

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

CATHOLIC BOOK PUBLISHING CORP.
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PREFACE

Content

This new **St. Joseph Weekday Missal** is a necessary companion to the **St. Joseph Sunday Missal**. It contains the Mass texts for all weekdays of the year. In doing so, it combines the Antiphons and Prayers found in the new *Roman Missal* together with the Readings and Intervient Chants contained in the **Lectionary for Mass**. The faithful are thus given access to the biblical and liturgical riches that make up the treasury of the Church.

So great is the amount of this treasury that a complete Weekday Missal is not possible in one manageable volume. The present volume contains the texts for the weekday Masses from Pentecost to Advent. It also includes the most commonly used texts for Masses and Prayers for Various Needs and Occasions and Votive Masses (such as those for First Fridays and Saturdays).

Simplified Arrangement

All the texts in this Missal are clearly printed in large type, in an attractive and legible arrangement. All references are immediately visible and one always knows what comes next, and whose part it is. Succinct rubrics inform the reader of the options available and running heads identify the Masses on each page.

Participation Format

A simple, easy-to-understand method of instant identification of the parts of the Mass ensures that

PREFACE II OF HOLY MARTYRS (P 66-A)

The wonders of God in the victory of the Martyrs
(For Solemnities and Feasts of Holy Martyrs)

It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God.

For you are glorified when your Saints are praised; their very sufferings are but wonders of your might: in your mercy you give ardor to their faith, to their endurance you grant firm resolve, and in their struggle the victory is yours, through Christ our Lord.

Therefore, all creatures of heaven and earth sing a new song in adoration, and we, with all the host of Angels, cry out, and without end we acclaim: → No. 23, p. 629

PREFACE OF HOLY PASTORS (P 67)

The presence of holy Pastors in the Church
(For Solemnities and Feasts of Holy Pastors)

It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God, through Christ our Lord.

For, as on the festival of Saint **N.** you bid your Church rejoice, so, too, you strengthen her by the example of his holy life, teach her by his words of preaching, and keep her safe in answer to his prayers.

And so, with the company of Angels and Saints, we sing the hymn of your praise, as without end we acclaim: → No. 23, p. 629

PREFACE OF HOLY VIRGINS AND RELIGIOUS (P 68)

The sign of a life consecrated to God
 (For Solemnities and Feasts of Holy Virgins and Religious)

It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God.

For in the Saints who consecrated themselves to Christ for the sake of the Kingdom of Heaven, it is right to celebrate the wonders of your providence, by which you call human nature back to its original holiness

and bring it to experience on this earth the gifts you promise in the new world to come.

And so, with all the Angels and Saints, we praise you, as without end we acclaim:→ No. 23, p. 629

PREFACE I OF SAINTS (P 69)

The glory of the Saints
 (For Masses of All Saints, of Patron Saints, and of Saints who are Titulars of a church, and on Solemnities and Feasts of Saints that have no proper Preface)

It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God.

For you are praised in the company of your Saints and, in crowning their merits, you crown your own gifts. By their way of life you offer us an example, by communion with them you give us companionship, by their intercession, sure support, so that, encouraged by so great a cloud of witnesses, we may run as victors in the race before us and win with them the imperishable crown of glory, through Christ our Lord.

And so, with the Angels and Archangels, and with the great multitude of the Saints, we sing the hymn of your praise, as without end we acclaim:

→ No. 23, p. 629

Then the scribe Shaphan went to the king and reported, “Your servants have smelted down the metals available in the temple and have consigned them to the master workmen in the temple of the LORD.” The scribe Shaphan also informed the king that the priest Hilkiah had given him a book, and then read it aloud to the king. When the king heard the contents of the book of the law, he tore his garments and issued this command to Hilkiah the priest, Ahikam, son of Shaphan, Achbor, son of Micaiah, the scribe Shaphan, and the king’s servant Asaiah: “Go, consult the LORD for me, for the people, for all Judah, about the stipulations of this book that has been found, for the anger of the LORD has been set furiously ablaze against us, because our fathers did not obey the stipulations of this book, nor fulfill our written obligations.”

The king then had all the elders of Judah and of Jerusalem summoned together before him. The king went up to the temple of the LORD with all the men of Judah and all the inhabitants of Jerusalem: priests, prophets, and all the people, small and great. He had the entire contents of the book of the covenant that had been found in the temple of the LORD, read out to them. Standing by the column, the king made a covenant before the LORD that they would follow him and observe his ordinances, statutes and decrees with their whole hearts and souls, thus reviving the terms of the covenant which were written in this book. And all the people stood as participants in the covenant.—The word of the Lord.
R/. **Thanks be to God.** ↓

RESPONSORIAL PSALM

Ps 119:33, 34, 35, 36, 37, 40

R/. (33a) **Teach me the way of your decrees, O Lord.**

Instruct me, O LORD, in the way of your statutes,
that I may exactly observe them.—R/.

Give me discernment, that I may observe your law
and keep it with all my heart.—R/.

Lead me in the path of your commands,
for in it I delight.

R. Teach me the way of your decrees, O Lord.

Incline my heart to your decrees
and not to gain.—*R.*

Turn away my eyes from seeing what is vain:
by your way give me life.—*R.*

Behold, I long for your precepts;
in your justice give me life.—*R.* ↓

ALLELUIA

Jn 15:4a, 5b

See p. 98.

GOSPEL

Mt 7:15-20

See p. 98.

THURSDAY OF THE TWELFTH WEEK IN ORDINARY TIME

FIRST READING

2 Kgs 24:8-17

The Babylonian armies terminate Jehoiachin's brief reign. Nebuchadnezzar takes Jehoiachin to Babylon as a royal hostage. He pillages but does not destroy the temple. The king of Babylon appoints Mattaniah, the third son of Josiah, to reign as king of Judah.

A reading from the second Book of Kings

JEHOIACHIN was eighteen years old when he began to reign, and he reigned three months in Jerusalem. His mother's name was Nehushta, daughter of Elnathan of Jerusalem. He did evil in the sight of the LORD, just as his forebears had done.

At that time the officials of Nebuchadnezzar, king of Babylon, attacked Jerusalem, and the city came under siege. Nebuchadnezzar, king of Babylon, himself arrived at the city while his servants were besieging it. Then

INTRODUCTION FOR 25th TO 29th WEEK

The Wisdom Books—*The wisdom literature of the Bible is the fruit of a movement among ancient oriental people to gather, preserve, and express, usually in aphoristic style, the results of human experience as an aid toward understanding and solving the problems of life. In Israel especially, the movement concerned itself with such basic and vital problems as the origin and destiny of human beings, their quest for happiness, the problem of suffering, of good and evil in human conduct, of death, and the state beyond the grave. Originating with oral tradition, these formulations found their way into the historical books of the Old Testament in the shape of proverbs, odes, chants, epigrams, and also into those psalms intended for instruction. All this literature is versified by the skillful use of parallelism, that is, of the balanced and symmetrical phrases peculiar to Hebrew poetry.*

Those who cultivated wisdom were called sages. Men of letters, scribes, skilled in the affairs of government, and counselors to rulers, they were instructors of the people, especially of youth (Sir 51:13-30). In times of crisis they guided the people by reevaluating tradition, thus helping to preserve unity, peace, and goodwill. The most illustrious of the sages, and the originator of wisdom literature in Israel, was Solomon. Because of his fame, some of the wisdom books of which he was not the author bear his name.

Despite numerous resemblances, sometimes exaggerated, between the sapiential literature of pagan nations and the wisdom books of the Bible, the former are often replete with vagaries and abound in polytheistic conceptions; the latter remained profoundly human, universal, fundamentally moral, and essential-