

New . . . St. Joseph
SUNDAY MISSAL

**THE COMPLETE MASSES FOR
SUNDAYS, HOLYDAYS, and the
SACRED PASCHAL TRIDUUM**

**With the People's Parts of Holy Mass
Printed in Boldface Type
and Arranged for Parish Participation**

**IN ACCORD WITH THE THIRD TYPICAL EDITION
OF THE ROMAN MISSAL**

**WITH THE "NEW AMERICAN BIBLE" TEXT
FROM THE REVISED SUNDAY LECTIONARY,
SHORT HELPFUL NOTES AND EXPLANATIONS,
AND A TREASURY OF POPULAR PRAYERS**

Mass Themes and Biblical Commentaries
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Dedicated to St. Joseph
Patron of the Universal Church

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PREFACE

IN the words of the Second Vatican Council in the *Constitution on the Liturgy*, the Mass “is an action of Christ the priest and of his body which is the Church; it is a sacred action surpassing all others; no other action of the Church can equal its efficacy by the same title and to the same degree” (art. 7). Hence the Mass is a sacred sign, something visible which brings the invisible reality of Christ to us in the worship of the Father.

The Mass was first instituted as a meal at the Last Supper and became a living memorial of Christ’s sacrifice on the cross:

“At the Last Supper, on the night when he was betrayed, our Savior instituted the Eucharistic sacrifice of his body and blood. He did this in order to perpetuate the sacrifice of the Cross throughout the centuries until he should come again, and so to entrust to his beloved spouse, the Church, a memorial of his death and resurrection: a sacrament of love, a sign of unity, a bond of charity, a Paschal banquet in which Christ is eaten, the mind is filled with grace, and a pledge of future glory is given to us.

“The Church, therefore, earnestly desires that Christ’s faithful, when present at this mystery of faith, should not be there as strangers or silent spectators; on the contrary, through a good understanding of the rites and prayers they should take part in the sacred action conscious of what they are doing, with devotion and full collaboration. They should be instructed by God’s word and be nourished at the table of the Lord’s body; they should give thanks to God; by offering the immaculate Victim, not only through the hands of the priests, but also with him, they should

The Roman Canon

(This Eucharistic Prayer is especially suitable for Sundays and Masses with proper Communicantes and Hanc igitur.)

[The words within parentheses may be omitted.]

To you, therefore, most merciful Father,
we make humble prayer and petition
through Jesus Christ, your Son, our Lord:
that you accept
and bless ✠ these gifts, these offerings,
these holy and unblemished sacrifices,
which we offer you firstly
for your holy catholic Church.
Be pleased to grant her peace,
to guard, unite and govern her
throughout the whole world,
together with your servant **N.** our Pope,
and **N.** our Bishop,
and all those who, holding to the truth,
hand on the catholic and apostolic faith.

Remember, Lord, your servants **N.** and **N.**
and all gathered here,
whose faith and devotion are known to you.
For them, we offer you this sacrifice of praise
or they offer it for themselves
and all who are dear to them:
for the redemption of their souls,
in hope of health and well-being,
and paying their homage to you,
the eternal God, living and true.

The Sermon on the Mount When [Jesus] saw the crowds he went up on the mountainside. After he had sat down his disciples gathered around him, and he began to teach them. — *Mt 5:1f.*