



devotiontoourlady.com

DAILY HOLY WEEK RITUAL
2. MONDAY in HOLY WEEK
Prayers & Rituals

FOLLOW CHRIST THROUGH
HOLY WEEK

TABLE OF CONTENTS

READINGS THAT CAN BE MADE AT ANY TIME DURING THE DAY

It is recommended that at least part of every meal time be spent in listening to some reading.
(can be changed according family circumstances)

1. DEVLISH CONFERENCE
2. CHARACTERS OF THE PASSION: THE SCRIBES & PHARISEES
3. THE CLEANSING OF THE TEMPLE OF OUR SOUL

RECOMMENDED PRAYERS (adapt to family circumstances)

4. FIFTEEN DECADE ROSARY WITH MEDITATIONS FOR HOLY MONDAY,
TO BE SCHEDULED AT INTERVALS THROUGHOUT THE DAY
5. THE ANGELUS
6. PRAYERS BEFORE, DURING AND AFTER MEALS

PREPARING FOR THE ENTRY INTO JERUSALEM

“But thou, O Lord,
knowest all their
counsel against me unto
death; forgive not their
iniquity, and let not
their sin be blotted out
from thy sight! Let
them be overthrown
before thy eyes, in the
time of Thy wrath do
thou destroy them, O
Lord our God!”
(Jeremias chapter 18).



devotiontoourlady.com wishes you a blessed & grace filled Holy Week

1. WALKING INTO THE FACE OF EVIL

from devotiontoourlady.com

We read in the Mystical City of God, by the Venerable Mary of Agreda, the following account of a council held by the devils, concerning the personage of Our Lord Jesus Christ:

All the mysteries connected with the triumph of our Saviour were great and admirable; but not the least wonderful were the hidden effects of the divine power on the hellish fiends, when, at the entrance of Jesus into Jerusalem, they were cast into the infernal abysses.

Two entire days, from Sunday until Tuesday of that week, the demons lay shattered by the right hand of the Almighty, manifesting their furious torment to the damned souls of those hellish caverns by their horrid and confused howls of despair. The whole infernal dominion was filled on that occasion with unwonted confusion and pain. The prince of this darkness, Lucifer, more confounded than all the rest, called to his presence all the devilish hosts, and stationing himself on an eminence, spoke to them as their chief:

“It cannot be otherwise than that this Man, who thus persecutes us and destroys our influence, and who thus crushes my power, is more than a Prophet. For Moses, Elias and Eliseus, and others of our enemies among the ancients, never vanquished us so completely, although they performed miracles; nor did they ever succeed in hiding from me so many of their doings as this One; for especially of His interior works I can obtain little information.

“How can a mere man perform such works and manifest such supreme power over all creation, as are publicly ascribed to Him? Without any change or inflation of mind He received the praise and glorification for these works from the mouths of men. In celebrating this triumphal

entry into Jerusalem He has shown new power over us and over all the world; for even now I find my strength for visiting destruction upon Him and blotting out His name from the land of the living vanishing away (Jeremias 11:19).

“In His present triumph, not only His own friends have extolled Him and proclaimed Him as blessed, but even many of those who were subject to me have done the same and have called Him the Messiah promised in their law; He has drawn them all to venerate and adore Him. This certainly seems to exceed mere human power; and if He is no more than man, there never was one who partook of the divine power in such a degree, and He is doing and will do us great damage.

“Since the time when we were cast from Heaven, we have never experienced such ruinous defeat, nor have I ever encountered such overwhelming power before this man came into the world. If He should be the incarnate Word (as we suspect) there is necessity for thorough deliberation; for if we permit Him to live, He will, by His example and teaching, draw after Him all mankind.

In my hate, I have several times sought to bring about His death; but without success. In His own country, when I instigated His countrymen to cast Him from the precipice, He contemptuously took His way through the midst of those who were to execute the sentence (Luke 4:30). On another occasion He simply made Himself invisible to the Pharisees, whom I had incited to stone Him.”

MEDITATION

Blessed Alan de la Roche, who restored the devotion of the Rosary, received many privileges from Our Lady. He used to be horribly tempted and persecuted by devils, and then a deep sadness would fall upon him and sometimes he would be near to despair. But Our Lady always comforted him by her presence, which banished the clouds of darkness from his soul.

Through the alliance of the Scapular Our Lady has called us the “sons of her choice,” that our souls may live and we may be well used for her sake. The dazzling splendor of her holiness makes her the terror of demons. She is “terrible as an army in battle array” against all the forces of evil that would molest us or attempt to snatch us from under the mantle of her maternal protection. And, as Queen of Angels, she can summon legions of heavenly hosts to our defense.

We read in St. Louis de Montfort’s book, *The Secret of the Rosary*, an account of an exorcism by St. Dominic, who forced the devils to admit who they feared the most. The devils started screaming:

“Oh, you [the Blessed Virgin Mary] who are our enemy, our downfall and our destruction, why have you come from Heaven to torture us so grievously? O advocate of sinners, you who snatch them from the very jaws of Hell, you who are a most sure path to Heaven, must we, in spite of ourselves, tell the whole truth and confess before everyone who it is who is the cause of our shame and our ruin? Oh, woe to us, princes of darkness.

“Then listen, you Christians. This Mother of Jesus is most powerful in saving her servants from falling into Hell. She is like the sun which destroys the darkness of our wiles and subtlety. It is she who uncovers our hidden plots, breaks our snares, and makes our temptations useless and ineffective.

“We have to say, however, reluctantly, that no soul who has really persevered in her service has ever been damned with us; one single sigh that she offers to the Blessed Trinity is worth far more than all the prayers, desires, and aspirations of all the saints. We fear her more than all the other saints in Heaven together, and we have no success with her faithful servants”
(*The Secret of the Rosary*).

THE “SCRIBES”



THE “PHARISEES”

devotiontoourlady.com wishes you a blessed & grace filled Holy Week

2. CHARACTERS OF THE PASSION: THE SCRIBES & PHARISEES

from devotiontoourlady.com

You often encounter the words “Scribes” and “Pharisees”, but what do you really know about them? “Pharisee” comes from Hebrew and means “set apart” or “separatist”, and that really explains their history and teachings. They were a politico-religious sect among the adherents of later Judaism, that came into existence as a class about the third century B.C. But did not become a distinct class until about 144 B.C. They were accordingly scrupulous observers of the Law as interpreted by the Scribes, in accordance with tradition.

The deportation and exile of Jews of the ancient Kingdom of Judah to Babylon by Nebuchadnezzar II, starting with the first deportation in 597 BC and continuing after the fall of Jerusalem and destruction of the Temple in 587 BC, resulted in dramatic changes to Jewish culture and religion. During the 70-year exile in Babylon, Jewish houses of assembly and houses of prayer were the primary meeting places for prayer, and the house of study was the counterpart for the synagogue.

In 539 BC the Persians conquered Babylon and in 537 BC Cyrus the Great allowed Jews to return to Judea and rebuild the Temple. It was around this time the SADDUCEE party emerged as the party of priests and allied elites.

The Temple was no longer the only institution for Jewish religious life. After the building of the Second Temple in the time of Ezra the Scribe, the houses of study and worship remained important secondary institutions in Jewish life. Out-

side of Judea, the synagogue was often called a house of prayer . While most Jews could not regularly attend the Temple service, they could meet at the synagogue for morning, afternoon and evening prayers.

Although priests (Sadducees) controlled the rituals of the Temple, the Scribes and Sages, later called rabbis (Hebrew: “my master”) dominated the study of the Torah. The rift between the priests and the sages developed at this time, when Jews faced new political and cultural struggles. The Greek conquerors of that time, sought to impose their pagan, liberal culture on whoever they conquered. They tried to do this with the Jews also—with considerable success. The liberal Sadducees, who made up most of the Jewish priesthood, readily took on these changes. The Scribes and Sages (who would become the Pharisees), resisted these changes.

The Jewish-Roman historian Flavius Josephus (37-100 AD), mentions “four schools of thought,” or “four sects,” into which the Jews were divided in the 1st century BC;

(1) the first was **THE PHARISEES**. Besides being one of the four major schools of thought within the Jewish religion around the first century, the Pharisees were also one of several successor groups of the Hasidim (the “pious”), an anti-Hellenistic Jewish movement that formed in the time of the Seleucid king, Antiochus Epiphanes (175–163 BC). The social standing and beliefs of the Pharisees changed over time, such that the role, significance, and meaning of the Pharisees evolved as political and social conditions in Judea changed.

(2) **THE ESSENES**, who were generally apolitical and who may have emerged as a sect of dissident priests who rejected either the Seleucid-appointed or the Hasmonean high priests as illegitimate;

(3) **THE SADDUCEES**, who were the main antagonists of the Pharisees; and the “fourth philosophy” possibly associated with the ...

(4) **ANTI-ROMAN REVOLUTIONARY GROUPS** such as the Sicarii and the Zealots. Other sects emerged at this time, such as the Early Christians in Jerusalem and the Therapeutae in Egypt.

At no time did any of these four sects or “four schools of thought,” constitute a majority; most Jews were non-sectarian. Josephus indicates that the Pharisees received the backing and good-will of the common people, in contrast to the more elite Sadducees associated with the ruling classes.

EMERGENCE OF THE PHARISEES

The origin of the Pharisaic movement is shrouded in mystery. According to Josephus, the Pharisees first became a significant force in Jewish affairs during the reign of Hyrcanus I (134-104 B.C.).

The Pharisaic movement seems to have undergone a two-stage development. During the reign of Salome Alexandra the Pharisees as a group were heavily involved in politics and national policy making. Sometime after this, possibly when Herod the Great rose to power (37 B.C.), the Pharisees withdrew from politics. Individual Pharisees remained politically involved, but there was no longer any official Pharisaic political agenda. This seems to have been the situation during the time of Christ.

The major difference, however, was the continued adherence of the Pharisees to the laws and traditions of the Jewish people in the face of assimilation. As Josephus noted, the Pharisees were considered the most expert and accurate expositors of Jewish law.

Whereas the Sadducees were drawn mainly from the conservative and aristocratic priestly class, the Pharisees tended to be middle class and open to religious innovation, while keeping the ancient traditions—a kind of “best of both worlds” approach. This is why they were guilty of adding many “traditions of men” onto the “traditions of God”.

THE BROTHERHOOD OF PHARISEES

According to the traditional view, although not all Pharisees were legal experts, Pharisaism was the ideology of the vast majority of the scribes and lawyers.

Thus, as a group the Pharisees were the guardians and interpreters of the law. Jewish institutions associated with the law, such as the Synagogue and the Sanhedrin, were Pharisaic institutions. Judaism of the post-Maccabean period is Pharisaic.

The Pharisees formed a league or brotherhood of their own (“ḥaburah”), admitting only those who, in the presence of three members, took their own version of the “Oath of Allegiance”, whereby they ...

1. Pledged themselves to the strict observance of Levitical purity,
2. Pledged themselves to the avoidance of closer association with the ‘Am ha-Areẓ (the ignorant and careless boorish people),
3. Pledged themselves to the scrupulous payment of tithes and other imposts due to the priest, the Levite, and the poor,
4. Pledged themselves to a conscientious regard for vows.
5. Pledged themselves to a conscientious regard for other people’s property.

They called their members “ḥaberim” (brothers), while they passed under the name of “Perishaya,” or “Perushim.” Though originally identical with the Ḥasidim, they reserved the title of “ḥasid” for former generations, retaining, however, the name “Perishut” (= “separation”) as their watch word from the time of the Maccabean contest.

SCRIBES

In civilisations like our own, it is taken for granted that everyone, or almost everyone, can write. This state of affairs is not universal even today, and it was certainly not so in older civilisations, where the ability to write was restricted to the privileged class of the educated.

The Israelite “writers” or scribes, already honoured as scholars in their own right, came to special prominence at the fall of Jerusalem in 587 BC, when, with the destruction of palace and monarchy, temple and worship, independence and even nationality, Israel was forced back on to the only thing it had left, the Word of God in its sacred writings. It was the task of the scribes to assemble these writings and to preserve them for posterity by copying, editing and publishing them.

Most of the Old Testament began to take its present shape during the Babylonian Exile through this patient work of the scribes whose vocation it thus was to prepare their people to recognise God’s Word when it became flesh in the person of Jesus Christ.

It was Christ’s complaint that they had often failed in this vocation. Their familiarity with the Old Testament Law—they are frequently called lawyers in the New Testament—had made them its interpreters, and sometimes its misinterpreters.

The Scribes were chosen from the Pharisees, and were really men of letters, learned in the Law. Their office was to study it, teach it and so form the consciences of the people. Their apprenticeship was a long one and once it was over they enjoyed great prestige, teaching in the court of the Temple and in the synagogues, and occupying the position of judges even in the Sanhedrin itself. Sometimes the Gospel refers to them as the Doctors of the Law. Since they nearly all belong to the sect of the Pharisees, they were guilty of the same errors we have mentioned above, errors for which the Scribes, as the learned men of the party, were mainly responsible.

Like the Pharisees, the party to which many of them belonged, their temptation was to put more store by their human learning and traditions than by the Word of God entrusted to their care (Matt. 15:6). It was this which earned some of them the condemnation of Christ (see Matthew 23), though there must have been many others who

became his disciples (see Matthew 8:19; Mark 12:34). His condemnation of pharisaism among his own followers is, of course, equally severe.

THE BELIEFS OF THE PHARISEES

The Pharisees because they are the spiritual fathers of modern Judaism. Their main distinguishing characteristic was a belief in an Oral Law that God gave to Moses at Sinai along with the Torah. The Torah or Written Law was akin to the U.S. Constitution in the sense that it set down a series of laws that were open to interpretation. The Pharisees believed that God also gave Moses the knowledge of what these laws meant and how they should be applied. This oral tradition was codified and written down roughly three centuries later in what is known as the Talmud.

The Pharisees were strongly committed to the daily application and observance of the law. This means they accepted the traditional elaborations of the law, which made daily application possible. They believed, moreover, in the existence of spirits and angels, the resurrection, and the coming of a Messias. They also maintained that the human will enjoyed a limited freedom within the sovereign plan of God.

- They considered it an abomination to even eat at the same board with the heathens, or have any social relations with them whatsoever.
- Pharisees were in a sense “**MIDDLE CLASS** or **BLUE-COLLAR JEWS** who adhered to the tenets developed after the destruction of the Temple; that is, such things as individual prayer and assembly in synagogues.

AUTHORITY OF THE PHARISEES

- Owing to their heroic devotedness their influence over the people became great and far-reaching, and in the course of time they, instead of the priests, became the sources of authority.
- In the time of Our Lord such was their power and prestige that they sat and taught in “Moses’ seat”. This prestige naturally engendered

arrogance and conceit, and led to a perversion in many respects of the conservative ideals of which they had been such staunch supporters.

- This union between all the pious Jews (the Pharisees or “separatists”), who left the city and began the war against the Greek innovations was well-intentioned. God gave them the victory—but in that victory came the seeds of defeat, because the upper classes took on many aspects of the Greek civilization.

- It is then that true Pharisees appear for the first time, as rebels against this tendency of compromise with the Greeks. The newly introduced Hellenism threatened Judaism with destruction. The more zealous among the Jews drew apart calling themselves *Chasidim* or “pious ones”. In the violent conditions incidental to the Machabean wars these “pious men”, sometimes called the Jewish Puritans, became a distinct class. They were called Pharisees, meaning those who separated themselves from the heathen, and from the heathenizing forces and tendencies which constantly invaded the precincts of Judaism. These were lovers of the old Jewish traditions and were opposed by the Sadducees, and between the two there was often open conflict, if not civil war.

- The doctrinal difference between the two parties consists in the fact that, for the Sadducees, the main element—if not the only one—was the Law.

- The Pharisees put on an equal level with the law the traditions received from Moses and the Ancients. From these latter elements they took up, as special points, the Sabbath observance, the paying of tithes and ritual cleanliness.

- These they pushed to such extremes that the observance of them became impossible for ordinary people; thus the Law became an intolerable burden. Interior sanctity took second place compared with ritual observance. This leads to the hypocrisy with which Christ challenged them many times.

devotiontoourlady.com wishes you a blessed & grace filled Holy Week

4. CLEANSING THE TEMPLE OF OUR SOUL

from devotiontoourlady.com

The Biblical commentators and historians are divided as to when the Second Cleansing of the Temple by Jesus actually took place. Some place it on Palm Sunday, others on the Monday following.

Since we dealt with the physical cleansing of the Temple yesterday, in the Palm Sunday Ritual, let us deal with the spiritual cleansing of the temple today—which is to say, the cleansing of our own souls.

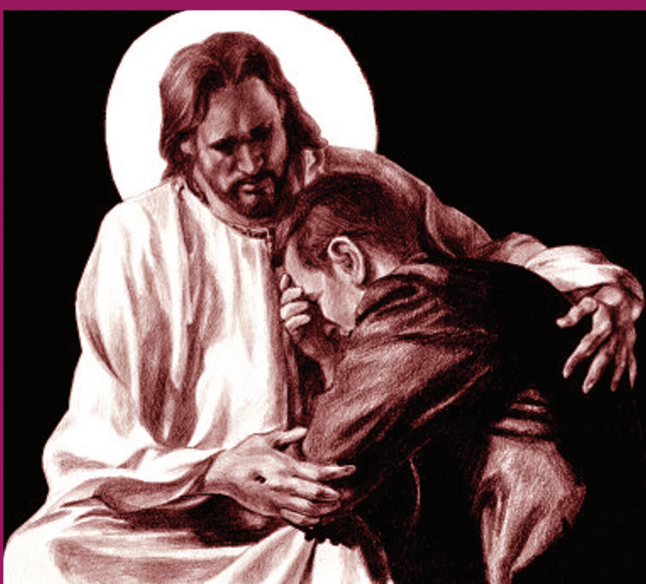
You Are A Temple of God

Remember and never forget that you, too, are a temple of God. Holy Scripture clearly states this:

“Know you not, that you are the temple of God, and that the Spirit of God dwelleth in you? But if any man violate the temple of God, him shall God destroy. For the temple of God is holy, which you are” (1 Corinthians 3:16-17). *“Or know you not, that your members are the temple of the Holy Ghost, who is in you, whom you have from God; and you are not your own?”* (1 Corinthians 6:19). *“And what agreement hath the temple of God with idols? For you are the temple of the living God!”* (2 Corinthians 6:16).

What clutters your temple? What have you introduced into the temple of your soul that displeases God? Is your temple a worldly place? How much worship time takes place in your temple?

The attitude of Christ does not change! If He found with the temple in back then, so also will He judge the temples of our souls today! Get your temple in order, before it is too late!



CLEANSING THE TEMPLE OF OUR SOUL



CLEANSING BASICS

Holy Scripture clearly says: *“The wages of sin is death”* (Romans 6:23) and that there is *“a sin which is not to death ... and there is a sin unto death”* (1 John 5:16-17) and that *“the soul that sinneth, the same shall die”* (Ezechiel 18:4). God has given us a professional cleaning service for our sins—it is the Sacrament of Confession.

Yet, sadly and tragically, that Sacrament of Confession is widely unused, misused and abused—as was poignantly foretold by Our Lady of Good Success, at Quito, Ecuador: *“See and contemplate the grandeur of this restoring and life-giving Sacrament of Penance, so forgotten and even scorned by ungrateful men, who in their foolish madness, do not realize that it is the only sure means of salvation after one has lost his baptismal innocence. What is most grievous is that even the ministers of My Most Holy Son do not give to it the value that they should, viewing with cold indifference this valuable and precious treasure, which has been placed in their hands for the restoration of souls redeemed by the Blood of the Redeemer. There are those who consider hearing confession as a loss of time and a futile thing. O, alas! If priests were given to see directly that which you are now contemplating and were enlightened with the Light that now illuminates you, they would then recognize this gift!...”* (Our Lady of Good Success)

MISUSING & ABUSING CONFESSION

St. Alphonsus Liguori, whom we will allow to finish off this piece on “Cleansing the Temple of Our Soul”, says: *“The devil does not bring sinners to Hell with their eyes open: he first blinds them with the malice of their own sins. ‘For their own malice blinded them’ (Wisdom 2:21).*

“He thus leads them to eternal perdition. Before we fall into sin, the enemy labors to blind us, that we may not see the evil we do and the ruin we bring upon ourselves by offending God. After we commit sin, he seeks to make us dumb, that, through shame, we may conceal our guilt in confession. Thus, he leads us to Hell by a

double chain, inducing us, after our transgressions, to consent to a still greater sin the sin of sacrilege ...

“To be silent when we are impelled to utter words injurious to God or to our neighbour, is an act of virtue; but, to be silent in confessing our sins, is the ruin of the soul. After we have offended God, the devil labors to keep the mouth closed, and to prevent us from confessing our guilt. St. Antonine relates, that a holy solitary once saw the devil standing beside a certain person who wished to go to confession. The solitary asked the fiend what he was doing there. The enemy said in reply: “I now restore to these penitents what I before took away from them; I took away from them shame while they were committing sin; I now restore it that they may have a horror of confession.

“God has made sin shameful, that we may abstain from it, and gives us confidence to confess it by promising pardon to all who accuse themselves of their sins. But the devil does the contrary: he gives confidence to sin by holding out hopes of pardon; but, when sin is committed, he inspires shame, to prevent the confession of it.

“Was it shameful in St. Mary Magdalene to acknowledge publicly at the feet of Jesus Christ that she was a sinner? By her confession she became a saint. Was it shameful in St. Augustine not only to confess his sins, but also to publish them in a book, that, for his confusion, they might be known to the whole world? Was it shameful in St. Mary of Egypt to confess, that for so many years she had led a scandalous life? By their confessions these have become saints, and are honoured on the altars of the Church.

“What hope of salvation can he have who goes to confession and conceals his sins, and makes use of the tribunal of penance to offend God, and to make himself doubly the slave of Satan? What hope would you entertain of the recovery of the man who, instead of taking the medicine prescribed by his physician, drank a cup of poison? God! What can the sacrament of penance be to those who conceal their sins, but a dead-

devotiontoourlady.com wishes you a blessed & grace filled Holy Week

ly poison, which adds to their guilt the malice of sacrilege? In giving absolution, the confessor dispenses to his patient the blood of Jesus Christ; for it is through the merits of that blood that he absolves from sin. What, then, does the sinner do, when he conceals his sins in confession? He tramples underfoot the blood of Jesus Christ. And should he afterwards receive the Holy Communion in a state of sin, he is, according to St. John Chrysostom, as guilty as if he threw the consecrated Host into the sewer. Unhappy souls! They think only of the shame of confessing their sins, and do not reflect that, if they conceal them, they shall be certainly damned.

“Some penitents ask: ‘What will my confessor say when he hears that I have committed such a sin?’ What will he say? He will say that you are, like all persons living on this Earth, miserable and prone to sin: he will say that, if you have done evil, you have also performed a glorious action in overcoming shame, and in candidly confessing your fault.

“‘But I am afraid to confess this sin.’ To how many confessors, I ask, must you tell it? It is enough to mention it to one priest, who hears many sins of the same kind from others. It is enough to confess it once: the confessor will give you penance and absolution, and your conscience shall be tranquillized.

“‘But, you say: ‘I feel a great repugnance to tell this sin to my spiritual father.’ Tell it, then, to another confessor, and, if you wish, to one to whom you are unknown.

“‘But, if this come to the knowledge of my confessor, he will be displeased with me.’ What then do you mean to do? Perhaps, to avoid giving displeasure to him, you intend to commit a heinous crime, and remain under sentence of damnation. This would be the very height of folly.

“Are you afraid that the confessor will make known your sin to others? Would it not be madness to suspect that he is so wicked as to break the seal of confession by revealing your sin to

others? Remember that the obligation of the seal of confession is so strict, that a confessor cannot speak out of confession, even to the penitent, of the smallest venial fault; and if he did so (that is, without the permission of the penitent), he would be guilty of a most grievous sin.

“But you say: ‘I am afraid that my confessor, when he hears my sin, will rebuke me with great severity.’ My Lord! Do you not see that all these are deceitful artifices of the devil to bring you to Hell? No; the confessor will not rebuke you, but he will give an advice suited to your state.

“A confessor cannot experience greater consolation than in absolving a penitent who confesses his sins with true sorrow and with sincerity. If a queen were mortally wounded by a slave, and you were in possession of a remedy by which she could be cured, how great would be your joy in saving her life! Such is the joy which a confessor feels in absolving a soul in the state of sin. By his act he delivers her from eternal death: and by restoring to her the grace of God, he makes her a queen of Paradise.

“But you have so many fears, and are not afraid of damning your own soul by the enormous crime of concealing sins in confession. You are afraid of the rebuke of your confessor, and fear not the reproof which you shall receive from Jesus Christ, your Judge, at the hour of death.

“You are afraid that your sins shall become known (which is impossible), and you dread not the Day of Judgment, on which, if you conceal them, they shall be revealed to all men. If you knew that, by concealing sins in confession, they shall be made known to all your relatives and to all your neighbours, you would certainly confess them.

“‘But, do you not know,’ says St. Bernard, ‘that if you refuse to confess your sins to one man, who, like yourself, is a sinner, they shall be made known not only to all your relatives and neighbours, but to the entire human race?’ (St. Bernard on chapter 11 of St. John). ‘Lazarus, come out!’ If you do not confess your sin, God himself

shall, for your confusion, publish not only the sin which you conceal, but also all your iniquities, in the presence of the angels and of the whole world. 'I will discover thy shame to thy face, and will show thy wickedness to the nations!' (Nahum 3:5).

"Listen, then, to the advice of St. Ambrose. The devil keeps an account of your sins, to charge you with them at the tribunal of Jesus Christ. Do you wish, says the saint, to prevent this accusation? 'Anticipate your accuser beforehand: accuse yourself to a confessor now, and then no accuser shall appear against you at the judgment-seat of God.' But, according to St. Augustine, if you excuse yourself in confession, you shut up sin within your soul, and shut out pardon (Hom. xii. 50).

"If, then, brethren, there be a single soul among you who has ever concealed a sin, through shame, in the tribunal of penance, let him take courage, and make a full confession of all his faults. A certain penitent was tempted by Satan to conceal a sin through shame; but she was resolved to confess it; and while she was going to her confessor, the devil came forward and asked her where she was going. She courageously answered: 'I am going to cover myself and you with confusion.'

"Act you in a similar manner; if you have ever concealed a mortal sin, confess it candidly to your director, and confound the devil. Remember that the greater the violence you do yourself in confessing your sins, the greater will be the love with which Jesus Christ will embrace you.

"Courage, then! Expel this viper which you harbour in your soul, and which continually corrodes your heart and destroys your peace. O what a Hell does a Christian suffer, who keeps in his heart a sin concealed through shame in confession! He suffers an anticipation of Hell. It is enough to say to the confessor: 'Father, I have a certain scruple regarding my past life, but I am ashamed to tell it.' This will be enough: the confessor will help to pluck out the serpent which gnaws your conscience.

"And, that you may not entertain groundless scruples, I think it is right to tell you, that if the sin, which you are ashamed to tell, be not mortal, or if you never considered it to be a mortal sin, you are not obliged to confess it; for we are bound only to confess mortal sins.

"Moreover, if you have doubts whether you ever confessed a certain sin of your former life, but know that, in preparing for confession, you always carefully examined your conscience, and that you never concealed a sin through shame; in this case, even though the sin, about the confession of which you are doubtful, had been a grievous fault, you are not obliged to confess it, because it is presumed to be morally certain that you have already confessed it.

"But, if you know that the sin was grievous, and that you never accused yourself of it in confession, then there is no remedy—you must confess it, or you must be damned for it.

"But, lost sheep, go instantly to confession. Jesus Christ is waiting for you; He stands with arms open to pardon and embrace you, if you acknowledge your guilt. I assure you that, after having confessed all your sins, you shall feel such consolation, at having unburdened your conscience and acquired the grace of God, that you shall forever bless the day on which you made this confession.

"Go as soon as possible in search of a confessor. Do not give the devil time to continue to tempt you and to make you put off your confession: go immediately: for Jesus Christ is waiting for you" (St. Alphonsus Liguori, Sunday Sermons).

When did you last hear a sermon like that? With the likelihood of bad confessions on an increase—nay, perhaps even at epidemic proportions—such things should be being preached from the pulpits time and time again! Alas, they are not—and so the priests are willing accomplices to the damnation of so many souls! As Holy Scripture says: "Be not deceived, God is not mocked!" (Galatians 6:7).

THE ROSARY

15 Meditations on Monday of Holy Week

**“But Mary kept all these words, pondering them in her heart.”
(Luke 2:19)**



devotiontoourlady.com wishes you a blessed & grace filled Holy Week

4. MEDITATIONS FOR HOLY MONDAY

The Church and the Saints tell us that there is nothing more profitable than the meditation of the Passion and Death of Our Lord Jesus Christ. Holy Week is that central and poignant scene in Christ's life on Earth. Holy Week and the Passion are like husband and wife. They go together, they live together, they think as one, they act as one. It is recommended that, during Holy Week, you stay with the Sorrowful Mysteries of the Rosary for each day of the week—even if you say 10, 20, 30, 40 or more decades a day. To help you in that regard, here are some meditations to ponder for each of the fifteen decades of the Rosary. Each day's ritual will try to have meditations that reflect that particular day's events and happenings.

FIRST MEDITATION ON HOLY MONDAY “JESUS KEEPS HIS DISTANCE”

Jesus knew his enemies. He knew what their plots and plans were. Heck! Even Padre Pio could read minds and souls—here we have the Son of God Himself!

The mind-blowing thing is that Christ's enemies were the self-professed upholders of the ancient Jewish laws and traditions! You would have thought that they would have been on Christ's side! Truth is stranger than fiction!

Jesus also knew who it was who would betray Him. He too was one whom you would not expect to be a betrayer! Hey! He was one of the Twelve chosen by Jesus Himself! Yet, as Jesus had earlier said, our enemies will be found within our own household—where father will be betray son, and the son the father; where mother will betray daughter and daughter-in-law and vice-versa.

Hence, Jesus kept a prudent distance from His enemies. During the day He would enter their

territory—Jerusalem—but at night He would withdraw or retreat from Jerusalem to safer ground.

The world is our enemy! *“Love not the world, nor the things which are in the world!”* (1 John 2:15) ... *“Know you not that the friendship of this world is the enemy of God? Whosoever therefore will be a friend of this world, becometh an enemy of God!”* (James 4:4).

Do we keep ourselves distant from the world. We may have to work in it during the day, but are we working for it, or against it?

SECOND MEDITATION ON HOLY MONDAY “CURSING THE FRUITLESS FIG TREE”

On the next day, Monday morning, during the early dawn, Jesus left the neighborhood of Bethany and returned with His disciples to Jerusalem. He had not taken any food before leaving, and He was now hungry, we are told (Matthew 21:18).

He then did something that was puzzling. The fields, through which they were passing, were then covered with trees, especially fig-trees, which bordered the highways. The Savior noticed one standing alone, fully leaved-out; He stepped nearer and looked for figs on its branches, but in vain—no fruit could be found.

Then He laid a curse upon it—that it should never again bear fruit: *“Henceforth may never fruit be found upon thee!”* And from that moment the fig-tree began to wither away; and when they passed that way the following morning (Tuesday) they would see it dried up from the roots. St. Mark says that the disciples found it dead on the following morning (Mark 11:20).

Was all of this pointless? It seems an aimless display of power—which is hard on the tree’s owner, hard to defend. But Mark adds a detail which might, at first, strike us as lifting the incident outside the borders of rationality altogether—he tells us it was not even the season for figs!

This curious curse has caused an enormous amount of ink to flow from the pens of the exegetes; for could a fig tree be expected to bear any fruit in springtime? The Talmud, in the Schabbath, tells us of two rabbis in Jerusalem who ate fresh figs during the Passover, in Adar, that is March or April. The tree might perhaps have been one of those wild figs which run to leaf and do not fruit. The question seems to be settled by St. Mark, who observes that *“it was not the right season for figs.”*

Surely this a strange anathema or curse, if we consider it as merely affecting a tree, incapable of meriting praise or blame! He was teaching, not about fig trees, but about men. And it is always the season for men. There is no off-season in which it would be against the order of nature for men to do their duty to God or their fellows.

Are there figs on the tree of my soul? Are they there all the time? Or just part of the time? Do I create my own seasons—such as only on Sundays and holy days? Is God fruitful in my life only when I feel like it? Be careful, the “curse of the fig tree” may well come your way too!

THIRD MEDITATION ON HOLY MONDAY “HYPOCRITICAL FIG TREE”

The point of the fig tree parable is the damnableness of an outward show of religion with none of the fruit of religion, which is the love of God and man. The fate of the fig-tree represents the terrible judgment for the hypocrites, for whom this fig-tree was merely the figure, and it was, most of all, terrible for the Jewish people who, while boasting of their laws and their ceremonies, used these outward signs only to hide the hollow insincerity of their righteousness. Jesus was teaching by parable, not telling it, but acting it.

This death-blow is the only one dealt by the Savior’s merciful hands; indeed it was only wrung from His heart during the last days of His stay among them, which was done in the hope of striking their stubborn souls with a holy fear of God; and even here the tender mercies of His

heart warded off the blow, moving Him still to spare mankind, and in their stead simply sacrifice an insensible object of His own handiwork.

There is something here not altogether unlike the condemnation passed upon Satan after the Fall of our first parents—that henceforth he should go on his belly. How could a pure spirit go on his belly? But God was talking to Satan in serpent language. And our Lord is warning men in fig-tree language.

This is the only example in the entire canon of the Gospel of what may be called “*a punishment miracle*,” though several are mentioned in the Apocrypha, and it was performed on a fig tree, a perfectly good fig tree which had not yet had time to bear fruit. But there was a lesson to be given from it.

The Twelve could make nothing of the incident. Peter, for them all, asked what it meant. What Jesus may have answered as to the meaning, we are not told. Matthew and Mark simply record his promise that they themselves should do things more spectacular than willing a tree to its destruction, provided only that they had faith.

**FOURTH MEDITATION ON HOLY MONDAY
“THE POWER TO WORK MIRACLES”**

The Apostles, though they were used to the miracles of Jesus by now, exclaimed of the withered fig tree: “*Look how suddenly it has withered away!*” said the disciples.

Jesus answered them: “*I promise you, if you have faith, and do not hesitate, you will be able to do more than I have done over the fig-tree; if you say to the mountain, Remove, and be cast into the sea, it will come about. If you will only believe, every gift you ask for in your prayer will be granted.*”

A mountain would cast itself into the sea at their command, so long as there was no weakening in their faith—no staggering in their heart, says the Douay version. We get this phrase only in

Mark (2:23): Mark got it from Peter himself, who would never have forgotten how his own heart staggered so soon after.

Many saints have performed many miracles or provoked many miracles since the days of Jesus. You, too, can be a miracle worker or miracle provoker—but it calls not only for confidence (faith) in God, but it also requires a certain degree of holiness of life—for a Holy Scripture says: “*Now we know that God doth not hear sinners: but if a man be a server of God, and doth his will, him He heareth!*” (John 9:31). Yet, since God wants all to be saints, then all potentially have the power to provoke miracles, at least hidden miracles of grace. So, the ball is your court! Will you rise to the occasion? We certainly need many miracles of grace today!

There is also a prophetic interpretation: we can see in this miracle one of those symbolic, sometimes curious, dramatic gestures, by which the ancient Prophets announced doom; Jeremias breaking the potter’s vessel; Ezechiel shaving his head with a sword. Israel was the accursed fig tree, bowed down with the sterile leaves of the Law, barren of the fruits of love. These parables, spoken on the same day, illustrate this unmistakably.

Yet, we are now the “Chosen People”—the Catholic Church! If we fail to learn from history, then history may well be repeated in our regard. If God was not averse to cursing His Chosen People back then, we can only presume that He is not averse to cursing us today—if we follow the same path!

**FIFTH MEDITATION ON HOLY MONDAY
“JERUSALEM IS FULL—BUT OF WHAT?”**

When the great Jewish feasts were on, Jerusalem was in a state of great excitement. All the roads were crowded with the caravans of the pious making their way to the Temple of the true God.

Every house in the city was crammed full of guests and tents were set up in all the gardens

and among the fields and plantations outside the town. Antipas had arrived from Galilee.

The Roman Procurator, Pontius Pilate, had come from Caesarea on the coast and had installed himself, as was his custom on such occasions when the Jewish crowds might easily give trouble, in the fortress of Antonia. His wife had come with him, perhaps out of curiosity.

The narrow streets of the city, especially around the Temple, were packed by milling, vociferous, strongly-smelling crowds, and above the turmoil of the mob and the bleatings of some hundred thousand sheep, arose the sound of psalm-singing.

All of this reminds us of the typical Catholic reaction or attitude to the Faith—it is only at Christmas and Easter that the churches are full to the brim and perhaps even spilling-over! Yet, where is everybody the rest of the time? On a lesser level, we can liken it to the superficial “Sunday Catholic” who lives like a pagan for the rest of the week. This is definitely not loving God with your whole heart, mind, soul and strength! It is definitely not the narrow road to Heaven, but the broad road to Hell.

Yet it is worse than that! Today, it is estimated that only one-in-four Catholics attends Mass regularly on Sundays! These three-out-of-four souls did not stop attending Sunday Mass regularly all of a sudden—they fell away little by little. Am I on the same road of growing more and more lukewarm and less and less and less fervent each year?

**SIXTH MEDITATION ON HOLY MONDAY
“TEACHING IN FACE OF REJECTION”**

Our Lord knew the opposition and rejection He would encounter in Jerusalem even before He got there—yet He still went ahead, if for no other reason than to at least give Jerusalem a chance of hearing and accepting the truth, so that there would be no excuse on Judgment Day: *“But you never gave us a chance, Lord!”*

A teacher or parent will do the same thing—they have to at least try and form and inform those given to their care, even though each child may not turn out as hoped.

The same applies to confessing our Faith before others—let us be under no illusions, Our Lord did warn us, saying: *“They deliver you up to be afflicted, and shall put you to death: and you shall be hated by all nations for my name’s sake”* (Matthew 24:9) ... *“And you shall be hated by all men for my name’s sake. But he that shall endure unto the end, he shall be saved”* (Mark 13:13).

“Every one therefore that shall confess Me before men, I will also confess him before My Father Who is in Heaven. But he that shall deny Me before men, I will also deny him before My Father Who is in Heaven” (Matthew 10:32-33).

**SEVENTH MEDITATION ON HOLY MONDAY
“REJECTING HUMAN RESPECT”**

Our Lady did a bit of her own cursing, much like Our Lord cursed the fig tree! Our Lady of Good Success condemned human respect at her apparitions to Mother Mariana in Quito, Ecuador, saying: *“Cursed human respect, which makes one ask: ‘What will others say about this?’”*

Possibly, apart from lukewarmness, the most successful virus that paralyzes us from taking any real, lasting action in correcting our nearest and dearest is HUMAN RESPECT! We are afraid of “not being loved” anymore, “not being liked” or being ostracized.

St. Alphonsus also speaks out forcibly against the evil of Human Respect: *“In exhorting His disciples to be faithful to Him under the persecutions which they were to endure, the Savior said: ‘Yea; the hour cometh, that whosoever killeth you, will think that he doth a service to God.’ Thus, the enemies of the Faith believed that, in putting Christians to death, they did a service to God. It is thus that many Christians of the present day act. They kill their own souls by*

losing the grace of God through human respect and to please worldly friends. Oh, how many souls has human respect—that great enemy of our salvation—sent to Hell!”

Sadly, today, the overwhelming spirit that rules in the world is one of Human Respect—do not contradict anyone, don’t judge anyone, don’t correct anyone. For the world, it is a ‘virtue’ to accept everyone and everything; to praise everyone and everything; to give freedom of action to everyone and everything—even vice! This is new religion of the world.

Holy Scripture says: *“Bear not the yoke with unbelievers. For what participation hath justice with injustice? Or what fellowship hath light with darkness? And what concord hath Christ with Belial? Or what part hath the faithful with the unbeliever? And what agreement hath the temple of God with idols?”* (2 Corinthians 6:14-16).

**EIGHTH MEDITATION ON HOLY MONDAY
“OUT OF THE MOUTHS OF BABES”**

Out of the mouths of babes is something we don’t really subscribe to anymore—especially in the sense that we should be feeding our babes religion from their most tender years.

We have fallen into the erroneous reasoning process of thinking that childhood is only for fun and games, for playing, not praying! Yet the Angel of Fatima would beg to differ on that point, for, when he appeared to the three children of Fatima in 1917, he said: *“What are you doing? Why are you playing? Don’t play, but pray!”*

Our Lady seems to back this up in the case of the same three children—she has chosen three CHILDREN as the ones from whom she will demand much prayer and sacrifice! Do we follow her lead? Remember that these children took out wearing ropes, tightly fastened around their waists so that they would “dig-in” to the flesh, as a sacrifice for sinners! What did Our Lady of this “excessiveness” (which is what the world would call it)? She said that God was pleased with what they were doing, but that they should

take the ropes off at night while they slept, but then put on throughout the day! Not quite our modern attitude, is it?

**NINTH MEDITATION ON THE NATIVITY
“FIGHTING TO THE END”**

“But he that shall endure unto the end, he shall be saved” (Mark 13:13). This is what Our Lord preached and this is what He would Himself do, and this is what He expects of us.

The numbers do not matter. The overwhelming size of the opposition does not matter. The success to failure ration does not matter. All those things are controlled, not by us and our efforts, but by divine Providence—as St. Paul writes: *“I have planted, Apollo watered, but God gave the increase”* (1 Corinthians 3:6).

This reminds us of a famous narrative poem about the “The Charge of the Light Brigade” by Alfred, Lord Tennyson, written in 1854, and their exploits at the Battle of Balaclava during the Crimean War, wherein the poet praises the Brigade, *“When can their glory fade? O the wild charge they made!”*, while mourning the appalling futility of the charge, because they were heavily outnumbered.

Verse 1

Half a league, half a league, half a league on-ward,
All in the Valley of Death rode the six hundred.
“Forward, the Light Brigade! “Charge for the guns!” he said:
Into the Valley of Death rode the six hundred.

Verse 2

“Forward, the Light Brigade!”
Was there a man dismay’d?
Not tho’ the soldier knew someone had blundered:
Theirs not to make reply,
Theirs not to reason why,
Theirs but to do and die:
Into the Valley of Death rode the six hundred.

Verse 5

Cannon to right of them,
 Cannon to left of them,
 Cannon behind them
 Volley'd and thunder'd;
 Storm'd at with shot and shell,
 While horse and hero fell,
 They that had fought so well
 Came thro' the jaws of Death
 Back from the mouth of Hell,
 All that was left of them,
 Left of six hundred.

St. Paul praises the efforts of the pagan athletes who train hard in order to win the race, but then states we are in an even more important race—the race for Heaven. The same can be applied to the Charge of the Light Brigade. If they found courage to ride into the face of death for purely natural reasons, what then of us, who face death for supernatural reasons—should our courage not be greater? Our Lord, who was the “Light of the World” leads us—His own “Light Brigade” into the Valley of Death!

As the Psalmist says: *“For though I should walk in the midst of the shadow of death, I will fear no evils, for Thou art with Me!”* (Psalms 22:4).

**TENTH MEDITATION ON THE NATIVITY
 “THE TEMPLE OF JERUSALEM”**

The Temple in Jerusalem, or Holy Temple, was any of a series of structures which were located in the Old City of Jerusalem, the current site of the Dome of the Rock. These successive temples stood at this location and functioned as a site of ancient Israelite and later Jewish worship.

The First Temple

The First Temple replaced the Tabernacle (tent structure) constructed in the Sinai Desert during the Exodus from Egypt with Moses. This temple was sacked a few decades later by the Pharaoh of Egypt. Although efforts were made at partial reconstruction, it was only in 835 BC, when the King of Juda invested considerable sums in reconstruction, only to have it stripped again for

Sennacherib, King of Assyria around 700 BC. The First Temple was totally destroyed by the Babylonians in 586 BC, when they sacked the city and took most of the population away as slaves.

The Second Temple

According to the Book of Esdra, construction of the Second Temple was authorized by Cyrus the Great and began in 538 BC, after the fall of the Babylonian Empire the year before. It was completed 23 years later. Despite the fact that the new temple was not as extravagant or imposing as its predecessor, it still dominated the Jerusalem skyline and remained an important structure.

The temple narrowly avoided being destroyed again in 332 BC when the Jews refused to acknowledge the deification of Alexander the Great of Macedonia. Alexander was allegedly turned from his anger at the last minute by astute diplomacy and flattery. During the Roman era, Pompey entered (and thereby desecrated) the Holy of Holies in 63 BC, but left the Temple intact. Around 20 BCE, the building was renovated and expanded by Herod the Great, and became known as Herod’s Temple. It was destroyed by the Romans in 70 CE during the Siege of Jerusalem.

Our Lord prophesied the 70 AD destruction, by the Romans, as a direct consequence for Jerusalem having rejected Christ’s teaching and consequently putting Him to death. This is a severe lesson to us, as to the consequences of rejecting Heaven’s messages. God did not pull back from destroying the both Temples because of the infidelity of His Chosen People. Not only was the Temple destroyed, but so too was the city and most inhabitants were either slaughtered or taken away as slaves.

The Temple represents the religious sphere, the city of Jerusalem represents the civil sphere, and the people belonged to both spheres. Yet God destroyed them all. “Be not deceived, God is not mocked” (Galatians 6:7).

**ELEVENTH MEDITATION ON THE NATIVITY
“THE SYMBOLISM OF THE TEMPLE”**

Apologies! No mediation available.

**TWELFTH MEDITATION ON THE NATIVITY
“SPIRITUAL VERSUS MATERIAL”**

Apologies! No mediation available.

**THIRTEENTH MEDITATION ON HOLY MONDAY
“TRUTH MUST PREVAIL”**

Apologies! No mediation available.

**FORTEENTH MEDITATION ON HOLY MONDAY
“WHAT’S THE POINT?”**

Apologies! No mediation available.

**FIFTEENTH MEDITATION ON HOLY MONDAY
“RETREAT TO SAFETY”**

Apologies! No mediation available.

devotiontoourlady.com wishes you a blessed & grace filled Holy Week

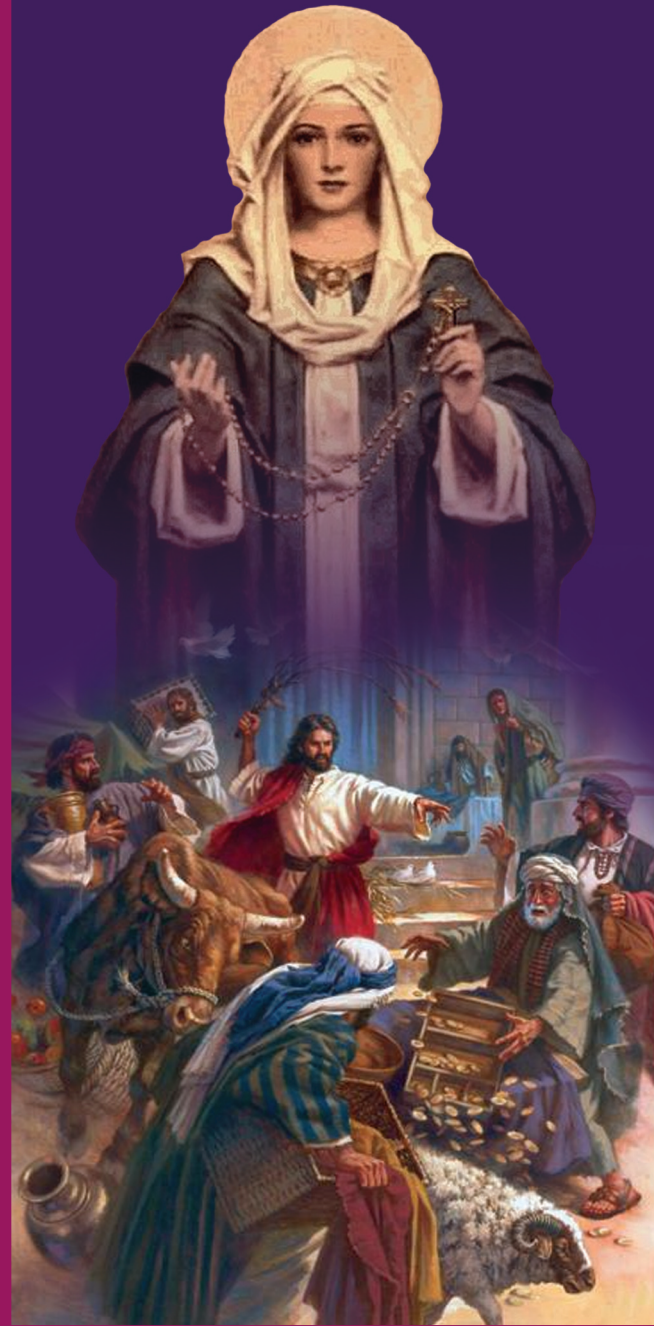
THE ROSARY

15 Meditations on Monday of Holy Week

**“But Mary kept all these
words, pondering them
in her heart.”
(Luke 2:19)**



HOLY WEEK ANGELUS



devotiontoourlady.com wishes you a Merry and “Mary” Christmas!

5. THE ANGELUS

from devotiontoourlady.com

THE ANGELUS

- V.** The Angel of the Lord declared unto Mary.
R. And she conceived of the Holy Ghost.
HAIL MARY....etc.
- V.** Behold the Handmaid of the Lord.
R. Be it done unto me according to thy word.
HAIL MARY....etc.
- R.** And the Word was made flesh.
V. And dwelt amongst us.
HAIL MARY....etc.
- R.** Pray for us O holy Mother of God.
V. That we may be made worthy of the promises of Christ.

Let us pray. Pour forth, we beseech Thee O Lord, Thy grace into our hearts, that we, to whom the Incarnation of Christ, Thy Son, was made known by the message of an angel, may, by His Passion and Cross, be brought to the glory of His Resurrection, through the same Christ Our Lord. **R.** Amen.

A PRAYER OF UNITY

In rural parishes, when the parish Angelus bell tolled at noon, a person could scan the many fields and see people stopped in their tracks as they prayed the Angelus. In those days, the Angelus was so much a part of rural life that as soon as the first toll of the bell was heard, the horses stopped themselves without having to be told to do so by their drivers. What a wondrous sight it must have been to look out over the fields and, there, see your neighbor praying the same prayer you were praying at the same time of the day—giving a little token and a sense of feeling of unity in Faith.

IT COMES IN “THREES”

Since the Angelus is divided into three parts, we

will have three parts to the article. Firstly, the spiritual part; then the historical part; and finally the practical part or its usage.

The Incarnation is a central dogma of the Faith. It is the launch-pad of the act of our Redemption and Salvation. It the foundation of all that follows. It is a mind-blowing event, where God humiliates Himself to take on our flesh and our nature. For us to reduce ourselves to the level and nature of tiny bug, is not even anywhere near the 'reduction' undergone by God in becoming man. It is something that we rightfully and justly should remember each day.

The Angelus reminds us of the Annunciation and Incarnation, when the Archangel Gabriel appeared to Mary with great, if somewhat startling, news! As we read in Chapter One of Luke's Gospel, (Luke 1:26-38) God wished Mary, truly a model of humility, to be the Mother of His Son, Our Lord Jesus Christ!

GENUINE HUMILITY

When we pray the first mystery of the Holy Rosary—the Annunciation—we often announce that the fruit of this mystery is humility. Mary's humility was genuine. As St. Alphonsus Liguori notes in his classic work *The Glories of Mary*, "*her only desire was that her Creator, the giver of every good thing, should be praised and blessed.*"

When Mary calls herself the handmaid, or the servant, of the Lord, in the Angelus (from Luke 1:38) it is with inspiring humility and sincerity. She thought of herself first and foremost as God's servant, seeking glory, not for herself, but rather for Him. Mary was happy to have God work through her. As she expressed it most famously in the canticle the Magnificat, "*My soul magnifies the Lord and my Spirit rejoices in God my Savior*" (Luke 1:46-47).

St. Paul echoed this wonderful sentiment when he wrote that "*he who boasts, let him boast in the Lord*" (2 Corinthians 10:17). In so doing, Mary became, as St. Augustine put it rather poetically, a "heavenly ladder, by which God came into the world," descending from Heaven to Earth, to be-

come flesh in her womb. This brings to mind the line from Matthew's Gospel: "*Whoever humbles himself shall be exalted*" (Mathew 23:12).

"YES" TO GOD — "NO" TO THE WORLD

The Angelus pays tribute to a crucial aspect of Mary's role in the Incarnation, when it quotes from Luke's Gospel "*be it done to me according to thy word*" (Luke 1:38). This wonderful event could not have happened without her consent, without what is known as her fiat. By saying "yes" to God in allowing herself to become His mother, she showed us the ultimate example of trust in our Creator!

TOO TOUGH?

Do you think that having that kind of Faith is too daunting a task? Think about the ways in which God calls each of in our daily lives. Do we say "yes" when Christ wants to work through us, in showing His love to others? Or when He asks us to be graceful in trying and testing situations? Mary knew that the Messiah would be a "Man of Sorrows"—to accept being His Mother, meant that this was not going to be walk in the park or a picnic! This was going to mean trouble, real trouble; together with suffering, real suffering. Prayer and meditation on Mary's reaction, to the invitation in the Annunciation, can help us to do His will.

LOVE IS A UNION OF WILLS

Speaking of God's word, the Angelus completes its short summary of the Incarnation with the moving reference to our Lord from John's Gospel: "*And the Word was made flesh, and dwelt among us*" (John 1:14). As we read in the letter to the Hebrews, Christ was like us in all things but without sin (Hebrews 4:15). St. Bernard noted that our Lord came to show us His love, so that He might then experience ours—that we might say to Him, "Be it done unto me according to Thy word"—for love is a union of wills; it is wanting what the beloved wants.

HOLY WEEK
PRAYERS TO
BE SAID
BEFORE AND
AFTER
MEALS



6. PRAYERS TO BE SAID BEFORE AND AFTER MEALS

Psalm 21:1-12

There are two versions to choose from:

- (1) The modern English "You and Your"
- (2) The traditional "Thee and Thou"

BEFORE MEALS

ALL MAKE THE SIGN OF THE CROSS

In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

Version 1

ALL: My God, my God, why have You forsaken me, far from my prayer, from the words of my cry? O my God, I cry out by day, and You answer not; by night, and there is no relief for me.

Yet You are enthroned in the holy place, O glory of Israel! In You our fathers trusted; they trusted, and You delivered them. To You they cried, and they escaped; in You they trusted, and they were not put to shame.

But I am a worm, not a man; the scorn of men, despised by the people. All who see me scoff at me; they mock me with parted lips, they wag their heads: *"He relied on the Lord; let Him deliver him, let Him rescue him, if He loves him."*

You have been my guide since I was first formed, my security at my mother's breast. To You I was committed at birth, from my mother's womb You are my God. Be not far from me! For I am in distress! Be near, for I have no one to help me!

Version 2

ALL: O God my God, look upon me! Why hast Thou forsaken me? Far from my salvation are the words of my sins. O my God, I shall cry by

day, and Thou wilt not hear: and by night, and it shall not be reputed as folly in me. But Thou dwellest in the holy place, the praise of Israel. In Thee have our fathers hoped: they have hoped, and Thou hast delivered them. They cried to thee, and they were saved: they trusted in Thee, and were not confounded.

But I am a worm, and no man: the reproach of men, and the outcast of the people. All they that saw me have laughed me to scorn: they have spoken with the lips, and wagged the head. "He hoped in the Lord, let Him deliver him: let Him save him, seeing He delighteth in him!"

For Thou art He that hast drawn me out of the womb: my hope from the breasts of my mother. I was cast upon Thee from the womb. From my mother's womb thou art my God! Depart not from me! For tribulation is very near: for there is none to help me!

LEADER: No one lives on bread alone.

ALL: But on every word that comes from the mouth of God.

LEADER: A time of penance has been granted us.

ALL: To atone for our sins and heal our souls.

LEADER: For our sake Christ was obedient, accepting even death.

ALL: Death on a cross.

LEADER: The eyes of all creatures look to you to give them food in due time.

ALL: You give it to them, they gather it up; you open your hand, they have their fill.

LEADER: Let us call on the name of the Father, Who always takes care of His children.

ALL: Our Father . . . but deliver us from evil. Amen.

LEADER: Bless us O Lord

ALL: And these Thy gifts which we are about to receive from Thy bounty, through Christ Our Lord. Amen.

AFTER MEALS

LEADER: Lord, you have fed us with Thy gifts and favors.

ALL: Fill us with Thy mercy, for Thou art merciful and Thy mercies are above all Thy works.

LEADER: For the sake of Thy holy Name, O Lord

ALL: Reward those who have been good to us and give them eternal life. Amen.

LEADER: Our compassionate Lord has left us a memorial of His wonderful works.

ALL: He has given food to those who fear Him.

LEADER: God is blessed in all His gifts

ALL: And holy in all His works.

LEADER: We give Thee thanks almighty God

ALL: For all Thy benefits, Who livest and reignest for ever and ever. Amen.

LEADER: May the souls of all the faithful departed

ALL: Through the mercy of God rest in peace. Amen.