

# SAINT JOSEPH HOLY CROSS CATHEDRAL CHURCH

TWENTY-THIRD SUNDAY IN ORDINARY TIME  
September 10, 2023

## PRELUDE

Trio, Bicinium, Fugue, Richard K. Fitzgerald  
and Chorale on Liebster Jesu, wir sind hier (born 1979)

## INTROIT

Justus es Domine Mode 1  
*Psalm 118: 137, 124, v. 1*

Justus es Domine, et rectum iudicium tuum: fac cum servo tuo secundum misericordiam tuam. Vs. Beati immaculati in via: qui ambulant in lege Domini.	You are righteous, O Lord, and right is your judgment; deal with this servant of yours according to your mercy. Vs. Blessed are those whose way is blameless, who walk in the law of the Lord.
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## HYMN

Christ is Made the Sure Foundation *Westminster Abbey*

1. Christ is made the sure foun-da - tion, Christ the head\_ and  
2. To this tem - ple, where we call thee, come, O Lord\_ of  
3. Here vouch - safe to all thy ser - vants what they ask\_ of  
cor - ner - stone; chos - en of the Lord and pre - cious,  
Hosts, to - day! With thy faith - ful lov - ing-kind - ness  
thee to gain; what they gain from thee for - ev - er  
bind - ing all\_ the church in one; ho - ly Zi - on's  
hear thy peo - ple as\_ they pray, and thy full - est  
with the bless - ed to\_ re - tain, and here - af - ter  
help for - ev - er, and her con - fi - dence a - lone.  
be - ne - dic - tion shed with - in its walls al - way.  
in thy glo - ry ev - er - more with thee to reign.

## 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

Ezekiel 33: 7-9

*If you do not speak out to dissuade the wicked  
from his way, I will hold you responsible for his death.*

Thus says the LORD:

You, son of man, I have appointed watchman for the house of Israel; when you hear me say anything, you shall warn them for me. If I tell the wicked,

“O wicked one, you shall surely die,” and you do not speak out to dissuade the wicked from his way, the wicked shall die for his guilt, but I will hold you responsible for his death. But if you warn the wicked, trying to turn him from his way, and he refuses to turn from his way, he shall die for his guilt, but you shall save yourself.

PSALM RESPONSE

Psalm 95: 1-2, 6-7, 8-9

Lumen Christi Missal



If to - day you hear his voice, hard - en not your hearts.

1. Come, let us sing joyfully to the LORD;  
let us acclaim the rock of our salvation.  
Let us come into his presence with thanksgiving;  
let us joyfully sing psalms to him
2. Come, let us bow down in worship;  
let us kneel before the LORD who made us.  
For he is our God, and we are the people he shepherds,  
the flock he guides.
3. Oh, that today you would hear his voice:  
“Harden not your hearts as at Meribah,  
as in the day of Massah in the desert, where your fathers tempted me;  
they tested me though they had seen my works.”

SECOND READING

Romans 13: 8-10

*Love is the fulfillment of the law.*

Brothers and sisters:

Owe nothing to anyone, except to love one another; for the one who loves another has fulfilled the law. The commandments, “You shall not commit adultery; you shall not kill; you shall not steal; you shall not covet,” and whatever other commandment there may be, are summed up in this saying, namely, “You shall love your neighbor as yourself.” Love does no evil to the neighbor; hence, love is the fulfillment of the law.

GOSPEL ACCLAMATION

2 Corinthians 5: 19



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

God was reconciling the world to himself  
in Christ and entrusting to us the message of reconciliation.

HOLY GOSPEL

Matthew 18: 15-20

*If your brother or sister listens to you,  
you have won them over.*

Jesus said to his disciples: “If your brother sins against you, go and tell him his fault between you and him alone. If he listens to you, you have won over your brother. If he does not listen, take one or two others along

with you, so that ‘every fact may be established on the testimony of two or three witnesses.’ If he refuses to listen to them, tell the church. If he refuses to listen even to the church, then treat him as you would a Gentile or a tax collector. Amen, I say to you, whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven. Again, amen, I say to you, if two of you agree on earth about anything for which they are to pray, it shall be granted to them by my heavenly Father. For where two or three are gathered together in my name, there am I in the midst of them.”

## 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 and Holy Cross Church, 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/tap anywhere inside this box to contribute by credit card or via PayPal.



# LITURGY OF THE EUCHARIST

## OFFERTORY ANTIPHON

[omitted at 10:30]

Oravi Deum meum  
*Daniel 9: 4, (2) 17, 19*

Mode 4

I prayed to my God, I Daniel, and I said: "Hearken, O Lord, unto the prayers of your servant, and cause your face to shine upon your sanctuary; look with forgiveness upon this nation over whom your name has been invoked, O God."

[10:30]

Verba mea auribus percipe  
*Psalm 5: 2-3*

Heinrich Schütz  
(1585-1672)

Verba mea auribus percipe, Domine; intellige clamorem meum. Intende voci orationis meae, Rex meus et Deus meus.		Hearken to the sound of my cry, O Lord; consider my cry. Listen to my prayer, my King and my God.
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*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

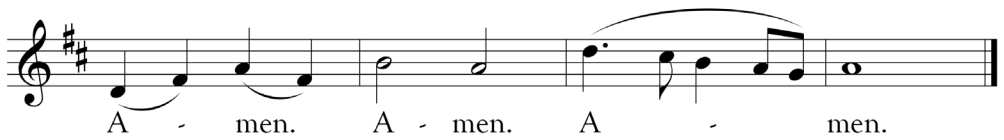
Ho-ly, Ho-ly, Ho - ly Lord God of hosts. Heav - en and  
earth are full of your glo-ry. Ho - san - na in the high - est.  
Bles - sed is he who comes in the name of the Lord. Ho -  
san - na in the high - est.

**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**

[omitted at 10:30] 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

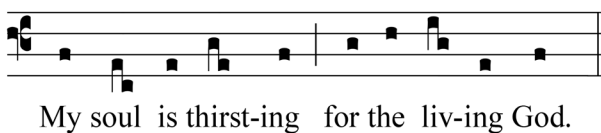
[10:30] *from* Kleine Messe in F Doppelbauer

**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**

[omitted at 10:30] Mode 2



My soul is thirst-ing for the liv-ing God.

## COMMUNION ANTIPHON

[10:30]

Vovete

Mode 2

*Psalm 76: 12, 13*

Vovete, et reddite Domino Deo vestro,	Make vows unto the Lord your God,
omnes qui in circuitu ejus	and accomplish them,
affertis munera:	all you who gather around him
terribili, et ei qui aufert	to present offerings;
spiritum principum:	to the awesome God who takes away
terribili	the life of princes;
apud omnes reges terrae.	he is greatly feared
Vs. Notus in Judaea Deus,	by all the kings of the earth.
in Israel magnum nomen ejus.	Vs. God is renowned in Judah;
	in Israel his name is great.

## THANKSGIVING

[10:30]

God Be in My Head

John Rutter  
*(born 1945)*

God be in my head and in my understanding.  
God be in mine eyes and in my looking.  
God be in my mouth and in my speaking.  
God be in mine heart and in my thinking.  
God be at my end and at my departing.

*Text: Sarum Primer, 1545*

## PRAYER AFTER COMMUNION

## BLESSING AND DISMISSAL

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

## HYMN

Love Divine, All Loves Excelling

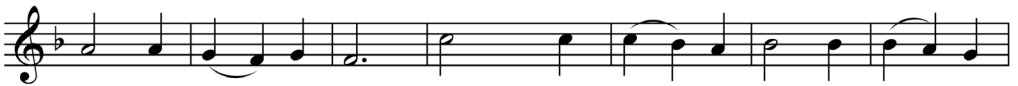
*Hyfrydol*



1. Love di - vine, all loves ex - cell - ing, Joy of heav'n to  
2. Come, Al - might - y, to de - liv - er, Let us all thy



earth come down; Fix in us thy hum - ble dwell - ing; All thy  
life re - ceive; Sud - den - ly re - turn, and nev - er, Nev - er -



faith - ful mer - cies crown! Je - sus, Thou art all com - pas - sion,  
more thy tem - ples leave. Thee we would be al - ways bless - ing,



Pure un - bound - ed love Thou art; Vis - it us with Thy sal -  
Serve thee as thy hosts a - bove, Pray and praise thee with - out



va - tion; En - ter ev - 'ry trem - bling heart.  
ceas - ing, Glo - ry in thy per - fect love.

POSTLUDE

Allegro moderato e maestoso  
*from Symphony No. 2*

Fitzgerald

### **No. 8 From Twenty-four Questions on Sacred Music**

Published by the Church Music Association of America

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

**Q:** Does chant have to be in Latin?

**A:** When the Church speaks of Gregorian chant, she means Latin chant. Latin is especially preferred because it is the language of the Church. It is the language in which the chant was composed, and the chant melodies are constructed around the accentuation, phrasing, and articulation of the Latin text. Other forms of plainsong do not have to be in Latin, and most vernacular languages can be used in chantlike styles. Indeed, it can be useful and feasible to chant some liturgical texts in the vernacular. But such a project has limits. Chant adaptation requires changing familiar words to fit the music, or modifying the music to fit vernacular texts. One might question the usefulness of such an exercise. The purpose of liturgy is not purely pedagogical, else the entire liturgy could be written in the style of a newspaper article. The purpose of sacred liturgy is far deeper and more complex: it is to draw us out of time and place so that we might more clearly perceive eternal mysteries. The liturgy is not primarily a teaching session but rather “an encounter between Christ and the Church... The preparation of hearts is the joint work of the Holy Spirit and the assembly, especially of its ministers. The grace of the Holy Spirit seeks to awaken faith, conversion of heart, and adherence to the Father’s will” (*Catechism of the Catholic Church*, 1097–8). The relative remoteness and changelessness of the Latin language, especially when united to the chant with its purity of form, helps to realize this encounter by leading us away from the ordinary and toward the transcendent.



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