

DIVINE WORSHIP NEWSLETTER

Christ Enthroned; Master of Ingebord Psalter; Getty Museum



Welcome to the fortieth 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. 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: St. John Lateran, Rome - the first correct answer was submitted by Todd Rosenquist of St. Rose of Lima Parish in Portland, 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.

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CHAPTER 1

THE SEASON OF LENT II

From the Directory of Popular Piety

The various and numerous devotions to the crucified Christ acquire a special significance in those churches dedicated to the mystery of the Cross or where authentic relics of the true cross are venerated. The “invention of the Cross” in the early fourth century, and the subsequent diffusion throughout the Church of particles of the true Cross, gave notable impulse to devotion to the Cross.

Devotions to the crucified Christ contain many elements usually found in popular piety: hymns and prayers, acts such as the unveiling and kissing of the Cross, processions and blessing with the Cross. These can lead to the development of pious exercises often containing many valuable formal and material elements.

Devotion to the Cross, however, sometimes requires a certain enlightenment. The faithful should be taught to place the Cross in its essential reference to the Resurrection of Christ: the Cross, the empty tomb, the Death and Resurrection of Christ are indispensable in the Gospel narrative of God’s salvific plan. In the Christian faith, the Cross is an expression of the triumph of Christ over the powers of darkness. Hence, it is adorned with precious stones and is a sign of blessing when made upon one’s self, or on others or on objects.

The Gospel texts of the Passion are especially detailed. Coupled with a tendency in popular piety to isolate specific moments of the narrative, this has induced the faithful to turn their attention to specific aspects of the Passion of Christ, making of them specific devotions: devotion to the “*Ecce Homo*”, Christ despised, “crowned with thorns and clothed in a purple cloak” (John 19, 5), and shown to the multitude by Pilate; devotion to the five sacred wounds of Christ, especially to the side of Christ from which flowed blood and water for the salvation of mankind (John 19, 34); devotion to the instruments of the Passion, the pillar at which Christ was scourged, the steps of the *Praetorium*, the crown of thorns, the nails, the lance that pierced Him; devotion to the Holy Shroud.

Such expressions of piety, often promoted by persons of great sanctity, are legitimate. However, in order to avoid excessive fragmentation in contemplation of the mystery of the Cross, it is always useful to emphasize the whole event of the Passion, as is the case in biblical and patristic tradition.

The Church exhorts the faithful to frequent personal and community reading of the Word of God. Undoubtedly, the account of the Lord’s Passion is among the most important pastoral passages in the New Testament. Hence, for the Christian in his last agony, the *Order of the Anointing of the Sick* suggests the reading of the Lord’s Passion either in its entirety, or at least some pericopes from it.



This mosaic depiction of the statue of the Infant Jesus of Prague is in the National Shrine of St Jude in Baltimore.



The first person to name the February feast that this statue represents will win a copy of *Selected Writings of the Venerable Bede*. Answers please to amvandyke@archdpdx.org.

CHAPTER 2

CELEBRATION OF HOLY MASS IN THE PRESENCE OF THE ARCHBISHOP

From the Archdiocesan Liturgical Handbook

While bishops, priests, and deacons, each according to his proper rank, must consider the celebration of the liturgy as their principal duty, this is true above all of the diocesan bishop. This is essential for the life of the particular Church, not only because communion with the bishop is required for the lawfulness of every celebration within his territory, but also because he himself is the celebrant par excellence within his diocese. [cf. GIRM 92]

These particular qualities of the celebration are evident above all when it takes place in the Cathedral Church, that is to say, the church where the bishop has his cathedra or episcopal seat, and the mother church of the whole diocese, recognized by the universal Church.

A celebration in the presence of the Archbishop acquires a distinctive prominence when the celebration takes place, in any location, on the first day of the week, Sunday, which ranks as the first holyday of all, being the day when Christ our Lord and Savior rose from the dead.

Every legitimate celebration of the Eucharist in the Archdiocese of Portland in Oregon is directed by the Archbishop, either in person or through priests who are his helpers.

Whenever the Archbishop is present at a Mass where the people are gathered, it is most fitting that he himself celebrate the Eucharist and associate priests with himself as concelebrants in the sacred action. This is done not to add external solemnity to the rite but to express in a clearer light the mystery of the Church, “the sacrament of unity.”

Even if the Archbishop does not celebrate the Eucharist but has assigned a bishop or priest to do this, it is appropriate that he should preside over the Liturgy of the Word, wearing the pectoral cross, stole, and cope over an alb, and that he give the blessing at the end of Mass.

For a Mass celebrated by the Archbishop or at which he presides without celebrating the Eucharist, the norms found in the Ceremonial of Bishops are to be observed.

In addition to what has been said, we can call up in our awareness a fuller picture of what a diocesan celebration, above all of the Holy Mass, around the Archbishop, can mean. In doing so and making such a spiritual way of thinking into a habit, we prepare ourselves and all our Catholic brothers and sisters within the Archdiocese for a fuller celebration of all the different liturgical rites in which we participate, most often in our parishes.

CHAPTER 3

ST. JOSEPH SPOUSE OF THE BVM

In activating His plan of salvation, God, in His sapient providence, assigned to Joseph of Nazareth, “the just man” (cf. Mt 1, 19), and spouse of the Virgin Mary (cf. ibid; Lk 1, 27), a particularly important mission: legally to insert Jesus Christ into the line of David from whom, according to the prophets, the Messiah would be born, and to act as his father and guardian.

In virtue of this mission, St. Joseph features in the mysteries of the infancy of Jesus: God revealed to him that Jesus had been conceived by the Holy Spirit; (cf. Mt 1,20-21); he witnessed the birth of Christ in Bethlehem (cf. Lk 2, 6-7), the adoration of the shepherds (cf. Lk 2, 15-16), the adoration of the Magi (cf. Mt 2, 11); he fulfilled his mission religiously with regard to the rearing of Christ, having had him circumcised according to the discipline of the Covenant of Abraham (Lk 2, 21) and in giving him the name of Jesus (Mt 1, 21); in accordance with the Law of the Lord, he presented Christ in the Temple and made the offering prescribed for the poor (cf. Lk 2,22-24; Ex 13, 2. 12-13), and listened in wonder to the prophecy of Simeon (cf Lk 2, 25-33); he protected the Mother of Christ and her Son from the persecution of Herod by taking them to Egypt (cf. Mt 2, 13-23); together with Mary and Jesus, he went every year to Jerusalem for the Passover, and was distraught at having lost the twelve year old Jesus in the Temple (Lk 2, 43-50); he lived in Nazareth and exercised paternal authority over Jesus who was submissive to him (Lk 2, 51); he instructed Jesus in the law and in the craft of carpentry.

The virtues of St. Joseph have been the object of ecclesial reflection down through the centuries, especially the more recent centuries. Among those virtues the following stand out: faith, with which he fully accepted God’s salvific plan; prompt and silent obedience to the will of God; love for and fulfillment of the law, true piety, fortitude in time of trial; chaste love for the Blessed Virgin Mary, a dutiful exercise of his paternal authority, and fruitful reticence. Popular piety has grasped the significance, importance and universality of the patronage of St. Joseph “to whose care God entrusted the beginning of our redemption”, “and his most valuable treasures”. The following have been entrusted to the patronage of St. Joseph: the entire Church was placed under the patronage and protection of this Holy patriarch by the Blessed Pius IX; workers and craftsmen, for whom the carpenter of Nazareth is a singular model; the dying, since pious tradition holds that he was assisted by Mary and Jesus in his last agony. The person and role of St. Joseph is frequently celebrated in the Liturgy, especially in connection with nativity and infancy of Christ: during Advent; Christmastide, especially the feast of the Holy Family, on the Solemnity of St. Joseph (19 March), and on his memorial (1 May).



*Stained glass window from the Caldwell chapel,
Catholic University of America in Washington DC.*

are dust, and to dust you shall return”. At that point, the note continues, the priest “cleanses his hands, puts on a face mask, and distributes ashes to those who come to him or, if appropriate, he goes to those who are standing in their places.” He then sprinkles the ashes on each person’s head “without saying anything.”

The usual practice would be to repeat the formula “Remember that you are dust and to dust you shall return” to each person as the ashes are sprinkled on the top of their head or rubbed onto their forehead.

Sprinkling ashes on the top of people’s heads, rather than marking foreheads with ashes, is the customary practice at the Vatican, in Italy and various other countries. Given the spread of the coronavirus, the practice has the advantage of not requiring the priest to touch multiple people.



Pope Benedict receives the Ashes in the traditional way, sprinkled on the crown of the head, from a curial Cardinal.

CHAPTER 4

ASH WEDNESDAY 2021

The name *dies cinerum* (day of ashes) which it bears in the Roman Missal is found in the earliest existing copies of the Gregorian Sacramentary and probably dates from at least the eighth century. On this day all the faithful according to ancient custom are exhorted to approach the altar before the beginning of Mass, and there the priest, dipping his thumb into ashes previously blessed, marks the forehead — or in case of clerics upon the place of the tonsure — of each the sign of the cross, saying the words: “Remember man that thou art dust and unto dust thou shalt return.” The ashes used in this ceremony are made by burning the remains of the palms blessed on the Palm Sunday of the previous year. In the blessing of the ashes four prayers are used, all of them ancient. The ashes are sprinkled with holy water and fumigated with incense. The celebrant himself, be he bishop or cardinal, receives, either standing or seated, the ashes from some other priest, usually the highest in dignity of those present. In earlier ages a penitential procession often followed the rite of the distribution of the ashes, but this is not now prescribed.

There can be no doubt that the custom of distributing the ashes to all the faithful arose from a devotional imitation of the practice observed in the case of public penitents. But this devotional usage, the reception of a sacramental which is full of the symbolism of penance (cf. the *cor contritum quasi cinis* of the “*Dies Irae*”) is of earlier date than was formerly supposed. It is mentioned as of general observance for both clerics and faithful in the Synod of Beneventum, 1091 (Mansi, XX, 739), but nearly a hundred years earlier than this the Anglo-Saxon homilist Ælfric assumes that it applies to all classes of men. “We read”, he says, “in the books both in the Old Law and in the New that the men who repented of their sins bestrewed themselves with ashes and clothed their bodies with sackcloth. Now let us do this little at the beginning of our Lent that we strew ashes upon our heads to signify that we ought to repent of our sins during the Lenten fast.”

On 7 January the Archdiocesan Office of Divine Worship issued this note: “Regarding the distribution of ashes this coming Ash Wednesday, this office recognizes the inability, due to the pandemic, to make the sign of the cross on parishioners’ foreheads as is the tradition in the United States. The more ancient method, still used throughout much of the world, should be adopted. This method allows for a small amount (pinch) of dry ashes to be sprinkled on the crown of the head, ensuring that there is no physical contact. The current rubrics of the Roman Missal state: Then the Priest places ashes on the head of all those present who come to him.... Priest, deacons, and other ministers should always wear a face mask during the distribution of ashes.”

On 12 January the Vatican Congregation for Divine Worship and the Discipline of the Sacraments have just issued this note: “After blessing the ashes and sprinkling them with holy water in silence, the priest addresses those present, reciting once the formula found in the Roman Missal: “Repent, and believe in the Gospel” or “Remember that you

SURRENDER NOVENA

The surrender novena was written by Fr. Don Dolindo Rutolo. He was a contemporary of Padre Pio, living as a priest in a nearby village in Italy. Father Don always encouraged those he interacted with to give their worries to God but more importantly to allow Him to care for those needs in His own wisdom and way.

This is so important because it recognizes that God is not bound by our human limitations, and we should not try to bind God to those limitations but rather recognize that He is omnipresent and all powerful and He makes all things work together for our good. We lose sight of this though and drown in worry and fear.

Remember that the devil is in the past and future. If your stuck in the past, he leads you to despair over things you cannot change. If you're stuck in the future, he leads you to despair over things that haven't happened. God is in the present...so be present with Him. That's essentially what this novena reminds us to do. You take care of it, Jesus!

This novena was originally written as one long prayer by Fr. Don Dolindo as well as the Rosary of Abandonment. You can read the full prayer and rosary of abandonment here. However, it was then split into shorter segments and made into a novena that you can pray over nine days.

Archbishop Sample is encouraging his priests to pray the Surrender Novena, for their own spiritual good and that of the whole Archdiocese. If you would like to join them in this prayer it can be downloaded [HERE](#) or prayer cards can be obtained from the Office of Divine Worship, in English and Spanish.

Day 9
Pray always in readiness to surrender, and you will receive from it great peace and great rewards, even when I confer on you the grace of immolation, of repentance, and of love. Then what does suffering matter? It seems impossible to you? Close your eyes and say with all your soul, "Jesus, you take care of it." Do not be afraid, I will take care of things and you will bless my name by humbling yourself. A thousand prayers cannot equal one single act of surrender, remember this well. There is no novena more effective than this.

O Jesus, I surrender myself to you, take care of everything! (x10)

Mother, I am yours now and forever.
Through you and with you
I always want to belong
completely to Jesus.

The Surrender Novena was composed by Servant of God Don Dolindo Ruotolo (1888 - 1970) who was, for a short time, the spiritual director of Padre Pio.

*Image: Christ Enthroned, Master of Ingeborg Psalter, c. 1210
Getty Museum.*



THE SURRENDER NOVENA

Day 1
Why do you confuse yourselves by worrying? Leave the care of your affairs to me and everything will be peaceful. I say to you in truth that every act of true, blind, complete surrender to me produces the effect that you desire and resolves all difficult situations.

O Jesus, I surrender myself to you, take care of everything! (x10)

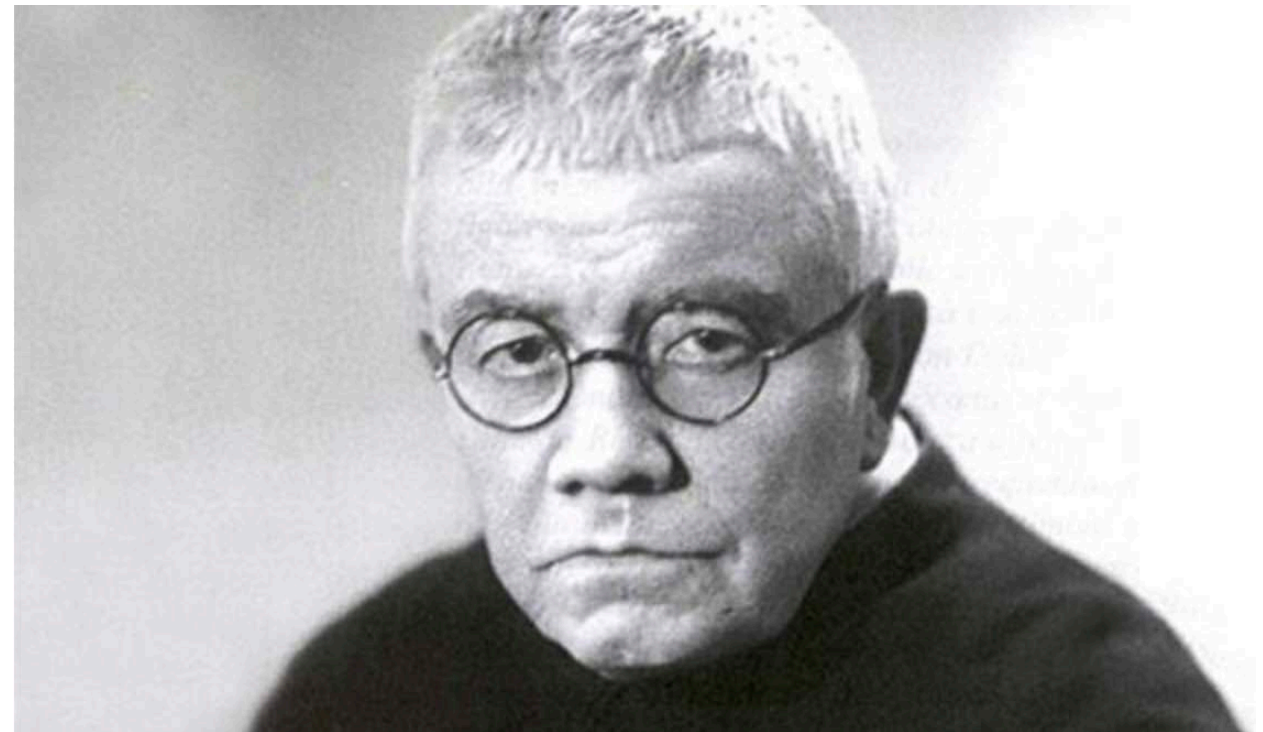
Day 2
Surrender to me does not mean to fret, to be upset, or to lose hope, nor does it mean offering to me a worried prayer asking me to follow you and change your worry into prayer. It is against this surrender, deeply against it, to worry, to be nervous and to desire to think about the consequences of anything.

It is like the confusion that children feel when they ask their mother to see to their needs, and then try to take care of those needs for themselves so that their childlike efforts get in their mother's way. Surrender means to placidly close the eyes of the soul, to turn away from thoughts of tribulation and to put yourself in my care, so that only I act, saying, "You take care of it."

O Jesus, I surrender myself to you, take care of everything! (x10)

Don Dolindo Ruotolo, "Mary's little old man", as he called himself. (1882-1970) Father Dolindo advanced in years and weakened by many illnesses and paralysis described himself as "the little old man of Mary Most Holy". Instead he had a quick intelligence and extraordinary intuition, along with many virtues throughout his life. He worked unceasingly for his beloved Church, torn apart by disputes, accusations and desertions, (those were years of world-wide controversy). He endeavored to speak the Truth to souls disoriented and disheartened. In his humility he felt always inadequate, but he found strength in Mary Most Holy. His body rests in the Parish Church where he served as Pastor for many years, Our Lady of Lourdes and St. Joseph of the Aged, Via Salvatore Tommasi, Napoli, Italy.

Don Dolindo had a keen understanding of the human soul, and he was always able to help people to see the light of God. He worked tirelessly to help souls, in the midst of unspeakable suffering of every kind, since he had offered himself as victim soul for mankind, sustained by a wonderful freshness of spirit that transformed his life into a hymn to life. For the last ten years of his life he was completely paralyzed. Don Dolindo died in Naples on November 19, 1970, in the extreme voluntary poverty he had chosen to live throughout his life. He told people to knock at his tomb for their needs and he would continue to answer. Now, more than ever, people flock to his Church and knock at his tomb, confident of his intercession and receiving healings and graces.



Don Dolindo Ruotolo
Theologian of the Incarnation of the Word and the Magnificat of Mary

CHAPTER 6

THE YEAR OF THE FAMILY

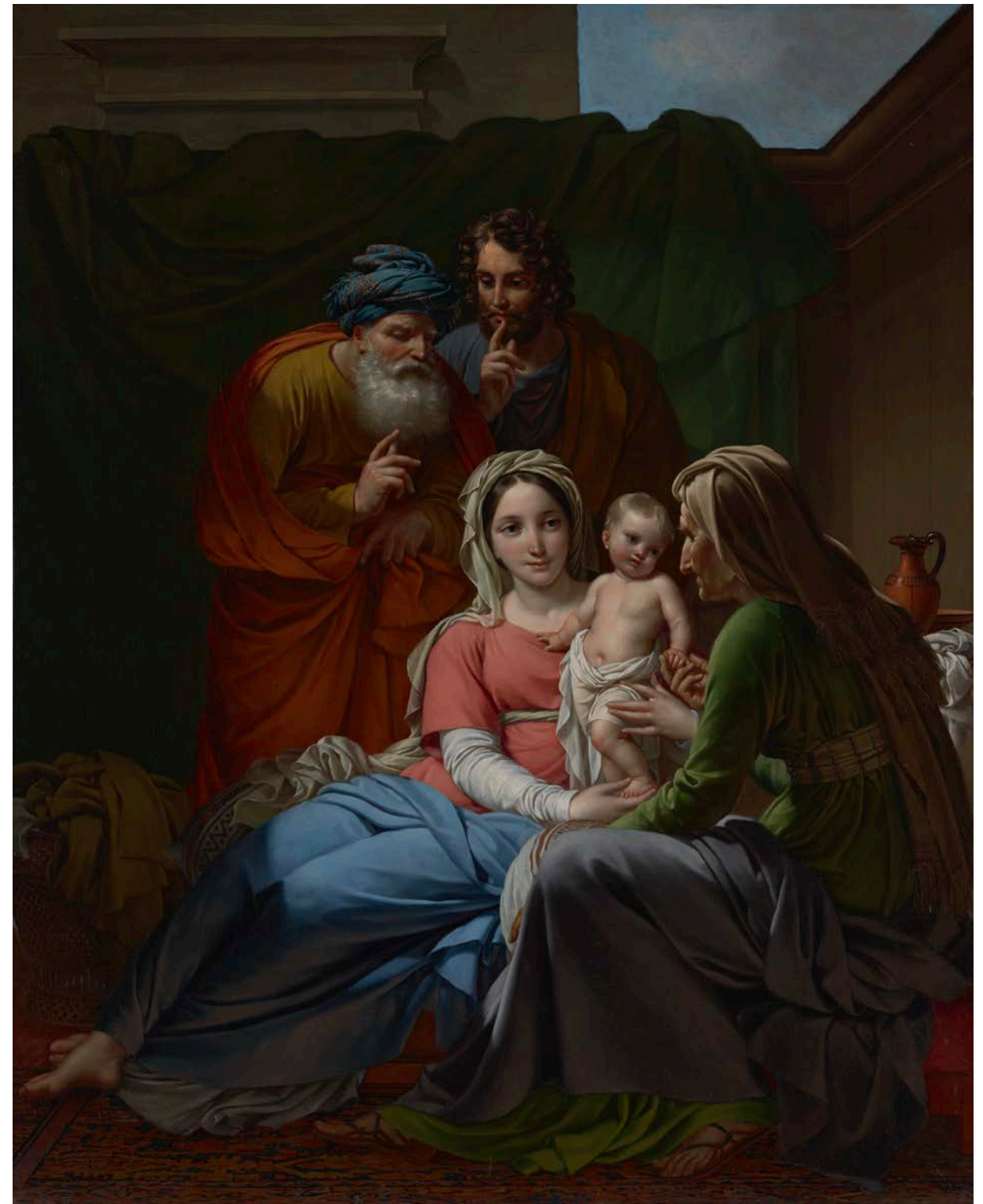
On 19 March 2021, the fifth anniversary of the Apostolic Exhortation *Amoris Laetitia*, on the joy and beauty of familial love, Pope Francis inaugurated the Year “Amoris Laetitia Family,” which will conclude on 26 June 2022 on the occasion of the X World Meeting of Families in Rome. The Holy Father will be present for the Meeting.

In a statement announcing the Year of the Family, the Dicastery for Laity, Family and Life said: “The pandemic experience has highlighted the central role of the family as the domestic Church, and has shown the importance of community ties between families.” It continued: “Through the spiritual, pastoral, and cultural initiatives planned in the Year ‘Amoris Laetitia Family,’ Pope Francis intends to address all ecclesial communities throughout the world, exhorting each person to be a witness of family love.”

The statement goes on to say that the Dicastery will share resources on “family spirituality, formation and pastoral activity for marriage preparation, affective education for young people, and on the holiness of married couples and families who live out the grace of the sacrament in their daily life.” In addition, international academic symposia will be organized, “to examine in-depth the contents and implications of the Apostolic Exhortation in relation to highly topical issues that affect families around the world.”

Ahead of the formal opening of the Year in March, the Dicastery has prepared an informational brochure explaining the objectives and initiatives of the Year “Amoris Laetitia Family,” and offering concrete suggestions for dioceses and parishes. The Year “Amoris Laetitia Family” is intended to spread the message of *Amoris Laetitia*, and it is in that exhortation that the objectives of the Year can be found. The first is to share the content of the exhortation more widely, in order to help people “experience the Gospel of the family as a joy that fills hearts and lives (AL, 200).” The brochure says, “A family that discovers and experiences both the joy of having a gift, and of being a gift for the Church and society, ‘can become a light in the darkness of the world’ (AL, 66).” A second objective is to announce the precious value of the sacrament of marriage, which has “in itself a transforming power of human love.”

Further objectives include enabling “families to become active agents of the family apostolate,” and making “young people aware of the importance of formation in the truth of love and in the gift of self.” Lastly, there is an invitation to broaden the vision and action of pastoral care for the family during the Year, so that it can become more transversal and include all family members, including married couples, children and young people, the elderly, and those in difficult family situations.



Joseph Paelinck (Belgian, 1781 - 1839)
The Holy Family, about 1820, Oil on canvas
106 × 84.8 cm (41 3/4 × 33 3/8 in.), 71.PA.32
The J. Paul Getty Museum, Los Angeles

The official website of the Year of the *Amoris Laetitia Family Year 2021-2022* can be accessed [HERE](#).

THE CATHEDRA

A cathedra is the raised throne of a bishop in the early Christian basilica. When used with this meaning, it can be also called the bishop's throne. With time, the related term cathedral became synonymous with the 'seat', or principal church, of a bishopric.

The word in modern languages derives from a normal Greek word καθέδρα [kathédra], meaning 'seat', with no special religious connotations, and the Latin cathedra, specifically a chair with arms. It is a symbol of the bishop's teaching authority in the Catholic Church, the Orthodox Church, and the Anglican Communion.

The doctrine of papal infallibility, the Latin phrase *ex cathedra* (literally, "from the chair") was proclaimed at the First Vatican Council by Pius IX in 1870 as meaning "when, in the exercise of his office as shepherd and teacher of all Christians, in virtue of his supreme apostolic authority, the Bishop of Rome defines a doctrine concerning faith or morals to be held by the whole Church."

Eventually, the main church of a diocese, used as the primary church by its bishop, received the title 'cathedral'. The cathedral is literally the church into which a bishop's official *cathedra* is installed.

The definitive example of a cathedra is that encased within the Triumph of the cathedra Petri designed by Gian Lorenzo Bernini in 1657, and completed and installed in St Peter's Rome in 1666. As early as the 8th century, an ancient wooden chair overlaid with ivory plaques depicting The Twelve Labours of Heracles and some of the constellations was venerated as the episcopal chair of St. Peter. It is a Byzantine throne with framed fragments of acacia wood encased in the oak carcass and reinforced with iron bands. It was long believed to have been used by the Apostle Saint Peter, but the Holy See recognizes that the chair was a gift from Holy Roman Emperor Charles the Bald to Pope John VIII in 875. Several rings facilitated its transportation during processions. Pope Alexander VII commissioned Bernini to build a monument to display this relic in a triumphant manner. Bernini's gilded bronze throne, richly ornamented with bas-reliefs, encloses the relic. On January 17, 1666 it was solemnly set above the altar of Saint Peter's Basilica in Vatican City. Greater than life-sized sculptures of four Doctors of the Church form an honor guard: St. Ambrose and St. Athanasius on the left, and St. John Chrysostom and St. Augustine on the right.

Celebrated on February 22 in accordance with the calendar of saints, the Feast of *Cathedra Petri* (the Feast of the Chair of Peter the Apostle) honors the founding of the church in Rome and gives thanks for the work of Saint Peter.

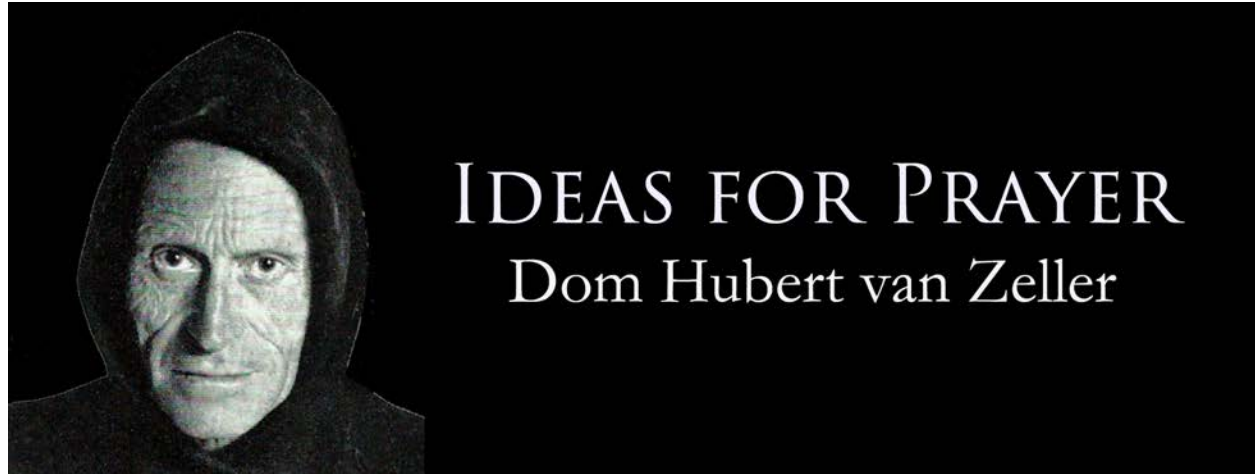
The early Christian bishop's throne, or cathedra, stood in an elevated position behind the altar, near the wall of the apse. It had been the position of the magistrate in the apse of the Roman basilica, which provided the model type—and sometimes were adapted as the structures—for early Christian basilicas. In the Middle Ages, as altars came to be placed against the wall of the apse, the practice of placing the *cathedra* to one side (mostly left) became standard.

In the Roman Catholic Church since the Second Vatican Council, the altar is often free-standing. The cathedra in cathedrals built or renovated after Vatican II is sometimes placed behind the altar, as in ancient Roman basilicas. In Anglican practice, the cathedra tends to be placed to one side in the choir, although in more contemporary practice, it is commonly placed on the gospel side of the chancel (i.e., to the left of the altar, as one looks at it from the front). Eastern Orthodox and Byzantine Rite Catholic churches have a throne for the bishop in the apse behind the holy table, with seats for the priests (Greek: *synthronon*) arranged to either side.



The Chair of St. Peter, St. Peter's Basilica, Vatican City

CHAPTER 8



By praying in such a way, training the will in acceptance, souls can arrive at an almost habitual recognition of God's presence. Where every new event in the day is seen as a manifestation of God's providence there will be an increasing awareness of supernatural reality in general and of God's loving concern in particular. Religion as a personal relationship is not only accepted as a fact but understood as a habit. Prayer becomes not only the obligation due from the creature to the creator but an opportunity of communication.

There is no need to wait for occasions of prayer to present themselves or to pray only when in church. People who are sincerely looking for God's will in their lives are at the same time growing accustomed to a prayer not found in books. Their prayer will be informal, indeed formless, and spontaneous. Though not compulsive—except possibly on occasions when the stirring of grace is strongly felt—prayer becomes second nature. God's presence is felt to be the background against which the affairs of life take place.

An activity can be second nature without being automatic. If prayer were automatic, a reflex requiring no deliberation, there would be no value to it. It would not be an act of the will. For the exercise of faith, hope, and love there must be an engagement of the will. Prayer is essentially, though not necessarily in explicit terms at any given exercise, an expression of the soul's faith, hope, and love.

A distinction might be made here between the practice of the presence of God, which need not call for any specific act, and the more direct application of the will where expression of some sort would normally follow. Attention to God's presence varies greatly, depending not only upon the grace which is given for its exercise but upon external demands. The activity of the will varies also, but there would seem to be more of a pattern in its development.

God's presence in the ordinary affairs of the day can be compared to a fountain playing outside one's window. It is there all the time but one is not, except at intervals, giving it any particular attention. Though one does not dwell upon its qualities—its measurements, its decorative features, its mechanism—one assumes it as the orchestra to one's conversation. It would be missed if it were suddenly cut off.

The more deliberate prayer to which we address ourselves at stated times is a set exercise, and as such will normally pursue a set course. This is not to claim an advance along uniform channels; it is merely to posit an outline. Discursive prayer, forced acts, affections and aspirations. Though such is the ordinary sequence, and most souls who give themselves seriously to prayer will find themselves passing from one stage to another without having marked the transitions, there is no reason why God's grace should be tied to a series of a timetable. Experience seems to show, however, that the more the former kind of prayer is cultivated, namely the practice of the presence of God, the more surely will the soul advance along the latter.

Beyond the briefest survey, and unless direction has to be given on the subject, it is best not to make a study of the stages of prayer. Either the whole thing becomes academic or else, at the other extreme, it involves the soul in endless self-examination. When undergoing particular difficulties in prayer a soul may reasonably look to the books for guidance, but in the ordinary way it is better to make straight for the exercise of love. The prayer categories tend to confuse; love simplifies.

Always it must be remembered that grace is effective to the degree that there is love to await it. Where grace is accepted in love there is no limit to its operation. Love is better served by simplicity than by speculation, and though man is expected to use his mind in the attainment of divine knowledge he is not expected to spend his prayer time in going over available information.

Mary's love was not conditioned by her technical knowledge: her knowledge was conditioned by her love. Grace found in her the perfect disposition of love, so that in the exercise of her prayer Mary was able to refer back to God the fullness of grace which she had received. Love coining upon love not only creates the closest union but generates the greatest activity.

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.