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DAILY HOLY WEEK RITUAL
3. TUESDAY in HOLY WEEK
Prayers & Rituals

FOLLOW CHRIST THROUGH
HOLY WEEK

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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)

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TEMPLE OF JERUSALEM

THE TRIUMPH AND THE TRAGEDY



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1. THE TEMPLE OF JERUSALEM

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The Temple of Jerusalem represents several things to us—it represents the Church, it represents our own soul and it represents Heaven.

The Temple was based upon the Tabernacle that housed God during the forty-years of wandering in the desert after the Hebrew Exodus from Egypt. The Church is a house of God, our soul is a house of God, and Heaven is God's eternal house.

ORIGINS

Through a motive of pride David had commanded the numbering of his people, in punishment of which God decimated the Israelites by a pestilence. One day the king saw, near the threshing-floor of Onan the Jebusite, an angel about to strike the people of the city, whereupon David humbled himself before the Lord, Who forgave him and stopped the plague of punishment.

King David quickly purchased the property of the Jebusite and built an altar on the threshing-floor, upon which he offered holocausts and peace-offerings (2 Kings 24). This hill, which is the Mount Moria (2 Chronicles 3:1) of Genesis (22:2), was thenceforth destined to be the site of the Temple of Jehovah, for which David had already amassed great treasures, but the building of which was reserved to Solomon.

As the Hebrews had not cultivated the fine arts of building and decoration, Solomon approached the King of Tyre in Phoenicia, to obtain builders and skilful workers in stone, brass, and the cedar and cypress wood of Lebanon. After seven and a half years of toil the king was able to dedicate solemnly the Temple of the true God.

Solomon reproduced, in solid materials and double proportions, the Tabernacle which Mo-

ses had built in the desert (Wisdom 9:8), the entire plan of which was therefore already outlined (Exodus 26:36).

The house of God was of rectangular shape, 90 feet (30 yards) long from east to west by 30 feet (10 yards) wide and 45 feet (15 yards) high (1 Kings 6:2; 2 Chronicles 3:3). These were the interior dimensions which did not include the thickness of the walls, as is shown by numerous texts. It was entered at the eastern end by a square gate (1 Kings 6:33), which was 15 feet in breadth (Ezekiel 41:2). The framework was of wild-olive wood, furnished with two doors of cypress wood. The walls were lined with boards of cedar adorned with colocinths and flowers carved in relief and profusely overlaid with gold. Inside, the fir-wood floor was covered with chains of the same metal (1 Kings 6:15).

What does this brief excerpt tell us? It tells us that God deserves the best—for the design of the Temple was given by God Himself.

Pagans were not allowed inside the Temple, for this would desecrate the Temple. This should teach us not to desecrate the temple of our souls by allowing the world to penetrate.

“What agreement hath the temple of God with idols? For you are the temple of the living God; as God saith: ‘I will dwell in them, and walk among them; and I will be their God, and they shall be My people!’ Wherefore, ‘Go out from among them, and be ye separate!’ saith the Lord” (2 Corinthians 6:16-17).

The modern Church sadly tried to change things to accommodate the world—but it has failed miserably, as is uncontestedly shown by statistics from all over the world, decade after decade. Pope Paul VI admitted that that “from some fissure the smoke of Satan has entered the temple of God” (June 29th, 1972). Cardinal Ratzinger, later Pope Benedict XVI, said: *“We have now absorbed into Church teaching, and the Church has opened herself up to, principles which are not hers, but which come from modern soci-*

ety.” Elsewhere he said that with Vatican II, the principles of 1789 [the French Revolution] had entered the Church. Unfortunately, the opening of the windows of the Church to the world, has let worldliness into the Church, while many of the Catholics jumped out of the windows and joined the world!

A few years later he repeated the same concern: *“The tail of the devil is functioning in the disintegration of the Catholic world. The darkness of Satan has entered and spread throughout the Catholic Church even to its summit. Apostasy, the loss of the Faith, is spreading throughout the world and into the highest levels within the Church.”* (Pope Paul VI, Address on the Sixtieth Anniversary of the Fatima Apparitions, October 13th, 1977).

The fact that the “darkness of Satan has entered and spread throughout the Catholic Church, even to its summit” and that “Apostasy, the loss of the Faith, is spreading into the highest levels within the Church.” explains, according to some authors on the “Third Secret of Fatima” the reluctance of the Church to speak on these matters, because of embarrassment that would arise from what would be tantamount to self-indictment.

This is nothing other than and unfaithfulness to and a desecration of the “Temple” or Church of God. Punishment will come, as the many prophecies concerning our times predict.

When Jesus left the Temple on this Tuesday of Holy Week, He spoke both of its magnificence, but also prophesied its destruction, which was fulfilled by Roman Legions in 70 A.D., when they destroyed the Temple during the fall and destruction of Jerusalem. *“And Jesus being come out of the Temple, went away. And His disciples came to show Him the buildings of the Temple. And He answering, said to them: ‘Do you see all these things? Amen I say to you there shall not be left here a stone upon a stone that shall not be destroyed!’”* (Matthew 24:1-2).

THE SADDUCEES



THE PRIESTS

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2. CHARACTERS OF THE PASSION: THE SADDUCEES

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SADDUCEES IN A NUTSHELL

- ▶ Sadducees were the dominant group among Jews at the time of Christ.
- ▶ They were mainly from the upper classes — the aristocracy and the wealthy.
- ▶ Various political, social, and religious roles, including maintaining the Temple.
- ▶ Most of the Jewish priests of the Temple came from the ranks of the Sadducees.
- ▶ Became extinct after the destruction of Herod's Temple in Jerusalem in 70 A.D.
- ▶ They liked and accepted the Roman and Greek influences of the day (Hellenism).
- ▶ Their religious focus was based on worship in the Temple, whereas the Pharisees also insisted upon additional daily prayer and study outside the Temple worship.
- ▶ They said all divine revelation was contained only in the written Torah (the first 5 books of the Old Testament), and refused the writings of the Prophets and all oral tradition.
- ▶ Their chief beliefs were that:
 - (1) there is no fate;
 - (2) God does not commit evil;
 - (3) man has free will to choose good or evil;
 - (4) the soul is not immortal;
 - (5) there is no afterlife, and
 - (6) there are no rewards or penalties after death.

A CLOSER LOOK AT THE SADDUCEES

The Sadducees were a group of Jews that were active in Ancient Israel during the last part of Second Temple period—the period in Ancient Israel between the construction of the Second Temple in Jerusalem in 516 B.C. and its later destruction by the Romans in 70 A.D.

When the Jews returned from their Babylonian exile to Jerusalem in 537 BC, they were without a king. Just as children will argue and fight when parents are absent, so too did the Jews argue without a king. Everyone had their own opinion on what to think and how to do things.

EMERGENCE AS A RULING CLASS

The Sadducees emerged as the ruling class—the party of the high priesthood that provided the sole leadership of the Jewish people. The priests were the ruling class because the Jews were a Theocracy—that is to say, they looked upon themselves as being ruled by God.

The Sadducees represented an aristocratic, wealthy, and traditional elite—but that traditionalism showed its weakness by letting itself be influenced by the Greek and Roman cultures.

They met with mounting opposition from the emerging Pharisees from around 100 B.C. onwards. The Pharisees wanted to wrestle the authority away from the Sadducees in favor of a more democratic rule.

At the time of Jesus, the Sadducees and the Pharisees constituted the two principal factions of the Jewish people. They were not “sects,” however, in the strict sense of the word, for they were not distinct from the moral structure of the nation; nor were they religious confraternities like the Essenes, although their basic principles were religious.

Neither was their outstanding characteristic any given political position as in the case of the Herodians although they were extremely

important even in the political and social field. Rather they represented two currents of thought or tendencies which, though completely opposed to each other, were both based on sacred principles of the Jewish nation.

It is generally believed that the Pharisees were the conservatives and the Sadducees the liberals, more given to innovations. This may have been true in actual practice, but from the juridical-religious point of view the designation should be reversed, for the Sadducees claimed that they were the ones who had preserved the true moral heritage of Judaism and they rejected as innovations the particular tenets of the Pharisees.

The famous Jewish historian of that time, Flavius Josephus, identifies the Sadducees with the upper social and economic strata of Judean society. As a whole, the sect fulfilled various political, social, and religious roles, including maintaining the Temple. Their group is believed to have become extinct after the destruction of Herod’s Temple in Jerusalem in 70 A.D.

The Sadducees deny the immortality of the soul, and hence all notion of reward for the good or punishment for the bad in the next world. They reject every kind of oral or written tradition other than the Torah (the first five books of the Bible), which for them is the sole source of Divine Revelation and Divine Law.

They reject the teaching of the Prophets as coming from God. They have no respect for the teachers, but rather consider it a virtue to contradict them.

Not many belonged to the Sadducees, but the few who did were members of the upper classes. They took little part in public affairs and, when they are forced against their will to do so, they act in conformity with the teaching of the Pharisees since otherwise the people would not tolerate them.

When the Jews returned from their Babylonian exile to Jerusalem in 537 BC, they were without

a king. Just as children will argue and fight when parents are absent, so too did the Jews argue without a king.

Everyone had their own opinion on what to think and how to do things. The Sadducees emerged as the ruling class, but they found much opposition from other groups—among them the Pharisees.

► Conflict was partially a class issue, between the wealthy and the poor—the Sadducees came mainly from the priestly and aristocratic families, while the Pharisees came from the middle or lower classes.

► Conflict was cultural—because the Sadducees favored Hellenization (Greek influence) and the Pharisees resisted it.

► Conflict was also legal-religious, with Sadducees stressing the importance of the Second Temple and worship in the Temple with its (non-daily) calendar of religious rites and services, while the Pharisees stressed the importance daily worship outside the Temple in synagogues, and the importance of other Mosaic laws and prophetic values.

► Another conflict, solely religious, involved different interpretations of the Torah (the first five books of the Bible) and how to apply it to current Jewish life, with the Sadducees accepting only the Written Torah and rejecting doctrines such as the Oral Torah (traditions and teachings handed down by word of mouth) and certain doctrines like the Resurrection of the Dead.

OPPOSED TO THE ESSENES

The Dead Sea Scrolls suggest a clash of ideologies and social positions between the Essenes and the Sadducees.

The Essenes began as a group of renegade Zadokites, which would suggest that the group itself had priestly, and thus Sadducean origins.

The Dead Sea Scrolls suggest the Sadducees (Manasseh) and the Pharisees (Ephraim) became religious communities that were distinct from the Essenes, the true Judah.

They suggest that the Essenes challenged the authenticity of the rule of the Sadducees, blaming the downfall of ancient Israel and the siege of Jerusalem on their impiety.

The Dead Sea Scrolls brand the Sadduceean elite as those who broke the covenant with God in their rule of the Judean state, and so became targets of divine revenge.

OPPOSED TO JESUS & CHRISTIANS

Saints Matthew and Mark describe the growing hostility of the Sadducees toward Jesus and His followers. These disputes show themselves on both theological and social levels. The Sadducees challenged Jesus over the belief in divine resurrection (Mt. 22:23-33).

Jesus uses quotes from their Torah to overcome them and *“Jesus answering, said to them: ‘You err, not knowing the Scriptures, nor the power of God.’”*

Jesus challenges the reliability of the Sadducees’ interpretation of Biblical doctrine, the authority of which enforces the power of the Sadduceean priesthood. St. Matthew depicts the Sadducees as “brood of Vipers,” and a perversion of the true Israel.

THE FINAL PARABLES

THE LAST ATTEMPT



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4. THE FINAL PARABLES

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On this last day of public preaching and teaching, Jesus made one last effort to penetrate the stubborn and hardened minds and will of His enemies. The parables He told on this day, were largely aimed at them.

Parable of the Two Sons targets the Sanhedrin (which were made up of the Sadducee Priests and Pharisees).

To cement and reinforce his victory and clarify further the relationship between his mission and that of the Baptist, Jesus delivers three Parables that are meant to condemn the attitudes of the Pharisees. The first parable is that of the Two Sons, who were asked to do something by their father—one refuses to do it, but relents afterwards, while the other son promises to do it, but never does. So, after having thus reduced the lawyers and doctors to silence, Jesus continued to teach the people (Matthew 21:28-32).

“What think you of this?” He asked them. “A man had two sons, and coming to the first he said to him:

‘My son, go work today in my vineyard!’

‘I will not!’ he answered; but afterwards, touched with repentance, he went.

Coming to the second, he spoke to him in the same words.

‘I go, Sir!’ this one answered, but went not.”

Then Jesus asked His listeners: *“Which of the two did the will of his father?”*

With one voice the crowd exclaimed: *“The first!”*

Thereby they unwittingly condemned the Sanhedrin party, for it was to them that Jesus referred under the guise of this son, so ready with his lip-service—too insincere to disobey openly,

too corrupt either to will or to do what is right.

Then He added that publicans and harlots should go before them into God's Kingdom. The latter indeed were converted by the power of John's words; whereas the princes of the people, on the contrary, *"had seen all that perfectness of righteousness which is of the Law, that was in John, yet nothing about him had touched them or moved them to believe."*

The Parable of the Vineyards also targets the Sanhedrin members.

But what after all was this incredulity when compared with the crimes which they were even now meditating? In order to display its blackness Jesus brought forward another Parable (Matthew 21:33-46).

He described one of the vineyards which then covered the suburbs of Jerusalem. This one the master of the household has planted with his own hands, has encircled with a wall and bristling shrubs, whereby to ward off the wild beasts; his zealous care has prompted him to have a tower built, and by night and by day a watchman keeps guard from this height; a huge basin, hollowed from the rock, receives the wine which the vine-dressers pour in purple streams from the press? Nothing is wanting to complete this cherished vineyard, and the Lord may well demand: *"What more ought I to have done that I have not done?"* (Isaiah 5:4).

And, notwithstanding, when the vintage season came at last it was of no avail for him to send his servants the Prophets to warn them that it was high times to render some fruits. The husbandman laid hold upon these Messengers, beat some, slew and stoned the rest. Others of his retainers sent in greater numbers suffered the same outrageous treatment at their hands.

What else was this but a history of these same Jews, of whom Saint Stephen could truly say: *"Which one of the Prophets have not your fathers persecuted? They have massacred them which proclaimed to you the coming of the, Just*

One, of Whom you have been but now the betrayers and murderers" (Acts 7:52).

The rest of the Parable still more plainly declared what the Sanhedrin was about to put into effect only three days later.

The master of the vineyard had an only son whom he loved much (Luke 20:13-16). *"What shall I do?"* he mused. *"I will send them my beloved son; perhaps, when they see him, they will have respect for him."*

Then, when the husbandmen caught sight of him, they said among themselves: *"This is the heir! Come, let us kill him and the inheritance will be ours!"* And laying hold on him, they dragged him outside the vineyard, and there they killed him.

"When, therefore, the master of the vineyard shall come what will he do to these vine-dressers?" demanded Jesus, and He looked fixedly at these members of the Sanhedrin.

But, on their part, the sole thought was to divert the attention of the multitude from themselves; accordingly, in order to forestall any such personal application, they stigmatized the crime in unmeasured terms.

"He will punish these wicked men in proportion to their wickedness," they said; *"he will have them slain, and let out his vineyard to others"* (Matthew 21:41).

"God forbid!" (Luke 20:16) cried out the people, who comprehended that this Vineyard was Israel, and now heard their leaders launching curses upon their own heads. But Jesus did but confirm the sentence which they now had uttered against themselves.

According to the Psalmist's Prophecy (Psalm 117:22) the Stone at first rejected by men for the foundation of God's Church was thereafter to become the mighty Basework whereon Jews and Gentiles should together erect a new Edifice.

This Cornerstone was Jesus (Matthew 21:42), whose humble appearance had made Him a stumbling-block to these masters of Israel. Woe unto them, for that they had fallen against this Rock of Offence, and were thereby broken in pieces!

Yet, even now, there was space left them to retrieve their fall and rise once more; whereas, if they consummated their crime, the Stone would crush them, grinding them into such fine chaff that the lightest wind would sweep them from off the threshing-floor. *“The Kingdom of God shall be taken away from you” said the Lord, “and given to a people who shall bring forth the fruits thereof!”* (Matthew 21:33-46).

These last words of the Savior left no room for misconception; *“the princes of the priesthood and the Pharisees understood that He was speaking of them, and sought means to seize Him; but still they feared the people, who regarded Him as a Prophet.”* Thus protected from their wrath, Jesus only answered them by forcing them to hear what should be the result of their plottings.

To this end He went on to repeat an illustration which He had used at other times, that of a marriage-banquet which the guests refuse to attend (Matthew 22:1-14).

But since the day when the Lord first presented this picture of their reprobation before the eyes of the Jews the aspect of affairs had altogether altered; the hatred, so long repressed, had broken its bonds; the Pharisees, who had formerly invited the Christ to sit at table with them, only gathered about Him here in Jerusalem in the hope of apprehending Him and putting Him to death.

These deplorable circumstances are all reflected in the details of the Second Wedding Feast. For this time the scene is one of imposing richness; it is no longer a private individual who bids them to a dinner, now we have a king celebrating the nuptials of his son.

While those invited to the first entertainment ex-

cused themselves courteously, these who are called to the second shamefully maltreat the servants of the prince, while some proceed so far as to scourge and kill them.

Such heinous crimes cry out for vengeance; accordingly, while only excluded from the banquet in the first Parable, in the present one the guilty ingrates are punished rigorously.

The king *“dispatches his armies, destroys the murderers, and sets fire to their city.”* A threatening Prophecy indeed; one, alas I which the Jews did not comprehend even when Jerusalem lay in ashes at their feet.

Turning away from these reprobates, Jesus spoke of the other guests whom the Apostles, His servants, were soon to usher into the Church; for He had commanded them *“to gather in all that they should find, good or evil,”* in order to fill up the banquet-hall.

But it would not be enough for a man to have been called to the feast-making with Jesus in ‘order to make him really worthy of such high honor.

Indeed it would be with them as when the king, having gone in to see the guests, perceives a man present who has not on a wedding-garment.

Whereupon he says to him:

“Friend, how did you enter here without having put on marriage garment?” And he had nothing to answer. Then saith he to his servants: ‘Bind him hand and foot, and cast him into the outer darkness! There shall be weeping and gnashing of teeth!’”

Jesus could add nothing to this Parable but that one cry of warning so often repeated by him: *“Many are called, but few chosen!”*

This He exclaimed now, no longer with the hope of alarming the Jews, but thinking more of His disciples, since even in their ranks and at His Last Supper this saying would find its fulfilment.

WISE AND FOOLISH VIRGINS

It pictured the marriage merry-makings and the ten virgins, companions of the bride, marching in the nuptial procession.

At eventide these girls betake themselves to the home of the betrothed maiden; but five of them are prudent, five foolish.

Now the latter, seeing their lamps still burning, do not remember that they will shortly flicker and become exhausted, and so they neglect to procure their portion of oil.

In the middle of the night the distant shout is heard: *“Behold the bridegroom Go ye forth to greet him!”*

The ten virgins rise up, and proceed to make ready their lamps.

“Give us of your oil,” say the foolish to the wise, *“because our lamps are gone out.”*

And the wise answer: *“For fear that there be not enough for us and for you, go rather to them that sell, and buy from them yourselves.”*

While they are gone away the bridegroom comes. Those that are ready go in with him to the marriage, and the door is shut.

Not long after come the other virgins, saying likewise: *“Lord I Lord! Open to us!”*

And he answered them: *“Of a truth, I say unto you, I know you not!”*

“Watch then,” the Master concluded, *“for you know neither the day nor the hour.”*

LAST JUDGMENT SCENE: THE SHEEP AND GOATS

Then reverting to the Prophecy which He had thus interrupted, He completed it by setting before them the scene of the last Judgment.

In presence of the celestial King, seated upon the throne of His majesty and encircled by Angels, all nations of earth shall be assembled together, and He shall separate them one from another, even as a shepherd separates the sheep from the goats—the sheep on his right hand, the goats on his left. Then shall the former be gladdened by His loving words:

“Come, you blessed of My Father, come hither and possess the Kingdom which hath been prepared for you before the foundation of the world.”

And even at the same moment His malediction shall fall upon the goats: *“Depart from Me, you cursed, into that everlasting fire which hath been prepared for the Devil and his spirits.”*

Then shall there arise between Heaven and Earth a solemn converse. God Himself shall disclose the glory of His Elect.

“I was hungry,” He shall tell them, *“and you gave Me to eat; I was thirsty and you gave Me to drink; I was homeless and you gave Me shelter; I was naked and you clothed Me; I was sick and you visited Me; in prison and you came to Me.”*

Overwhelmed by such praises and feeling that grace alone has been all-powerful in them, the righteous, in their humility, shall cast about how to esteem this their great merit.

“Lord,” they shall say, *“when did we ever see Thee hungry, and when did we ever give Thee food?”*

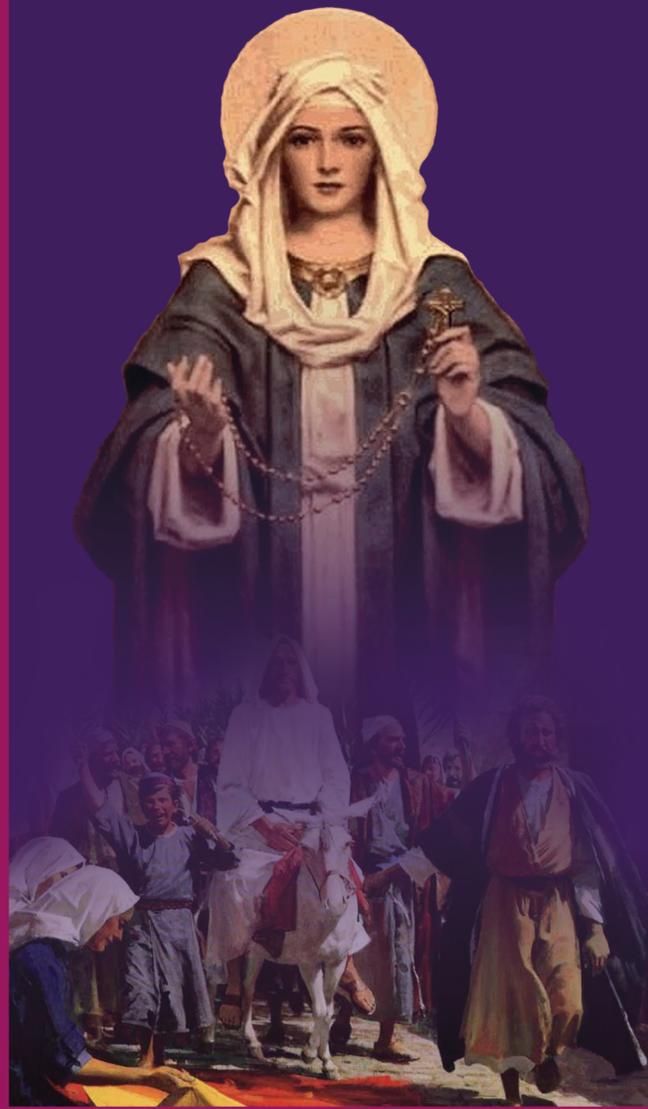
“Of a truth,” saith the Great King, *“each time that you did it unto one of the very least of My brethren you did it unto Me.”*

And the just shall go into eternal life and the damned into punishment eternal.

THE ROSARY

15 Meditations on Tuesday of Holy Week

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



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4. MEDITATIONS FOR HOLY TUESDAY

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 TUESDAY “JESUS IN THE TEMPLE”

SECOND MEDITATION ON HOLY TUESDAY “JESUS IN THE TEMPLE”

THIRD MEDITATION ON HOLY TUESDAY “WORKING IN THE TEMPLE OF THE SOUL”

FOURTH MEDITATION ON HOLY TUESDAY “JESUS FINDS RESISTANCE”

**FIFTH MEDITATION ON HOLY TUESDAY
“JESUS RESISTS RESISTANCE”**

**TWELFTH MEDITATION ON HOLY TUESDAY
“THE GREATEST COMMANDMENT”**

**SIXTH MEDITATION ON HOLY TUESDAY
“AUTHORITY QUESTIONED”**

**THIRTEENTH MEDITATION ON HOLY TUESDAY
“THE WIDOW’S MITE”**

**SEVENTH MEDITATION ON HOLY TUESDAY
“DO NOT BE LIKE THE PHARISEES”**

**FORTEENTH MEDITATION ON HOLY TUESDAY
“WISE AND FOOLISH VIRGINS?”**

**EIGHTH MEDITATION ON HOLY TUESDAY
“DO NOT BE LIKE THE SADDUCEES”**

**FIFTEENTH MEDITATION ON HOLY TUESDAY
“PROPHECY OF THE DESTRUCTION OF
JERUSALEM AND ITS TEMPLE”**

**NINTH MEDITATION ON HOLY TUESDAY
“GIVING TRIBUTE TO CAESAR”**

**TENTH MEDITATION ON HOLY TUESDAY
“PARABLE OF THE TWO SONS”**

**ELEVENTH MEDITATION ON HOLY TUESDAY
“PARABLE OF THE VINEYARD”**

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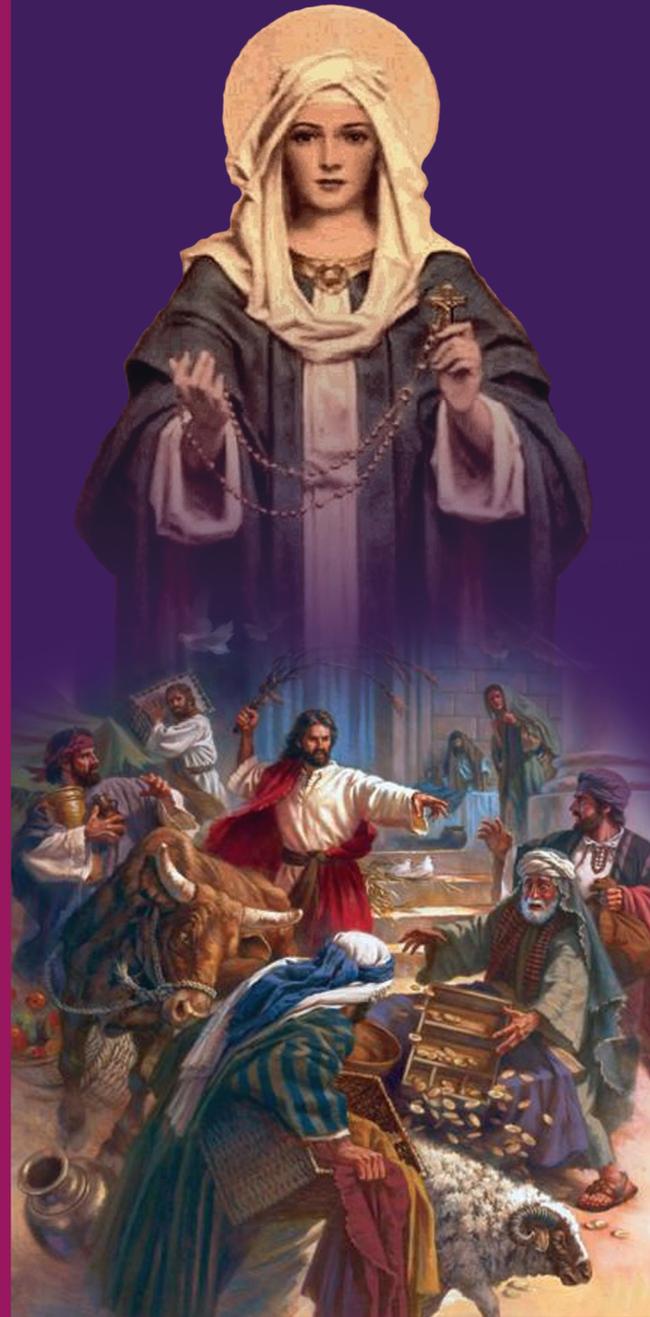
THE ROSARY

15 Meditations on Tuesday 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

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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!

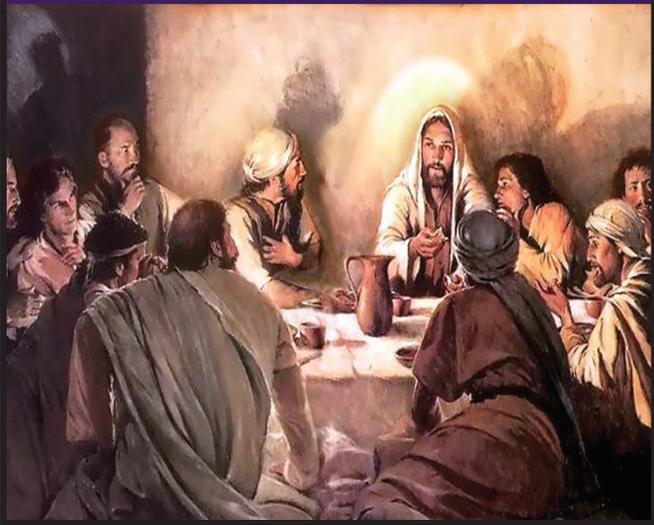
TOO TOUGH?

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.