

DIVINE WORSHIP NEWSLETTER



Poor Clares Monastery - Tonopah, AZ.



Welcome to the forty-third 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: Agostino Masucci - there were no correct answers.

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

POPE FRANCIS CALLS FOR GLOBAL ROSARY TO END PANDEMIC

The Vatican has announced a rosary initiative dedicating the month of May to prayer for an end to the coronavirus pandemic.

The Pontifical Council for the Promotion of the New Evangelization said April 21 that “for the deep desire of the Holy Father, the month of May will be dedicated to a prayer marathon with the theme ‘Prayer to God went up incessantly from the whole Church.’”

The council said that the world’s Catholic shrines would be involved in a special way as promoters of the rosary among Catholic individuals, families, and communities.

Thirty of the shrines will take turns leading a daily live-streamed rosary at 12 p.m. Eastern time, the council said.

The Catholic Church dedicates the month of May to the Blessed Virgin Mary. Pope Francis will open the month of prayer on May 1, asking for Mary’s intercession

Pope Francis spoke about the coronavirus and its economic effects in a video message to participants in the 27th Ibero-American Summit in Andorra April 21.

The COVID-19 pandemic “has demanded enormous sacrifices from each nation and its citizens,” he said. The crisis has called on “the entire international community to commit, united, with a spirit of responsibility and fraternity, to face the many challenges already in action, and those which will come.”

The pope said that he had prayed for the millions of people who have died from COVID-19 or who are suffering from the illness, as well as their families.

“The pandemic has made no distinctions and has hit people of all cultures, creeds, social and economic strata,” he said.

He emphasized the importance of considering anti-COVID vaccination as a “universal common good.”

He said: “In this area, initiatives that seek to create new forms of solidarity at the international level are particularly welcome, with mechanisms aimed at guaranteeing an equitable distribution of vaccines, not based on purely economic criteria, but taking into account the needs of all, especially those of the most vulnerable and needy.”

“It is urgent to consider a recovery model capable of generating new, more inclusive and sustainable solutions, aimed at the universal common good, fulfilling God’s promise for all men,” Pope Francis said.

He added that, in responding to the coronavirus, attention should be paid to reforming the international debt structure and allowing access to external financing to promote economic development “so that everyone can get out of the current situation with the best chance of recovery.”

“None of this will be possible without a strong political will that has the courage to decide to change things, mainly priorities, so that it is not the poor who pay the highest cost for these tragedies that are hitting our human family,” he said

21 April 2021 - Catholic News Agency



CORPUS CHRISTI - 6 JUNE 2021



After many years of trying, she finally convinced the bishop, the future Pope Urban IV, to create this special feast in honor of the Blessed Sacrament, where none had existed before. Soon after her death, Pope Urban instituted Corpus Christi for the Universal Church and celebrated it for the first time in Orvieto in 1264, a year after the Eucharistic Miracle in Bolsena.

Inspired by the miracle, Pope Urban commissioned a Dominican friar, St. Thomas Aquinas, to compose the Mass and Office for the feast of Corpus Christi. Aquinas' hymns in honor of the Holy Eucharist, *Pange Lingua*, *Tantum Ergo*, *Panis Angelicus*, and *O Salutaris Hostia* are the beloved hymns the Church sings on the feast of Corpus Christi as well as throughout the year during Exposition and Benediction of the Blessed Sacrament.

Join us on Sunday 6 June after the 11:00am Mass at St. Mary's Cathedral of the Immaculate Conception for the Corpus Christi Procession. We will gather on the steps of the Cathedral and walk to the North Park Blocks for the Rosary and benediction. Then, return to the Cathedral for a final benediction and reposition.

The Solemnity of the Most Holy Body and Blood of Christ, historically known by its Latin name, Corpus Christi, celebrates the Real Presence of Jesus Christ in the Holy Eucharist—Body, Blood, Soul, and Divinity. It is traditionally celebrated on the Thursday following the Solemnity of the Holy Trinity, however in most ecclesial provinces it is now transferred to the following Sunday. The feast of Corpus Christi is celebrated with great solemnity in many countries throughout the world usually involving beautifully prepared processions. The feast dates to the Middle Ages and originated with a visionary nun and a Eucharistic miracle

In 1263 a German priest, Fr. Peter of Prague, made a pilgrimage to Rome. He stopped in Bolsena, Italy, to celebrate Mass at the Church of St. Christina. At the time he was having doubts about Jesus being truly present in the Blessed Sacrament. He was affected by the growing debate among certain theologians who, for the first time in the history of the Church, began introducing doubts about the Body and Blood of Christ being actually present in the consecrated bread and wine. In response to his doubt, when he recited the prayer of consecration as he celebrated the Holy Sacrifice of the Mass, blood started seeping from the consecrated host and onto the altar and corporal.

Fr. Peter reported this miracle to Pope Urban IV, who at the time was nearby in Orvieto. The pope sent delegates to investigate and ordered that host and blood-stained corporal be brought to Orvieto. The relics were then placed in the Cathedral of Orvieto, where they remain today.

This Eucharistic Miracle confirmed the visions given to St. Juliana of Mont Cornillon in Belgium (1193-1258). St. Juliana was a nun and mystic who had a series of visions in which she was instructed by Our Lord to work to establish a liturgical feast for the Holy Eucharist, to which she had a great devotion.

THE MOST HOLY TRINITY

Dr. Pius Parsch

The fundamental dogma, on which everything in Christianity is based, is that of the Blessed Trinity in whose name all Christians are baptized. The feast of the Blessed Trinity needs to be understood and celebrated as a prolongation of the mysteries of Christ and as the solemn expression of our faith in this triune life of the Divine Persons, to which we have been given access by Baptism and by the Redemption won for us by Christ. Only in heaven shall we properly understand what it means, in union with Christ, to share as sons in the very life of God.

The feast of the Blessed Trinity was introduced in the ninth century and was only inserted in the general calendar of the Church in the fourteenth century by Pope John XXII. But the *cultus* of the Trinity is, of course, to be found throughout the liturgy. Constantly the Church causes us to praise and adore the thrice-holy God who has so shown His mercy towards us and has given us to share in His life.

The dogma of faith which forms the object of the feast is this: There is one God and in this one God there are three Divine Persons; the Father is God, the Son is God, the Holy Spirit is God. Yet there are not three Gods, but one, eternal, incomprehensible God! The Father is not more God than the Son, neither is the Son more God than the Holy Spirit. The Father is the first Divine Person; the Son is the second Divine Person, begotten from the nature of the Father from eternity; the Holy Spirit is the third Divine Person, proceeding from the Father and the Son. No mortal can fully fathom this sublime truth. But I submit humbly and say: Lord, I believe, help my weak faith.

Why is this feast celebrated at this particular time? It may be interpreted as a finale to all the preceding feasts. All three Persons contributed to and shared in the work of redemption. The Father sent His Son to earth, for "God so loved the world as to give His only-begotten Son." The Father called us to the faith. The Son, our Savior Jesus Christ, became man and died for us. He redeemed us and made us children of God. He ever remains the liturgist par excellence to whom we are united in all sacred functions. After Christ's ascension the Holy Spirit, however, became our Teacher, our Leader, our Guide, our Consoler. On solemn occasions a thanksgiving *Te Deum* rises spontaneously from Christian hearts

The feast of the Most Holy Trinity may well be regarded as the Church's *Te Deum* of gratitude over all the blessings of the Christmas and Easter seasons; for this mystery is a synthesis of Christmas, Epiphany, Easter, Ascension and Pentecost. This feast, which falls on the first Sunday after Pentecost, should make us mindful that actually every Sunday is devoted to the honor of the Most Holy Trinity, that every Sunday is sanctified and consecrated to the triune God. Sunday after Sunday we should recall in a spirit of gratitude the gifts which the Blessed Trinity is bestowing upon us.

The Father created and predestined us; on the first day of the week He began the work of creation. The Son redeemed us; Sunday is the "Day of the Lord," the day of His resurrection. The Holy Spirit sanctified us, made us His temple; on Sunday the Holy Spirit descended upon the infant Church. Sunday, therefore, is the day of the Most Holy Trinity.

Try to realize how your whole life begins and ends by virtue of the Holy Trinity. Recall how the sacraments, of how blessings are administered in the Name of the Father, Son and Holy Spirit. Think about how the sacrament of baptism or the sacrament of penance uses the trinitarian formula.



This stained glass window from Leicester Cathedral (UK) presents the Doctrine of the Most Holy Trinity in a heraldic form.

In its principal object this feast is identical with the feast of the “Inner Life of Mary”, celebrated by the Sulpicians on 19 October. It commemorates the joys and sorrows of the Mother of God, her virtues and perfections, her love for God and her Divine Son and her compassionate love for mankind. As early as 1643, St. John Eudes and his followers observed 8 February as the feast of the Heart of Mary.[4] In 1799 Pius VI, then in captivity in Florence, granted the Bishop of Palermo the feast of the Most Pure Heart of Mary for some of the churches in his diocese. In 1805 Pope Pius VII made a new concession, thanks to which the feast was soon widely observed. Such was the existing condition when a twofold movement, started in Paris, gave fresh impetus to the devotion; the two factors of this movement were, first of all, the revelation of the “Miraculous Medal” in 1830, and then the establishment at Notre-Dame-des-Victoires of the Archconfraternity of the Immaculate Heart of Mary, Refuge of Sinners, which spread rapidly. On 21 July 1855, the Congregation of Rites finally approved the Office and Mass of the Most Pure Heart of Mary without, however, imposing them upon the Universal Church.

Pope Pius XII instituted the feast of the Immaculate Heart of Mary in 1944 to be celebrated on 22 August, coinciding with the traditional octave day of the Assumption. In 1969, Pope Paul VI moved the celebration of the Immaculate Heart of Mary to the Saturday, immediately after the Solemnity of the Sacred Heart of Jesus.



This mosaic is from the National Shrine of the Basilica of the Immaculate Conception in Washington DC commemorating the Act of Consecration of Pope Pius XII in 1942.

CHAPTER 4

IMMACULATE HEART OF MARY

The Immaculate Heart of Mary is a devotional name used to refer to the Catholic view of the interior life of Mary, mother of Jesus, her joys and sorrows, her virtues and hidden perfections, and, above all, her virginal love for God the Father, her maternal love for her son Jesus Christ, and her motherly and compassionate love for all mankind. Traditionally, the Immaculate heart is depicted pierced with seven wounds or swords, in homage to the seven dolours of Mary and roses, usually red or white, wrapped around the heart.

The Eastern Catholic Churches occasionally utilize the image, devotion, and theology associated with the Immaculate Heart of Mary. However, this is a cause of some controversy, some seeing it as a form of liturgical latinisation. The Roman Catholic view is based on scripture, particularly the Gospel of Luke.

The veneration of the Heart of Mary is analogous to the worship of the Sacred Heart of Jesus. There are, however, differences in this analogy as devotion to the heart of Jesus is especially directed to the “divine heart” as overflowing with love for humanity. In the devotion to Mary, however, the attraction is the love of her heart for Jesus and for God. The Solemnity of the Most Sacred Heart of Jesus is celebrated on the Friday after the Second Sunday of Pentecost and the Memorial of the Immaculate Heart of the Blessed Virgin Mary is celebrated on the Saturday after.

The second difference is the nature of the devotion itself: in the devotion to the Sacred Heart of Jesus, the Catholic venerates in a sense of love responding to love, in the devotion to the Heart of Mary, study and imitation hold as important a place as love. The aim of the devotion is to unite humankind to God through Mary's heart, and this process involves the ideas of consecration and reparation. The object of the devotion being to love God and Jesus better by uniting one's self to Mary for this purpose and by imitating her virtues.

In Chapter 2 of St. Luke's gospel, the evangelist twice reports that Mary kept all things in her heart, that there she might ponder over them. Luke 2:35 recounts the prophecy of Simeon that her heart would be pierced with a sword. This image (the pierced heart) is the most popular representation of the Immaculate Heart. St. John's Gospel further invited attention to Mary's heart with its depiction of Mary at the foot of the cross at Jesus' crucifixion. St. Augustine said of this that Mary was not merely passive at the foot of the cross; “she cooperated through charity in the work of our redemption”.

St. Leo said that through faith and love she conceived her son spiritually, even before receiving him into her womb, and St. Augustine says that she was more blessed in having borne Christ in her heart than in having conceived him in the flesh.

RESPONSORIAL PSALMS

After the first Scripture reading at Mass, in the Dioceses of the United States of America, instead of the Psalm assigned in the Lectionary for Mass, there may be sung either (1) the Responsorial Gradual from the *Graduale Romanum*, (2) the Responsorial Psalm or the Alleluia Psalm from the *Graduale Simplex*, as described in these books, (3) an antiphon and Psalm from another collection of Psalms and antiphons, including Psalms arranged in metrical form, providing that they have been approved by the Conference of Bishops or the Archbishop. This is sung either by the choir alone, or by the choir or a cantor with the people. It is not permitted to substitute for these options another hymn or chant.

It is illicit to omit or to substitute the prescribed biblical readings on one's own initiative, and it is forbidden "to substitute other, non-biblical texts for the readings and responsorial Psalm, which contain the Word of God." The practice by which priests, deacons or the faithful alter or vary at will the texts of the Sacred Liturgy that they are charged to pronounce is not acceptable, for in doing thus, they render the celebration of the Sacred Liturgy unstable, and not infrequently distort the authentic meaning of the liturgy.

The General Principles for the liturgical Celebration of the Word of God in the Lectionary states: "The responsorial psalm, also called the gradual, has great liturgical and pastoral significance because it is an "integral part of the liturgy of the word." Accordingly, the faithful must be continually instructed on the way to perceive the word of God speaking in the psalms and to turn these psalms into the prayer of the Church. This, of course, "will be achieved more readily if a deeper understanding of the psalms, according to the meaning with which they are sung in the sacred Liturgy, is more diligently promoted among the clergy and communicated to all the faithful by means of appropriate catechesis." Brief remarks about the choice of the psalm and response as well as their correspondence to the readings may be helpful.

It continues: "As a rule the responsorial psalm should be sung. There are two established ways of singing the psalm after the first reading: responsorially and directly. In responsorial singing, which, as far as possible, is to be given preference, the psalmist, or cantor of the psalm, sings the psalm verse and the whole congregation joins in by singing the response. In direct singing of the psalm there is no intervening response by the community; either the psalmist, or cantor of the psalm, sings the psalm alone as the community listens or else all sing it together. The singing of the psalm, or even of the response alone, is a great help toward understanding and meditating on the psalm's spiritual meaning.

There are some options with regard to the Responsorial which is chosen. The Lectionary states: "Among the chants between the readings, the psalm which follows the first reading is of great importance. As a rule the psalm to be used is the one assigned to the reading. But in the case of readings for the Common of Saints, ritual Masses, Masses for various needs and occasions, votive Masses, and Masses for the dead the choice is left up to the priest celebrating. He will base his choice on the principle of the pastoral benefit of those present.

But to make it easier for the people to join in the response to the psalm, the Order of Readings lists certain other texts of psalms and responses that have been chosen according to the various seasons or classes of Saints. Whenever the psalm is sung, these texts may replace the text corresponding to the reading.

The chant between the second reading and the Gospel is either specified in each Mass and correlated with the Gospel or else it is left as a choice to be made from those in the series given for a liturgical season or one of the Commons. These can be found in the Lectionary under "Common Texts for Sung Responsorial Psalms."

During Lent one of the acclamations from those given in the Order of Readings may be used, depending on the occasion. This acclamation precedes and follows the verse before the Gospel.



This is Santa Maria sopra Minerva in Rome the burial place of St. Catherine of Siena. The first person to name the famous Dominican artist also buried here will win a copy of the Selected Writings of Bede the Venerable. Answers please to amvandyke@archdpx.org.

THE CHASUBLE

The chasuble is the outermost liturgical vestment worn by clergy for the celebration of the Holy Eucharist in Western-tradition Christian churches that use full vestments, primarily in Roman Catholic, Anglican, and Lutheran churches. In the Eastern Orthodox Churches and in the Eastern Catholic Churches, the equivalent vestment is the *phelonion*. “The vestment proper to the priest celebrant at Mass and other sacred actions directly connected with Mass is, unless otherwise indicated, the chasuble, worn over the alb and stole” (General Instruction of the Roman Missal, 337). Like the stole, it is normally of the liturgical color of the Mass being celebrated. The chasuble originated as a sort of conical poncho, called in Latin a *casula* or “little house”, that was the common outer traveling garment in the late Roman Empire. It was simply a roughly oval piece of cloth, with a round hole in the middle through which to pass the head, that fell below the knees on all sides. It had to be gathered up on the arms to allow the arms to be used freely.

In its liturgical use in the West, this garment was folded up from the sides to leave the hands free. Strings were sometimes used to assist in this task, and the deacon could help the priest in folding up the sides of the vestment. Beginning in the 13th century, there was a tendency to shorten the sides a little. In the course of the 15th and 16th centuries, the chasuble took something like its modern form, in which the sides of the vestment no longer reach to the ankle but only, at most, to the wrist, making folding unnecessary.

At the end of the sixteenth century the chasuble, though still quite ample and covering part of the arms, had become less similar to its traditional shape than to that which prevailed in the nineteenth and early twentieth centuries, when the chasuble was reduced to a broad scapular, leaving the whole of the arms quite free, and was shortened also in front and back. Additionally, to make it easier for the priest to join his hands when wearing a chasuble of stiff (lined and heavily embroidered) material, in these later centuries the front was often cut away further, giving it the distinctive shape often called fiddleback. Complex decoration schemes were often used on chasubles of scapular form, especially the back, incorporating the image of the Christian cross or of a saint; and rich materials such as silk, cloth of gold or brocade were employed, especially in chasubles reserved for major celebrations.

In the 20th century, there began to be a return to an earlier, more ample, form of the chasuble, sometimes called “Gothic”, as distinguished from the “Roman” scapular form.

After the Second Vatican Council, the more ample form became the most usually seen form of the chasuble, and the directions of the GIRM quoted above indicate that “it is fitting” that the beauty should come “not from abundance of overly lavish ornamentation, but rather from the material that is used and from the design. Ornamentation on vestments should, moreover, consist of figures, that is, of images or symbols, that evoke sacred use, avoiding thereby anything unbecoming” (n. 344). Hence, the prevalence today of chasubles that reach almost to the ankles, and to the wrists, and decorated with relatively simple symbols or bands and orphreys. By comparison, “fiddleback” vestments were often extremely heavily embroidered or painted with detailed decorations or whole scenes depicted.

Use of scapular “Roman” chasubles, whether with straight edges or in “fiddleback” form, is often associated with traditionalism. However, some traditionalist priests prefer ampler chasubles of less stiff material.



BLESSINGS

From the Archdiocesan Liturgical Handbook

First among sacramentals come blessings. Every blessing praises Almighty God and prays for his gifts. In Christ, Christians are blessed by God the Father “with every spiritual blessing” (Eph 1:3). This is why the Church imparts blessings by invoking the Holy Name of Jesus, usually while making the sign of the Cross of Christ.

Well instructed Catholics know the nature of blessings and their place in the economy of salvation. They should be encouraged to approach their priests for a blessing for themselves and for the blessing of religious objects.

A blessing is invocative or constitutive:

- a. A blessing is invocative if it leaves the juridical status of the person, place, or thing unchanged. For example, the blessing of bees, animals, or fruit, does not make them sacred things; nor does an ordinary priestly blessing make its recipient a sacred person.
- b. A blessing is constitutive (actually both invocative and constitutive) when it confers a juridical sacred status on a person, place, or thing, as, for example, when a blessing reserves a chalice for liturgical use.

The more a blessing concerns ecclesial and sacramental life, the more its administration is reserved to the ordained ministry of bishops, priests, or deacons.

While lay people may officiate at certain blessings, these blessings are not accompanied by the gesture of the sign of the Cross.

While it is a liturgical book, in that it is part of the Roman Ritual, the Book of Blessings also contains blessings that are purely invocative in nature.

Invocative blessings, which are imparted first of all to Catholics, can also be given to catechumens and even to non-Catholics unless there is a prohibition of the Church to the contrary.

The Roman Missal contains invocative blessings - including the blessing of the deacon before he reads the Gospel, and the blessing of the congregation at the end of Mass. The ritual books, such as the Order of Baptism of Children, contain invocative blessings - in the case of infant Baptism, for the parents, godparents, and the congregation. The Book of Blessings contains many invocative blessings of persons, places and things. Depending on the particular occasion and circumstances, and on the prescriptions of the liturgical books, some invocative blessings may be pronounced by a layperson as well as by a priest or deacon.

Among the constitutive blessings which are intended for persons (not to be confused with sacramental ordination) are the Blessing of the Abbot or Abbess of a monastery, the Consecration of Virgins, the Rite of Religious Profession, and the blessing of certain lay ministries of the Church.

The dedication or blessing of a church or an altar, the Blessing of Holy Oils and Consecration of Holy Chrism, blessing of vessels, and vestments, bells, etc., are examples of constitutive blessings that concern places and things.

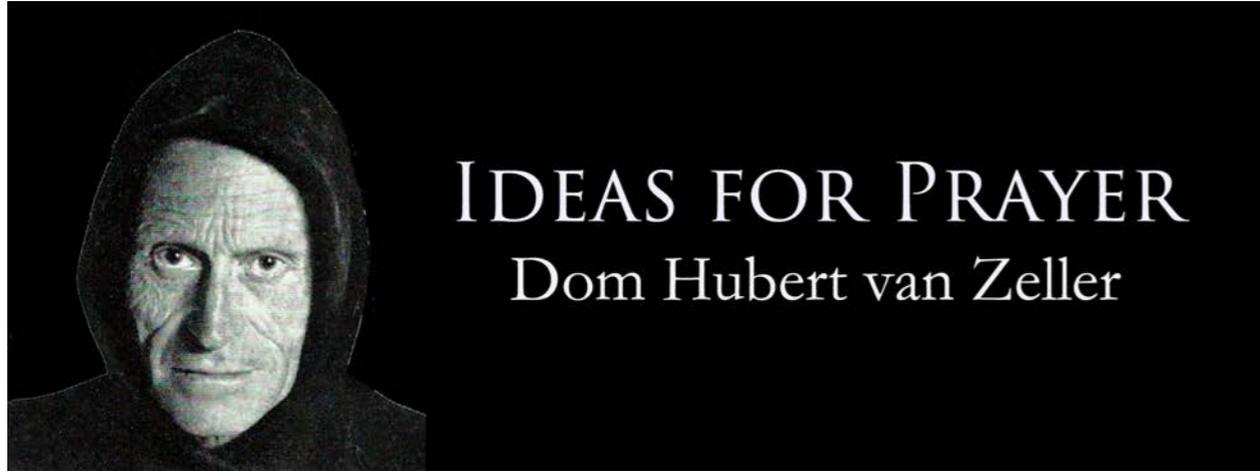
Sacred places are those which are designated for liturgical celebrations or for the burial of the faithful by a dedication or a blessing which the liturgical books prescribe for this purpose.

Sacred things, which are designated for divine worship by dedication or blessing, are to be treated reverently and are not to be employed for profane or inappropriate use even if they are owned by private persons.



The High Altar of the Dominican church of St Vincent Ferrer in NYC carries the heraldic arms of the Order of Preachers and the Province of St Joseph, for which this is the flagship church - Fr. Lawrence Lew OP

CHAPTER 8



The point about love is that it must flow. It is not a static quality to be hoarded for personal enjoyment. It moves. Somehow we understand this about grace, which is just another word for love, but we miss the dynamic force of charity. Charity is not only an opportunity, it is a positive agent and factor.

Charity towards people admits of tests just as charity towards God admits of tests. If we love one person to the exclusion of others it is not charity but human affection. If we love only the people who are agreeable, and with whom we find favor, we are not practicing supernatural charity but are reacting without reference to God. If on the other hand we can honestly say that our love of one person makes us more ready to love others, and if again we are ready to show charity to the disagreeable and to those who are indifferent to us, we are loving in Christ and for Christ.

For charity to have upon it the stamp of authenticity it must reveal qualities which shone in the charity of Christ. It must be universal, extended to those who are technically unworthy, and must be without reproach or reservation. That such a love will spring up in us immediately is hardly to be expected, but it should be aimed at and seriously cultivated. Occasions are not wanting, and the grace of it is always there.

If we are to be consistently charitable we need to have great confidence in human nature, great understanding and sympathy, great humility about our own failings. But above all we need to see others as representatives of Christ. Pagans can show evidence of tolerance, psychologists can exercise insight and patience, rich men can be lavish in their generosity, welfare workers of one sort and another can be heroic. But the follower of Christ operates at a different level and on a different impulse.

An aspect of this which is rarely appreciated is that the graces of charity are reciprocated.

Works done to others in the name of Christ can be meritoriously accepted in the name of Christ. This means not only that charity snowballs in its exercise but that at the receiving end it would be a waste of opportunity to deny another his act of kindness. The obligation is mutual: we are to accept as well as give. Though it is more blessed to give than to receive, the act of receiving is nevertheless one of grace.

It is not an exaggeration to say that only through the life of prayer do souls come to a true appreciation of the life of charity. Prayer not only opens out the implications of charity but gives the strength to practice it. Even if being kind to people answered the whole of charity's demand we would have need of grace to carry it out. But since the demand of charity is twofold we need the love of God to bring us to the love of man.

By looking at divine love in prayer we come to see how human love is expressed in charity. Without prayer to give us our perspectives and regulate its action we are liable to get the proportions wrong: we either stifle the activity of love or else allow too great liberty of outlet. Even if, to imagine the impossible, the prayer of his creatures were not to give glory to God, it would at least give them a better sense of values and allow them to see life more nearly in its true terms.

Prayer should teach us that in loving God we are not conferring a favor upon God, and that in loving man we are not going out of our way to be nice to him. We have not chosen God but he has first chosen us. We have not invented human affection; human affection has been implanted in us by nature. By looking at God and his creatures from the wrong end of the telescope we come to think of love and life and prayer and the virtues as things of our own fashioning. We pride ourselves accordingly.

'By God's grace,' says St Paul, 'I am what I am. .. his grace in me has not been void.' Mary did not appropriate virtue to herself. If a saint came to believe that his sanctity was of his own making, he would cease to be a saint. We possess nothing that has not been lent to us. We cannot even pronounce the name of Jesus unless God gives us the grace to do so. 'Without me,' says our Lord, 'you can do nothing.'

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 meditation 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.