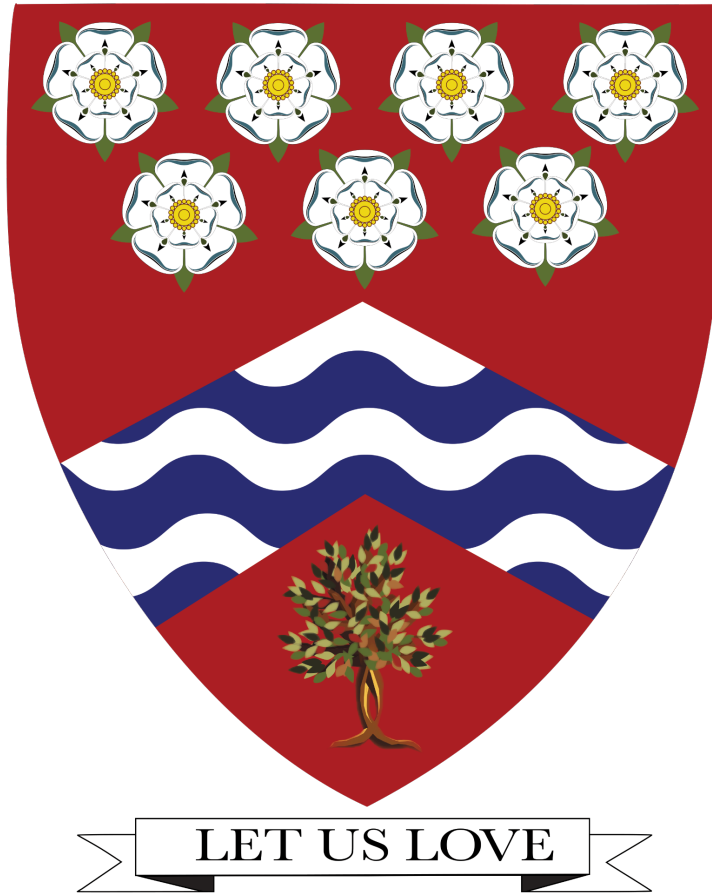


**Church of the Little Flower**  
Berkeley Heights, NJ



**Celebration of the Lord's Passion**  
**March 29, 2024**

**First Reading**

## Isaiah 52:13-53:12

See, my servant shall prosper,  
he shall be raised high and greatly exalted.  
Even as many were amazed at him--  
so marred was his look beyond human semblance  
and his appearance beyond that of the sons of man--  
so shall he startle many nations,  
because of him kings shall stand speechless;  
for those who have not been told shall see,  
those who have not heard shall ponder it.

Who would believe what we have heard?  
To whom has the arm of the LORD been revealed?  
He grew up like a sapling before him,  
like a shoot from the parched earth;  
there was in him no stately bearing to make us look at him,  
nor appearance that would attract us to him.  
He was spurned and avoided by people,  
a man of suffering, accustomed to infirmity,  
one of those from whom people hide their faces,  
spurned, and we held him in no esteem.

Yet it was our infirmities that he bore,  
our sufferings that he endured,  
while we thought of him as stricken,  
as one smitten by God and afflicted.  
But he was pierced for our offenses,  
crushed for our sins;  
upon him was the chastisement that makes us whole,  
by his stripes we were healed.  
We had all gone astray like sheep,  
each following his own way;  
but the LORD laid upon him  
the guilt of us all.

Though he was harshly treated, he submitted

and opened not his mouth;  
like a lamb led to the slaughter  
or a sheep before the shearers,  
he was silent and opened not his mouth.  
Oppressed and condemned, he was taken away,  
and who would have thought any more of his destiny?  
When he was cut off from the land of the living,  
and smitten for the sin of his people,  
a grave was assigned him among the wicked  
and a burial place with evildoers,  
though he had done no wrong  
nor spoken any falsehood.  
But the LORD was pleased  
to crush him in infirmity.

If he gives his life as an offering for sin,  
he shall see his descendants in a long life,  
and the will of the LORD shall be accomplished through him.

Because of his affliction  
he shall see the light in fullness of days;  
through his suffering, my servant shall justify many,  
and their guilt he shall bear.  
Therefore I will give him his portion among the great,  
and he shall divide the spoils with the mighty,  
because he surrendered himself to death  
and was counted among the wicked;  
and he shall take away the sins of many,  
and win pardon for their offenses.

The Word of the Lord. **Thanks be to God.**

### **Responsorial Psalm**

## **Psalm 31**

**Father, into your hands I commend my spirit.**

In you, O LORD, I take refuge; let me never be put to shame.  
In your justice rescue me. Into your hands I commend my spirit;  
you will redeem me, O LORD, O faithful God.

**Father, into your hands I commend my spirit.**

For all my foes I am an object of reproach,  
a laughingstock to my neighbors, and a dread to my friends;  
they who see me abroad flee from me.  
I am forgotten like the unremembered dead;  
I am like a dish that is broken.

**Father, into your hands I commend my spirit.**

But my trust is in you, O LORD;  
I say, "You are my God. In your hands is my destiny; rescue me  
from the clutches of my enemies and my persecutors."

**Father, into your hands I commend my spirit.**

Let your face shine upon your servant;  
save me in your kindness. Take courage and be stouthearted,  
all you who hope in the LORD.

**Father, into your hands I commend my spirit.**

**Second Reading**

## **Hebrews 4:14-16; 5:7-9**

Brothers and sisters:

Since we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast to our confession.

For we do not have a high priest who is unable to sympathize with our weaknesses, but one who has similarly been tested in every way, yet without sin. So let us confidently approach the throne of grace to receive mercy and to find grace for timely help.

In the days when Christ was in the flesh, he offered prayers and supplications with loud cries and tears to the one who was able to save him from death, and he was heard because of his reverence.

Son though he was, he learned obedience from what he suffered; and when he was made perfect, he became the source of eternal salvation for all who obey him.

The Word of the Lord. **Thanks be to God.**

**Gospel Acclamation**

Lenten Gospel Acclamation



**Gospel**

**PASSION OF OUR LORD  
GOSPEL OF JOHN 18:1-19:42**

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**Deacon Mike:** The Passion of our Lord Jesus Christ according to John.

**Lector:**

Jesus went out with his disciples across the Kidron valley to where there was a garden, into which he and his disciples entered. Judas his betrayer also knew the place, because Jesus had often met there with his disciples. So Judas got a band of soldiers and guards from the chief priests and the Pharisees and went there with lanterns, torches, and weapons. Jesus, knowing everything that was going to happen to him, went out and said to them, "Whom are you looking for?" They answered him, "Jesus the Nazorean." He said to them, "I AM." Judas his betrayer was also with them. When he said to them, "I AM, " they turned away and fell to the ground. So he again asked them, "Whom are you looking for?" They said, "Jesus the Nazorean."

Jesus answered,  
“I told you that I AM.  
So if you are looking for me, let these men go.”  
This was to fulfill what he had said,  
“I have not lost any of those you gave me.”

**Deacon Mike:**

Then Simon Peter, who had a sword, drew it,  
struck the high priest’s slave, and cut off his right ear.  
The slave’s name was Malchus.  
Jesus said to Peter,  
“Put your sword into its scabbard.  
Shall I not drink the cup that the Father gave me?”



**Deacon Mike:**

So the band of soldiers, the tribune, and the Jewish guards seized Jesus, bound him, and brought him to Annas first.  
He was the father-in-law of Caiaphas,  
who was high priest that year.  
It was Caiaphas who had counseled the Jews  
that it was better that one man should die rather than the people.

Simon Peter and another disciple followed Jesus.  
Now the other disciple was known to the high priest,  
and he entered the courtyard of the high priest with Jesus.  
But Peter stood at the gate outside.  
So the other disciple, the acquaintance of the high priest,  
went out and spoke to the gatekeeper and brought Peter in.  
Then the maid who was the gatekeeper said to Peter,  
“You are not one of this man’s disciples, are you?”  
He said, “I am not.”

Now the slaves and the guards were standing around a charcoal fire that they had made, because it was cold, and were warming themselves. Peter was also standing there keeping warm.

**Fr. JC:**

The high priest questioned Jesus about his disciples and about his doctrine.

Jesus answered him,

“I have spoken publicly to the world.

I have always taught in a synagogue or in the temple area where all the Jews gather, and in secret I have said nothing. Why ask me? Ask those who heard me what I said to them. They know what I said.”

When he had said this,

one of the temple guards standing there struck Jesus and said, “Is this the way you answer the high priest?”

Jesus answered him,

“If I have spoken wrongly, testify to the wrong; but if I have spoken rightly, why do you strike me?”

Then Annas sent him bound to Caiaphas the high priest.

Now Simon Peter was standing there keeping warm.

And they said to him,

“You are not one of his disciples, are you?”

He denied it and said,

“I am not.”

One of the slaves of the high priest,

a relative of the one whose ear Peter had cut off, said,

“Didn’t I see you in the garden with him?”

Again Peter denied it.

And immediately the cock crowed.





**Lector:**

Then they brought Jesus from Caiaphas to the praetorium.

It was morning.

And they themselves did not enter the praetorium,  
in order not to be defiled so that they could eat the Passover.

So Pilate came out to them and said,

“What charge do you bring against this man?”

They answered and said to him,

“If he were not a criminal, we would not have handed him over to you.”

At this, Pilate said to them,

“Take him yourselves, and judge him according to your law.”

The Jews answered him,

“We do not have the right to execute anyone,”

in order that the word of Jesus might be fulfilled  
that he said indicating the kind of death he would die.

So Pilate went back into the praetorium

and summoned Jesus and said to him,

“Are you the King of the Jews?”

Jesus answered,

“Do you say this on your own

or have others told you about me?”

Pilate answered,

“I am not a Jew, am I?

Your own nation and the chief priests handed you over to me.

What have you done?”

Jesus answered,

“My kingdom does not belong to this world.

If my kingdom did belong to this world,

my attendants would be fighting

to keep me from being handed over to the Jews.

But as it is, my kingdom is not here.”  
So Pilate said to him,  
“Then you are a king?”  
Jesus answered,  
“You say I am a king.  
For this I was born and for this I came into the world,  
to testify to the truth.  
Everyone who belongs to the truth listens to my voice.”  
Pilate said to him, “What is truth?”

**Deacon Mike:**

When he had said this,  
he again went out to the Jews and said to them,  
“I find no guilt in him.  
But you have a custom that I release one prisoner to you at  
Passover.  
Do you want me to release to you the King of the Jews?”  
They cried out again,  
“Not this one but Barabbas!”  
Now Barabbas was a revolutionary.

Then Pilate took Jesus and had him scourged.  
And the soldiers wove a crown out of thorns and placed it on his  
head, and clothed him in a purple cloak,  
and they came to him and said,  
“Hail, King of the Jews!”  
And they struck him repeatedly.

**Fr. JC:**

Once more Pilate went out and said to them,  
“Look, I am bringing him out to you,  
so that you may know that I find no guilt in him.”  
So Jesus came out,  
wearing the crown of thorns and the purple cloak.  
And he said to them, “Behold, the man!”

When the chief priests and the guards saw him they cried out,  
“Crucify him, crucify him!”  
Pilate said to them,  
“Take him yourselves and crucify him.  
I find no guilt in him.”  
The Jews answered,  
“We have a law, and according to that law he ought to die,  
because he made himself the Son of God.”  
Now when Pilate heard this statement,  
he became even more afraid,  
and went back into the praetorium and said to Jesus,  
“Where are you from?”  
Jesus did not answer him.

**Lector:**

So Pilate said to him,  
“Do you not speak to me?  
Do you not know that I have power to release you  
and I have power to crucify you?”  
Jesus answered him,  
“You would have no power over me  
if it had not been given to you from above.  
For this reason the one who handed me over to you  
has the greater sin.”  
Consequently, Pilate tried to release him; but the Jews cried out,  
“If you release him, you are not a Friend of Caesar.  
Everyone who makes himself a king opposes Caesar.”

When Pilate heard these words he brought Jesus out  
and seated him on the judge’s bench  
in the place called Stone Pavement, in Hebrew, Gabbatha.  
It was preparation day for Passover, and it was about noon.  
And he said to the Jews,  
“Behold, your king!”  
They cried out,

“Take him away, take him away! Crucify him!”  
Pilate said to them,  
“Shall I crucify your king?”  
The chief priests answered,  
“We have no king but Caesar.”  
Then he handed him over to them to be crucified.



### **Deacon Mike:**

So they took Jesus, and, carrying the cross himself, he went out to what is called the Place of the Skull, in Hebrew, Golgotha. There they crucified him, and with him two others, one on either side, with Jesus in the middle. Pilate also had an inscription written and put on the cross. It read,  
“Jesus the Nazorean, the King of the Jews.”  
Now many of the Jews read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, Latin, and Greek. So the chief priests of the Jews said to Pilate,  
“Do not write ‘The King of the Jews,’ but that he said, ‘I am the King of the Jews’.”  
Pilate answered,  
“What I have written, I have written.”

When the soldiers had crucified Jesus, they took his clothes and divided them into four shares, a share for each soldier. They also took his tunic, but the tunic was seamless, woven in one piece from the top down. So they said to one another,

“Let’s not tear it, but cast lots for it to see whose it will be, “  
in order that the passage of Scripture might be fulfilled that says:  
*They divided my garments among them,  
and for my vesture they cast lots.*  
This is what the soldiers did.

**Fr. JC:**

Standing by the cross of Jesus were his mother  
and his mother’s sister, Mary the wife of Clopas,  
and Mary of Magdala.

When Jesus saw his mother and the disciple there whom he  
loved he said to his mother, “Woman, behold, your son.”

Then he said to the disciple,  
“Behold, your mother.”

And from that hour the disciple took her into his home.

After this, aware that everything was now finished,  
in order that the Scripture might be fulfilled,  
Jesus said, “I thirst.”

There was a vessel filled with common wine.

So they put a sponge soaked in wine on a sprig of hyssop  
and put it up to his mouth.

When Jesus had taken the wine, he said,  
“It is finished.”

And bowing his head, he handed over the spirit.

***All kneel***

**Lector:**

Now since it was preparation day,  
in order that the bodies might not remain on the cross on the  
sabbath, for the sabbath day of that week was a solemn one,  
the Jews asked Pilate that their legs be broken  
and that they be taken down.

So the soldiers came and broke the legs of the first

and then of the other one who was crucified with Jesus.  
But when they came to Jesus and saw that he was already dead,  
they did not break his legs,  
but one soldier thrust his lance into his side,  
and immediately blood and water flowed out.  
An eyewitness has testified, and his testimony is true;  
he knows that he is speaking the truth,  
so that you also may come to believe.  
For this happened so that the Scripture passage might be fulfilled:  
*Not a bone of it will be broken.*  
And again another passage says:  
*They will look upon him whom they have pierced.*

**Deacon Mike:**

After this, Joseph of Arimathea,  
secretly a disciple of Jesus for fear of the Jews,  
asked Pilate if he could remove the body of Jesus.  
And Pilate permitted it.  
So he came and took his body.  
Nicodemus, the one who had first come to him at night,  
also came bringing a mixture of myrrh and aloes  
weighing about one hundred pounds.  
They took the body of Jesus  
and bound it with burial cloths along with the spices,  
according to the Jewish burial custom.  
Now in the place where he had been crucified there was a  
garden, and in the garden a new tomb, in which no one had yet  
been buried.  
So they laid Jesus there because of the Jewish preparation day;  
for the tomb was close by.

**Deacon Mike:**

The Gospel of the Lord. **Praise to you, Lord Jesus Christ.**

# Response to the Solemn Intercessions

by Tony Alonso  
arr. Ellen

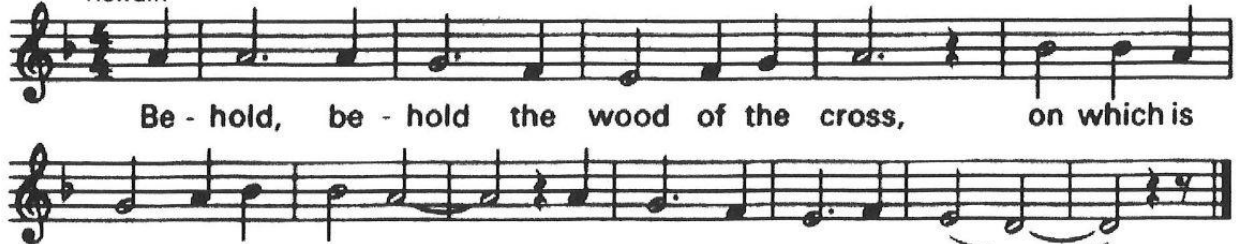


## Procession of the Cross

# Behold the Wood

by Dan Schutte

Refrain




Be - hold, be - hold the wood of the cross, on which is  
hung our sal - va-tion. O come, let us a - dore.

Verses



1. Un - less a grain of wheat shall fall up - on the ground and die, it
2. And when my hour of glo - ry comes as all was meant to be, †
3. For there can be no great-er love — shown up - on this land than
4. My Fa-ther, if it be your plan, this cup might pass me by; yet
5. For sure - ly he has borne our tears, is wound-ed by our sin, and
6. My bod - y now is torn with pain, my friends have left and gone. O



to Refrain

1. shall re - main but a sin - gle grain and not give life.
2. you shall see me lift - ed up up - on a tree.
3. in the one who came to die that we might live.
4. let it hap - pen as you will if I must die.
5. yet he o - pens not his mouth that we might live.
6. lov - ing Fa - ther, take my life in - to your hands.

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## Adoration of the Cross



Dedicated to Fr. Jack Cryan

# Crux Fidelis

Ellen Estallo

Crux fi - de - lis, in ter

6 Dm/C Dm/Bb Dm/A Gm7 Dm7/F  
om - nes, Ar - bor u - na no - bi lis. Nu - lla sil - va ta - lem pro - fert,

11 Edim Dm A/C# Dm/C  
fron - de, flo - re, ger - mi - ne. Dul - ce, lig - num, dul - ces, cla - vos,

15 Bb Am Dm  
dul - ce pon - dus sus - ti - net.

22 B Gm7 Am7 Bb  
v1 Sing, my tongue, in e - xal - ta - tion, of our ba - nner and de -  
A - dam first o - ffen - ded, eating that for - bidden  
v7 No dis - gace was too ab - ho - rrent; nailed and mocked and parched he  
tim - ber: smooth your roughness, flex your boughs for blo-ssom -

27 C Am Bbmaj7 C Dm  
vise, Make a so - lemn pro - cla - ma - tion of a tri - ump and its price: How the  
fruit, Not all hopes of glory en - ded with the ser - pent at the root: Broken  
died; Blood and wa - ter, double warrant, issue from his wounded side. Washing  
ming; Let your fi - bers lose their toughness, Gently let your tendrils cling; Lay a -

## Crux Fidelis

32 G m Dm/F Am/E Dm

Sa - viour of cre - a - tion Con - quered by his sa - cri - fice!  
na - ture would be mended By a se - cond tree and shoot.  
in a mighty to - rrent Earth and stars and ocean tide.  
side your native gru - ffness, Clasp the bo - dy of your King!

38

v2 For when  
v8 Lof - ty

C

v3 Thus the temp - ter was out - wi - tted By a wis - dom dee - per still; Re - me -  
v9 Noblest tree of all cre - a - ted, Richly je - weled and em - bossed; Post by

49

dy and ail - ment fi - tted, means to cure and means to kill; That the world might be a -  
Lamb's blood conse - cra - ted; Spar that saves the tem - pest - tossed; Sca - ffold - beam which e - le -

54 *rit.*  $\Phi$  *a tempo*

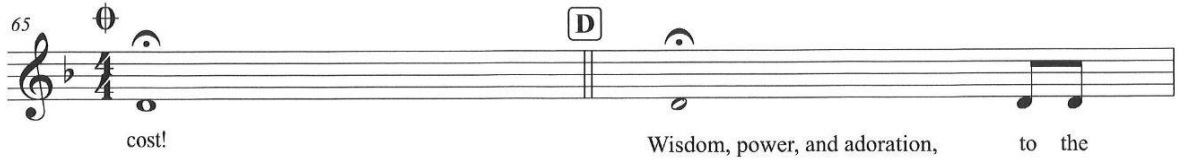
cqui - tted \_\_\_\_\_ Christ would do his Fa - ther's will.  
va - ted, Ca - rries what the world has

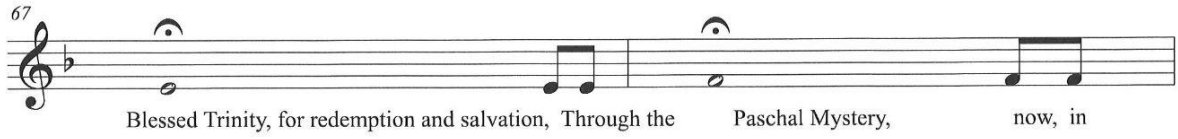
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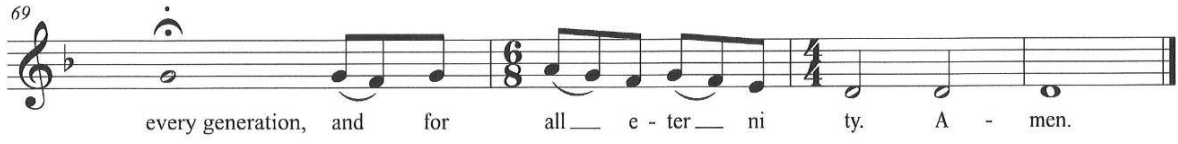
**D.S. al Coda**

Crux Fidelis

3

65   
cost! Wisdom, power, and adoration, to the

67   
Blessed Trinity, for redemption and salvation, Through the Paschal Mystery, now, in

69   
every generation, and for all e - ter - ni ty. A - men.

Section A - "Crux Fidelis" - the refrain, may be sung a capella. solo or choral, after "Amen."

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## Communion

### **Above All**

Above all powers, above all kings.  
Above all nature and all created things.  
Above all wisdom and all the ways of man.  
You were here before the world began.

Above all kingdoms, above all thrones.  
Above all wonders the world has ever known.  
Above all wealth and treasures of the earth.  
There's no way to measure what You're worth.

#### Refrain:

Crucified, laid behind a stone.  
You lived to die, rejected and alone.  
Like a rose, trampled on the ground.  
You took the fall and thought of me.  
Above all!

## **Communion - Cont'd**

### **Now We Remain**

Refrain:

We hold the death of the Lord deep in our hearts.  
Living, now we remain with Jesus, the Christ.

Once we were people afraid, lost in the night.  
Then by your cross we were saved.  
Dead became living, life from your giving. (Refrain)

Something which we have known,  
Something we've touched, what we have seen with our eyes:  
This we have heard, life giving Word. (Refrain)

He chose to give of himself, became our bread.  
Broken that we might live. Love beyond love, pain for our pain.  
(Refrain)

We are in the presence of God. This is our call.  
Now to become bread and wine: food for the hungry,  
Life for the weary,  
For to live with the Lord, we must die with the Lord. (Refrain)

## **Anima Christi**

Soul of Christ, sanctify me,  
Body of Christ, save me,  
Water from the side of Christ, wash me,  
Passion of Christ, give me strength.

Hear me Jesus,  
Hide me in Thy wounds,  
That I may never leave Thy side.

From all the evil that surrounds me, defend me,  
And when the call of death arrives, bid me come to Thee,  
That I may praise Thee with Thy saints forever.

Hear me Jesus,  
Hide me in Thy wounds,  
That I may never leave Thy side.

From all the evil that surrounds me, defend me,  
And when the call of death arrives, bid me come to Thee,  
That I may praise Thee with Thy saints forever.

## Spiritual Communion Prayer

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.

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The parish continues to minister and provide outreach to those of our community who are in need. Thank you for your continued financial support. You can drop your check or envelope to the parish center or donate via the link below:

Weekly E-Giving Donations: <https://lfbhnj.churchgiving.com>

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