

SAINT JOSEPH CATHEDRAL

HOLY CROSS CHURCH

FOURTEENTH SUNDAY IN ORDINARY TIME
July 9, 2023

PRELUDE

[9:00, 10:30] Aria in D minor with six variations Johann Pachelbel
No. 1 from Hexachordum Apollinis (1653-1706)

[12:30, 5:15] A secret power Ned Rorem
(1923-2022)

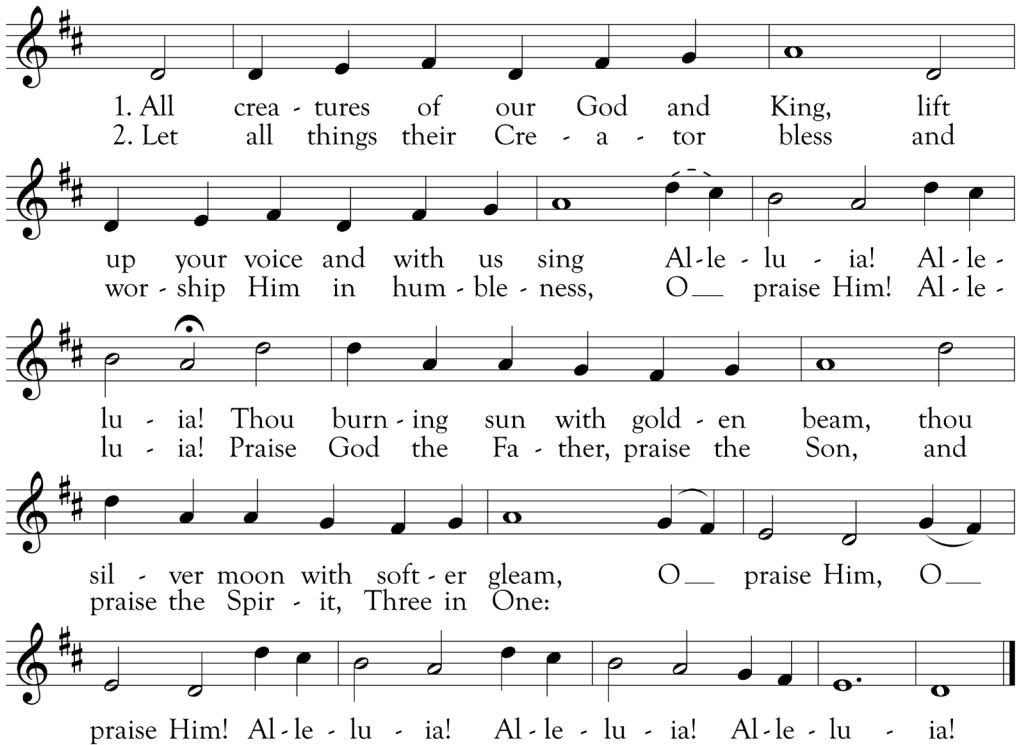
INTROIT

Suscepimus Mode 1
Psalm 48: 10, 11

Your merciful love, O God, we have received in the midst of your temple.
Your praise, O God, like your name, reaches the ends of the earth;
your right hand is filled with saving justice.

HYMN


Praise, My Soul, the King of Heaven *Laßt uns erfreuen*



1. All crea - tures of our God and King, lift and
2. Let all things their Cre - a - tor bless and
up your voice and with us sing Al-le - lu - ia! Al - le -
wor - ship Him in hum - ble - ness, O__ praise Him! Al - le -
lu - ia! Thou burn - ing sun with gold - en beam, thou
lu - ia! Praise God the Fa - ther, praise the Son, and
sil - ver moon with soft - er gleam, O__ praise Him, O__
praise the Spir - it, Three in One:
praise Him! Al - le - lu - ia! Al - le - lu - ia! Al - le - lu - ia!

KYRIE

Mass in Honor of Saint Cecilia Richard K. Fitzgerald



congregation repeats after the choir/cantor

Lord, have mer-cy, Christ have mer-cy,
Lord, have mer - cy.

GLORIA

Mass in Honor of Saint Cecilia

Fitzgerald

Glo-ry to God in the high-est, and on earth peace to peo-ple of good
will. We praise you, we bless you, we a - dore you, we glo-ri - fy
you, we give you thanks for your great glo-ry, Lord God, heav-en-ly
King, O God, al-might-y Fa - ther. Lord, Je-sus Christ, On-ly Be-
got-ten Son, Lord God, Lamb of God, Son of the Fa-ther, you
take a-way the sins of the world, have mer - cy on us; you take a-way the
sins of the world, re - ceive our prayer; you are seat - ed at the
right hand of the Fa-ther, have mer - cy on us. For you a-lone are the
Ho-ly One, you a-lone are the Lord, you a - lone are the Most High,
Je - sus Christ, with the Ho - ly Spir-it, in the glo - ry of
God the Fa - ther. A - men.

COLLECT

LITURGY OF THE WORD

FIRST READING

Zechariah 9: 9-10

See, your king comes to you humbly.

Thus says the LORD:

Rejoice heartily, O daughter Zion, shout for joy, O daughter Jerusalem!

See, your king shall come to you; a just savior is he, meek, and riding on an
ass, on a colt, the foal of an ass. He shall banish the chariot from Ephraim,

and the horse from Jerusalem; the warrior's bow shall be banished, and he shall proclaim peace to the nations. His dominion shall be from sea to sea, and from the River to the ends of the earth.

PSALM RESPONSE

Psalm 145: 1-2, 8-9, 10-11, 13-149

RKF



I will praise your name for - ev - er, my king and my God.

1. I will extol you, O my God and King,
and I will bless your name forever and ever.
Every day will I bless you,
and I will praise your name forever and ever.
2. The LORD is gracious and merciful,
slow to anger and of great kindness.
The LORD is good to all and compassionate toward all his works.
3. Let all your works give you thanks, O LORD,
and let your faithful ones bless you.
Let them discourse of the glory of your kingdom
and speak of your might.
4. The LORD is faithful in all his words and holy in all his works.
The LORD lifts up all who are falling
and raises up all who are bowed down.

SECOND READING

Romans 8: 9, 11-13

If by the Spirit you put to death the deeds of the body, you will live.

Brothers and sisters:

You are not in the flesh; on the contrary, you are in the spirit, if only the Spirit of God dwells in you. Whoever does not have the Spirit of Christ does not belong to him. If the Spirit of the one who raised Jesus from the dead dwells in you, the one who raised Christ from the dead will give life to your mortal bodies also, through his Spirit that dwells in you. Consequently, brothers and sisters, we are not debtors to the flesh, to live according to the flesh. For if you live according to the flesh, you will die, but if by the Spirit you put to death the deeds of the body, you will live.

GOSPEL ACCLAMATION

cf. Matthew 11: 25



Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.

Blessed are you, Father, Lord of heaven and earth;
you have revealed to little ones the mysteries of the kingdom.

I am meek and humble of heart.

At that time Jesus exclaimed:

“I give praise to you, Father, Lord of heaven and earth, for although you have hidden these things from the wise and the learned you have revealed them to little ones. Yes, Father, such has been your gracious will. All things have been handed over to me by my Father. No one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son wishes to reveal him.”

“Come to me, all you who labor and are burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am meek and humble of heart; and you will find rest for yourselves. For my yoke is easy, and my burden light.”

HOMILY

PROFESSION OF FAITH

I believe in one God, the Father almighty,
maker of heaven and earth, of all things visible and invisible.
I believe in one Lord Jesus Christ, the Only Begotten Son of God,
born of the Father before all ages. God from God, Light from Light,
true God from true God, begotten, not made
consubstantial with the Father; through him all things were made.
For us men and for our salvation he came down from heaven,

[all bow during the following 2 lines]

and by the Holy Spirit
was incarnate of the Virgin Mary, and became man.

For our sake he was crucified under Pontius Pilate,
he suffered death and was buried,
and rose again on the third day in accordance with the Scriptures.
He ascended into heaven and is seated at the right hand of the Father.
He will come again in glory to judge the living and the dead
and his kingdom will have no end.

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

I believe in one, holy, catholic and apostolic Church.

I confess one baptism for the forgiveness of sins
and I look forward to the resurrection of the dead
and the life of the world to come. Amen.

UNIVERSAL PRAYER

COLLECTION OF OFFERINGS

Your offering at this Mass supports the work and operations of Saint Joseph Cathedral, including daily meals for the needy, our music and education programs, and all other aspects of our community outreach. Please be generous in your support of these important endeavors. Scan the QR code or click anywhere inside this box to contribute by credit card or via PayPal.



LITURGY OF THE EUCHARIST

OFFERTORY ANTIPHON *Populum humilem*

Mode 5

Psalm 18: 28, 32

You will save a lowly people, O Lord,
and you will bring low the eyes of the proud.
For who is God but you, O Lord?

Priest Pray brothers and sisters, that my sacrifice and yours
may be acceptable to God, the almighty Father.

All May the Lord accept the sacrifice at your hands,
for the praise and glory of his name,
for our good and the good of all his holy Church.

PREFACE DIALOGUE

Priest The Lord be with you.

All And with your spirit.

Priest Lift up your hearts.

All We lift them up to the Lord.

Priest Let us give thanks to the Lord our God.

All It is right and just.

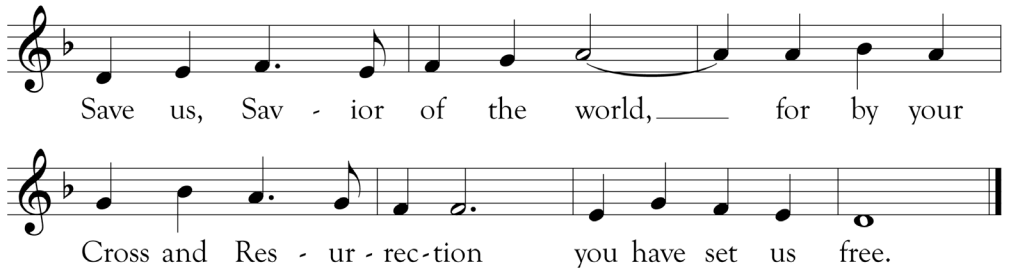
SANCTUS

Mass in Honor of Saint Cecilia

Fitzgerald

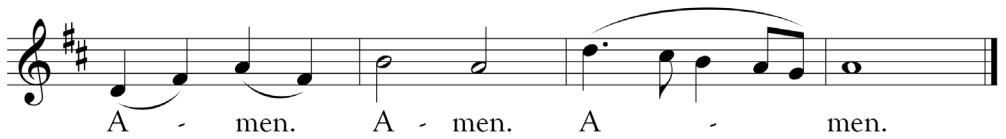
Ho-ly, Ho-ly, Ho - ly Lord God of hosts. Heav - en and
earth are full of your glo-ry. Ho - san - na in the high - est.
Bles - sed is he who comes in the name of the Lord. Ho -
san - na in the high - est.

MYSTERIUM FIDEI Mass in Honor of Saint Cecilia Fitzgerald



Save us, Sav - ior of the world, — for by your
Cross and Res - ur - rec - tion you have set us free.

GREAT AMEN Mass in Honor of Saint Cecilia Fitzgerald



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

THE LORD'S PRAYER

AGNUS DEI Mass in Honor of Saint Cecilia Fitzgerald



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

COMMUNION RITE

- ✠ For Catholics who are receiving Holy Communion, please bow your head before receiving communion as a sign of reverence for the real presence of Christ.
- ✠ We welcome non-Catholics to this celebration of the Eucharist but because we believe that the Eucharist is a sign of the oneness of faith, life and worship, members of other churches with whom we are not fully united are ordinarily not admitted to Holy Communion. We ask for you to remain seated during the communion rite and join us in prayer for Christian unity and peace for the human family.

COMMUNION ANTIPHON Gustate et videte Mode 7



Taste — and — see the good - ness of the Lord.

PRAYER AFTER COMMUNION

BLESSING AND DISMISSAL

*Please respect our custom of remaining in place
and singing the recessional hymn.*

HYMN

Joyful, Joyful, We Adore Thee

Ode to Joy



1. Joy - ful, joy - ful, we a - dore thee, God of glo - ry, Lord of love;
2. All thy works with joy sur-round thee, Earth and heav'n re - flect thy rays,



Hearts un - fold like flow'rs be - fore thee, Op - 'ning to the sun a - bove.
Stars and an - gels sing a - round thee, Cen - ter of un - bro - ken praise;



Melt the clouds of sin and sad - ness; Drive the dark of doubt a - way; Giv -
Field and for - est, vale and moun - tain, Flow - 'ry mea - dow, flash - ing sea, Chant



- er of im - mor - tal glad - ness, Fill us with the light of day.
- ing bird and flow - ing foun - tain, Call us to re - joice in thee.

POSTLUDE

[9:00, 10:30]

Magnificat Fugue on the 8th Tone

Pachelbel

[12:30, 5:15]

“Little” Prelude and Fugue in C Major

Anon.

No. 2 From Twenty-four Questions on Sacred Music

Published by the Church Music Association of America

<https://musicasacra.com/about-cmaa/faq/>

Q: What are the characteristics of sacred music?

A: [continued from last week] Concerning goodness of form, the Latin speaks of *bonitate formarum*, “goodness of forms”: this refers to the tendency of sacred music to synthesize diverse ritual elements into a unity, to draw together a succession of liturgical actions into a coherent whole, and to serve a range of sacred expressions. Excellence of forms also serves to differentiate those elements, to distinguish the various functions of liturgical chants by revealing their unique character. Each chant of the various Gregorian genres presents a masterly adaptation of the text to its specific liturgical purpose. No wonder the Church has consistently proposed chant as the paradigm of sacred music.

Sacred music must be true art, says Pope Pius, “otherwise it will be impossible for it to exercise on the minds of those who listen to it that efficacy which the Church aims at obtaining in admitting into her liturgy the art of musical sounds.” Beauty is what holds truth and goodness to their task. To paraphrase Hans Urs von Balthasar, without beauty, the truth does not persuade, goodness does not compel (*The Glory of the Lord: A Theological Aesthetics*, I: 19). Beauty, as expressed in the Church’s liturgy, synthesizes diverse elements into a unified whole: truth, goodness, and the human impulse to worship.

Concerning universality, sacred music is supra-national, equally accessible to people of diverse cultures. The Church does admit local indigenous forms into her worship, but these must be subordinated to the general characteristics of the received tradition. By insisting on the continuous use of her musical treasures, especially chant, the Church ensures her members grow up hearing this sacred musical language and receive it naturally as a part of the liturgy.

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