

# DIVINE WORSHIP NEWSLETTER



*Prayers for Peace for Portland*



Welcome to the thirty-seventh Monthly Newsletter of the Office of Divine Worship of the Archdiocese of Portland in Oregon. We hope to provide news with regard to liturgical topics and events of interest to those in the Archdiocese who have a pastoral role that involves the Sacred Liturgy. The hope is that the priests of the Archdiocese will take a glance at this newsletter and share it with those in their parishes that are involved or interested in the Sacred Liturgy. This Newsletter is now available through Apple Books and always available in pdf format on the Archdiocesan website. It will also be included in the weekly priests' mailing. If you would like to be emailed a copy of this newsletter as soon as it is published please send your email address to Anne Marie Van Dyke at [amvandyke@archdpdx.org](mailto:amvandyke@archdpdx.org). Just put DWNL in the subject field and we will add you to the mailing list. All past issues of the DWNL are available on the Divine Worship Webpage and from Apple Books. An index of all the articles in past issues is also available on our webpage.

The answer to last month's competition was: S. Maria del Fiore (Il Duomo) in Florence Italy - the first correct answer was submitted by Matthew Rocha of St. Anthony in Tigard, OR.

If you have a topic that you would like to see explained or addressed in this newsletter please feel free to email this office and we will try to answer your questions and address topics that interest you and others who are concerned with Sacred Liturgy in the Archdiocese.

Unless otherwise identified photos are by Fr. Lawrence Lew, OP.  
Cover photo - Kathleen Wendland.

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## CHAPTER 1

# THE MEMORIAL OF THE DEAD IN POPULAR PIETY

*From the Directory of Popular Piety*

November is the month of the Holy Souls, the Church suffering, the souls in purgatory. As with the Liturgy, popular piety pays particular attention to the memory of the dead and carefully raises up to God prayers in suffrage for them.

In matters relating to the “memorial of the dead”, great pastoral prudence and tact must always be employed in addressing the relationship between Liturgy and popular piety, both in its doctrinal aspect and in harmonizing the liturgical actions and pious exercises.

It is always necessary to ensure that popular piety is inspired by the principles of the Christian faith. Thus, they should be made aware of the paschal meaning of the death undergone by those who have received Baptism and who have been incorporated into the mystery of the death and resurrection of Christ (cf. Rm 6,3-10); the immortality of the soul (cf. Lk 23, 43); the communion of Saints, through which “union with those who are still on their pilgrim journey with the faithful who repose in Christ is not in the least broken, but strengthened by a communion of spiritual goods, as constantly taught by the Church” (*Lumen Gentium* 49): “our prayer for them is capable not only of helping them, but also of making their intercession for us effective” (CCC 958); the resurrection of the body; the glorious coming of Christ, who will “judge the living and the dead” (Roman Missal); the reward given to each according to his deeds; life eternal.

Deeply rooted cultural elements connoting particular anthropological concepts are to be found among the customs and usages connected with the “cult of the dead” among some peoples. These often spring from a desire to prolong family and social links with the departed. Great caution must be used in examining and evaluating these customs. Care should be taken to ensure that they are not contrary to the Gospel. Likewise, care should be taken to ensure that they cannot be interpreted as pagan residues.

In matters relating to doctrine, the following are to be avoided:

- the invocation of the dead in practices involving divination;
- the interpretation or attribution of imaginary effects to dreams relating to the dead, which often arises from fear;
- any suggestion of a belief in reincarnation;
- the danger of denying the immortality of the soul or of detaching death from the resurrection, so as to make the Christian religion seem like a religion of the dead;
- the application of spacio-temporal categories to the dead.

In accordance with time, place and tradition, popular devotions to the dead take on a multitude of forms:

the novena for the dead in preparation for the 2 November, and the octave prolonging it, should be celebrated in accordance with liturgical norms;

visits to the cemetery; in some places this is done in a community manner on 2 November, at the end of the parochial mission, when the parish priest takes possession of the parish; visiting the cemetery can also be done privately, when the faithful go to the graves of their own families to maintain them or decorate them with flowers and lamps. Such visits should be seen as deriving from the bonds existing between the living and the dead and not from any form of obligation, non-fulfilment of which involves a superstitious fear;

membership of a confraternity or other pious association whose objects include “burial of the dead” in the light of the Christian vision of death, praying for the dead, and providing support for the relatives of the dead;

suffrage for the dead through alms, works of mercy, fasting, applying indulgences, and especially prayers, such as the *De profundis*, and the formula *Requiem aeternam*, which often accompanies the recitation of the *Angelus*, the rosary, and at prayers before and after meals.



*This triptych of the Holy Souls in Purgatory being purified by the fires of divine charity, which comes from Christ Crucified, and comforted by the angels and our prayers, is in the Dominican church of St Catherine of Siena, New York City.*

You are God: we praise you;  
 You are the Lord: we acclaim you; You are the eternal Father:  
 All creation worships you.  
 To you all angels, all the powers of heaven, Cherubim and Seraphim,  
 sing in endless praise:  
 Holy, holy, holy, Lord, God of power and might, heaven and earth  
 are full of your glory.  
 The glorious company of apostles praise you.  
 The noble fellowship of prophets praise you.  
 The white-robed army of martyrs praise you.  
 Throughout the world the holy Church acclaim you:  
 Father, of majesty unbounded,  
 your true and only Son, worthy of all worship,  
 and the Holy Spirit, advocate and guide.  
 You, Christ, are the King of glory,  
 the eternal Son of the Father.  
 When you became man to set us free you did not spurn the Virgin's womb.  
 You overcame the sting of death,  
 and opened the kingdom of heaven to all believers.  
 You are seated at God's right hand in glory.  
 We believe that you will come, and be our judge.  
 Come then, Lord, and help your people,  
 bought with the price of your own blood,  
 and bring us with your saints  
 to glory everlasting.

*English translation of Te Deum Laudamus, by the International Consultation on English Texts as used in the Liturgy of the Hours.*



Illuminated capital from the Stone Dominican convent, England.

## CHAPTER 2

### TE DEUM

The *Te Deum*, is a Latin hymn so-called because its *incipit* (first words, *Te Deum laudamus*, Latin for “You, O God, we praise”) traditionally ascribed to 387 A.D. authorship, but with antecedents that place it much earlier. It is central to the Ambrosian hymnal, which spread throughout the Latin Church with other parts of the Milanese Rite in the 6th to 8th centuries. It is sometimes known as the “Ambrosian Hymn”, although authorship by Saint Ambrose is unlikely. The term *Te Deum* can also refer to a short religious service (of blessing or thanks) based upon the hymn. Currently it is said in the Liturgy of the Hours on Sundays, Feasts and Solemnities.

Authorship is traditionally ascribed to Saint Ambrose (d. 397) or Saint Augustine (d. 430). In 19th-century scholarship, Saints Hilary of Poitiers (d. 367) and Nicetas of Remesiana (d. 414) were proposed as possible authors. In the 20th century, the association with Nicetas has been deprecated, so that the hymn, while almost certainly dating to the 4th century, is considered as being of uncertain authorship. Authorship of Nicetas of Remesiana was suggested by the association of the name “Nicetas” with the hymn in manuscripts from the 10th century onward, and was particularly defended in the 1890s by Germain Morin. Hymnologists of the 20th century, especially Ernst Kähler (1958), have shown the association with “Nicetas” to be spurious. It has structural similarities with a eucharistic prayer and it has been proposed that it was originally composed as part of one.

The hymn was part of the Old Hymnal since it was introduced to the Benedictine order in the 6th century, and it was preserved in the Frankish Hymnal of the 8th century. It was, however, removed from the New Hymnal which became prevalent in the 10th century. It was restored in the 12th century in hymnals that attempted to restore the praiseful intent of the rule of St. Benedict.

In the traditional office, the *Te Deum* is sung at the end of Matins on all days when the Gloria is said at Mass; those days are all Sundays outside Advent, *Septuagesima*, Lent, and Passiontide; on all feasts (except the *Triduum*) and on all ferias during Eastertide. Before the 1961 reforms of Pope John XXIII, neither the Gloria nor the *Te Deum* were said on the feast of the Holy Innocents, unless it fell on Sunday, as they were martyred before the death of Christ and therefore could not immediately attain the beatific vision.

In the Liturgy of the Hours of Pope Paul VI, the *Te Deum* is sung at the end of the Office of Readings on all Sundays except those of Lent, on all solemnities, on the octaves of Easter and Christmas, and on all feasts. A plenary indulgence is granted, under the usual conditions, to those who recite it in public on New Year's Eve. It is also used together with the standard canticles in Morning Prayer as prescribed in the Anglican Book of Common Prayer, as an option in Morning Prayer or Matins for Lutherans, and is retained by many churches of the Reformed tradition.

## CHAPTER 3

### BAPTISMAL FORMULA

The Congregation for the Doctrine of the Faith affirms that Baptisms administered with modified formulas are invalid, including the formula: “We baptize you in the name of the Father and of the Son and of the Holy Spirit”. The Sacrament of Baptism administered with an arbitrarily modified formula is not valid, and those for whom “baptism” was celebrated in this way must be baptized “*in forma absoluta*” — that is unconditionally — by repeating the rite according to the liturgical norms stipulated by the Church.

That is what the Congregation for the Doctrine of the Faith affirms in response to two questions regarding the validity of Baptism conferred with the formula, “In the name of the father and of the mother, of the godfather and of the godmother, of the grandparents, of the family members, of the friends, in the name of the community we baptize you in the name of the Father and of the Son and of the Holy Spirit”. The responses from the CDF were confirmed by Pope Francis at the end of June and published on 24 June 2020.

In an explanatory Doctrinal Note accompanying the responses, the CDF says that “the deliberate modification of the sacramental formula was introduced to emphasize the communitarian significance of Baptism, in order to express the participation of the family and of those present, and to avoid the idea of the concentration of a sacred power in the priest to the detriment of the parents and the community that the formula in the *Rituale Romano* might seem to imply”. On the contrary, the note says, quoting Vatican II’s *Sacrosanctum Concilium*, “when one baptizes it is really Christ himself who baptizes... the Lord has the principal role in the event being celebrated.”

The Doctrinal Note recognizes that “the parents, godparents and the entire community are called to play an active role, a true liturgical office” — but this, according to the conciliar text, requires that “each person, minister or layman, who has an office to perform, should do all of, but only, those parts which pertain to his office by the nature of the rite and the principles of liturgy” (*Sacrosanctum Concilium*, n. 28).

“With debatable pastoral motives”, the note continues, “here resurfaces the ancient temptation to substitute for the formula handed down by Tradition with other texts judged more suitable”. However, “the recourse to pastoral motivation masks, even unconsciously, a subjective deviation and a manipulative will”, the note affirms. The Second Vatican Council, in continuity with the teaching of the Council of

Trent, declared it did not have “the authority to subject the seven sacraments to the action of the Church,” and declared definitively that no one “even if he be a priest may add, remove, or change anything in the liturgy on his own authority”.

In fact, the Congregation asserts, “modifying on one’s own initiative the form of the celebration of a Sacrament does not constitute simply a liturgical abuse, like the transgression of a positive norm, but a *vulnus* [wound] inflicted upon the ecclesial communion and the identifiability of Christ’s action, and in the most grave cases rendering invalid the Sacrament itself, because the nature of the ministerial action requires the transmission with fidelity of that which has been received”.

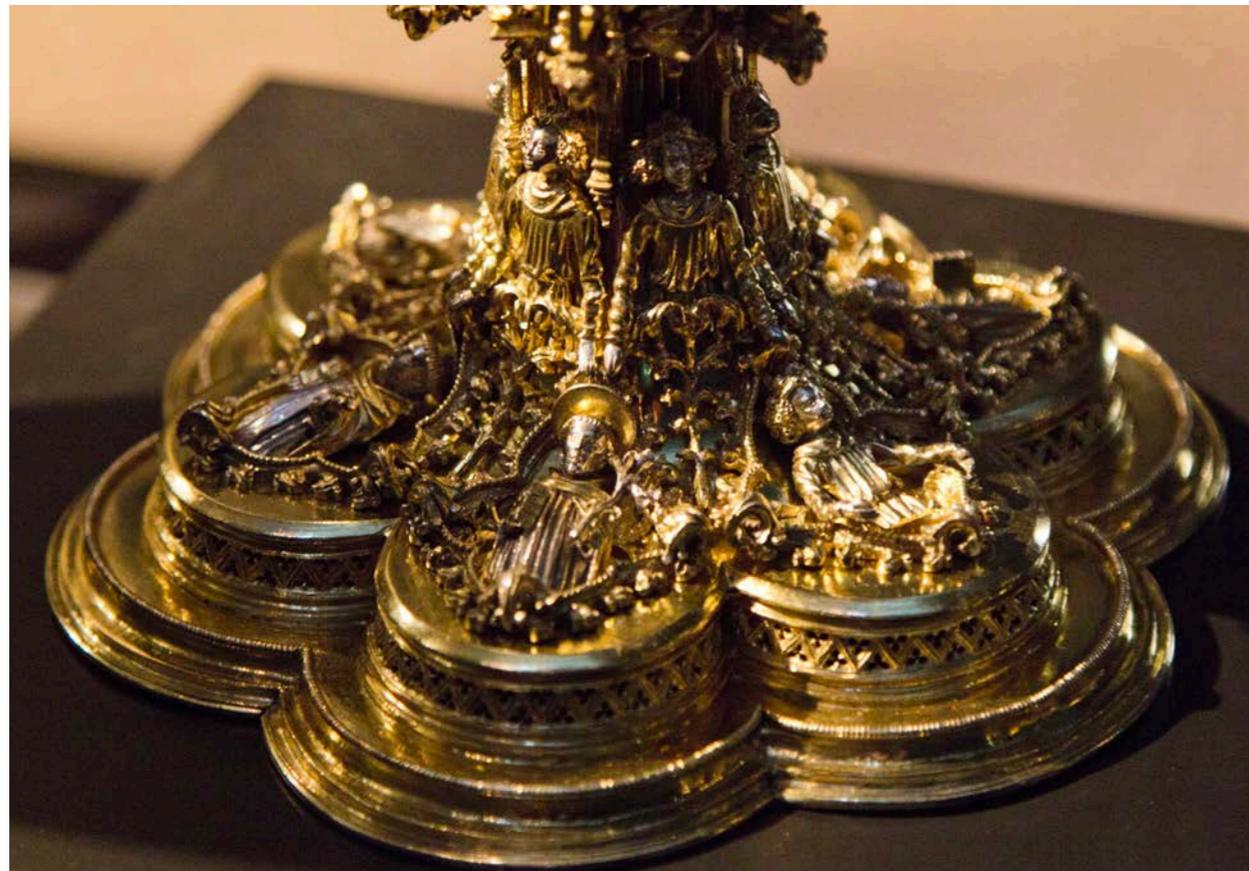
The note concludes by saying that modifying “the sacramental formula implies a lack of an understanding of the very nature of the ecclesial ministry that is always at the service of God and His people and not the exercise of a power that goes so far as to manipulate what has been entrusted to the Church in an act that pertains to the Tradition.” Therefore, it says, “in every minister of Baptism, there must not only be a deeply rooted knowledge of the obligation to act in ecclesial communion, but also the same conviction that Saint Augustine attributes to the Precursor, which ‘was to be a certain peculiarity in Christ, such that, although many ministers, be they righteous or unrighteous, should baptize, the virtue of Baptism would be attributed to Him alone on whom the dove descended, and of Whom it was said: It is He Who baptizes with the Holy Spirit’” (Jn 1:33).



*However, the Priest will remember that he is the servant of the Sacred Liturgy and that he himself is not permitted, on his own initiative, to add, to remove, or to change anything in the celebration of Mass (sacraments). [Sacrosanctum Concilium 22]*

In the dioceses of the United States of America, it has been lawfully established that sacred vessels are to be made from precious metal, with the proviso that if they are made from metal that rusts or from a metal less precious than gold, then ordinarily they should be gilded on the inside. Furthermore, it is laid down that vessels may also be used that are made from other solid materials that, according to the common estimation in each region, are precious; for example, ebony or other hard woods, provided that such materials are suited to sacred use and do not easily break or deteriorate. This applies to all vessels which hold the hosts, such as the paten, the ciborium, the pyx, the monstrance, and other things of this kind.

In fulfillment of the sacred duty laid upon bishops to safeguard the liturgy and the sacraments in their dioceses, and as foreseen by law, the Archbishop of Portland in Oregon restricts the options as they will be applied in the Archdiocese. It is therefore determined that there are no grounds locally for departing from the tradition of using exclusively precious metals, with interior gilding, for the vessels themselves (as distinct from the foot of the chalice, for example, or the decorative elements of a monstrance), or for disregarding the traditional forms for the chalice and for all the different vessels that contain the sacred hosts.



Detail of a 17th-century Venetian chalice in the Victoria & Albert Museum in London. The chalice was evidently made for a Dominican convent because figurines of St. Dominic, St. Peter Martyr and other Dominican saints are found around the base of the chalice.

## CHAPTER 4

# PURIFICATION OF THE SACRED VESSELS

*From the Archdiocesan Liturgical Handbook 1.61.1 ff.*

All will remember that once the distribution of Holy Communion during the celebration of Mass has been completed, the prescriptions of the Roman Missal are to be observed, and in particular, whatever may remain of the Blood of Christ must be entirely and immediately consumed by the priest or by another minister, according to the norms, while the consecrated hosts that are left are to be consumed by the priest at the altar or carried to the place for the reservation of the Eucharist.

The Precious Blood may not be reserved, except for giving Communion to someone who is sick and is unable to consume the host. The reverence due to the Precious Blood of the Lord demands that it be fully consumed after Communion is completed and never be poured into the ground or the sacrarium.

As for any consecrated hosts that are left, the priest either consumes them at the altar or carries them to the place designated for the reservation of the Eucharist. Upon returning to the altar, he collects any fragments that may remain.

The sacred vessels are purified by the priest, deacon, or an instituted acolyte after Communion either at the altar or at a credence table, or for good reason after Mass at a credence table. The purification of the chalice is done with water alone or with wine and water, which is then drunk by whoever does the purification. The paten is usually wiped clean with the purificator.

Whenever a fragment of the host adheres to his fingers, especially after the fraction or the Communion of the faithful, the priest is to wipe his fingers over the paten or, if necessary, wash them. Likewise, he should also gather any fragments that may have fallen outside the paten.

Then, standing at the altar or at the credence table, he purifies the paten or ciborium over the chalice then purifies the chalice, saying quietly, *Quod ore sumpsimus* (What has passed our lips), and dries the chalice with a purificator. If the vessels are purified at the altar, they are carried to the credence table by a minister. Nevertheless, it is also permitted, especially if there are several vessels to be purified, to leave them suitably covered on a corporal, either at the altar or at the credence table, and to purify them immediately after Mass following the dismissal of the people.

If such purification by ordinary ministers proves pastorally problematic, consideration should be given to distribution of Holy Communion by intinction or to the distribution of Holy Communion under the form of bread alone.

If a host or any particle should fall, it is to be picked up reverently. If any of the Precious Blood is spilled, the area where the spill occurred should be washed with water, and this water should then be poured into the sacrarium in the sacristy.

## MASSES FOR THE DEAD

During the month of the Holy Souls the Church's attention is brought to the Church Suffering as we remember to pray for the souls in purgatory. It has always been a custom of the Church to offer Masses for the Dead, not only in November but indeed throughout the whole liturgical year.

As a sign of the Church's solicitude for the souls in purgatory the Commemoration of the Faithful Departed on November 2 is an important celebration for the Church, indeed while this day is not a holyday of obligation, many of the faithful attend Mass to pray for their beloved dead. This commemoration ranks at the level of a solemnity.

The Church offers the Eucharistic Sacrifice of Christ's Pasch for the dead so that, since all the members of Christ's Body are in communion with one another, what implores spiritual help for some, may bring comforting hope to others.

Among the Masses for the Dead, the Funeral Mass holds first place. It may be celebrated on any day except for Solemnities that are Holydays of Obligation, Thursday of Holy Week (Holy Thursday), the Paschal Triduum, and the Sundays of Advent, Lent, and Easter, with due regard also for all the other requirements of the norm of the law.[Code of Canon Law 11-76-1185]

A Mass for the Dead, on receiving the news of a death, for the final burial, or the first anniversary, may be celebrated even on days within the Octave of the Nativity of the Lord (Christmas), on days when an Obligatory Memorial occurs, and on weekdays other than Ash Wednesday or the weekdays of Holy Week.

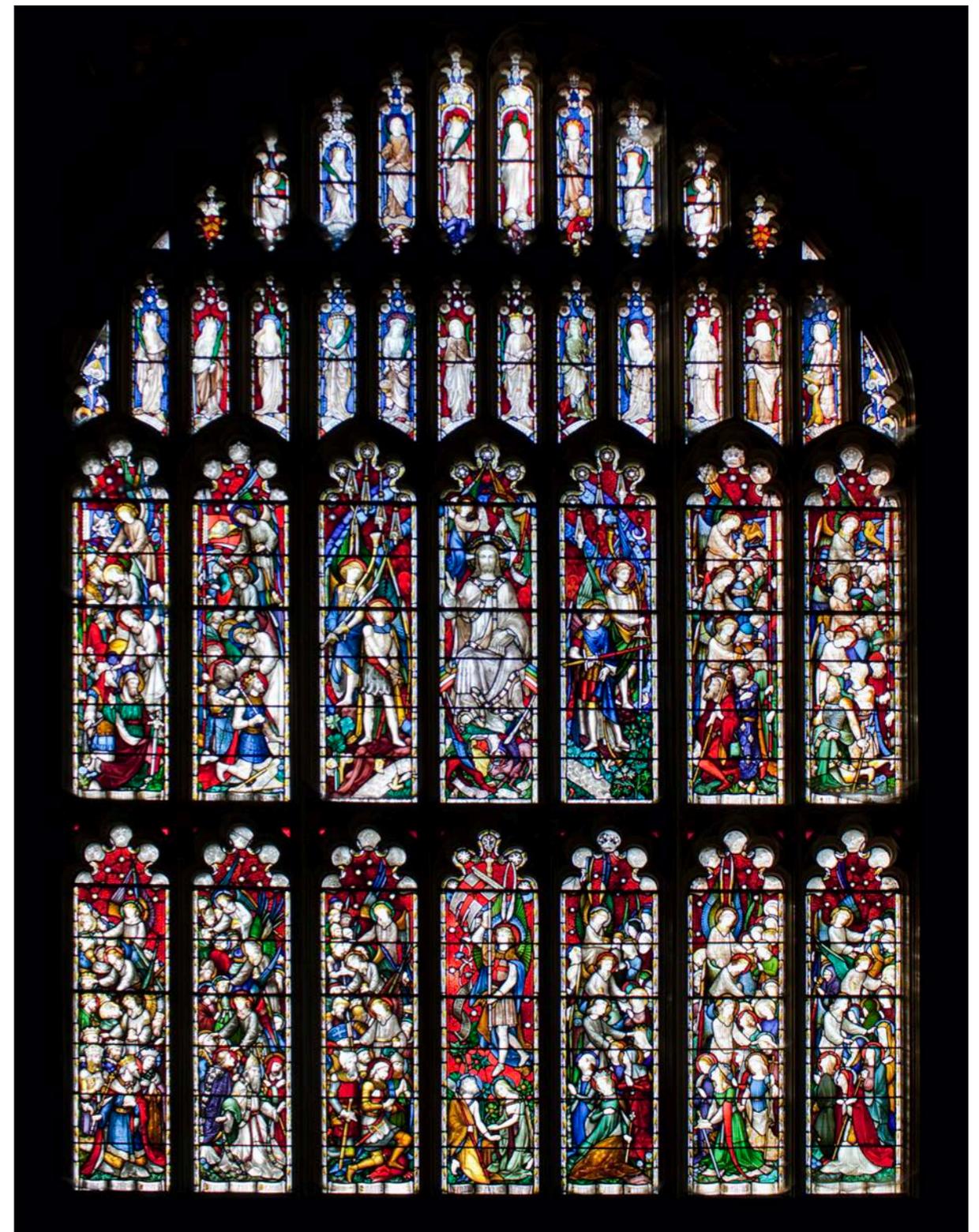
Other Masses for the Dead or "daily" Masses, may be celebrated on weekdays in Ordinary Time on which Optional Memorials occur or when the Office is of the weekday, provided such Masses are actually applied for the dead.

At Funeral Masses there should usually be a short Homily, but to the exclusion of a funeral eulogy of any kind.

The faithful, and especially those of the deceased's family, should be urged to participate in the Eucharistic Sacrifice offered for the deceased person, also by receiving Holy Communion.

If the Funeral Mass is directly joined to the rite of burial, once the Prayer after Communion has been said and omitting the Concluding Rites, there takes place the Rite of Final Commendation or Farewell. This rite is celebrated only if the body is present.

In the arranging and choosing of the variable parts of the Mass for the Dead, especially the Funeral Mass (for example, orations, readings, and the Universal Prayer), pastoral considerations bearing upon the deceased, the family, and those attending should be kept in mind.



*The month of November is dedicated to the Holy Souls in Purgatory. The Church commemorates all her faithful children who have departed from this life, but have not yet attained the joys of heaven.*

*A great west window in All Souls College chapel by Hardman (c.1861).*

## CHAPTER 6

# PRAYERS FOR MASSES FOR VARIOUS NEEDS AND OCCASIONS

A question was recently posed to this Office about the selection of prayers for use in the Masses for Various Needs and Occasions. Here is some information based on the answer given.

The Roman Missal has a selection of Mass formularies and individual prayers for Various Needs and Occasions. If a whole Mass formulary is not provided then usually the Collect alone is given. For example in section II, For Civil Needs, there are four Masses for different intentions where a Collect alone is given. The question is then where do the rest of the euchological prayers come from?

Firstly, let us see what the GIRM says about these Masses. “Since the liturgy of the Sacraments and Sacramentals has as its effect that for the faithful who are properly disposed almost every event in life is sanctified by the divine grace that flows from the Paschal Mystery, [*Sacrosanctum Concilium* 61] and because the Eucharist is the Sacrament of Sacraments, the Missal provides examples of Mass formularies and orations that may be used in the various occasions of Christian life for the needs of the whole world or for the needs of the Church, whether universal or local. [368] It continues: “In view of the rather broad possibilities of choice among the readings and orations, it is desirable that Masses for Various Needs and Occasions be used in moderation, that is, when truly required.

“In all the Masses for Various Needs and Occasions, unless expressly indicated otherwise, it is permissible to use the weekday readings and also the chants between them, if they are suited to the celebration. Among Masses of this kind are included Ritual Masses, Masses for Various Needs and Occasions, and Votive Masses.” [370-1]

As a specific example, a pastor wants to offer the Mass for Civil Needs n. 21 For the State or Nation on election day. This Mass has only a collect, therefore the other prayers, Prayer over the Offerings and the Prayer after Communion together with the antiphons should be taken from the Mass of the day. This year November 3 is on a Tuesday of 31 Week of Ordinary time, with an optional memorial of St. Martin de Porres. Therefore if on Tuesday 3 November a Mass for the Nation or State is celebrated the Collect is taken from the Proper Mass (n. 21) and the rest of the prayers and antiphons can be taken from the 31 Sunday of Ordinary Time or the Optional Memorial of St. Martin. Indeed because the Sundays in Ordinary Time can be interchanged, the euchology from another Sunday in Ordinary Time could even be used.

The GIRM explains this choice of orations: “In any Mass the orations proper to that Mass are used, unless otherwise noted. On Memorials of Saints, the proper Collect is said or, if this is lacking, one from an appropriate Common. As to the Prayer over the Offerings and the Prayer after Communion, unless these are proper, they may be taken either from the Common or from the weekday of the current time of year.”

It continues: “On the weekdays in Ordinary Time, however, besides the orations from the previous Sunday, orations from another Sunday in Ordinary Time may be used, or one of the Prayers for Various Needs provided in the Missal. However, it shall always be permissible to use from these Masses the Collect alone.

In this way a richer collection of texts is provided, by which the prayer life of the faithful is more abundantly nourished.

However, during the more important times of the year, provision has already been made for this by means of the orations proper to these times of the year that exist for each weekday in the Missal.” [363]

It is hoped that the Church’s rich offering of prayers at Mass will be fully utilized for the pastoral good of the people of God.



The first person to name the Abbey off the coast of England where this cloister garden can be found will win a copy of the Office of Divine Worships book of Night Prayer (Compline. Answers please to [amvandyke@archdpdx.org](mailto:amvandyke@archdpdx.org).

## THE ORIGINS OF THE MASS

*Rev. Adrian Fortesque*

The first source of the history of the Mass is obviously the New Testament. In the New Testament we find the root of the whole matter in the account of the Last Supper. It was because Our Lord told us to do what he had done, in memory of him, that liturgies exist. So, obviously, whatever else may vary, in every rite, the first thing is to obey that commandment to do *this*, namely, what Christ himself had done. By putting the four accounts of the Last Supper (Mt. 26:26-28; Mk. 19:22-24; Lk. 22:19-20; 1 Cor. 11:23-25) we have the essential nucleus of the holy liturgy in any rite. This at least, we may be sure, was constant from the beginning. It would not have been a Eucharist at all if the celebrant had not done this.

Our Lord took bread, gave thanks, blessed and broke it, said over it the words of Institution and gave it to his apostles to eat; then he took a cup of wine, again gave thanks (Luke and Paul do not add this second thanksgiving), said the words of Institution over it and gave it to them to drink. An unimportant displacement of the order postponed the Communion until after both bread and wine were consecrated. The merely verbal discrepancy in the words of Institution between Mark and Matthew on the one hand and Luke and Paul on the other produced a slight variety in the Eucharistic form.

Otherwise from the New Testament we have this essential rite: 1. Bread and wine brought to the altar; 2. The celebrant gives thanks; 3. He takes the bread and blesses it and says the words of Institution; 4. He does the same over the wine; 5. The bread is broken, it and the consecrated wine are given to the people in Communion.

But we can find more than this about the earliest liturgy in the New Testament. A number of allusions, though in no fixed order, enables us to add other elements to this nucleus. None of these allusions gives a full description of the way the apostles celebrated the Eucharist. It is only by putting them together that we can to some extent represent the whole rite.

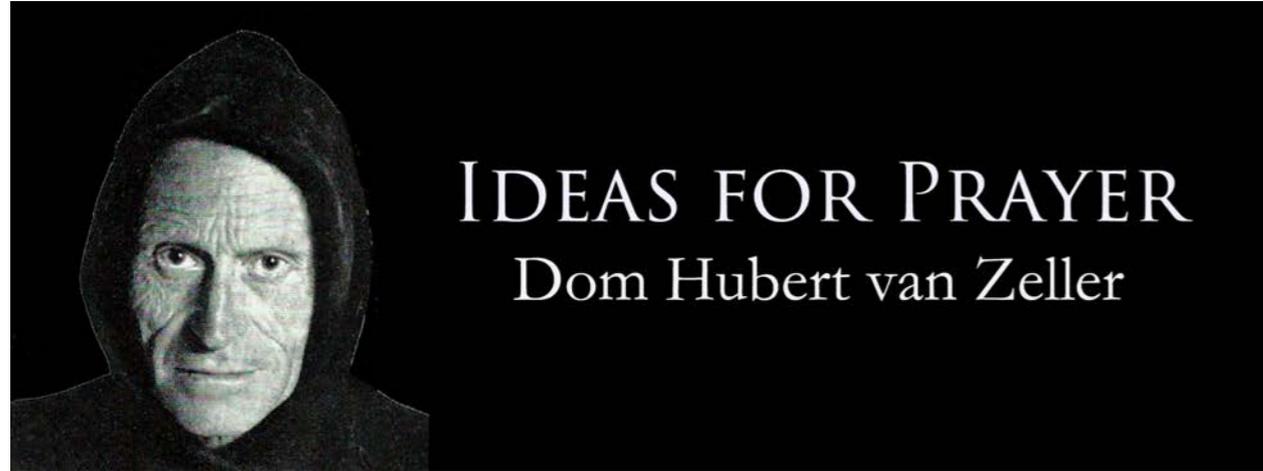
Nor is it safe to insist too much on the order in which the functions are mentioned. We see, for instance, in the accounts of the Last Supper that there are slight misplacements of the order (Mt. 26:26; Lk. 22:19), even in the words, (Mt. 26:28; 1 Cor. 11:25, etc.). The most we can say with certainty is that already in the New Testament we find the elements which make up the liturgy according to the earliest complete account of it (in Justin Martyr), and that in many cases these elements are named in the order they follow in such later accounts.

The Jewish Christians at first continued to attend the services of the Temple with their neighbors (Acts 3:1; Lk. 24:52, 53). Following the example of our Lord (Lk. 4:15, 16; 6:6; John 18:20) they also went to the Synagogues (Acts ix, 20, etc.). But even before the final breach with Judaism, Christians had their own meetings too, where they could worship God according to their belief in Christ. These assemblies are occasionally called Synagogues (James 2:2; Heb. 10:25). As distinct from the Sabbath they were made chiefly on Sunday (Acts 20:7; 1 Cor. 16:2). At these exclusively Christian meetings naturally they followed the normal order of the Jewish Synagogue service, but with Christian ideas: the services were those of the Synagogue Christianized. There were readings from the holy books, as among the Jews (Acts 13:15).



This stained glass depiction of the Last Supper, the institution of the Eucharist, is in the east window at St Etheldreda's church in London, England.

## CHAPTER 8



As we know from scripture, Old and New Testament alike, God makes himself at home among the works of his hands. It is by prayer that the rational works of his hands make themselves at home in his presence. His presence is where we belong. When we pray we bring this belonging to bear: the relationship is acted upon. The ever-existing presence of God is brought home to us as a fact of experience. Not, it must be added, as a fact of emotional or mystical experience, but as an objective reality. When we pray we are attending to truth, bearing witness to truth, giving glory to truth. This is the whole point of prayer.

Accordingly we do not have to work our way into God's presence when we pray. It is rather a question of attending to a presence which is already there. Other operations are stilled, other interests subordinated: we advert to the significant reality. It is more a matter of waiting upon grace than of working upon a mood. Mood has very little to do with it. Moods are connected with the emotions, with physical conditions, with outward surroundings. Prayer should be able to act independently of mood.

But when we talk about waiting upon grace we must steer clear of illuminism. To spend our prayer time awaiting a sign from God would be to invite deception. False mysticism thrives on the desire for personal revelations and supernatural favors. It would be a mistake even to look too much for devotional awareness of God's presence. Devotional awareness may or may not accompany prayer; it should not be sought either as an end in itself or as a necessary proof that the prayer is going well.

In prayer the soul waits upon God and not upon the sensation of his presence. The soul should be content to do without the, sense of God's, presence if this is what he wants. The disposition to aim at is that of attending upon God in simplicity and trust, regardless of how it feels. Attention here means trying to keep alive to his presence.

It does not mean being able to taste the joy of it when it has been recognized. If the joy is necessary to us God will give it. We should not in praying depend upon joy.

God makes himself known to souls in different ways. With some it is the reading of the scriptures which brings his presence closest to the soul. To others it is through the liturgy. To others again it is in the enjoyment of nature. To others by means of suffering. At different times in the soul's experience, and irrespective of the soul's advance, God's presence asserts itself in different ways. It is for the soul to remain receptive, ready to acknowledge God's presence everywhere and in whatever way it manifests itself.

From having enjoyed God's presence under certain circumstances or in a certain place it would be foolish to conclude that God meant to impart himself only under given conditions. People make this mistake when they try to reconstruct the setting of their earlier experience. 'Here I was granted recollection,' they say, 'so I can count on finding it again.' While it is certainly true that some settings are more conducive to recollection than others, it is not true that recollection depends upon the setting. Recollection depends upon God's grace and the soul's response.

Each soul has to discover the way which suits best. It may not suit for very long—give us this day our daily bread—but God is not restricted to any one channel of communication. The spirit breathes where it wills, and as it wills. In the manifold manifestation of God the soul must be ready for anything. God himself does not change, nor does his love for us. But since he deals with us variously we have to correspond as the occasion demands. Nor should the prospect dismay us when we remember how he has charted the course: 'I am the way.'

The value of a prayer is measured by the love which is in it. Perfect prayer is all love, and perfect love is all prayer. For most of us prayer is made up of so many elements which are less than love that not enough room is left for prayer's highest act. Though self-interest will come into our prayer, as it comes into everything else that we do, it must not be allowed to take first place. The only way to prevent self-interest from influencing our prayer is to focus attention on love.

Dom Hubert van Zeller (1905-1984) was a Benedictine monk of Downside Abbey in England and a well-known spiritual director. He was the author of more than 50 books of devotion, biography, scripture and fiction. He was in addition a sculptor and sketch cartoonist. Van Zeller has often been referred to as a "one-man renaissance." In the preface to his book *Ideas for Prayer*, Van Zeller tells his readers that the book is "designed for those who are not yet attracted to formal mediation but who yet feel the need of some ready-made consideration to start them off."

We plan to offer some thoughts of Dom Hubert on prayer taken from this book each month in the *Divine Worship Newsletter*.