

Saint Joseph the Worker Roman Catholic Church

Founded in 1879



The First Sunday of Lent (Year A)
1 March 2020

Prelude

“Ach Herr, mich armen Sünder” ... *Johann Kuhnau (1660-1722)*

Introit: “**Invocabit me, et ego exaudiam eum**” ... *Graduale Romanum*
Invocabit me, et ego exaudiam eum: eripiam eum, et glorificabo eum: longitudine dierum adimplebo eum. *Ps.* Qui habitat in adjutorio Altissimi, in protectione Dei caeli commorabitur.

When he calls to me, I will answer him; I will rescue him and glorify him; with long life I will satisfy him. *Ps.* He who abides in the shelter of the Most High, shall remain under the protection of the God of heaven.

(*Psalm 90/91: 15, 16 and 1*)

Entrance Procession

1 Lord, who through-out these for - ty days for us didst fast and pray,
2 As thou with Sa - tan didst con-tend and didst the vic - tory win,
3 As thou didst hun-ger bear and thirst, so teach us, gra-cious Lord,
4 And through these days of pen - i - tence, and through thy Pas-sion - tide,
5 A - bide with us, that so, this life of suf - fering o - ver - past,

1 teach us with thee to mourn our sins, and close by thee to stay.
2 O give us strength in thee to fight, in thee to con-quer sin.
3 to die to self, and chief - ly live by thy most ho - ly word.
4 yea, ev - er - more, in life and death, Je - sus! with us a - bide.
5 an Eas - ter of un - end - ing joy we may at - tain at last!

Words: *Claudia Frances Hernaman (1838-1898)*

Music: *St. Flavian*, melody from *Day's Psalter*, 1562; adapt. and harm. *Richard Redhead (1820-1901)*

CM

Kyrie

VI

K Y-ri- e * e- lé- i-son. *bis* Christe e-

lé- i-son. *bis* Ký-ri- e e- lé- i-son. Ký-ri-

e * ** e- lé- i-son.

The image shows a musical score for a Kyrie. It consists of three staves of music. The first staff begins with a treble clef and a key signature of one flat (B-flat). The music is written in a style typical of a Kyrie, with a large initial 'K' for the first line. The lyrics are: 'Y-ri- e * e- lé- i-son. bis Christe e-'. The second staff continues the melody with the lyrics: 'lé- i-son. bis Ký-ri- e e- lé- i-son. Ký-ri-'. The third staff concludes the phrase with the lyrics: 'e * ** e- lé- i-son.' There are various musical notations including notes, rests, and bar lines throughout the score.

Liturgy of the Word

First Reading

Genesis 2: 7-9; 3: 1-7

The LORD God formed man out of the clay of the ground and blew into his nostrils the breath of life, and so man became a living being.

Then the LORD God planted a garden in Eden, in the east, and placed there the man whom he had formed. Out of the ground the LORD God made various trees grow that were delightful to look at and good for food, with the tree of life in the middle of the garden and the tree of the knowledge of good and evil.

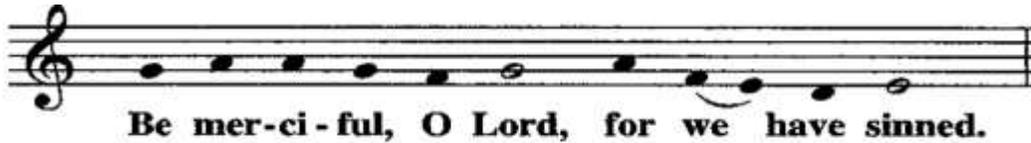
Now the serpent was the most cunning of all the animals that the LORD God had made. The serpent asked the woman, "Did God really tell you not to eat from any of the trees in the garden?" The woman answered the serpent: We may eat of the fruit of the trees in the garden; it is only about the fruit of the tree in the middle of the garden that God said, 'You shall not eat it or even touch it, lest you die.'" But the serpent said to the woman: "You certainly will not die! No, God knows well that the moment you eat of it your eyes will be opened and you will be like gods who know what is good and what is evil." The woman saw that the tree was good for food, pleasing to the eyes, and desirable for gaining wisdom. So she took some of its fruit and ate it; and she also gave some to her husband, who was with her, and he ate it. Then the eyes of both of them were opened, and they realized that they were naked; so they sewed fig leaves together and made loincloths for themselves.

Lector: The Word of the Lord.

Response: **Thanks be to God.**

Responsorial Psalm

Psalm 51: 3-4, 5-6, 12-13, 17



Music: © 2013 Royce Nickel. Licensed in the Creative Commons by-nc-nd 3.0

Have mercy on me, O God, in your goodness; in the greatness of your compassion wipe out my offense. Thoroughly wash me from my guilt and of my sin cleanse me.

R. Be merciful, O Lord, for we have sinned.

For I acknowledge my offense, and my sin is before me always:
"Against you only have I sinned, and done what is evil in your sight."

R. Be merciful, O Lord, for we have sinned.

A clean heart create for me, O God, and a steadfast spirit renew within me. Cast me not out from your presence, and your Holy Spirit take not from me.

R. Be merciful, O Lord, for we have sinned.

Give me back the joy of your salvation, and a willing spirit sustain in me. O Lord, open my lips, and my mouth shall proclaim your praise.

R. Be merciful, O Lord, for we have sinned.

Second Reading

Romans 5: 12-19

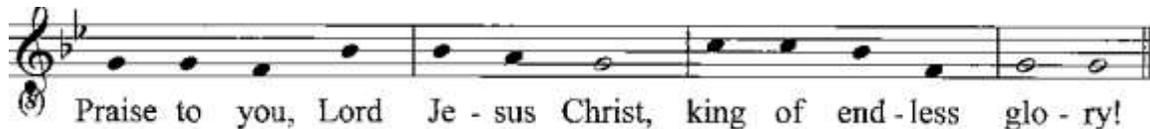
Brothers and sisters: Through one man sin entered the world, and through sin, death, and thus death came to all men, inasmuch as all sinned— for up to the time of the law, sin was in the world, though sin is not accounted when there is no law. But death reigned from Adam to Moses, even over those who did not sin after the pattern of the trespass of Adam, who is the type of the one who was to come. But the gift is not like the transgression. For if by the transgression of the one, the many died, how much more did the grace of God and the gracious gift of the one man Jesus Christ overflow for the many. And the gift is not like the result of the one who sinned. For after one sin there was the judgment that brought condemnation; but the gift, after many transgressions, brought acquittal. For if, by the transgression of the one, death came to reign through that one, how much more will those who receive the abundance of grace and of the gift of justification come to reign in life through the one Jesus Christ. In conclusion, just as through one transgression condemnation came upon all, so, through one righteous act,

acquittal and life came to all. For just as through the disobedience of the one man the many were made sinners, so, through the obedience of the one, the many will be made righteous.

Lector: The Word of the Lord.

Response: **Thanks be to God.**

Gospel Acclamation



One does not live on bread alone, but on every word that comes forth from the mouth of God.
(Matthew 4: 4b)

Holy Gospel

Matthew 4: 1-11

At that time Jesus was led by the Spirit into the desert to be tempted by the devil. He fasted for forty days and forty nights, and afterwards he was hungry. The tempter approached and said to him, "If you are the Son of

God, command that these stones become loaves of bread." He said in reply, "It is written: *One does not live on bread alone, but on every word that comes forth from the mouth of God.*"

Then the devil took him to the holy city, and made him stand on the parapet of the temple, and said to him, "If you are the Son of God, throw yourself down. For it is written: *He will command his angels concerning you and with their hands they will support you, lest you dash your foot against a stone.*" Jesus answered him, "Again it is written, *You shall not put the Lord, your God, to the test.*" Then the devil took him up to a very high mountain, and showed him all the kingdoms of the world in their magnificence, and he said to him, "All these I shall give to you, if you will prostrate yourself and worship me." At this, Jesus said to him, "Get away, Satan! It is written: *The Lord, your God, shall you worship and him alone shall you serve.*"

Then the devil left him and, behold, angels came and ministered to him.

Priest: The Gospel of the Lord.

Response: **Praise to you, Lord Jesus Christ.**

Homily

Profession of Faith

The Nicene Creed

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.

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.

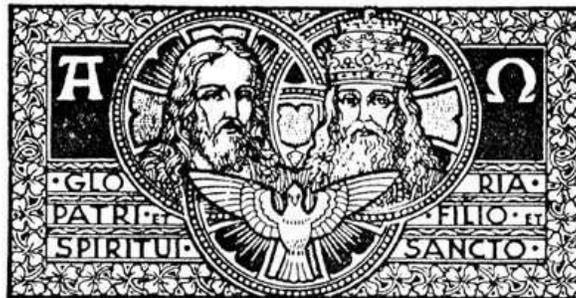
I believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is adored and glorified, who has spoken through the prophets.

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.

Prayer of the Faithful

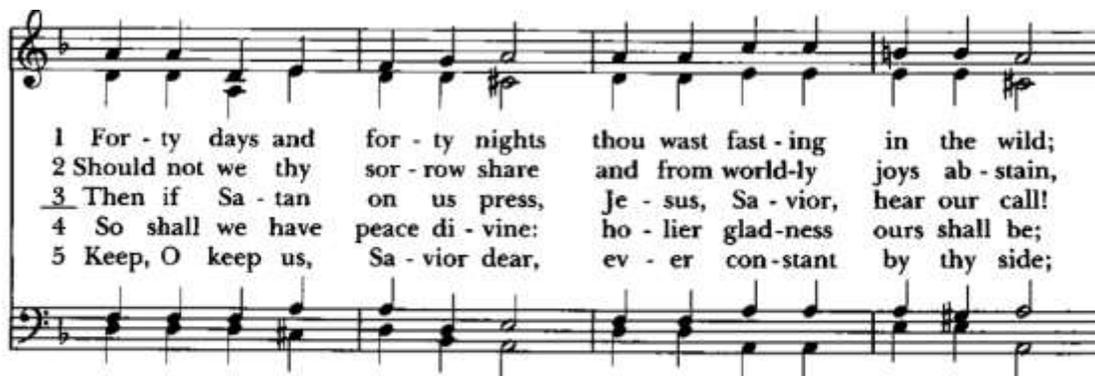
Lector: Let us pray to the Lord.

Response: Lord, hear our prayer.

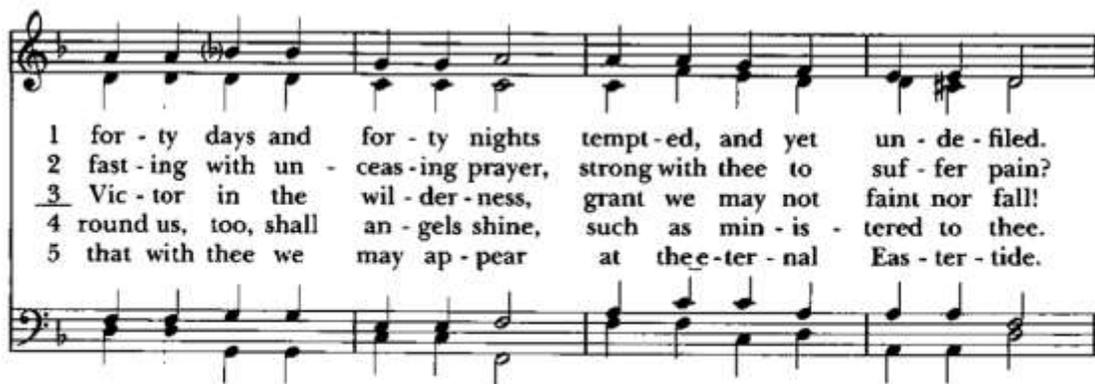


Liturgy of the Eucharist

Offertory



1 For - ty days and for - ty nights thou wast fast - ing in the wild;
2 Should not we thy sor - row share and from world - ly joys ab - stain,
3 Then if Sa - tan on us press, Je - sus, Sa - vior, hear our call!
4 So shall we have peace di - vine: ho - lier glad - ness ours shall be;
5 Keep, O keep us, Sa - vior dear, ev - er con - stant by thy side;



1 for - ty days and for - ty nights tempt - ed, and yet un - de - filed.
2 fast - ing with un - ceas - ing prayer, strong with thee to suf - fer pain?
3 Vic - tor in the wil - der - ness, grant we may not faint nor fall!
4 round us, too, shall an - gels shine, such as min - is - tered to thee.
5 that with thee we may ap - pear at the e - ter - nal Eas - ter - tide.

Words: George Hunt Smytton (1822-1870), alt.
Music: *Aus der Tiefe rufe ich*, melody att. Martin Herbst (1654-1681), alt.;
harm. William Henry Monk (1823-1889)

77. 77

Offertorium: "Scapulis suis" ... Giovanni Pierluigi da Palestrina (c. 1525-1594)

Scapulis suis obumbrabit tibi Dominus, et sub pennis eius sperabis: scuto circumdabit te veritas eius.

The Lord will overshadow you with his pinions, and you will find refuge under his wings. Like a shield his faithfulness will encompass you.

(Psalm 90/91: 4-5)

Motet: "Scapulis suis" ... Giambatista Casali (c. 1715-1792)

Scapulis suis obumbrabit tibi Dominus, et sub pennis eius sperabis: scuto circumdabit te veritas eius.

The Lord will overshadow you with his pinions, and you will find refuge under his wings. Like a shield his faithfulness will encompass you.

(Psalm 90/91: 4-5)

Sanctus

XI. s.

S An-ctus, * San-ctus, San-ctus Dómi-nus De- us

Sá- ba- oth. Ple- ni sunt cae- li et ter- ra gló- ri- a

tu- a. Ho- sánna in excél- sis. Be- ne- díctus

qui ve- nit in nó- mi- ne Dómi- ni. Ho- sánna in

excél- sis.



Mysterium fidei

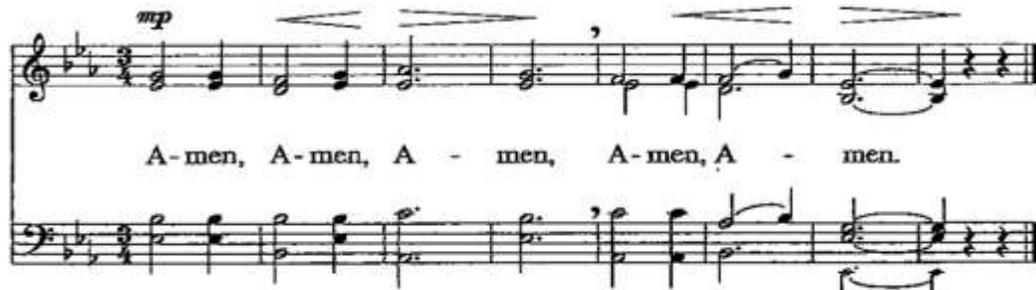
Ry. Mortem tu- am annunti- ámus, Dó- mi- ne, et tu- am re- sur-
recti- ó- nem confi- témur, do- nec vé- ni- as.



Amen

mp

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



Music: Deutsche Messe, Franz Schubert, 1797-1828, adapt. by Richard Proulx, © 1985, 1989, GIA Publications, Inc.

Agnus Dei

Mass XVII

XIII. s.

V
A



-gnus De- i, * qui tol- lis peccá- ta mundi : mi-
se-ré-re no- bis. Agnus De- i, * qui tol- lis peccá- ta mun-
di : mi-se-ré-re no- bis. Agnus De- i, * qui tol- lis pec-
cá- ta mundi : do-na no-bis pa- cem.

Communion Procession

Guidelines for Receiving Communion

Catholics in full communion with the Church, who are properly disposed to receive Communion, not conscious of grave sin and who have typically fasted for at least one hour, are invited to come forward to receive the Body and Blood of our Lord Jesus Christ through the participation in Holy Communion.

We welcome our fellow Christians to this celebration of the Eucharist as our brothers and sisters. Because Catholics believe that the celebration of the Eucharist is a sign of the reality of the oneness of faith, life, and worship, members of those churches with whom we are not yet fully united are not ordinarily admitted to Holy Communion. Members of the Orthodox Churches, the Assyrian Church of the East, and the Polish National Catholic Church are urged to respect the discipline of their own Churches. The Roman Catholic Church does not object to the reception of Communion by Christians of these Churches. We pray for the full visible unity among all Christians.

Communio: “Scapulis suis” ... *Graduale Romanum, Mode 3 Chant*

Scapulis suis obumbrabit tibi, et sub pennis eius sperabis: scuto circumdabit te veritas eius.

**With his pinions He will overshadow you, and under his wings you will find refuge.
Like a shield his faithfulness will encompass you.**

(Psalm 90/91: 4-5)

Motet: “Scapulis suis” ... *Heinrich Isaac (c. 1450-1517)*

(See Communio above for Text & Translation.)

Hymn to the Blessed Virgin: “Ave Regina Caelorum” ... Mode 6 simplex

VI



A - ve Re-gí-na cæ-ló-rum, *A-ve Dómi-na Ange-
ló-rum: Salve ra-dix, salve porta, Ex qua mundo lux est
orta: Gaude Virgo glo-ri- ó-sa, Super omnes spe-ci- ó-sa:
Va-le, o valde decó- ra, Et pro no-bis Christum ex-ó- ra.

Hail, Queen of the heavens, hail Lady of the Angels: hail root, hail portal through whom the Light came into the world. Rejoice, O Virgin glorious, above all beautiful, fairest of the fair, intercede for us with Christ.

(Twelfth Century, Anonymous)

Post Communion Collect

Blessing and Dismissal

Deacon: The mass is ended. Go in peace.

Response: **Thanks be to God.**



The Saint Michael Prayer

Saint Michael the Archangel, defend us in battle, be our protection against the malice 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, thrust into hell Satan and all evil spirits who wander through the world for the ruin of souls. Amen.

Priest: Most Sacred Heart of Jesus, (3 x)

*Response: **Have mercy on us.***



Postlude

Fugue on: “Through Adam’s Fall” ... Johann Sebastian Bach (1685-1750)

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