



*“Take this, all of you, and eat of it, for this is
my Body, which will be given up for you.”*

New . . . St. Joseph
SUNDAY MISSAL
COMPLETE CANADIAN EDITION

**INCLUDING 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**

**THE LITURGICAL TEXTS ARE APPROVED BY
THE CANADIAN CONFERENCE OF CATHOLIC BISHOPS.**

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

**With the
"NEW REVISED STANDARD VERSION" Text**

**Mass Themes and Biblical Commentaries
by REV. JOHN C. KERSTEN, S.V.D.**



Dedicated to St. Joseph
Patron of the Universal Church

CATHOLIC BOOK PUBLISHING CORP.
New Jersey



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THE LITURGY OF THE EUCHARIST

17 PRESENTATION AND PREPARATION OF THE GIFTS

SIT

While the people's gifts are brought forward to the Priest and are placed on the altar, the Offertory Chant is sung.

Before placing the bread on the altar, the Priest says inaudibly:

Blessed are you, Lord God of all creation,
for through your goodness we have received
the bread we offer you:
fruit of the earth and work of human hands,
it will become for us the bread of life.

*If there is no singing, the Priest may say this prayer aloud,
and the people may respond:*

PEOPLE: Blessed be God for ever.

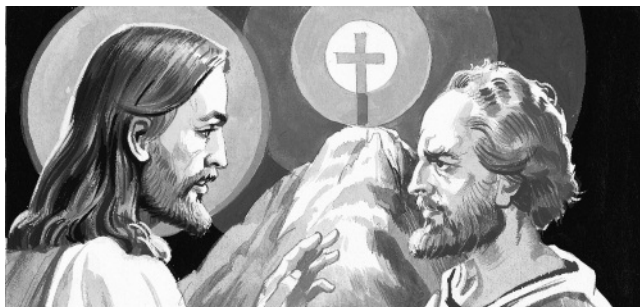
*When he pours wine and a little water into the chalice, the
Deacon (or the Priest) says inaudibly:*

By the mystery of this water and wine
may we come to share in the divinity of Christ
who humbled himself to share in our humanity.

Before placing the chalice on the altar, he says:

Blessed are you, Lord God of all creation,
for through your goodness we have received
the wine we offer you:
fruit of the vine and work of human hands,
it will become our spiritual drink.

*If there is no singing, the Priest may say this prayer aloud,
and the people may respond:*



“You are Peter, and on this rock I will build my Church.”

21st SUNDAY IN ORDINARY TIME

Theme: Support Your Bishop! It is clear that perseveringly living up to what Jesus Christ stands for cannot be done alone. We need one another's inspiration and encouragement. In accord with the will of our Lord himself and the oldest traditions, we live Christianity in groups or congregations. Consequently, wherever one establishes a group one needs institution, rules and regulations as an alternative to chaos. Hence, authority (one or another form of government) becomes a necessity.

As it is, authority in the Catholic tradition, exercised in Jesus' name and seen as brotherly service, is invested in our bishops and their head the bishop of Rome who holds “the office of Peter.” Indeed, bishops receive their mission and authority in the name of God's people and as such they stand before God as any other “receiving” faithful.

On the other hand, authority is not given to the bishops as in a democracy. Christ gave authority to God's people by putting it into the hands of his apostles and their successors, the bishops: “I send you. . . .” Our bishops are human beings. Some are conservative, some progressive, and others just careful. We should responsibly think with our bishops and support them with “creative fidelity” and constant prayer!

ENTRANCE ANT. Cf. Ps. 85(86).1-3

[Save Us]

Turn your ear, O Lord, and answer me; save the servant who trusts in you, my God. Have mercy on me, O Lord, for I cry to you all the day long.

→ No. 2, p. 10

COLLECT

[One in Mind and Heart]

O God, who cause the minds of the faithful to unite in a single purpose, grant your people to love what you command and to desire what you promise, that, amid the uncertainties of this world, our hearts may be fixed on that place where true gladness is found.

Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever. R/. **Amen.** ↓

FIRST READING Isa. 22.15, 19-23

[The Gift of Authority]

The oracle of Isaiah announces the appointment of a new royal overseer, who will exercise authority in the name of his master. The keys given to him are a symbol of his vicarious power. The tradition concerning the keys of the kingdom entrusted to Peter as we have it in today's Gospel refers to this oracle.

The Church knows that the human instruments of God's authority on earth can fail but they cannot undo the divine purpose. Hence, we pray with the words of Psalm 137(138): "Your steadfast love, O Lord, endures forever. Do not forsake the work of your hands" (Responsorial Psalm).

A reading from the book of the Prophet Isaiah.

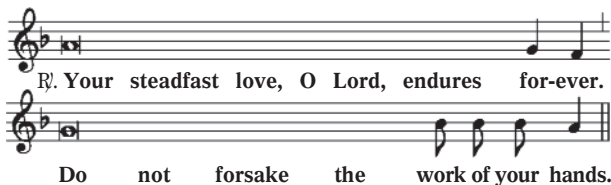
THUS says the Lord God of hosts: Go to the steward, to Shebna, who is master of the household, and say to him:

"I will thrust you from your office, and you will be pulled down from your post. On that day I will call my servant Eliakim son of Hilkiah, and will clothe him with your robe and bind your sash on him. I will commit your authority to his hand, and he shall be a father to the inhabitants of Jerusalem and to the house of Judah.

I will place on his shoulder the key of the house of David; he shall open, and no one shall shut; he

shall shut, and no one shall open. I will fasten him like a peg in a secure place, and he will become a throne of honour to the house of his ancestors.”—
The word of the Lord. *R*. **Thanks be to God.** ↓

RESPONSORIAL PSALM Ps. 137(138) [God's Eternal Love]



(NRSV Text)

I give you thanks, O Lord, with my whole heart;
before the Angels I sing your praise;
I bow down toward your holy temple,
and give thanks to your name
for your steadfast love and your faithfulness.—*R*l.

For you have exalted your name
and your word above everything.
On the day I called, you answered me,
you increased my strength of soul.—*R*l.

For though the Lord is high, he regards the lowly;
but the haughty he perceives from far away.

Your steadfast love, O Lord, endures forever.

Do not forsake the work of your hands.—*R*l. ↓

(GRAIL Text)

I thank you, Lord, with all my heart,
you have heard the words of my mouth.
In the presence of the angels I will bless you.
I will adore before your holy temple.—*R*l.

I thank you for your faithfulness and love
which excel all we ever knew of you.
On the day I called, you answered;
you increased the strength of my soul.—*R*l.

The Lord is high yet he looks on the lowly
and the haughty he knows from afar.
Your love, O Lord, is eternal,
discard not the work of your hands.—*R*l. ↓

SECOND READING Rom. 11.33-36

[Eternal Glory]

After Paul has been trying to describe the bounteous love of God, visible in Jesus Christ sharing himself with sinful humanity, we might say he gives up and exclaims in sudden emotion and gratitude: “O the depth of

the riches and wisdom and knowledge of God! How unsearchable are his judgments and how inscrutable his ways!”

In his own unsearchable way, God has planned a future for each and every one of us. In our best moments (“kairos”; see 5th Sunday of Easter) we should try to feel as Paul did, when we meditate on the greatness, love, and wisdom of God.

A reading from the Letter of Saint Paul to the Romans.

O THE depth of the riches and wisdom and knowledge of God! How unsearchable are his judgments and how inscrutable his ways!

“For who has known the mind of the Lord?

Or who has been his counsellor?”

“Or who has given a gift to him,
to receive a gift in return?”

For from him and through him and to him are all things. To him be the glory forever. Amen.—The word of the Lord. **R/. Thanks be to God. ↓**

GOSPEL ACCLAMATION Mt. 16.18 [Christ's Church]

(If the Alleluia is not sung, the acclamation is omitted.)

V. Alleluia. R/. Alleluia.

V. You are Peter, and on this rock I will build my Church;

the gates of Hades will not prevail against it.

R/. Alleluia. ↓

GOSPEL Mt. 16.13-20 [The First Pope]

This Gospel tradition puts things in their right perspective. Jesus is the Son of the living God. All authority has been given to him; hence he can delegate it. No longer visibly with his people, our Lord gives authority to the Church (Mt. 18.18), by putting it into the hands of Peter (Gospel), who rules over God's people together with his fellow apostles (Jn. 21.15-22).

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.

WHEN Jesus came into the district of Caesarea Philippi, he asked his disciples, "Who do people say that the Son of Man is?" And they said, "Some say John the Baptist, but others Elijah, and still others Jeremiah or one of the Prophets."

He said to them, "But who do you say that I am?" Simon Peter answered, "You are the Christ, the Son of the living God."

And Jesus answered him, "Blessed are you, Simon son of Jonah! For flesh and blood has not revealed this to you, but my Father in heaven.

And I tell you, you are Peter, and on this rock I will build my Church, and the gates of Hades will not prevail against it. I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven."

Then Jesus sternly ordered the disciples not to tell anyone that he was the Christ.—The Gospel of the Lord. *R.* **Praise to you, Lord Jesus Christ.**

→ No. 15, p. 18

PRAYER OVER THE OFFERINGS

[Unity and Peace]

O Lord, who gained for yourself a people by adoption through the one sacrifice offered once for all, bestow graciously on us, we pray, the gifts of unity and peace in your Church. Through Christ our Lord.

R. **Amen.**

→ No. 21, p. 22 (Pref. 29-36)

COMMUNION ANT. Cf. Ps. 103(104).13-15

[Sacred Bread and Wine]

The earth is replete with the fruits of your work, O Lord; you bring forth bread from the earth and wine to cheer the heart. ↓

OR Cf. Jn. 6.54

[Eternal Life]

Whoever eats my flesh and drinks my blood has eternal life, says the Lord, and I will raise him up on the last day. ↓

PRAYER AFTER COMMUNION

[Pleasing God]

Complete within us, O Lord, we pray,
the healing work of your mercy
and graciously perfect and sustain us,
so that in all things we may please you.
Through Christ our Lord.

R/. Amen.

→ No. 30, p. 77

Optional Solemn Blessings, p. 97, and Prayers over the People, p. 105





"They went away in the boat . . . by themselves."

16th SUNDAY IN ORDINARY TIME

Theme: As a Shepherd Tends His Flock A high school teacher, discussing the importance of mutual care in the family, mentioned the nightly television flash: "Do you know where your children are?" and a senior snapped: "They'd better ask: 'Do you know where your parents are?'" So many youngsters drop out of our impersonal and anonymous society to join fad-dish groups! Broken families and homes where parents have no time for their children are not without guilt concerning this phenomenon.

Nobody can live in the vacuum of loneliness. We need care. Parents should provide it. Wherever possible, we should try to personalize situations in which we are together as human beings: schools, offices, jobs, church.

Using the familiar image of shepherd and flock, the Bible readings emphasize the necessity of a real person-to-person care, which all of us need.

ENTRANCE ANT. Ps. 53(54).6, 8

[God Our Help]

See, I have God for my help. The Lord sustains my soul. I will sacrifice to you with willing heart, and praise your name, O Lord, for it is good. → No. 2, p. 10

COLLECT

[Keeping God's Commands]

Show favour, O Lord, to your servants
and mercifully increase the gifts of your grace,
that, made fervent in hope, faith and charity,

they may be ever watchful in keeping your commands.

Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy
Spirit,
one God, for ever and ever. *R.* **Amen.** ↓

FIRST READING Jer. 23.1-6

[A True Shepherd]

Jeremiah attributes the woes that beset Israel (defeat and deportation) to lack of leadership. The kings of Judah, shepherds in the name of God, have failed in tending the flock. Remember that in Biblical thought the king was the Supreme Shepherd's vicegerent on earth (Responsorial Psalm). Where he fails, disaster follows.

But Jeremiah foresees an ideal king to come. He will be a righteous shoot of David (of the dynasty of the great King David). He shall govern wisely and do what is just and right in the land. The early Church saw this vision ultimately fulfilled in God's ideal vicegerent, the Lord Jesus, a shepherd who really cares (Gospel).

A reading from the book of the Prophet Jeremiah.

“WOE to the shepherds who destroy and scatter the sheep of my pasture!” says the Lord. Therefore, thus says the Lord, the God of Israel, concerning the shepherds who shepherd my people: It is you who have scattered my flock, and have driven them away, and you have not attended to them.

“So I will attend to you for your evil doings,” says the Lord. “Then I myself will gather the remnant of my flock out of all the lands where I have driven them, and I will bring them back to their fold, and they shall be fruitful and multiply. I will raise up shepherds over them who will shepherd them, and they shall not fear any longer, or be dismayed, nor shall any be missing,” says the Lord.

“The days are surely coming,” says the Lord, “when I will raise up for David a righteous Branch, and he shall reign as king and deal wisely, and shall

execute justice and righteousness in the land. In his days Judah will be saved and Israel will live in safety. And this is the name by which he will be called: 'The Lord is our righteousness.' —The word of the Lord. **R/. Thanks be to God. ↓**

RESPONSORIAL PSALM Ps. 22(23)

[Our Shepherd]



R/. The Lord is my shep-herd; I shall not want.

(NRSV Text)

The Lord is my shepherd, I shall not want.

He makes me lie down in green pastures;

he leads me beside still waters;
he restores my soul.—**R/.**

He leads me in right paths for his name's sake.

Even though I walk through the darkest valley, I fear no evil;

for you are with me;
your rod and your staff—they comfort me.—**R/.**

You prepare a table before me
in the presence of my enemies;
you anoint my head with oil;
my cup overflows.—**R/.**

Surely goodness and mercy shall follow
me
all the days of my life,
and I shall dwell in the house of the
Lord
my whole life long.—**R/. ↓**

(GRAIL Text)

The Lord is my shepherd;
there is nothing I shall want.

Fresh and green are the pastures
where he gives me repose.

Near restful waters he leads me,
to revive my drooping spirit.—**R/.**

He guides me along the right path;
he is true to his name.

If I should walk in the valley of darkness

no evil would I fear.

You are there with your crook and your
staff;

with these you give me comfort.—**R/.**

You have prepared a banquet for me
in the sight of my foes.

My head you have anointed with oil;
my cup is overflowing.—**R/.**

Surely goodness and kindness shall follow me

all the days of my life.

In the Lord's own house shall I dwell
for ever and ever.—**R/. ↓**

SECOND READING Eph. 2.13-18

[Access to the Father]

Paul teaches that Jews and Gentiles ("you who once were far off") were brought together by Christ. It is he who "made both Jews and Gentiles into one and has broken down the dividing wall . . . [of] hostility." He

abolished the law (all the rules of the rabbis) to create *one* new man from us, who follows the great universal law of love for God and neighbour on which “hang all the Law” (Mt. 22.40).

Why do we read this passage, which deals with an issue (Jews and Gentiles) of over 2,000 years ago? Perhaps the Bible with God as author wants to question us about a current similar issue. Can people of a different race feel welcome in your congregation, or do they go home with the feeling that they were just politely tolerated?

A reading from the Letter of Saint Paul
to the Ephesians.

BROTHERS and sisters: Now in Christ Jesus you who once were far off have been brought near by the blood of Christ. For he is our peace; in his flesh he has made both Jews and Gentiles into one and has broken down the dividing wall, that is, the hostility between us.

He has abolished the law with its commandments and ordinances, that he might create in himself one New Man in place of the two, thus making peace, and might reconcile both groups to God in one body through the Cross, thus putting to death that hostility through it.

So Christ Jesus came and proclaimed peace to you who were far off and peace to those who were near; for through him both of us have access in one Spirit to the Father.—The word of the Lord. **R. Thanks be to God.** ↓

GOSPEL ACCLAMATION Jn. 10.27

[God's Sheep]

(If the Alleluia is not sung, the acclamation is omitted.)

V. Alleluia. R. Alleluia.

V. My sheep hear my voice, says the Lord;
I know them, and they follow me.

R. Alleluia. ↓

GOSPEL Mk. 6.30-34

[Jesus the Shepherd]

The image of shepherd entails first of all the idea of ruling, but it also implies the notion of feeding and providing. In the Sunday liturgy, the Lord Jesus shepherds by teaching his word during the Liturgy of the Word, and by "[preparing] a table" before us (Responsorial Psalm) during the Liturgy of the Eucharist. Jesus still has compassion for any vast crowd that is like sheep without a shepherd, but he has only us to show this.

Do we make everyone, especially visiting strangers, feel at home in our congregation? Does your congregation have a committee of members to welcome strangers? What about your sign of peace? What is done to give young members a feeling of belonging? Your parish council could look into this.

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

✠ A reading from the holy Gospel according to Mark.

℟. **Glory to you, O Lord.**

THE Apostles returned from their mission. They gathered around Jesus, and told him all that they had done and taught.

He said to them, "Come away to a deserted place all by yourselves and rest a while." For many were coming and going, and they had no leisure even to eat. And they went away in the boat to a deserted place by themselves.

Now many saw them going and recognized them, and they hurried there on foot from all the towns and arrived ahead of them. As Jesus went ashore, he saw a great crowd; and he had compassion for them, because they were like sheep without a shepherd; and he began to teach them many things.—The Gospel of the Lord. ℟. **Praise to you, Lord Jesus Christ.**

→ No. 15, p. 18

PRAYER OVER THE OFFERINGS

[Saving Offerings]

O God, who in the one perfect sacrifice brought to completion varied offerings of the law, accept, we pray, this sacrifice from your faithful servants

and make it holy, as you blessed the gifts of Abel,
so that what each has offered to the honour of your
majesty

may benefit the salvation of all.

Through Christ our Lord.

R/. Amen.

→ No. 21, p. 22 (Pref. 29-36)

COMMUNION ANT. Ps. 110(111).4-5

[Jesus Gives]

**The Lord, the gracious, the merciful, has made a
memorial of his wonders; he gives food to those
who fear him. ↓**

OR Rev. 3.20

[Jesus Knocks]

**Behold, I stand at the door and knock, says the
Lord. If anyone hears my voice and opens the door
to me, I will enter his house and dine with him, and
he with me. ↓**

PRAYER AFTER COMMUNION

[New Life]

Graciously be present to your people, we pray, O
Lord,

and lead those you have imbued with heavenly
mysteries

to pass from former ways to newness of life.

Through Christ our Lord.

R/. Amen.

→ No. 30, p. 77

Optional Solemn Blessings, p. 97, and Prayers over the People, p. 105



CATECHISM OF THE CATHOLIC CHURCH: AN OVERVIEW

To mark the twentieth anniversary of the closing of the Second Vatican Council, Pope John Paul II convoked an extraordinary Synod of Bishops to study the teachings of the Council and make appropriate recommendations to ensure that its purposes would be fulfilled to the maximum degree.

During that convocation the Synod Fathers declared: "Very many have expressed the desire that a Catechism or compendium of all Catholic doctrine regarding faith and morals be composed, that it might be, as it were, a point of reference for the catechisms or compendiums that are prepared in various regions. The presentation of doctrine must be biblical and liturgical. It must be sound doctrine suited to the present life of Christians."

Pope John Paul II was enthusiastic in his support of this proposal, considering it as "fully responding to a real need of the universal Church and of the particular Churches."

According to the Pope in his Apostolic Constitution *Fidei Depositum* to mark the publication of the *Catechism of the Catholic Church*, the Catechism took six years to bring to completion, the main work being entrusted to a commission of twelve cardinals and bishops, assisted by an editorial committee of seven diocesan bishops who are experts in theology and catechesis. It was formally issued in its original French form by John Paul II on December 8, 1992. The English Edition appeared in June 1994.

Therefore, the *Catechism of the Catholic Church* clearly has its basic roots in the Second Vatican Council, as can be seen from the fact that about eighty percent of the citations from conciliar sources are from the documents of Vatican II.

USE OF THE CATECHISM

The Catechism encompasses more than eight hundred pages, and after the introductory Apostolic Constitution

TREASURY OF PRAYERS

These prayers reflect the traditions of the Catholic Church. Individuals and families may find them helpful as they pray.

PRAISE AND THANKS

Blessed are you, Lord God:
blessed are you for ever.
Holy is your name:
blessed are you for ever.
Great is your mercy for your people:
blessed are you for ever. Amen!

Father, Son, and Holy Spirit,
we praise you and give you glory:
we bless you for calling us to be your holy people.

Remain in our hearts,
and guide us in our love and service.
Help us to let our light shine before others
and lead them to the way of faith.

Holy Trinity of love,
we praise you now and for ever. Amen!

We praise you, Father of all:
we thank you for calling us to be your people,
and for choosing us to give you glory.
In a special way we thank you for . . .

Cleanse our hearts and our lives
with your holy word
and make our prayer pleasing to you.
Guide us by your Spirit
as we follow in the paths of Jesus our brother.

All glory and praise are yours, Father,
for ever and ever. Amen!

Let us give glory to the Father
through the Son