

New . . . St. Joseph
WEEKDAY MISSAL
COMPLETE EDITION

Vol. II — Pentecost to Advent

**All the Proper Mass Texts
for every Weekday and Feast Day
in a Continuous and Easy-to-Use Arrangement
With Short Helpful Notes and Explanations
and a Treasury of Popular Prayers**

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

**ALL READINGS FOR LITURGICAL YEARS I and II
IN THE "NEW AMERICAN BIBLE" TEXT
FROM THE REVISED WEEKDAY LECTIONARY**

**With the People's Parts
Printed in Boldface Type**



Dedicated to St. Joseph
Patron of the Universal Church

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GENERAL ROMAN CALENDAR

[including the Proper Calendar for the Dioceses
of the United States of America]

JANUARY

1. The Octave Day of the Nativity of the Lord:
SOLEMNITY OF MARY, THE HOLY
MOTHER OF GOD Solemnity
2. Sts. Basil the Great and Gregory
Nazianzen, Bishops and Doctors
of the Church Memorial
3. *The Most Holy Name of Jesus**
4. [USA] St. Elizabeth Ann Seton, Religious Memorial
5. [USA] St. John Neumann, Bishop Memorial
6. [USA] *St. André Bessette, Religious*
7. *St. Raymond of Penyafort, Priest*
- 8.
- 9.
- 10.
- 11.
- 12.
13. *St. Hilary, Bishop and Doctor of the Church*
- 14.
- 15.
- 16.
17. St. Anthony, Abbot Memorial
- 18.
- 19.
20. *St. Fabian, Pope and Martyr*
St. Sebastian, Martyr
21. St. Agnes, Virgin and Martyr Memorial
22. [USA] Day of Prayer for the Legal
Protection of Unborn Children**
23. [USA] *St. Vincent, Deacon and Martyr*
24. [USA] *St. Marianne Cope, Virgin*
25. St. Francis de Sales, Bishop and Doctor
of the Church Memorial
26. THE CONVERSION OF ST. PAUL THE APOSTLE Feast
27. Sts. Timothy and Titus, Bishops Memorial
28. *St. Angela Merici, Virgin*
29. St. Thomas Aquinas, Priest and Doctor
of the Church Memorial

*When the rank of the celebration is not indicated, it is an
Optional Memorial.

**January 23, when January 22 falls on a Sunday

JESUS said to his Apostles: “As you go, make this proclamation: ‘The Kingdom of heaven is at hand.’ Cure the sick, raise the dead, cleanse the lepers, drive out demons. Without cost you have received; without cost you are to give. Do not take gold or silver or copper for your belts; no sack for the journey, or a second tunic, or sandals, or walking stick. The laborer deserves his keep. Whatever town or village you enter, look for a worthy person in it, and stay there until you leave. As you enter a house, wish it peace. If the house is worthy, let your peace come upon it; if not, let your peace return to you. Whoever will not receive you or listen to your words—go outside that house or town and shake the dust from your feet. Amen, I say to you, it will be more tolerable for the land of Sodom and Gomorrah on the day of judgment than for that town.”—The Gospel of the Lord. **R/. Praise to you, Lord Jesus Christ.** → No. 16, p. 625

FRIDAY OF THE FOURTEENTH WEEK IN ORDINARY TIME

FIRST READING

Gn 46:1-7, 28-30

Jacob, named Israel, obeys God's bidding and takes his family into Egypt to meet Joseph. Joseph weeps on seeing his father. Israel can now die a happy death, knowing that Joseph is alive.

A reading from the Book of Genesis

ISRAEL set out with all that was his. When he arrived at Beer-sheba, he offered sacrifices to the God of his father Isaac. There God, speaking to Israel in a vision by night, called, “Jacob! Jacob!” He answered, “Here I am.” Then he said: “I am God, the God of your father. Do not be afraid to go down to Egypt, for there I will make you a great nation. Not only will I go down to Egypt with you; I will also bring you back here, after Joseph has closed your eyes.”

So Jacob departed from Beer-sheba, and the sons of Israel put their father and their wives and children on the wagons that Pharaoh had sent for his transport. They took with them their livestock and the possessions they had acquired in the land of Canaan. Thus Jacob and all his descendants migrated to Egypt. His sons and his grandsons, his daughters and his granddaughters—all his descendants—he took with him to Egypt.

Israel had sent Judah ahead to Joseph, so that he might meet him in Goshen. On his arrival in the region of Goshen, Joseph hitched the horses to his chariot and rode to meet his father Israel in Goshen. As soon as Joseph saw him, he flung himself on his neck and wept a long time in his arms. And Israel said to Joseph, “At last I can die, now that I have seen for myself that Joseph is still alive.”—The word of the Lord. **R/. Thanks be to God. ↓**

RESPONSORIAL PSALM

Ps 37:3-4, 18-19, 27-28, 39-40

R/. (39a) The salvation of the just comes from the Lord.

Trust in the LORD and do good,
that you may dwell in the land and be fed in security.
Take delight in the LORD,
and he will grant you your heart's requests.—**R/.**

The LORD watches over the lives of the wholehearted;
their inheritance lasts forever.

They are not put to shame in an evil time;
in days of famine they have plenty.—**R/.**

Turn from evil and do good,
that you may abide forever;
For the LORD loves what is right,
and forsakes not his faithful ones.—**R/.**

The salvation of the just is from the LORD;
he is their refuge in time of distress.

And the LORD helps them and delivers them;
he delivers them from the wicked and saves them,
because they take refuge in him.—**R/. ↓**

ALLELUIA

Jn 16:13a; 14:26d

R/. Alleluia, alleluia.

When the Spirit of truth comes,
he will guide you to all truth
and remind you of all I told you.

R/. Alleluia, alleluia. ↓**GOSPEL**

Mt 10:16-23

In instructing his Apostles, Jesus says, “Beware of [others].” He tells them not to worry about what to say if they are brought to trial, for “it will not be you who speak but the Spirit of your Father speaking through you.”

V. The Lord be with you. R/. And with your spirit.**✙ A reading from the holy Gospel according to Matthew.****R/. Glory to you, O Lord.**

JESUS said to his Apostles: “Behold, I am sending you like sheep in the midst of wolves; so be shrewd as serpents and simple as doves. But beware of men, for they will hand you over to courts and scourge you in their synagogues, and you will be led before governors and kings for my sake as a witness before them and the pagans. When they hand you over, do not worry about how you are to speak or what you are to say. You will be given at that moment what you are to say. For it will not be you who speak but the Spirit of your Father speaking through you. Brother will hand over brother to death, and the father his child; children will rise up against parents and have them put to death. You will be hated by all because of my name, but whoever endures to the end will be saved. When they persecute you in one town, flee to another. Amen, I say to you, you will not finish the towns of Israel before the Son of Man comes.”—The Gospel of the Lord. **R/. Praise to you, Lord Jesus Christ.**

→ No. 16, p. 625

ALLELUIA

Lk 11:28

R. Alleluia, alleluia.

Blessed are those who hear the word of God
and observe it.

R. Alleluia, alleluia. ↓

GOSPEL

Lk 10:38-42

Jesus visits the home of Martha and Mary. Each of the sisters sees where her responsibility is—one in observing the regular custom of hospitality, the other in making the Lord feel personally welcome. Neither is wrong, yet one benefits more.

℣. The Lord be with you. *R.* **And with your spirit.**

✙ A reading from the holy Gospel according to Luke.

R. **Glory to you, O Lord.**

JESUS entered a village where a woman whose name was Martha welcomed him. She had a sister named Mary who sat beside the Lord at his feet listening to him speak. Martha, burdened with much serving, came to him and said, “Lord, do you not care that my sister has left me by myself to do the serving? Tell her to help me.” The Lord said to her in reply, “Martha, Martha, you are anxious and worried about many things. There is need of only one thing. Mary has chosen the better part and it will not be taken from her.”—The Gospel of the Lord.
R. **Praise to you, Lord Jesus Christ.** → No. 16, p. 625

**WEDNESDAY OF THE TWENTY-SEVENTH WEEK
IN ORDINARY TIME**

FIRST READING

Jon 4:1-11

Jonah, pursued by the Lord, sees only his own personal needs and fails to marvel at the wonder that God has not destroyed the city. Jonah does not see that God worked through him and his preaching and brought Nineveh to repentance.

A reading from the Book of the Prophet Jonah

JONAH was greatly displeased and became angry that God did not carry out the evil he threatened against

Nineveh. He prayed, "I beseech you, LORD, is not this what I said while I was still in my own country? This is why I fled at first to Tarshish. I knew that you are a gracious and merciful God, slow to anger, rich in clemency, loathe to punish. And now, LORD, please take my life from me; for it is better for me to die than to live." But the LORD asked, "Have you reason to be angry?"

Jonah then left the city for a place to the east of it, where he built himself a hut and waited under it in the shade, to see what would happen to the city. And when the LORD God provided a gourd plant that grew up over Jonah's head, giving shade that relieved him of any discomfort, Jonah was very happy over the plant. But the next morning at dawn God sent a worm that attacked the plant, so that it withered. And when the sun arose, God sent a burning east wind; and the sun beat upon Jonah's head till he became faint. Then Jonah asked for death, saying, "I would be better off dead than alive."

But God said to Jonah, "Have you reason to be angry over the plant?" "I have reason to be angry," Jonah answered, "angry enough to die." Then the LORD said, "You are concerned over the plant which cost you no labor and which you did not raise; it came up in one night and in one night it perished. And should I not be concerned over Nineveh, the great city, in which there are more than a hundred and twenty thousand persons who cannot distinguish their right hand from their left, not to mention the many cattle?"—The word of the Lord. *R/*.
Thanks be to God. ↓

RESPONSORIAL PSALM

Ps 86:3-4, 5-6, 9-10

R/. (15) **Lord, you are merciful and gracious.**

Have mercy on me, O Lord,

for to you I call all the day.

Gladden the soul of your servant,

for to you, O Lord, I lift up my soul.—*R/*.

For you, O Lord, are good and forgiving,
abounding in kindness to all who call upon you.

Hearken, O LORD, to my prayer
and attend to the sound of my pleading.—R̃.

All the nations you have made shall come
and worship you, O Lord,
and glorify your name.

For you are great, and you do wondrous deeds;
you alone are God.—R̃. ↓

ALLELUIA

Rom 8:15bc

R̃. **Alleluia, alleluia.**

You have received a spirit of adoption as sons
through which we cry: Abba! Father!

R̃. **Alleluia, alleluia.** ↓

GOSPEL

Lk 11:1-4

The disciples ask Jesus how they should pray. The prayer is a sign of dependence on the Father and confidence in mankind. The two are intimately connected. A sharing between them both allows us to raise our voices in thanksgiving to the Father.

℣. The Lord be with you. R̃. **And with your spirit.**

✠ A reading from the holy Gospel according to Luke.

R̃. **Glory to you, O Lord.**

JESUS was praying in a certain place, and when he had finished, one of his disciples said to him, “Lord, teach us to pray just as John taught his disciples.” He said to them, “When you pray, say:

Father, hallowed be your name,
your Kingdom come.

Give us each day our daily bread
and forgive us our sins

for we ourselves forgive everyone in debt to us,
and do not subject us to the final test.”

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

→ No. 16, p. 625



THE ORDER OF MASS TITLES

THE INTRODUCTORY RITES

1. Entrance Chant
2. Greeting
3. Rite for the Blessing and Sprinkling of Water
4. Penitential Act
5. Kyrie
6. Gloria
7. Collect **(Proper)**

THE LITURGY OF THE WORD

8. First Reading **(Proper)**
9. Responsorial Psalm **(Proper)**
10. Second Reading **(Proper)**
11. Gospel Acclamation **(Proper)**
12. Gospel Dialogue
13. Gospel Reading **(Proper)**
14. Homily
15. Profession of Faith **(Creed)**
16. Universal Prayer

THE LITURGY OF THE EUCCHARIST

17. Presentation and Preparation of the Gifts
18. Invitation to Prayer
19. Prayer over the Offerings **(Proper)**
20. Eucharistic Prayer
21. Preface Dialogue
22. Preface
23. Preface Acclamation
- Eucharistic Prayer
- 1, 2, 3, 4
- Reconciliation 1, 2
- Various Needs 1, 2, 3, 4

THE COMMUNION RITE

24. The Lord's Prayer
25. Sign of Peace
26. Lamb of God
27. Invitation to Communion
28. Communion
29. Prayer after Communion **(Proper)**

THE CONCLUDING RITES

30. Solemn Blessing
31. Final Blessing
32. Dismissal

The Priest welcomes us in the name of the Lord. We show our union with God, our neighbor, and the Priest by a united response to his greeting.

A

Priest: The grace of our Lord Jesus Christ,
and the love of God,
and the communion of the Holy Spirit
be with you all.

PEOPLE: And with your spirit.

B

OR

Priest: Grace to you and peace from God our
Father
and the Lord Jesus Christ.

PEOPLE: And with your spirit.

C

OR

Priest: The Lord be with you.

PEOPLE: And with your spirit.

[Bishop: Peace be with you.

PEOPLE: And with your spirit.]

3 RITE FOR THE BLESSING and SPRINKLING OF WATER

From time to time on Sundays, especially in Easter Time, instead of the customary Penitential Act, the Blessing and Sprinkling of Water may take place (see pp. 684-688) as a reminder of Baptism.

4 PENITENTIAL ACT (3 forms)

(Omitted when the Rite for the Blessing and Sprinkling of Water [see pp. 684-688] has taken place or some part of the liturgy of the hours has preceded.)



THE LITURGY OF THE WORD

The proclamation of God's Word is always centered on Christ, present through his Word. Old Testament writings prepare for him; New Testament books speak of him directly. All of scripture calls us to believe once more and to follow. After the reading we reflect on God's words and respond to them.

As in Today's Mass

SIT

8 FIRST READING

At the end of the reading: Reader: The word of the Lord.

PEOPLE: Thanks be to God.

9 RESPONSORIAL PSALM

The people repeat the response sung by the cantor the first time and then after each verse.

10 SECOND READING

At the end of the reading: Reader: The word of the Lord.

PEOPLE: Thanks be to God.

11 GOSPEL ACCLAMATION

STAND

Jesus will speak to us in the Gospel. We rise now out of respect and prepare for his message with the Alleluia.

The people repeat the Alleluia after the cantor's Alleluia and then after the verse. During Lent one of the following invocations is used as a response instead of the Alleluia:

- (a) Glory and praise to you, Lord Jesus Christ!
- (b) Glory to you, Lord Jesus Christ, Wisdom of God the Father!
- (c) Glory to you, Word of God, Lord Jesus Christ!
- (d) Glory to you, Lord Jesus Christ, Son of the Living God!
- (e) Praise and honor to you, Lord Jesus Christ!

- (f) Praise to you, Lord Jesus Christ, King of endless glory!
- (g) Marvelous and great are your works, O Lord!
- (h) Salvation, glory, and power to the Lord Jesus Christ!

12 GOSPEL DIALOGUE

Before proclaiming the Gospel, the Deacon asks the Priest:
Your blessing, Father. *The Priest says:*

May the Lord be in your heart and on your lips,
that you may proclaim his Gospel worthily and well,
in the name of the Father, and of the Son, ✠ and of
the Holy Spirit. *The Deacon answers:* Amen.

If there is no Deacon, the Priest says inaudibly:

Cleanse my heart and my lips, almighty God,
that I may worthily proclaim your holy Gospel.

13 GOSPEL READING

Deacon (or Priest):

The Lord be with you.

PEOPLE: And with your spirit.

Deacon (or Priest):

✠ A reading from the holy Gospel according to N.

PEOPLE: Glory to you, O Lord.

At the end:

Deacon (or Priest):

The Gospel of the Lord.

PEOPLE: Praise to you, Lord Jesus Christ.

Then the Deacon (or Priest) kisses the book, saying inaudibly: Through the words of the Gospel may our sins be wiped away.

14 HOMILY

SIT

God's word is spoken again in the Homily. The Holy Spirit speaking through the lips of the preacher explains and applies today's biblical readings to the needs of this particular congregation. He calls us to respond to Christ through the life we lead.



COMMONS ANTIPHONS AND PRAYERS

1) *The following Mass formularies are used for all Masses of Saints who have no complete formulary in the Proper of Saints. In each case, an appropriate rubric gives the page number of the specific Common or Commons that may be used.*

2) *For convenience, the individual Commons each offer several Masses with all the elements, namely antiphons and prayers, included.*

It is permitted for the Priest, as appropriate, to exchange antiphons and prayers of the same Common, choosing those texts which seem more suitable for pastoral reasons.

In addition, for Masses of Memorials, the Prayers over the Offerings and the Prayers after Communion may also be taken from the weekdays of the current liturgical time as well as from these Commons.

3) *In the Common of Martyrs and in the Common of Holy Men and Women, all the prayers that are given for men may also be used for women, with the necessary change of gender.*

4) *In the individual Commons, texts in the singular may always be used for several Saints, with the necessary change to the plural. Similarly, texts in the plural may be used for an individual, with the necessary change to the singular.*

5) *Masses that are designated for specific times or circumstances should only be used for these.*

6) *In accord with the rules given in the Introduction to the Proper of Saints, the Readings and Intervenient Chants in the Common of Saints may always be used in any individual celebration in honor of the Saints when there are pastoral reasons for doing so.*

APPENDIX: SELECTED MASSES AND PRAYERS

This section contains excerpts of selected Masses and Prayers that the celebrant may use on certain days. For convenient reference the numbers attached to these Masses and Prayers in the *Roman Missal* have been retained. It is always preferable to use *Weekday Readings*, as indicated herein.

MASSES AND PRAYERS FOR VARIOUS NEEDS AND OCCASIONS

On Weekdays of Ordinary Time and certain other occasions, the complete Mass formulary found in the *Roman Missal* (processional chants and presidential prayers) or only the Collect may be taken from the following Masses and Prayers for Various Needs and Occasions. (See Introduction to Proper of Saints, pp. 427ff.)

I. FOR HOLY CHURCH

1. FOR THE CHURCH

ENTRANCE ANT.

Cf. Eph 1:9-10

God has made known to us the mystery of his will, to bring together all things in Christ, all things in heaven and on earth in him.

→ No. 2, p. 616

COLLECT

O God, who in your wonderful providence
decreed that Christ's Kingdom
should be extended throughout the earth
and that all should become partakers of his saving
redemption,
grant, we pray, that your Church
may be the universal sacrament of salvation
and that Christ may be revealed to all
as the hope of the nations and their Savior.
Who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever. **R/. Amen.**