ?"
For he knew that it was out of envy
that they had handed him over.
While he was still seated on the bench,
his wife sent him a message,
"Have nothing to do with that righteous man.
I suffered much in a dream today because of him."
The chief priests and the elders persuaded the
crowds
to ask for Barabbas but to destroy Jesus.
The governor said to them in reply,
"Which of the two do you want me to release to
you?"
They answered, "Barabbas!"
Pilate said to them,
"Then what shall I do with Jesus called Christ?"
They all said,
"Let him be crucified!"
But he said,
"Why? What evil has he done?"
They only shouted the louder,
"Let him be crucified!"
When Pilate saw that he was not succeeding at all,
but that a riot was breaking out instead,
he took water and washed his hands in the sight of
the crowd,
saying, "I am innocent of this man's blood.
Look to it yourselves."
And the whole people said in reply,
"His blood be upon us and upon our children."
Then he released Barabbas to them,
but after he had Jesus scourged,
he handed him over to be crucified.
Then the soldiers of the governor took Jesus inside
the praetorium
and gathered the whole cohort around him.
They stripped off his clothes
and threw a scarlet military cloak about him.
Weaving a crown out of thorns, they placed it on his
head,
and a reed in his right hand.
And kneeling before him, they mocked him, saying,
"Hail, King of the Jews!"
They spat upon him and took the reed
and kept striking him on the head.

And when they had mocked him,
they stripped him of the cloak,
dressed him in his own clothes,
and led him off to crucify him.
As they were going out, they met a Cyrenian named
Simon;
this man they pressed into service
to carry his cross.
And when they came to a place called Golgotha
—which means Place of the Skull —,
they gave Jesus wine to drink mixed with gall.
But when he had tasted it, he refused to drink.
After they had crucified him,
they divided his garments by casting lots;
then they sat down and kept watch over him there.
And they placed over his head the written charge
against him:
This is Jesus, the King of the Jews.
Two revolutionaries were crucified with him,
one on his right and the other on his left.
Those passing by reviled him, shaking their heads and
saying,
“You who would destroy the temple and rebuild it in
three days,
save yourself, if you are the Son of God,
and come down from the cross!”
Likewise the chief priests with the scribes and elders
mocked him and said,
“He saved others; he cannot save himself.
So he is the king of Israel!
Let him come down from the cross now,
and we will believe in him.
He trusted in God;
let him deliver him now if he wants him.
For he said, ‘I am the Son of God.’”
The revolutionaries who were crucified with him
also kept abusing him in the same way.
From noon onward, darkness came over the whole
land
until three in the afternoon.
And about three o’clock Jesus cried out in a loud
voice,
“Eli, Eli, lema sabachthani?”
which means, “My God, my God, why have you
forsaken me?”
Some of the bystanders who heard it said,
“This one is calling for Elijah.”
Immediately one of them ran to get a sponge;

he soaked it in wine, and putting it on a reed,
gave it to him to drink.
But the rest said,
“Wait, let us see if Elijah comes to save him.”
But Jesus cried out again in a loud voice,
and gave up his spirit.
And behold, the veil of the sanctuary
was torn in two from top to bottom.
The earth quaked, rocks were split, tombs were
opened,
and the bodies of many saints who had fallen asleep
were raised.
And coming forth from their tombs after his
resurrection,
they entered the holy city and appeared to many.
The centurion and the men with him who were
keeping watch over Jesus
feared greatly when they saw the earthquake
and all that was happening, and they said,
“A Truly, this was the Son of God!”
There were many women there, looking on from a
distance,
who had followed Jesus from Galilee, ministering to
him.
Among them were Mary Magdalene and Mary the
mother of James and Joseph,
and the mother of the sons of Zebedee.
When it was evening,
there came a rich man from Arimathea named
Joseph,
who was himself a disciple of Jesus.
He went to Pilate and asked for the body of Jesus;
then Pilate ordered it to be handed over.
Taking the body, Joseph wrapped it in clean linen
and laid it in his new tomb that he had hewn in the
rock.
Then he rolled a huge stone across the entrance to
the tomb
and departed.
But Mary Magdalene and the other Mary
remained sitting there, facing the tomb.
The next day, the one following the day of
preparation,
the chief priests and the Pharisees
gathered before Pilate and said,
“Sir, we remember that this impostor while still alive
said,
‘After three days I will be raised up.’

by fixing a seal to the stone and setting the guard.

Text: *Salve caput cruentatum*; ascr. to Bernard of Clairvaux, 1091–1153; tr. by Henry Baker, 1821–1877; Spanish tr. by Federico Fliedner, 1845–1901
Tune: PASSION CHORALE. 7 6 7 6 D: Hans Leo Hassler, 1564–1612; harm. by J. S. Bach, 1685–1750

HOLY, HOLY, HOLY

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

The musical notation is on a single staff in treble clef. It begins with a key signature of one sharp (F#) and a common time signature (C). The melody is composed of eighth and quarter notes, with some phrases spanning across bar lines. The lyrics are written below the staff, aligned with the notes.

Text: *The Roman Missal*
Music: *The Roman Missal*
© 2010, ICEL

MEMORIAL ACCLAMATION A

We pro - claim your Death, O Lord, and pro - fess your
Res - ur - rec - tion un - til you come a - gain.

The musical notation is on a single staff in treble clef. It begins with a key signature of one sharp (F#) and a common time signature (C). The melody is composed of eighth and quarter notes, with some phrases spanning across bar lines. The lyrics are written below the staff, aligned with the notes.

Text: *The Roman Missal*
Music: *The Roman Missal*
© 2010, ICEL

DOXOLOGY

Priest: Through him, and with him, and in him,
O God, almighty Father,
in the unity of the Holy Spirit,
all glory and honor is yours,
for ever and ever.

Assembly:
A - men, a - men, a - men.

The musical notation is on a single staff in treble clef. It begins with a key signature of one sharp (F#) and a common time signature (C). The melody is composed of eighth and quarter notes, with some phrases spanning across bar lines. The lyrics are written below the staff, aligned with the notes.

Text: *The Roman Missal*
Music: *The Roman Missal*
© 2010, ICEL

LAMB OF GOD

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


The musical notation is on a single staff in treble clef. It begins with a key signature of one sharp (F#) and a common time signature (C). The melody is composed of eighth and quarter notes, with some phrases spanning across bar lines. The lyrics are written below the staff, aligned with the notes.

Text: *The Roman Missal*
Music: *The Roman Missal*
© 2010, ICEL

Communion

Jesus, Remember Me

Ostinato Refrain



Je - sus, re - mem - ber me when you come in - to your King - dom.
Spanish: Je - sús, re - cuér - da - me cuan - do en - tres en tu Rei - no.
Polish: Je - zu, w kró - les - twie Twym wspom - nij na swo - je - go słu - gę.

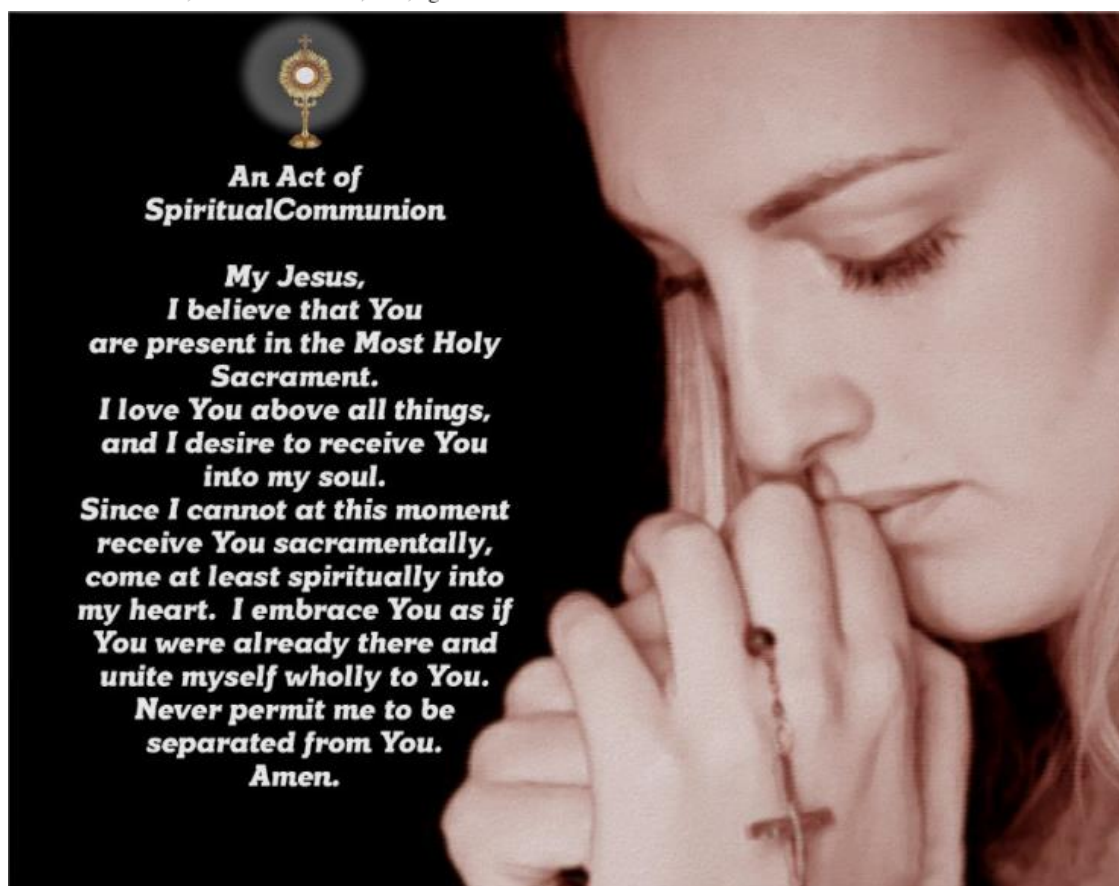


Je - sus, re - mem - ber me when you come in - to your King - dom.
Je - sús, re - cuér - da - me, cuan - do en - tres en tu Rei - no.
Je - zu, w kró - les - twie Twym wspom - nij na swo - je - go słu - gę.

Text: Luke 23:42; Taizé Community, 1981

Tune: Jacques Berthier, 1923–1994

© 1981, 2005, Les Presses de Taizé, GIA Publications, Inc., agent




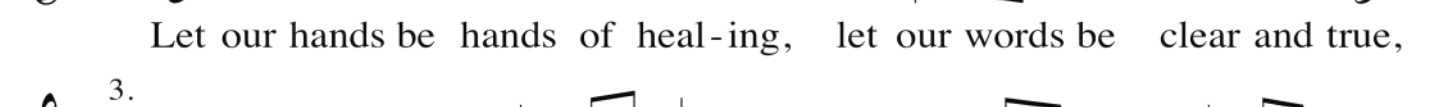
**An Act of
Spiritual Communion**

**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.**

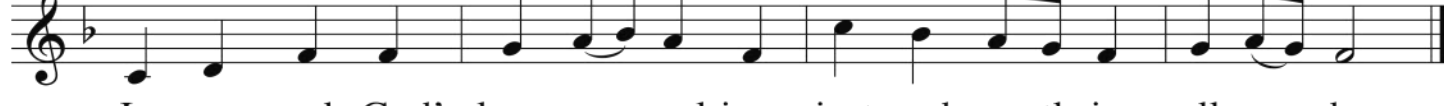
Sending Forth

Hands of Healing

Refrain*


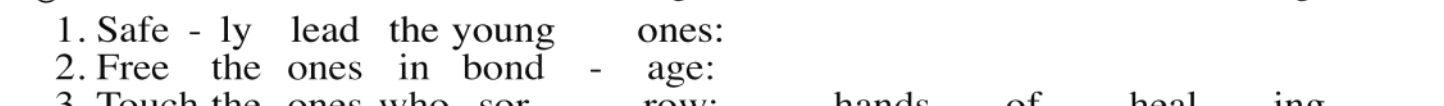
1.  2. 

Let our hands be hands of heal-ing, let our words be clear and true,


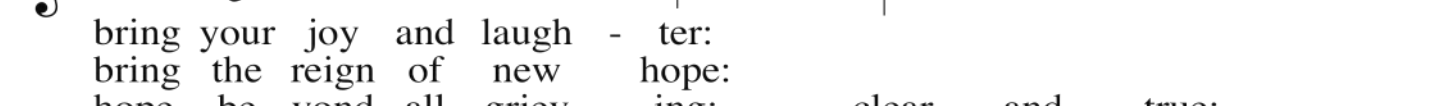
3. 

In our work, God's love re-veal-ing, just and gen-tle in all we do.


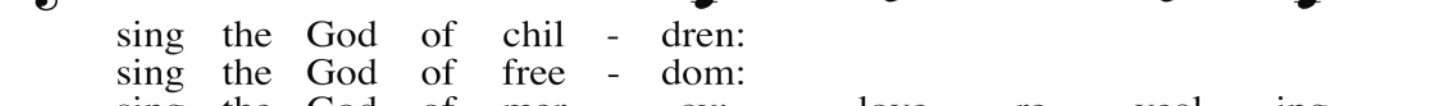
Verses

Cantor:  *All:* 


1. Safe - ly lead the young ones:
2. Free the ones in bond - age:
3. Touch the ones who sor - row: hands of heal - ing,
4. Com - fort for the dy - ing:
5. May we al - ways be your

Cantor:  *All:* 

bring your joy and laugh - ter:
bring the reign of new hope:
hope be - yond all griev - ing: clear and true;
vi - sion of a new life:
make us in your im - age:

Cantor:  *All:* 

sing the God of chil - dren:
sing the God of free - dom:
sing the God of mer - cy: love re - veal - ing,
sing the res - ur - rec - tion:
give us voice to praise you:

 **D.C.**

just and gen - tle in all we do.

*May be sung in canon.