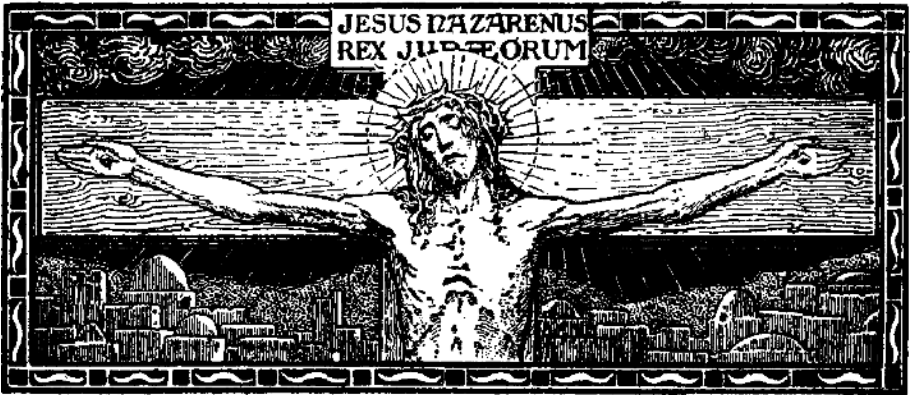


# Proper Prayers of the Mass

## MONDAY IN HOLY WEEK



The station was originally held at SS. Nerus and Achileus; but in the 13th century this church was in a tottering state, and the Station was transferred to St Praxedes's, one of the twenty-five parish churches of Rome in the fifth century. Here are preserved the relics of many martyrs that Pope Paschal I caused to be collected from the suburban catacombs, and also the precious pillar of the Scourging, brought back from the Holy Land by Cardinal Colonna at the time of the fifth crusade and placed by him in this, his titular church. In exchange for the iron ring attached to the pillar St Louis gave to this church three thorns from the Crown of Thorns; they are still preserved there. This church, which possesses so many important relics of the Passion was an obvious choice for a Station during this season.

The Church is unsparing in her efforts to enable us to re-live our Lord's deeds and experiences as His Passion drew near. In the *Epistle* Isaias prophesied His attitude towards His sufferings and the indignities He suffered, and His certainty of victory through His trust in God, as He gave Himself up to His enemies for love of His brethren. The *Gospel* depicts Jesus during the supper at Bethany six days before the Pasch. Every detail seems to be a foreshadowing of what is about to happen. Mary's action appeared to our Lord as an anticipation of His burial, Judas's protests foretold his great crime, the presence of Lazarus, who had been raised from the dead, was a forecast of Christ's victory over death.

The choice of this Gospel is not without connexion with that of the Stational church; St Praxedes and St Pudentiana were believed to have been the daughters of senator Pudens, and to have put their father's house at the disposal of Pope St Pius I as Mary and Martha received Jesus into theirs. The *Prayer over the People* speaks of the joy that should possess us as we celebrate our Saviour's Passion; its annual commemoration leads to a further application to our souls of the saving graces which He has obtained for us.

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## INTROIT : Psalm 34. 1-2

JÚDICA, Dómine, nocéntes me, expúgna impugnántes me: apprehénde arma et scutum, et exsúrge in adjutórium meum, Dómine, virtus salútis meæ. Ps. 34. 3. Effúnde frámeam, et conclúde advérsus eos, qui persecuántur me: dic ánimæ meæ: Salus tua ego sum. Júdica, Dómine.

JUDGE Thou, O Lord, them that wrong me, overthrow them that fight against me: take hold of arms and shield, and rise up to help me, O Lord, the strength of my slavation. Ps. Bring out the sword, and shut up the way against them that persecute me: say to my soul, I am thy salvation. Judge Thou, O Lord.

## COLLECT

Da, quæsumus, omnípotens Deus: ut, qui in tot advérsis ex nostra infirmitáte defícimus: intercedénte unigéniti Filii tui passióne respirémus: Qui tecum vivit.

Grant, we beseech Thee, almighty God, that we who fail through infirmity in our many difficulties, may be relieved through the merits of the passion of Thine only-begotten Son. Who with Thee.

*Additional Collects of the season.*

## EPISTLE : Isaias 50. 5-10

IN diébus illis: Dixit Isaiás: Dóminus Deus apéruit mihi aurem, ego autem non contradíco: retrórsum non ábii. Corpus meum dedi percutiéntibus, et genas meas velléntibus: fáciem meam non avérti ab increpántibus et conspuéntibus in me. Dóminus Deus auxiliátor meus, ídeo non sum confúsus: ídeo pósui fáciem meam ut petram duríssimam, et scio, quóniam non confúndar. Juxta est, qui justíficat me, quis contradícet mihi? Stemus simul, quis est advérsárius meus? Accédát ad me. Ecce Dóminus Deus auxiliátor meus: quis est qui condémnet me? Ecce omnes quasi vestiméntum conteréntur, tinea cómedet eos. Quis ex vobis timens Dóminum, áudiens vocem servi sui? Qui ambulávit in ténebris, et non est lumen ei, speret in nómine Dómini, et innitátur super Deum suum.

IN those days Isaias said: The Lord God hath opened my ear, and I do not resist: I have not gone back. I have given my body to the strikers, and my cheeks to them that plucked them: I have not turned away my face from them that rebuked me and spit upon me. The Lord God is my helper, therefore am I not confounded: therefore have I set my face as a most hard rock, and I know that I shall not be confounded. He is near that justifieth me, Who will contend with me? Let us stand together. Who is my adversary? Let him come near to me. Behold the Lord God is my helper: who is he that shall condemn me? Lo, they shall all be destroyed as a garment, the moth shall eat them up. Who is there among you that feareth the Lord, that heareth the voice of His servant? He that hath walk-

ed in darkness, and hath no light? let him hope in the name of the Lord, and lean upon his God.

**GRADUAL : Psalm 34. 23, 3**

Exsúrge, Dómine, et inténde iudício meo, Deus meus et Dóminus meus, in causam meam. V̄. Effúnde frámeam, et concludé advérsus eos, qui me persequúntur.

Arise, O Lord, and be attentive to my judgment, to my cause, my God, and my Lord. V̄. Bring out the sword, and shut up the way against them that persecute me.

**TRACT : Psalm 102. 10; 78. 8-9**

Dómine, non secúndum peccáta nostra, quæ fécimus nos: neque secúndum iniquitátes nostras retribuas nobis. V̄. Dómine, ne memíneris iniquitátum nostrárum antiquárum: cito antícipent nos misericórdiæ tuæ, quia páuperes facti sumus nimis. (Hic genuflectítur) V̄. Adjuva nos, Deus salutáris noster: et propter glóriam nóminis tui, Dómine, líbera nos: et propítius esto peccátis nostris, propter nomen tuum.

O Lord, repay us not according to the sins we have committed: nor according to our iniquities. V̄. O Lord, remember not our former iniquities, let Thy mercies speedily prevent us, for we are become exceeding poor. (*Here kneel*) V̄. Help us, O God, our Saviour: and for the glory of Thy name, O Lord, deliver us: and forgive us our sins for Thy name's sake.

**GOSPEL : John 12. 1-9**

ANTE sex dies Paschæ venit Jesus Bethániam, ubi Lázarus fúerat mórtuus, quem suscitávit Jesus. Fecérunt autem ei cenam ibi: et Martha ministrábat, Lázarus vero unus erat ex discumbéntibus cum eo. María ergo accépit libram unguénti nardi pístici pretiósí, et unxit pedes Jesu, et extérsit pedes ejus capíllis suis: et domus impléta est ex odóre unguénti. Dixit ergo unus ex discipulis ejus, Judas Iscariótes, qui erat eum traditúrus: Quare hoc unguéntum non véniit trecéntis denáriis, et datum est egénis? Dixit autem hoc, non quia de egénis pertinébat ad eum, sed quia fur erat, et lóculos habens, ea, quæ mittebántur, portábat. Dixit ergo Jesus: Sínite illam, ut in diem sepultúráe meæ servet

SIX days before the Pasch, Jesus came to Bethania, where Lazarus had been dead, whom Jesus raised to life. And they made Him a supper there: and Martha served. But Lazarus was one of them that were at table with him. Mary therefore took a pound of ointment of right spikenard, of great price, and anointed the feet of Jesus and wiped His feet with her hair; And the house was filled with the odour of the ointment. Then one of His disciples, Judas Iscariot, he that was about to betray Him, said: Why was not this ointment sold for three hundred pence and given to the poor? Now he said this not because he cared for the poor; but because he was a thief and, having the

illud. Páuperes enim semper habétis vobiscum: me autem non semper habétis. Cognóvit ergo turba multa ex Judáeis, quia illic est: et venérunt, non propter Jesum tantum, sed ut Lázarus vidérent, quem suscitávit a mórtuis.

they came, not for Jesus' sake only, but that they might see Lazarus, whom He had raised from the dead.

### **OFFERTORY : Psalm 142. 9-10**

Eripe me de inimícis meis, Dómine: ad te confúgi, doce me fácere voluntátem tuam: quia Deus meus es tu.

purse, carried the things that were put therein. Jesus therefore said: Let her alone, that she may keep it against the day of My burial. For the poor you have always with you: but Me you have not always. A great multitude therefore of the Jews knew that He was there; and Deliver me from my enemies, O Lord: to Thee have I fled, teach me to do Thy will, for Thou art my God.

### **SECRET**

Hæc sacrificia nos, omnípotens Deus, poténti virtúte mundátos, ad suum fáciant puriôres veníre princípium. Per Dóminum.

Grant, almighty God, that being purified by the powerful virtue of these sacrifices, we may come with greater purity to their divine source. Through our Lord.

*Additional Prayers of the season.*

### **COMMUNION : Psalm 34. 26**

Erubéscant et revereántur simul, qui gratulántur malis meis: induántur pudóre et reveréntia, qui málgna loquúntur advérsus me.

Let them blush and be ashamed together, who rejoice at my evils: Let them be clothed with shame and fear, who speak great things against me.

### **POSTCOMMUNION**

Præbeant nobis, Dómine, divínium tua sancta fervórem: quo eórum páriter et actu delectémur, et fructu. Per Dóminum.

May Thy holy mysteries, O Lord, inspire us with divine fervour, that we may both delight in their celebration and in their fruit. Through our Lord.

*Additional Prayers of the season.*

### **PRAYER OVER THE PEOPLE:**

Humiliáte cápita vestra Deo. Adjuva nos, Deus salutáris noster: et ad benefícia recolénda, quibus nos instauráre dignátus es, tríbue veníre gaudéntes. Per Dóminum.

**R. Amen.**

Bow down your heads before God. Help us, O God of our salvation, and grant that we may celebrate with joy the memory of those mercies whereby Thou hast graciously restored us to a new life. Through our Lord. **R. Amen.**