

Saint Joseph the Worker

Roman Catholic Church

Founded 1879



The Eighteenth Sunday of the Year

4 August 2019

Prelude

Organ: "O God, Thou Faithful God" ... Johannes Brahms (1833-1897)

Entrance Procession

1 Ho - ly, ho - ly ho - ly! Lord — God Al - might - y!
*2 Ho - ly, ho - ly, ho - ly! All the saints a - dore thee,
3 Ho - ly, ho - ly, ho - ly! Though the dark-ness hide thee,
4 Ho - ly, ho - ly, ho - ly! Lord — God Al - might - y!

Ear - ly in the morn - ing our song shall rise to thee:
cast - ing down their gold-en crowns a - round the glass - y sea;
though the sin - ful hu-man eye thy glo - ry may not see,
All thy works shall praise thy Name, in earth, and sky, and sea;

Ho - ly, ho - ly, ho - ly! Mer - ci - ful and might - y,
cher - u - bim and ser - a - phim fall - ing down be - fore thee,
on - ly thou art ho - ly; there is none be - side thee,
Ho - ly, ho - ly, ho - ly! Mer - ci - ful and might - y,

God in three Per - sons, bless - ed Trin - i - ty,
which wert, and art, and ev - er - more shalt be.
per - fect in power, in love, and pu - ri - ty.
God in three Per - sons, bless - ed Trin - i - ty.

Words: Reginald Heber (1783-1826), alt.
Music: Nicæo, John Bacchus Dykes (1823-1876)

11 12. 12 10

Introit: "Deus in adiutorium meum intende" ... Graduale Romanum

Deus in adiutorium meum intende: Domine ad adiuvandam me festina: confundantur et reverentur inimici mei, qui quaerunt animam meam. *Ps.* Avertantur restrosus et erubescant, qui volunt mihi mala.

O God, come to my assistance; O Lord, make haste to help me; let them be put to confusion and shame, my enemies who seek my life. *Ps.* Let them be averted and embarrassed, who wish me evil.

(Psalm 69/70: 2,3, 4)

KYRIE

ed. Var. XVI
Acc. by Gerard Farrell, OSB, 1985

Ky - ri - e, e - le - i - son. Ky - ri - e, e - le - i - son.
Chri - ste, e - le - i - son. Chri - ste, e - le - i - son. Ky - ri -
e, e - le - i - son. Ky - ri - e, e - le - i - son.

GLORIA

ed. Var. VIII
Gerard Farrell, OSB, 1985

Glo - ri - a in ex - cel - sis De - o.
Et in ter - ra pax ho - mi - ni - bus bo - nae vo - lun - ta - tis.
Lau - da - mus te. Be - ne - di - ci - mus te.
A - do - ra - mus te. Glo - ri - fi - ca - mus te.
Gra - ti - as a - gi - mus ti - bi pro - pter ma - gnam glo - ri - am
tu - am. Do - mi - ne De - us, Rex cae - les - tis,
De - us Pa - ter om - ni - po - tens. Do - mi - ne Fi - li
u - ni - ge - ni - te, Je - su Chri - ste. Do - mi - ne
De - us, A - gnus De - i, Fi - li - us Pa - tris.

Qui tol - lis pec - ca - ta mun - di, mi - si - re -
 re no - bis. Qui tol - lis pec - ca - ta mun - di, su - sci - pe
 de - pre - ca - ti - o - nem no - stram. Qui se - des ad
 dex - ter - am Pa - tris, mi - se - re - re no - bis. Quo - ni - am tu
 so - lus San - ctus. Tu so - lus Do - mi - nus. Tu so - lus
 Al - tis - si - mus, Je - su Chri - ste. Cum San - cto
 Spi - ri - tu, in glo - ri - a De - i
 Pa - tris. A - men.

Collect

Liturgy of the Word

First Reading

Ecclesiastes 1: 2; 2: 21-23

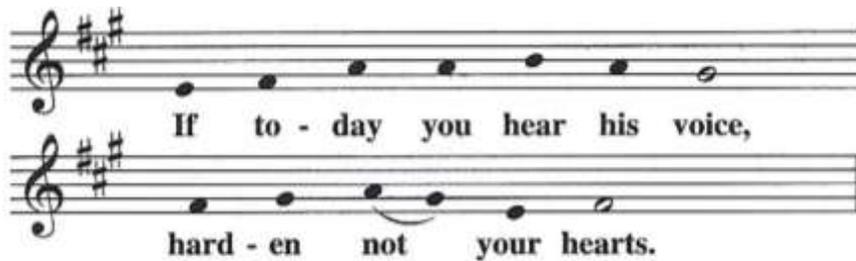
Vanity of vanities, says Qoheleth, vanity of vanities! All things are vanity! Here is one who has labored with wisdom and knowledge and skill, and yet to another who has not labored over it, he must leave property. This also is vanity and a great misfortune. For what profit comes to man from all the toil and anxiety of heart with which he has labored under the sun? All his days sorrow and grief are his occupation; even at night his mind is not at rest. This also is vanity.

Lector: The Word of the Lord.

Response: Thanks be to God.

Responsorial Psalm

Psalm 90: 3-4, 5-6, 12-13, 14, 17



You turn man back to dust, saying, “Return, O children of men.”
For a thousand years in your sight are as yesterday, now that it is past,
or as a watch of the night.

R. If today you hear his voice, harden not your hearts.

You make an end of them in their sleep; the next morning they are like the changing grass,
Which at dawn springs up anew, but by evening wilts and fades.

R. If today you hear his voice, harden not your hearts.

Teach us to number our days aright, that we may gain wisdom of heart.
Return, O LORD! How long? Have pity on your servants!

R. If today you hear his voice, harden not your hearts.

Fill us at daybreak with your kindness, that we may shout for joy and gladness all our days.
And may the gracious care of the LORD our God be ours; prosper the work of our hands
for us! Prosper the work of our hands!

R. If today you hear his voice, harden not your hearts.

Second Reading

Colossians 3: 1-5, 9-11

Brothers and sisters: If you were raised with Christ, seek what is above, where Christ is seated at the right hand of God. Think of what is above, not of what is on earth. For you have died, and your life is hidden with Christ in God. When Christ your life appears, then you too will appear with him in glory.

Put to death, then, the parts of you that are earthly: immorality, impurity, passion, evil desire, and the greed that is idolatry. Stop lying to one another, since you have taken off the old self with its practices and have put on the new self, which is being renewed, for knowledge, in the image of its creator. Here there is not Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free; but Christ is all and in all.

Lector: The word of the Lord.

***Response:* Thanks be to God.**

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 Im - mor - tal, in - vis - i - ble, God on - ly wise,
2 Un - rest - ing, un - hast - ing, and si - lent as light,
3 To all life thou giv - est, to both great and small;
4 Thou reign - est in glo - ry, thou rul - est in light,

in light in - ac - ces - si - ble hid from our eyes,
nor want - ing, nor wast - ing, thou rul - est in might;
in all life thou liv - est, the true life of all;
thine an - gels a - dore thee, all veil - ing their sight;

most bless - ed, most glo - rious, the An - cient of Days,
thy jus - tice like moun - tains high soar - ing a - bove
we blos - som and flour - ish, like leaves on the tree,
all laud we would ren - der: O help us to see

al - might - y, vic - tor - ious, thy great Name we praise.
thy clouds, which are foun - tains of good - ness and love.
then with - er and per - ish; but nought chan - geth thee.
'tis on - ly the splen - dor of light hid - eth thee.

Words: Walter Chalmers Smith (1824-1908), alt.

Music: *St. Denio*, Welsh hymn, from *Ganiadau y Cyssegr*, 1839; adapt. John Roberts (1822-1877);
harm. *The English Hymnal*, 1906, alt.

11 11. 11 11

Offertorium: “Sanctificavit Moyses” ... Graduale Romanum

Sanctificavit Moyses altare Domino, offerens super illud holocausta, et immolans victimas: fecit sacrificium vespertinum in odorem suavitatis Domino Deo, in conspectu filiorum Israel.

Moses consecrated an altar to the Lord, offering upon it holocausts, and sacrificing victims; he made an evening sacrifice as a fragrant offering to the lord God in the presence of the sons of Israel.

(Cf. Exodus 24: 4,5)

Motet: “Sanctificavit Moyses” ... G. P. da Palestrina (c. 1525-1594)

(See Offertorium above for text & translation.)

Sanctus

Missa XVIII

XIII. s.

S Anctus, * Sanctus, Sanctus Dóminus De- us Sá-
ba- oth. Ple- ni sunt caeli et terra gló- ri- a tu- a. Ho- sánna
in excélsis. Be- ne- díc- tus qui ve- nit in nó- mine Dó- mi- ni.
Ho- sánna in excélsis

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



Music: A Community Moza, Richard Probst, © 1971, 1977, GIA Publications, Inc.

Agnus Dei

A - gnus De- i, * qui tollis peccá-ta mundi: mi-se-ré-re no-bis. Agnus De- i, * qui tollis peccá-ta mundi: mi-se-ré-re no-bis. Agnus De- i, * qui tollis peccá-ta mundi: dona 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: “Panem de caelo” with Psalm 77/78 ... Graduale Romanum

Panem de caelo dedisti nobis, Domine, habentem omne delectamentum, et omnem saporem suavitatis.

The bread of heaven you have given us, O Lord, having in it all that is delicious, and all that is sweet to the taste.

(Wisdom 16: 20)

1. Attendite, popule meus, doctrinam meam: inclinate aurem vestram in verba oris mei.
Attend, O my people, to my law; incline your ears to the words of my mouth.
2. Aperiam in parabolis os meum: eloquar arcana aetatis antiquae.
I will open my mouth in parables; I will utter propositions from the beginning.
3. Quanta audivimus et cognovimus ea, et patres nostril narraverunt nobis: non occultabimus a filiis eorum.
What great things have we heard and known, and our fathers have told us; we have not hidden them from their children.
4. Generationi alteri narrantes laudes Domini et virtutes eius et mirabilia eius, quae fecit.
Other generations declared the praises of the Lord, and his powers, and his wonders, which he has done.
5. Verumtamen mandavit nubibus desuper et januas caeli aperuit.
He commanded the clouds from above and opened the doors of heaven.
6. Et pluit illis manna ad manducandum: et panem caeli dedit eis.
And he rained down manna on them to eat; and the bread of heaven he gave them.
7. Panem angelorum manducavit homo: cibaria missit eis ad abundantiam.
Man ate the bread of angels; provisions he sent them in abundance.
8. Et pluit super eos sicut pulverem carnes: et sicut arenam maris volatilia pennata.
And he rained upon them flesh as dust; and feathered fowls like as the sand of the sea.
9. Et ceciderunt in medio castrorum eorum, circa tabernacula eorum.
And they fell in the midst of their camp, round about their pavilions.
10. Et manducaverunt et saturati sunt nimis: et desiderium eorum attulit eis.
So they did eat and were filled exceedingly; and their desire he fulfilled.

(Psalm 77/78: 1-4, 23-25, 27-29)

Anthem to the Blessed Virgin Mary

5. **S**alve, Regina, * máter mi-se-ricórdi-ae : Ví-ta, dulcé-
do, et spes nóstra, sálve. Ad te clamámus, éxsu-les, ff-
li- i Hévae. Ad te suspi-rámus, geméntes et fléntes in hac
lacrimárum válle. E-ia ergo, Advocáta nóstra, illos tú-os

mi-se-ricórdes ócu-los ad nos convérte. Et Jésum, benedí-
ctum frúctum véntris tú-i, nóbis post hoc exsíl-i-um ostén-
de. O clé-mens: O pí- a: O dúlcis* Vírgo Ma-rí- a.

Final Blessing & Dismissal

Priest: 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 safeguard against the wickedness 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, cast into Hell Satan and all the other evil spirits, who prowl throughout the world seeking the ruin of souls. Amen.

Priest: Most Sacred Heart of Jesus,

All: **Have mercy on us.** (3 x)

Organ Postlude

“Little” Fugue in A Minor ... *Attrib. to Johann Sebastian Bach (1685-1750)*

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