

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
by **REV. JOHN C. KERSTEN, S.V.D.**



Dedicated to St. Joseph
Patron of the Universal Church

CATHOLIC BOOK PUBLISHING CORP.
New Jersey



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.*

A reading from the Letter to the Hebrews

BROTHERS and sisters: The levitical priests were many because they were prevented by death from remaining in office, but Jesus, because he remains forever, has a priesthood that does not pass away. Therefore, he is always able to save those who approach God through him, since he lives forever to make intercession for them.

It was fitting that we should have such a high priest: holy, innocent, undefiled, separated from sinners, higher than the heavens. He has no need, as did the high priests, to offer sacrifice day after day, first for his own sins and then for those of the people; he did that once for all when he offered himself. For the law appoints men subject to weakness to be high priests, but the word of the oath, which was taken after the law, appoints a son, who has been made perfect forever.—The word of the Lord. *R.* **Thanks be to God.** ↓

ALLELUIA Jn 14:23

[Love in Practice]

R. **Alleluia, alleluia.**

Whoever loves me will keep my word, says the Lord; and my Father will love him and we will come to him.

R. **Alleluia, alleluia.** ↓

GOSPEL Mk 12:28-34

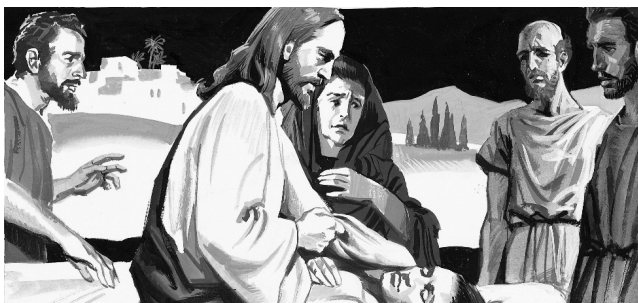
[Love for God and Neighbor]

The scribe states: “[Love for God and neighbor] is worth more than all burnt offerings and sacrifices.” This is a Jewish hyperbolic (exaggerated) saying for: “Sacrifices that are routine and void forms have no value.” Isaiah makes the same kind of strong statement (Is 1:13). The meaning is that formalism and void symbols in religion are worthless.

The conclusion, however, is not: “Stop praying and worshipping!” Rather the clear lesson is: “Love God in your neighbor and show him/her your love directly in meaningful prayer and worship!” Do both and your love will be lasting.

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

✠ A reading from the holy Gospel according to Mark.
R. **Glory to you, O Lord.**



“The dead man sat up and began to speak.”

10th SUNDAY IN ORDINARY TIME

Theme: Victory over Death The well-known writer Stewart Alsop made headlines some years ago because he was able to speak so frankly and quietly on television about his death, which he knew was impending. Physicians had told him, and newsmen were anxious to know how he felt about it. How one looks at death has much to do with one’s religious faith.

The Jews before Christ had no clear idea about a hereafter; hence their outlook was somber. “We must indeed die; we are then like water that is poured out on the ground” (2 Sm 14:14). But there was also a growing awareness that death could not have a part in God’s original plan of creation (Gn 2:17). Hence, death appears as an evil power in opposition to God. It is the devil’s envy that causes it (Wis 2:24).

We find in the Old Testament momentary glimpses of a possible overcoming of death (Prv 14:32), but full assurance of survival after death came only with the Easter-event. Christ’s victory over death is the Good News of the Gospel (2 Tm 1:10). Since that time, death, though still a sad separation from beloved ones, has lost its sting (1 Cor 15:55). We Christians possess a living hope (1 Pt 1:3). There will be no more death in the consummated kingdom of God (Rv 21:4). Today’s Liturgy deals with life and death. What is your stand?

ENTRANCE ANT. Cf. Ps 27 (26):1-2

[My Salvation]

The Lord is my light and my salvation; whom shall I fear? The Lord is the stronghold of my life; whom should I dread? When those who do evil draw near, they stumble and fall.

→ No. 2, p. 10

COLLECT

[Guided by God]

O God, from whom all good things come,
grant that we, who call on you in our need,
may at your prompting discern what is right,
and by your guidance do it.

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 1 Kgs 17:17-24

[God, Lord of Life]

Following the common belief of her time, the poor widow sees the early death of her child as a punishment for her sins. In her eyes, the presence of the holy man in her house reveals God's anger about her hidden faults. Hence, she attributes her child's death to the prophet. The ensuing miracle confirms the woman in her belief that Elijah is a man of God.

This narrative teaches that God is the Lord of life and death. "He's got the whole world in his hands!" This miracle together with the widow's reaction foreshadows a similar event found in today's Gospel. Pondering the mystery of death, we may make our own the words of the Responsorial Psalm: "I will extol you, O LORD, for you drew me clear and did not let my enemies [death, sickness, evil] rejoice over me. . . . I will praise you, Lord, for you have rescued me."

A reading from the first Book of Kings

ELIJAH went to Zarephath of Sidon to the house of a widow. The son of the mistress of the house fell sick, and his sickness grew more severe until he stopped breathing. So she said to Elijah, "Why have you done this to me, O man of God? Have you come to me to call attention to my guilt and to kill my son?" Elijah said to her, "Give me your son." Taking him from her lap, he carried the son to the upper room where he was staying, and put him on his bed. Elijah called out to the LORD: "O LORD, my God, will you afflict even the widow with whom I am staying by killing her son?" Then he stretched himself out upon