



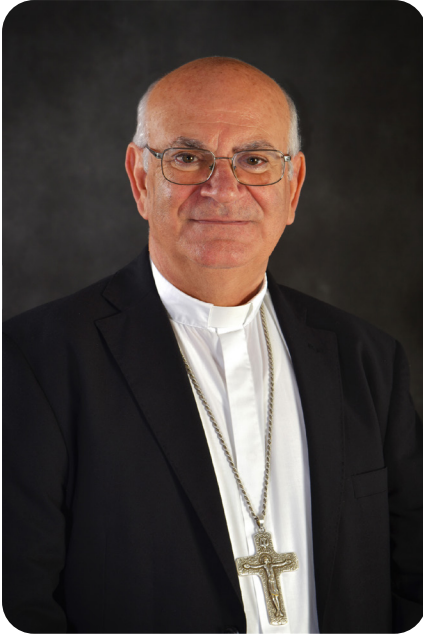
CHAMPIONSHIP OF PRIESTS

Futsal Albania Euro 2024

5TH-9TH OF FEBRUARY - SHKODER

XVI- th edition





Dear brothers in priesthood,

On my personal behalf and on behalf of the entire Catholic Church in Albania, I am pleased to welcome you with a warm, fraternal “welcome”.

We are happy to have you among our “Martyr’s Church”, like others in the historical panorama of the last century which, in some ways, still continues today to draw us away from Christ.

“But we rise and stand firm” (Psalm 20:8), indeed we run and, as Saint Paul says, “Do you not know that in a race all the runners run, but only one gets the prize? Run in such a way as to get the prize. Everyone who competes in the games goes into strict training.

They do it to get a crown that will not

last, but we do it to get a crown that will last forever.” (1Cor 9, 24-25).

Over the centuries this Church of Illyria, founded by Paul, has demonstrated that it shares history and destiny with the Apostle of the Gentiles, a paradigm of every Church that walks with the Lord and looks up to the Risen One as the reason of hope.

You, dear brothers, are this sign of hope, putting “into the field” your desire to “play” your existence on the hands of God, the commitment to “team play” which we could define as “synodal tactics”, the healthy competitive spirit that it tastes like effort and hard work to get one’s life “on track”, but without foul actions towards the adversary, no longer an enemy, but a companion in the adventure.

May the visibility of the event in which you participate have a positive echo... not only in the media, which will also follow you, but in the hearts of those who, watching your performances, will be led to ask themselves “why”, hoping that they will also ask themselves “for who?”.

Once again welcome and God bless you.

On the Feast of Purification
† Angelo Massafra OFM

Dear brothers in priesthood,

Thank you for coming to Albania. It's nice when brothers stay together, but also when they play together.

Sport is not only competition, but also a union with each other. Games also reveal a lot about a person's character.

I would've loved to be a part of this championship, because my age still allows me to, but this time it is a bit difficult.

With all my heart I wish you to spend a beautiful time of fun and companionship with each other. You are in a country that loves sports very much. Although a poor country, we are a welcoming country.

I believe that you will enjoy our warm hospitality from the Albanian priests.

God bless you!



† Gjergj Meta
President for Culture and Social Communication in Albania.

A brief history on Albania.

The earliest human traces on the territory of Albania appear in the Mousterian period, which belongs to the Middle Paleolithic (100,000 – 30,000 years ago). Historical sources testify that in the Iron Age, the territory of Albania was inhabited by the Illyrians, one of the largest populations of Europe at that time, which was spread throughout the western part of the Balkan Peninsula. When the Roman Empire split into Eastern and Western in 395, the lands of today's Albania became part of the Byzantine Empire. At the time of the Roman Empire, some Illyrians rose to higher positions in the new empire. The attacks of the Ottoman armies for the conquest of Albanian lands began in the mid-80s of the XIV century. To avoid the annihilation of the country, the nation's envoys met in an assembly in Vlora. They were led by Ismail Bej Vlora, an Albanian who had held high positions in the Ottoman administration. On November 28, 1912, the assembly declared the independence of the Albanian State. At the Paris Peace Conference, January 18, 1919 - January 21, 1920, held after the First World War, the extinction of Albania was especially avoided by the efforts of the President of the United States of America, Woodrow Wilson, who opposed the plan of Britain, France and Italy for the division of Albania between its neighbors. Zogu resumed his fourteen-year rule in Albania, initially as the first president of Albania (1925-1928) and later as Zogu I, King of the Albanians.

In 1944, alongside with Yugoslavia Albania approved the communist camp. In 1967 religious practice was banned as the leadership viewed religion as a medieval feudal institution that hindered national unity and progress. The places of worship were closed and in many cases they were either destroyed or turned into houses for youth activities. Communism in Albania has been more terrible than anywhere in the world. Albania was the first atheist country in the world with constitution and a museum. On November 4, 1990, the city of Shkodra will overcome the fear and danger of communism. After 23 years, the cult objects would be reopened to conduct the corresponding rituals initially for Christian believers. The celebration of Mass on November 4, 1990 marked the beginning of the fall of the communist atheistic dictatorship regime, the opening of a path to the recovery of civil and religious freedom and the first steps of a democratic society for Albania.

Albania has a total area of 28,748 square kilometers. The capital city of Albania is Tirana. On January 1, 2022, the population of Albania was 2.79 million inhabitants and about one third of the population lived in the district of Tirana. Albania is well known for religious tolerance, where 56.70% of the inhabitants of Albania are Muslim, 10.03% Catholic and 6.75% Orthodox. Albania is a constitutional parliamentary republic and a sovereign state, whose politics operate according to a framework defined in the constitution where the president functions as the head of state and the prime minister as the head of the government. Albania is well known for religious tolerance, where 56.70% of the

inhabitants of Albania are Muslim, 10.03% Catholic and 6.75% Orthodox. Albania is a constitutional parliamentary republic and a sovereign state, whose politics operate according to a framework defined in the constitution where the president functions as the head of state and the prime minister as the head of the government. Albania has been chosen as one of the best places to spend vacations in 20213 by several popular newspapers.

The History of the city of Shkodra.

The earliest traces of human activity discovered in Shkodra belong to the Middle Paleolithic period. This territory was inhabited by the Illyrian tribe of Labeates, known to have been very skilled navigators and merchants. The city was founded by the Illyrians in the middle of the 4th century BC, at the time of the Illyrian Kingdom ruled by the Ardiian dynasty.

In the late Middle Ages, the city would apply the legal code known as the Statutes of Shkodra. (which were a self-governing normative code of the municipality of Shkodra during the Venetian rule).

It is the city that for centuries has been known as the cradle of culture and high civilization within the Albanian ethnic lands. Shkodra has always been in the center of attention throughout Albanian national history. This 2500-year-old ancient city, is one of the most prominent civic centers of Albania and the Balkans, known as the traditional center of Albanian culture. Shkodra has institutions and laws like any developed Venetian center on the Adriatic. In 1867, it became the center of the Archdiocese. There are commercial institutions of the time, court, post office, customs.

In 1945, the communist dictatorship was established and the city suffered for 45 years, the most prominent personalities of the city were persecuted. Communists laid their hands on the institutions of culture and cult, transforming them according to the new ideology.

The families of Shkodra preserve precious pianofortes and world classic paintings. Rozafa Castle is the oldest historical monument, which began to be built in the V-IV centuries BC between the rivers of Drin and Buna. The castle has a long military history and there is a popular legend associated with the city of Shkodra.

At the foot of the castle is the Church of "Our Lady of Good Counsel", which is known as the Reconciliation of Albania. Catholic believers have kept alive from generation to generation the belief in the miracle of April 25, 1467, where on this day the figure of Our Lady of Shkodra, which was in a fresco of the Church, was removed from the place and followed by two Catholics from Shkodran named De George and De Scavis, that went and took place in the Church of Genazzano (in Italy). Shkodra has had a printing house since 1565. In 1718, Shkodra had 7 headquarters of the consulates of the Great Powers of Europe. The architect and painter Pjetër Marubi started his first photographic works in

1858-1859. He made friends with the family of Rrok Kodheli, passionate about photography, they lead the photographic works in the later years that were known by the surname Marubi. On April 7, 1858 was founded the Cathedral of Shkodra, one of the most beautiful Christian buildings in the Balkans at that time.

The beginnings of the institution of the Municipality in Shkoder date back to 1865. Also Shkodra was the city where in 1878 was formed the first musical band of the country. In that year, the first Jesuit school opened its doors for the public. The Jesuit Museum was founded in 1880, which was divided into several sections with very interesting and early content. Father Shtjefen Gjeçovi, archeology dilettante, who was also the collector and compiler of the Leke Dukagjini Canon, founded the Franciscan Museum in 1890. And in 1890 was built the "Saverian College Theater". The location in the middle of a plain, hilly, pre-mountainous and mountainous relief, the proximity to the Adriatic Sea and the lake of Shkodra have also determined its climate, a Mediterranean climate with mild and wet winters and hot and dry summers. The city has about 100,000 inhabitants and is notable for its variety in terms of urban planning and architecture, the oldest houses with 1 or 2 floors have green gardens and courtyards with all kinds of flowers, the streets are narrow and used to be stone seasoned, narrow and small characteristic streets.

Museum of historical memory

The museum of the crimes of the dictatorship which in 1945 became one of the most brutal prisons of the communist regime, the former branch of Internal Affairs.

The museum of historical memory, the former prison, with 40 terrible dungeons that were once used for the isolation of prisoners. When you pass from one environment to another, you are reminded of handcuffs, chains, or even items that have served as part of torture. The notes made by the prisoners themselves have also been preserved intact.

In this prison, which survived for more than 40 years, many of Shkodras' intellectuals suffered. During the years of the dictatorship, well-known intellectual figures of the northern city and beyond were imprisoned and tortured, among them were the clergy Father Zef Pëllumbi, Bishop Ernest Çoba, Father Benardin Palaj, other representatives of the clerical faith, Muslim prisoners such as Myfit Qamil Bushati, Ethem Rrem Mehmeti, Ragip Nut Lohja, etc., Orthodox, well-known citizens from Shkodra and beyond. This is a memory not only for those who suffered the punishment, but for all Albanian citizens wherever they are". Around the 1950s, the city of Shkodra, which at that time had only 40,000 inhabitants, had 26 prison cells. Shkodra as a district has 601 people shot by the communist regime, 136 dead in prisons, 2846 political prisoners and 1924 political exiles.

Photo library “Marubi”

Photo library “Marubi”, the first and unique archive of the history of Albanian photography.

The “Marubi” National Photo Gallery is among the oldest institutions of Albanian culture and in particular of Albanian photography, with a history of 158 years, leaving an important mark in the history of Albania with photography. “Marubi” photo library, since its foundation until today, is located in the northern city of Albania, Shkodër. As the founding date of Fototeka, its director, Bedeni, refers precisely to the opening of the first photographic studio founded by Pietro Marubi (Pjetër Marubi) in 1856 in Shkodër. But the story would continue for decades, where after Pietro Marubi, the studio would be inherited by Kel Marubi, and then by Geg Marubi.

Considered as one of the most prominent values of the history of Shkodra, the northern region, but also of our entire country, even going further, as with the facts, documents and materials it has, it also sheds light on other states of the region. National Marubi is expected to be the focus of foreign and local tourists. In increasing the attention and potential of this institution, the continuous enrichment that this photo library is marking from day to day with very early historical materials, made available by various citizens, from Shkodra and beyond, has had a significant impact. In addition to photographs, the “Marubi” Photo Gallery also stores museum objects, such as cameras, lamps, various flashes, studio curtains, chairs, and other items of the studio where the representatives of the Marubi family worked. Important documents have been saved about the activity of Fototeka.

The city of Tirana

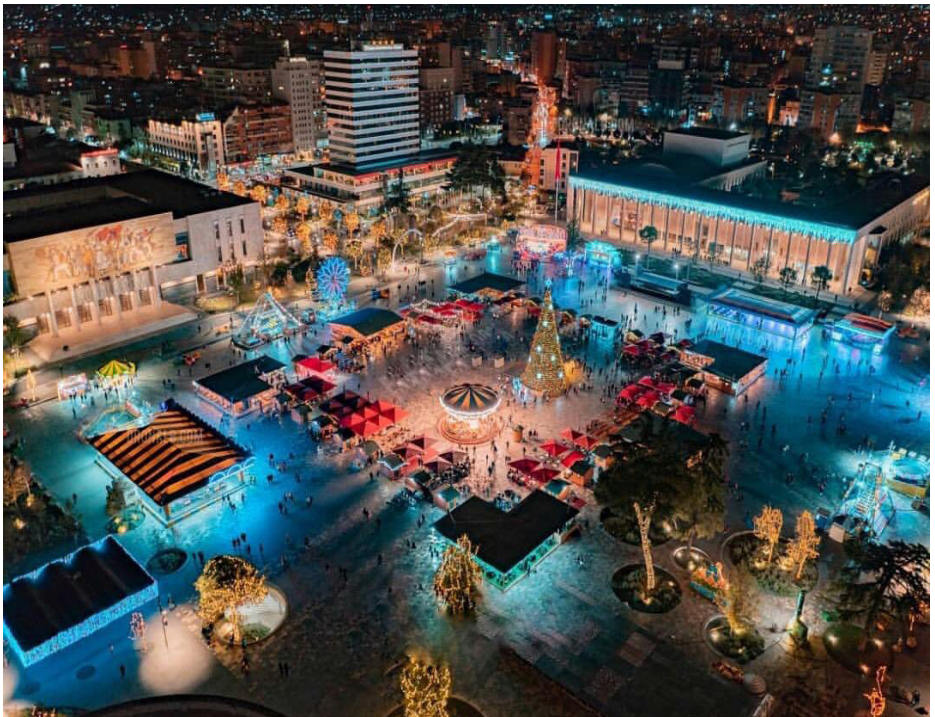
For the first time the name of Tirana is mentioned in 1418 in a Venetian document. Tirana was declared the temporary capital of Albania on February 9, 1920 by the Congress of Lushnja. Well-known architects of the Mussolini period in Italy, Florestano de Fausto and Armando Brasini, were the masters who built the main square, which today bears the name of the Albanian National Skënderbeu, the big boulevard, the buildings of the ministries, the national bank, the city hall and Palace of Brigades. From 1944 to 1991, the city experienced a decline in architectural quality. Massive socialist-style apartment complexes began to be built, while “Skënderbej Square” was rebuilt with several buildings that had been destroyed. For example, the former ‘Old Market’ of Tirana and the “Orthodox Cathedral” were razed to the ground for the construction of the Soviet palace called the Palace of Culture. After the death of Enver Hoxha, a pyramid museum was built in his honor by the government.

Now it is known as the Pyramid, but it is no longer related to Enver Hoxha, it has become the cultural center of Tirana. Today, Tirana is the center of political, economic and cultural life of the country, with about 1,000,000 inhabitants.

In recent years, Tirana has undergone substantial changes in its appearance. The apartments from the time of communism were painted in bright colors and abstract patterns by an artist. This was not only an arrangement but an inspiration for the residents and also the visitors.

Moreover, Tirana has undergone an ever-increasing development in modern infrastructure, contributing to the metropolitan appearance of the city. Tirana is changing every day. Skenderbej Square has recently been restored, the inauguration of which took place on June 10, 2017.

Positioned almost in the central part of the country, today Tirana is the largest city in the country, while from a demographic point of view part of the city is, in addition to the locals, also live here residents who came almost from all other cities of Albania. While today it is a dynamic and invigorating city, in a continuous transformation, both from a demographic and architectural point of view. The capital of Albania has a multitude of cultural monuments of historical character that are protected by the state, but those that attract the most attention of visitors are almost always located in the center of the capital, and the area around it, such as the Castle of Tirana, the Monument of Kaplan Pasha, the Mosque of Et'hem Bey, Clock Tower, Ura e Tabakeve, old houses that have the status of cultural monument. During the years of transition, other modern cultural objects have been added to the mosaic of cultural monuments in Tirana, making a combination of many elements and interweaving of cultures.







CHAMPIONSHIP OF PRIESTS FUTSAL ALBANIA EURO 2024

Program 5th - 9th of February

Monday 5th of February

Arrival in the afternoon and accommodation at Hotel Rozafa & Hotel Golden Palace

17:00 p.m. - Holy Mass and the official opening at Saint Stephan Cathedral

Shkodër, led by the Archbishop of Shkodër-Pult, Angelo Massafra.

After the Mass there will be the greeting of the President of the Albanian Federation and at the same time the vice president of UEFA, Mr. Armando Duka

20.00 p.m. - Dinner at Hotel

Tuesday 6th of February

07.00 a.m - 08.00 a.m Breakfast

**08.30 a.m - Holy Mass at the church of Saint Francis, in Gjuhadol, Shkodër,
led by Gjergj Meta, Bishop of Rrëshen and head of the Committee for
Culture, at KISH (Albanian Bishops Conference)**

09:30 a.m. - Visit to the Mosque

10.15 a.m. - Visit to the Marubi Photo Museum

10:15 a.m. - Visit to the "Site of witness and memory"

12.00 p.m. - The beginning of the sports activity

20.30 p.m. - Dinner at Hotel

P.s About the visit of the 10:15 in two Museums, we are going to visit them in the same time but separated in 2 groups, around 115 each group.

The elimination tournament will be played at the Sports Palace of Shkodër and at the Pjetër Meshkalla Institute Sport Areas. Based on the calendar, each group in their free time will eat lunch at the restaurants near the sports areas ("Vllaznia" & "Kolping").



CHAMPIONSHIP OF PRIESTS

FUTSAL ALBANIA EURO 2024

Program

5th - 9th of February

Wednesday 7th of February (tour)

- 07.00 a.m - 08.00 a.m - Breakfast
- 08.30 a.m - Departure from Shkodër, headed to Tirana.
- 10:30 a.m - Holy Mass at the “St. Paul” Cathedral. Led by Arjan Dodaj Archbishop of Tiranë-Durrës.
- 11.30 a.m - Visit to the “Resurrection of Christ” Orthodox Cathedral.
- 12.30 p.m - Lunch at Rozafa Fish City, Elbasan
- 20.00 p.m - Cocktail at “Mrizi i Zanave” Agritourism

Thursday 8th of February

- 07.00 a.m - 08.00 a.m - Breakfast
- 08.30 a.m - Holy Mass at the Salesian Church
Led by Monsignor Luigi Bonazzi, Apostolic Nunc.
- 10:00 a.m Start of the sports activity at the Sports Palace.
- 12.00 p.m - Lunch according to the sports calendar in groups at the “Vllaznia”
- 20.00 p.m - Dinner and festive moment

Friday 9th of February

- 07.00 a.m - 08.00 a.m Breakfast
- 08.30 a.m - Departure for those who are leaving. As for those who have a later departure, may pay a visit to the Cathedral’s Museum.

**NOTE: MATCHES CONSISTS OF TWO HALVES OF 10 MINUTES EACH. HALF-TIME IS 2 MINUTES.
THERE IS A BREAK OF 4 MINUTES FOR CHANGING THE TEAMS BETWEEN MATCHES.**

GROUP A

**AUSTRIA
BELARUS
BOSNIA & H**

GROUP B

**SLOVAKIA
SERBIA
HUNGARY**

GROUP C

**CROATIA
ALBANIA
SLOVENIA**

GROUP D

**PORTUGAL
KAZAKHSTAN
ROMANIA
MONTENEGRO**

GROUP E

**ITALY
CZECH REPUBLIC
POLAND
KOSOVO**

⚽ FIXTURES

TUESDAY 6TH OF FEBRUARY - SPORTS PALACE

**12:00 ALBANIA - CROATIA
12:30 AUSTRIA - BELARUS
13:00 SLOVAKIA - SERBIA
13:30 AUSTRIA - BOSNIA & HERZEGOVINA
14:00 SLOVAKIA - HUNGARY
14:30 CROATIA - SLOVENIA
15:00 BELARUS - BOSNIA & HERZEGOVINA
15:30 SERBIA - HUNGARY
16:00 ALBANIA - SLOVENIA**

⚽ FIXTURES FOR FURTHER RANKING

TUESDAY 6TH OF FEBRUARY - SPORTS PALACE

- 16:30 3A – 3B (K)
17:00 3A – 3C (L)
17:30 3B – 3C (M)
18:00 Last 2nd Place – Middle 2nd Place (N)

QUARTER FINALS

- 18:30 1C – Best 2nd Place (G)
19:00 1A – 1B (H)

FURTHER RANKING

- 19:30 Loser (G) – Loser (H) (R)

⚽ FIXTURES

Tuesday 6th of February - Pjetër Meshkalla Institute Sport Areas

- 12:00 PORTUGAL - KAZAKHSTAN
12:30 ITALY - CZECH REPUBLIC
13:00 ROMANIA - MONTENEGRO
13:30 POLAND - KOSOVO
14:00 PORTUGAL - ROMANIA
14:30 ITALY - POLAND
15:00 KAZAKHSTAN - MONTENEGRO
15:30 CZECH REPUBLIC - KOSOVO
16:00 PORTUGAL - MONTENEGRO
16:30 ITALY - KOSOVO
17:00 KAZAKHSTAN - ROMANIA
17:30 CZECH REPUBLIC - POLAND

🚫 FIXTURES FOR FURTHER RANKING

Tuesday 6th of February - Pjetër Meshkalla Institute Sport Areas

18:00 3D – 3E (O)

18:30 4D – 4E (P)

QUARTER FINALS

19:00 1D – 2E (I)

19:30 2D – 1E (J)

FURTHER RANKING

20:00 Loser (I) – Loser (J) (S)

🚫 FIXTURES FOR FURTHER RANKING

THURSDAY 8TH OF FEBRUARY - SPORTS PALACE

10:00	2nd (K,L,M) – Loser (P) (T)	Fixtures for 15th place
10:30	Loser (T) – 3rd (K,L,M)	Fixtures for 16th, 17th place
11:00	1st (K,L,M) – Winner (P)	Fixtures for 13th, 14th place
11:30	Loser (N) – Loser (O)	Fixtures for 11th, 12th place
12:00	Winner (N) – Winner (O)	Fixtures for 9th, 10th place
12:30	Loser (R) – Loser (S)	Fixtures for 7th, 8th place
13:00	Winner (R) – Winner (S)	Fixtures for 5th, 6th place

SEMI FINALS

13:30 Winner (G) – Winner (I) (U)

14:00 Winner (H) – Winner (J) (V)

FURTHER RANKING

14:30 Loser (U) – Loser (V) Fixtures for 3rd, 4th place

FRIENDLY MATCHES

15:00 Albanian Priest & Imam – Local Journalists

15:30 Veterans of “Vllaznia” – Police

FINAL

16:00 Winner (U) – Winner (V)

ORDINARIUM MISSAE INTROITUS - RITUS INITIALES

Sacerdotes (S). In nòmine Patris et Filii + et Spìritus Sancti.

Populus (P). Amen.

S: Grátia Dòmini nostri Iesu Christi, et caritas Dei, et communicátio Santi Spìritus sit cum ómnibus vobis.

Episcopus (E): Pax vobis

P: Et cum spìritu tuo.

Actus paenitetialis

S: Fratres, agnoscámus peccáta nostra, ut apti simus ad sacra mystéria celebranda.

Omnes: Confiteor Deo Omnipotènti, Beàtae Mariae semper Virgini, Beàto Michaéli Archàngelo, Beàto Ioànni Baptista, Sanctis Apòstolis Petro et Paulo, ómnibus Sanctis et vobis, fratres, quia peccàvi nimis cogitatìone, verbo et òpere (Percutit sibi pectus ter, dicens:) Mea culpa, mea culpa, mea màxima culpa; Ideo precor beàtam Mariam semper Virginem, Beàtum Michaèlem Archàngelum, Beàtum Ioànnem Baptistam, Sanctos Apòstolos Petrum et Paulum, omnes Sanctos, et vos fratres, oràre pro me ad Dòminum Deum Nostrum.

S: Misereàtur tui Omnipotens Deus, et dimissis peccàtis tuis, perdùcat te ad vitam aetèrnam.

P: Amen.

S: Kyrie, eléison.

P: Kyrie, eléison.

S: Christe, eléison.

P: Christe, eléison.

S: Kyrie, eléison.

P: Kyrie, eléison.

S: Dòminus vobiscum.

P: Et cum spìritu tuo.

Collecta

S: Oremus

P: Amen

LITURGIA VERBI

S: Verbum Domini.

P: Deo gratias

Psalmus.

S: Dòminus vobiscum.

P: Et cum spìritu tuo.

S:+ Lectio sancti Evangélii secúndum..

P: Gloria Tibi, Dòmine

S: Verbum Domini.

P: Laus tibi, Christe.

Oratio Fidelium

S: Oremus.

P: Te rogamus, audi nos

LITURGIA EUCHARISTICA

S: Orate fratres, ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.

P: Suscipiat Dominus sacrificium de manibus tuis, ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiae suae sanctae.

S: (ORATIO SUPER OBLATA)

P: Amen.

S: Dòminus vobiscum.

P: Et cum spìritu tuo.

S: Sursum corda.

P: Habèmus ad Dòminum.

S: Gràtias agàmus Dòmino Deo nostro.

P: Dignum et iustum est.

S. Vere dignum et justum est, aequum et salutàre, nos tibi semper et ubique gràtias àgere: Dòmine sancte, Pater omnipotens, aetèrne Deus: Qui cum Unigènito Filio tuo et Spìritu Sancto, unus es Deus, unus es Dòminus; non in unius singularitàte persònae, sed in unius Trinitàte substàntiae. Quod enim de tua glòria, revelànte te, crèdimus, hoc de Filio tuo, hoc de Spìritu Sancto, sine differèntia discretiònis sentimur; ut in confessiòne verae sempiternaèque Deitàtis, et in persònis proprietas et in essèntia ùnitas et in maiestàte adorètur aequàlitas. Quam laudant Angeli atque Archangeli, Chèrubim quoque ac Sèraphim, qui non cessant clamare cotidie, una voce dicèntes:

Sanctus, Sanctus, Sanctus, Dòminus Deus Sàbaoth. Pleni sunt caeli et terra glòria tua. Hosàнна in excèlsis.

Benedictus qui venit + in nòmine Dòmini. Hosàнна in excèlsis.

PREX EUCHARISTICA II.

Vere Sanctus es, Dòmine, fons omnis sanctitátis. Hæc ergo dona, quæsumus, Spìritus tui rore sanctifica, ut nobis Corpus et Sanguis fiant Dòmini nostri Iesu Christi. Qui cum Passiòni voluntàrie traderètur, accèpit panem et gràtias agens fregit, deditque discipulis suis, dicens:

Accipite Et Manducate Ex Hoc Omnes: Hoc Est Enim Corpus Meum, Quod Pro Vobis Tradetur.

Símili modo, postquam cenàtum est, accipiens et cálicem íterum tibi gràtias agens dedit discipulis suis, dicens:

Accipite Et Bibite Ex Eo Omnes: Hic Est Enim Calix Sanguinis Mei Novi Et Aetèrni Testamènti, Qui Pro Vobis Et Pro Multis Effundetur In Remissionem Peccatorum. Hoc Facite In Meam Commemorationem.

S: Mystèrium fidei.

P: Et populus prosequitur, acclamans: Mortem tuam annuntiamus, Dòmine, et tuam resurrectionem confitemur, donec venias.

S: Mèmores ígitur mortis et resurrectionis eius, tibi, Dòmine, panem vitæ et cálicem salutis offerimus, gràtias agèntes quia nos dignos habuisti astàre coram te et tibi ministràre. Et súpplices deprecàmur ut Còrporis et Sanguinis Christi partícipes a Spìritu Sancto congregemur in unum.

1 C: Recordàre, Dòmine, Ecclésiæ tuæ toto orbe diffusæ, ut eam in caritate perficias una cum Papa nostro N. et Epíscopo nostro N. * et univèrso clero.

2 C: Memento étiam fratrum nostròrum, qui in spe resurrectionis dormièrunt, omniumque in tua miseratiòne defunctorum, et eos in lumen vultus tui admítte. Omnium nostrum, quæsumus, miserére, ut cum beàta Dei Genètríce Vírgine María, beato Ioseph, eius Sponso, beàtis Apóstolis et ómnibus Sanctis, qui tibi a sàculo placuerunt, aetèrnæ vitæ mereàmur esse consòrtes, et te

laudémus et glorificémus iungit manus per Fílium tuum Iesum Christum. Per ipsum, et cum ipso, et in ipso, est tibi Deo Patri omnipoténti, in unitate Spíritus Sancti, omnis honor et glória per ómnia sæcula sæculórum.
P: Amen.

PREX EUCHARISTICA III

Vere Sanctus es, Dómine, et mérito te laudat omnis a te cóndita creatúra, quia per Fílium tuum, Dóminum nostrum Iesum Christum, Spíritus Sancti operante virtúte, vivificas et sanctificas univérsa, et pópulum tibi congregáre non désinis, ut a solis ortu usque ad occásum oblátio munda offerátur nómini tuo. 109. Iungit manus, easque expansas super oblata tenens, dicit: Súpplīces ergo te, Dómine, deprecámur, ut hæc múnera, quæ tibi sacránda detúlimus, eódem Spíritu sanctificáre dignéris, iungit manus et signat semel super panem et calicem simul, dicens:

Accípīte Et Manducáte Ex Hoc Omnes: Hoc Est Enim Corpus Meum, Quod Pro Vobis Tradétur.

Símili modo, postquam cenátum est, accipit calicem, eumque parum elevatum super altare tenens, prosequitur: accípiens cálicem, et tibi grátias agens benedixit, deditque discipulis suis, dicens:

Accípīte Et Bībīte Ex Eo Omnes: Hic Est Enim Calix Sánguīnis Mei Novi Et Ætérni Testaménti, Qui Pro Vobis Et Pro Multis Effundétur In Remissiónem Peccatórum. Hoc Fácīte In Meam Commemoratiónem.

S: Mystérium fidei.

P: Mortem tuam annuntiámus, Dómine, et tuam resurrectiónem confitémur, donec vénias.

Mémores ígitur, Dómine, eíusdem Fílii tui salutíferæ passiónis necnon mirábilis resurrectiónis et ascensiónis in cælum, sed et præstolántes álterum eius advéntum, offérimus tibi, grátias referéntes, hoc sacrificium vivum et sanctum. Réspice, quæsumus, in oblátionem Ecclésiæ tuæ et, agnóscens Hóstiam, cuius voluísti immolatióne placári, concéde, ut qui Córporē et Sánguīne Fílii tui reficimur, Spíritu eius Sancto repléti, unum corpus et unus spíritus inveniámur in Christo.

1 C: Ipse nos tibi perficiat munus ætérnum, ut cum eléctis tuis hereditátem cónsequi valeámus, in primis cum beatíssima Vírgine, Dei Genetríce, María, cum beato Ioseph, eius Sponso, cum beátis Apóstolis tuis et gloriósis Martýribus (cum Sancto N.: Sancto diei vel patrono) et ómnibus Sanctis, quorum intercessióne perpétuo apud te confidimus adiuvári.

2 C: Hæc Hóstia nostræ reconciliatiónis proficiat, quaesumus, Dómine, ad totius mundi pacem atque salútem. Ecclésiám tuam, peregrinántem in terra, in fide et caritatē firmáre dignéris cum fámulo tuo Papa nostro N. et Epísopo nostro N., * cum episcopáli órdine et univérso clero et omni pópulo acquisitiónis tuæ. Votis huius famíliæ, quam tibi astáre voluísti, adesto propítius. Omnes filios tuos ubíque dispérsos tibi, clemens Pater, miserátus coniúnge. + Fratres nostros defúntos et omnes qui, tibi placéntes, ex hoc sæculo transiérunt, in regnum tuum benígnus admítte, ubi fore sperámus, ut simul glória tua perénniter satiémur, iungit manus per Christum Dóminum nostrum, per quem mundo bona cuncta largíris.

Per ipsum, et cum ipso, et in ipso, est tibi Deo Patri omnipoténti, in unitáte Spíritus Sancti, omnis honor et glória per ómnia sáecula sáeculórum.

P: Amen.

RITUS COMMUNIONIS

S: Præcéptis salutáribus móniti, et divína institutióne formáti, audémus dícere:

P: Pater noster, qui es in cælis, sanctificétur nomen tuum, advéniat regnum tuum, fiat volúntas tua, sicut in cælo et in terra. Panem nostrum cotidianum da nobis hódie, et dimítte nobis débíta nostra, sicut et nos dimíttimus debitóribus nostris, et ne nos indúcas in tentatióne.

S: Líbera nos, quæsumus, Dómine, ab ómnibus malis, da propítius pacem in diébus nostris, ut, ope misericórdiæ tuæ adiúti, et a peccáto simus semper líberi et ab omni perturbatióne secúri: expectántes beátam spem et advéntum Salvatóris nostri Iesu Christi.

S: Quia tuum est regnum et potéstas et glória in sæcula.

S: Dómine Iesu Christe, qui dixísti Apóstolis tuis: Pacem relínquo vobis, pacem meam do vobis: ne respicias peccáta nostra, sed fidem Ecclésiæ tuæ: eámque secúndum voluntátem tuam pacificáre et coadunáre dignéris.

Qui vivis et regnas in sæcula sáeculórum.

P: Amen

S: Pax Domini sit semper vobiscum.

P: Et cum spiritu tuo.

Agnus Dei, qui tollis peccáta mundi: miserére nobis.

Agnus Dei, qui tollis peccáta mundi: miserére nobis.

Agnus Dei, qui tollis peccáta mundi: dona nobis pacem.

S: Ecce Agnus Dei, ecce qui tollit peccáta mundi. Beáti qui ad cenam Agni vocáti sunt.

P: Dómine, non sum dignus, ut intres sub tectum meum, sed tantum dic verbo, et sanábitur ánima mea.

RITUS CONCLUSIONIS

E: Dóminus vobiscum.

P: Et cum spíritu tuo.

E: Sit nomen Domini benedictum.

P: Ex hoc nunc et usque in sæculum.

E: Adiutorium nostrum in nomine Domini.

P: Qui fecit cælum et terram.

E: Benedicat vos omnipotens Deus, Pater, + et Filius, + et Spiritus + Sanctus.

P: Amen.

E,S,D: Ite, missa est

Deo gratis

(05. 02. 2024)

A reading from the first Letter of Saint Paul to the Corinthians

Consider your own calling, brothers and sisters.
Not many of you were wise by human standards,
not many were powerful,
not many were of noble birth.
Rather, God chose the foolish of the world to shame the wise,
and God chose the weak of the world to shame the strong,
and God chose the lowly and despised of the world,
those who count for nothing, to reduce to nothing those who are something,
so that no human being might boast before God.
It is due to him that you are in Christ Jesus,
who became for us wisdom from God,
as well as righteousness, sanctification, and redemption,
so that, as it is written,
Whoever boasts, should boast in the Lord.

The word of the Lord.

Responsorial Psalm
Ps 31:3cd-4, 6 and 8ab, 16bc and 17

R. :

Ṛ. (6) Into your hands, O Lord, I commend my spirit.

Be my rock of refuge,
a stronghold to give me safety.
You are my rock and my fortress;
for your name's sake you will lead and guide me.

Ṛ. Into your hands, O Lord, I commend my spirit.

Into your hands I commend my spirit;
you will redeem me, O LORD, O faithful God.
I will rejoice and be glad because of your mercy.

Ṛ. Into your hands, O Lord, I commend my spirit.

Rescue me from the clutches of my enemies and my persecutors,
Let your face shine upon your servant;
save me in your kindness.

Ṛ. Into your hands, O Lord, I commend my spirit.

Acclamation before the Gospel

1 Pt 4:14

Ṛ. Alleluia, alleluia.

If you are insulted for the name of Christ,
blessed are you, for the Spirit of God rests upon you.

Ṛ. Alleluia, alleluia.

Gospel

Lk 9:23-26

Whoever loses his life for my sake will find it.

A reading from the holy Gospel according to Luke

Jesus said to all,

“If anyone wishes to come after me, he must deny himself
and take up his cross daily and follow me.

For whoever wishes to save his life will lose it,

but whoever loses his life for my sake will save it.

What profit is there for one to gain the whole world
yet lose or forfeit himself?

Whoever is ashamed of me and of my words,

the Son of Man will be ashamed of when he comes in his glory
and in the glory of the Father and of the holy angels.”

The Gospel of the Lord.

06. 02. 2024

A reading from the Letter of Saint Paul to the Galatians

Brothers and sisters:

Through the law I died to the law,
that I might live for God.

I have been crucified with Christ;

yet I live, no longer I, but Christ lives in me;

insofar as I now live in the flesh,

I live by faith in the Son of God

who has loved me and given himself up for me.

The word of the Lord.

Responsorial Psalm

Ps 126:1bc-2ab, 2cd-3, 4-5, 6

R. :

R̄. (5) Those who sow in tears, shall reap rejoicing.

When the LORD brought back the captives of Zion,
we were like men dreaming.

Then our mouth was filled with laughter,
and our tongue with rejoicing.

R̄. Those who sow in tears, shall reap rejoicing.

Then they said among the nations,

“The LORD has done great things for them.”

The LORD has done great things for us;
we are glad indeed.

℟. Those who sow in tears, shall reap rejoicing.

Restore our fortunes, O LORD,
like the torrents in the southern desert.
Those who sow in tears
shall reap rejoicing.

℟. Those who sow in tears, shall reap rejoicing.

Although they go forth weeping,
carrying the seed to be sown,
They shall come back rejoicing,
carrying their sheaves.

℟. Those who sow in tears, shall reap rejoicing.

Acclamation before the Gospel
Mt 28:19a, 20b
℟. Alleluia, alleluia.

Go and teach all nations, says the Lord;
I am with you always, until the end of the world.

℟. Alleluia, alleluia.

Gospel

Mt 28:16-20

Go and teach all nations.

A reading from the holy Gospel according to Matthew

The Eleven disciples went to Galilee,
to the mountain to which Jesus had ordered them.
When they saw him, they worshiped, but they doubted.
Then Jesus approached and said to them,
“All power in heaven and on earth has been given to me.
Go, therefore, and make disciples of all nations,
baptizing them in the name of the Father,
and of the Son, and of the Holy Spirit,
teaching them to observe all that I have commanded you.
And behold, I am with you always, until the end of the age.”
The Gospel of the Lord.

07. 02. 2024

A reading from the first Book of Kings

The queen of Sheba, having heard of Solomon's fame,
came to test him with subtle questions.

She arrived in Jerusalem with a very numerous retinue,
and with camels bearing spices,
a large amount of gold, and precious stones.

She came to Solomon and questioned him on every subject
in which she was interested.

King Solomon explained everything she asked about,
and there remained nothing hidden from him
that he could not explain to her.

When the queen of Sheba witnessed Solomon's great wisdom,
the palace he had built, the food at his table,
the seating of his ministers, the attendance and garb of his waiters,
his banquet service,
and the burnt offerings he offered in the temple of the LORD,
she was breathless.

"The report I heard in my country
about your deeds and your wisdom is true," she told the king.

"Though I did not believe the report until I came and saw with my own eyes,
I have discovered that they were not telling me the half.

Your wisdom and prosperity surpass the report I heard.

Blessed are your men, blessed these servants of yours,
who stand before you always and listen to your wisdom.

Blessed be the LORD, your God,
whom it has pleased to place you on the throne of Israel.

In his enduring love for Israel,
the LORD has made you king to carry out judgment and justice."

Then she gave the king one hundred and twenty gold talents,
a very large quantity of spices, and precious stones.

Never again did anyone bring such an abundance of spices
as the queen of Sheba gave to King Solomon.

The word of the Lord.

Responsorial Psalm
37:5-6, 30-31, 39-40

R. :

℟̄. (30a) The mouth of the just murmurs wisdom.
Commit to the LORD your way;
trust in him, and he will act.
He will make justice dawn for you like the light;
bright as the noonday shall be your vindication.

℟̄. The mouth of the just murmurs wisdom.

The mouth of the just man tells of wisdom
and his tongue utters what is right.
The law of his God is in his heart,
and his steps do not falter.

℟̄. The mouth of the just murmurs wisdom.

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.

℟̄. The mouth of the just murmurs wisdom.

Acclamation before the Gospel

See Jn 17:17b, 17a

℟̄. Alleluia, alleluia.

Your word, O Lord, is truth:
consecrate us in the truth.

℟̄. Alleluia, alleluia.

Gospel

Mk 7:14-23

What comes out of the man, that is what defiles him.

A reading from the holy Gospel according to Mark

Jesus summoned the crowd again and said to them,

“Hear me, all of you, and understand.

Nothing that enters one from outside can defile that person;
but the things that come out from within are what defile.”

When he got home away from the crowd

his disciples questioned him about the parable.

He said to them,

“Are even you likewise without understanding?

Do you not realize that everything
that goes into a person from outside cannot defile,
since it enters not the heart but the stomach
and passes out into the latrine?”

(Thus he declared all foods clean.)

“But what comes out of the man, that is what defiles him.

From within the man, from his heart,

come evil thoughts, unchastity, theft, murder,
adultery, greed, malice, deceit,

licentiousness, envy, blasphemy, arrogance, folly.

All these evils come from within and they

The Gospel of the Lord.

08. 02. 2024

A reading from the first Book of Kings

When Solomon was old his wives had turned his heart to strange gods,
and his heart was not entirely with the LORD, his God,
as the heart of his father David had been.

By adoring Astarte, the goddess of the Sidonians,
and Milcom, the idol of the Ammonites,
Solomon did evil in the sight of the LORD;
he did not follow him unreservedly as his father David had done.

Solomon then built a high place to Chemosh, the idol of Moab,
and to Molech, the idol of the Ammonites,
on the hill opposite Jerusalem.

He did the same for all his foreign wives
who burned incense and sacrificed to their gods.

The LORD, therefore, became angry with Solomon,
because his heart was turned away from the LORD, the God of Israel,
who had appeared to him twice
(for though the LORD had forbidden him
this very act of following strange gods,
Solomon had not obeyed him).

So the LORD said to Solomon: "Since this is what you want,
and you have not kept my covenant and my statutes
which I enjoined on you,
I will deprive you of the kingdom and give it to your servant.
I will not do this during your lifetime, however,
for the sake of your father David;
it is your son whom I will deprive.
Nor will I take away the whole kingdom.
I will leave your son one tribe for the sake of my servant David
and of Jerusalem, which I have chosen."

The word of the Lord.

Responsorial Psalm

Ps 106:3-4, 35-36, 37 and 40

R. :

℟̄. (4a) Remember us, O Lord, as you favor your people.

Blessed are they who observe what is right,
who do always what is just.

Remember us, O LORD, as you favor your people;
visit us with your saving help.

℟̄. Remember us, O Lord, as you favor your people.

But they mingled with the nations
and learned their works.

They served their idols,
which became a snare for them.

℟̄. Remember us, O Lord, as you favor your people.

They sacrificed their sons
and their daughters to demons.

And the LORD grew angry with his people,
and abhorred his inheritance.

℟̄. Remember us, O Lord, as you favor your people.

Acclamation before the Gospel

Jas 1:21bc

℟̄. Alleluia, alleluia.

Humbly welcome the word that has been planted in you
and is able to save your souls.

℟̄. Alleluia, alleluia.

Gospel

Mk 7:24-30

The dogs under the table eat the children's scraps.

A reading from the holy Gospel according to Mark

Jesus went to the district of Tyre.

He entered a house and wanted no one to know about it,
but he could not escape notice.

Soon a woman whose daughter had an unclean spirit heard about him.
She came and fell at his feet.

The woman was a Greek, a Syrophenician by birth,
and she begged him to drive the demon out of her daughter.

He said to her, "Let the children be fed first.
For it is not right to take the food of the children
and throw it to the dogs."

She replied and said to him,

"Lord, even the dogs under the table eat the children's scraps."

Then he said to her, "For saying this, you may go.

The demon has gone out of your daughter."

When the woman went home, she found the child lying in bed
and the demon gone.

The Gospel of the Lord.



ARQIPESHKËVIA
SHKODËR-PULT
KISHA KATOLIKE NË SHQIPËRI