Divine Worship Newsletter

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Welcome to the forty-first 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: Our Lady of Fatima - the first correct answer was submitted by Fr. Anthony Trenwith of Holy Family Parish in Kerikeri, New Zealand.

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 III

From the Directory of Popular Piety

Of all the pious exercises connected with the veneration of the Cross, none is more popular among the faithful than the Via Crucis. Through this pious exercise, the faithful movingly follow the final earthly journey of Christ: from the Mount of Olives, where the Lord, “in a small estate called Gethsemane” (Mk 14, 32), was taken by anguish (cf. Lk 22, 44), to Calvary where he was crucified between two thieves (cf. Lk 23, 33), to the garden where he was placed in a freshly hewn tomb (John 19, 40-42).

The love of the Christian faithful for this devotion is amply attested by the numerous Via Crucis erected in so many churches, shrines, cloisters, in the countryside, and on mountain pathways where the various stations are very evocative.

The Via Crucis is a synthesis of various devotions that have arisen since the high middle ages: the pilgrimage to the Holy Land during which the faithful devoutly visit the places associated with the Lord's Passion; devotion to the three falls of Christ under the weight of the Cross; devotion to “the dolorous journey of Christ” which consisted in processing from one church to another in memory of Christ’s Passion; devotion to the stations of Christ, those places where Christ stopped on his journey to Calvary because obliged to do so by his executioners or exhausted by fatigue, or because moved by compassion to dialogue with those who were present at his Passion. In its present form, the Via Crucis, widely promoted by St. Leonardo da Porto Maurizio (+1751), was approved by the Apostolic See and indulgenced (137), consists of fourteen stations since the middle of seventeenth century.

The Via Crucis is a journey made in the Holy Spirit, that divine fire which burned in the heart of Jesus (cf. Lk 12, 49-50) and brought him to Calvary. This is a journey well esteemed by the Church since it has retained a living memory of the words and gestures of the final earthly days of her Spouse and Lord.

In the Via Crucis, various strands of Christian piety coalesce: the idea of life being a journey or pilgrimage; as a passage from earthly exile to our true home in Heaven; the deep desire to be conformed to the Passion of Christ; the demands of following Christ, which imply that his disciples must follow behind the Master, daily carrying their own crosses (cf Lk 9, 23).

The following may prove useful suggestions for a fruitful celebration of the Via Crucis:

• the traditional form of the Via Crucis, with its fourteen stations, is to be retained as the typical form of this pious exercise; from time to time, however, as the occasion warrants, one or other of the traditional stations might possibly be substituted with a reflection on other aspects of the Gospel account of the journey to Calvary which are traditionally included in the Stations of the Cross;

• alternative forms of the Via Crucis have been approved by Apostolic See or publicly used by the Roman Pontiff; these can be regarded as genuine forms of the devotion and may be used as occasion might warrant;

• the Via Crucis is a pious devotion connected with the Passion of Christ; it should conclude, however, in such fashion as to leave the faithful with a sense of expectation of the resurrection in faith and hope; following the example of the Via Crucis in Jerusalem which ends with a station at the Anastasis, the celebration could end with a commemoration of the Lord's resurrection.

Innumerable texts exist for the celebration of the Via Crucis. Many of them were compiled by pastors who were sincerely interested in this pious exercise and convinced of its spiritual effectiveness. Texts have also been provided by lay authors who were known for their exemplary piety, holiness of life, doctrine and literary qualities. Some of the recent Pope’s have their own version of the Stations, including Pope St. John Paul II, Pope Benedict and Pope Francis.
CHAPTER 2

GOOD FRIDAY CELEBRATION OF THE PASSION OF THE LORD

From the Archdiocesan Liturgical Handbook

On this day, when “Christ our Passover was sacrificed” (1 Cor 5: 7), the Church meditates on the Passion of her Lord and Spouse, venerates the Cross, commemorates her origin from the side of Christ on the Cross (Jn 19:34), and intercedes for the salvation of the whole world.

Good Friday is a day of penance to be observed as obligation in the whole Church, and indeed through fasting and abstinence. On this day, in accordance with ancient tradition, the Church does not celebrate the Eucharist: Holy Communion is distributed only to the faithful during Celebration of the Passion of the Lord, though it may be brought at any time of the day to the sick who cannot take part in the celebration. Only the Sacraments of the Anointing of the Sick and Penance are celebrated on Good Friday and Holy Saturday. It is recommended that on this day the Office of Readings and Morning Prayer be celebrated with the participation of the people in the churches.

Devotions, such as the Stations of the Cross, processions of the Passion, and commemorations of the Sorrows of the Blessed Virgin Mary are not, for pastoral reasons, to be neglected. The texts and songs used, should be adapted to the spirit of the liturgy of this day. Such devotions should be assigned to a time of day that makes it quite clear that the liturgical celebration by its very nature far surpasses them in importance.

The Celebration of the Passion of the Lord is to take place in the afternoon, at about three o’clock unless a later hour is chosen for pastoral reasons. If a priest is not available to preside at the solemn Celebration of the Passion of the Lord, the celebration does not take place, deacons may not preside at the celebration of the Passion of the Lord.

It is not permitted to divide the rite so that different priests preside over different parts of the celebration. The order for the Celebration of the Passion of the Lord (the Liturgy of the Word with Solemn Intercessions, Veneration of the Cross, and Holy Communion) that stems from an ancient tradition of the Church should be observed faithfully and religiously, and may not be changed by anyone on his own initiative. Innovations not envisioned by the specific liturgical rite are forbidden.

For the Veneration of the Cross, let a Cross be used that is of appropriate size and beauty, and let one or other of the forms for this rite as found in the Roman Missal be followed. The rite should be carried out with the splendor worthy of the mystery of our salvation: the invitation pronounced at the unveiling of the Cross, and the people’s response should be sung, and a period of prayerful silence is to be observed after each act of veneration with the celebrant standing and holding the raised Cross. The venerable tradition of reverencing the corpus on the cross is to be maintained.
CHAPTER 3

SPECIAL SURRENDER NOVENA 25 APRIL

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 you’re 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 in quantities of 50 for $10 plus postage.

On May 4-7 the priests of the Archdiocese will be attending a special convocation in which Archbishop Sample will lay out his plans for the coming years regarding the evangelization of Western Oregon. Archbishop Sample is asking the faithful of the Archdiocese to prayer the Surrender Novena in the nine days leading up to the convocation to ask the Lord to grant success to these efforts.

Will you join us starting April 25 the fourth Sunday of Easter? Day 1 of the Novena reads: “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.”

The Surrender Novena is a great act of trust. We commit ourselves to the will of God rather than relying on our own efforts, understanding that it is the Lord who works through us and that His will alone must prevail.

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

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.

Copies of the Surrender Novena are available in English and Spanish in quantities of 50 for $10 +Postage from the Office of Divine Worship or available for download from the ODW webpage.

(Image: Christ Enthroned, Master of Ingebord Psalter, c. 1210 Getty Museum)
Oregon Catholic Press (OCP) has recently published this beautiful edition of the Passion of Our Lord Jesus Christ for use during Holy Week. It contains the Passion according to St. John which is used on Good Friday of all the years (A, B & C) and the Passion according to St. Matthew (A), St. Mark (B) and St. Luke (C) used on Palm Sunday.

Palm-Passion Sunday is a dual feast, Palm Sunday because palm branches are blessed and carried in procession to commemorate the Lord’s entrance into Jerusalem, and Passion Sunday because the Passion Narrative is proclaimed. It is the only Sunday when two separate gospels are read. The Passion is the longest Sunday gospel of the year. The Mass has two jarringly different moods, jubilation at the outset, then lamentation. Jesus’ entry to Jerusalem was exuberant as the people joyfully cheered Hosanna to greet him, but moments later all is somber, first with the Suffering Servant who gave his back to those who beat him (Is 50:6), then with Jesus who obediently accepted death on a cross (Phil 2:8), and then with the Passion and his agony, scourging, and crucifixion.

Good Friday: the celebration of the Lord’s Passion is a somber liturgy with three major parts: the proclamation of the Passion, the veneration of the Cross, and the reception of Holy Communion. In addition, there is an extended set of General Intercessions with ten petitions for some of the most important concerns for the Church and the world.

The proclamation of the Passion should be without candles and incense; the greeting and the sign of the cross on the book are omitted; only the deacons ask for the blessing of the priest, as on other occasions before the Gospel. The Passion narrative should be sung or read in the traditional way, that is, by three persons who take the part of Christ, the narrator, and the people. The Passion is proclaimed by deacons or priests, or by lay readers; in the latter case, the part of Christ is reserved to the priest.

From Oregon Catholic Press: Offer your parish community a dignified resource for the proclamation of the Passion. Using the texts (approved by the USCCB) that match the arrangement in your missal program, these substantial, hardcover books will be a beautiful addition to the liturgies of Palm Sunday and Good Friday. This must-have resource features large, two-color print for easy reading, along with striking, traditional imagery at the start of each Gospel account. It also comes with a ribbon to mark the correct reading.

To get the most out of this 72-page resource, it is recommended that parishes order four copies, one for each of the speaking parts — Narrator, Christ, Voices 1 and 2. It also includes speaking sections for the entire assembly that match what is found in all OCP Missal programs. Engage your community as you proclaim the events of our Savior’s passion on these holiest days of the liturgical year.
Although it is thus no longer part of the official Holy Week rites of the Roman Catholic Church, except for Wednesday evening in cathedrals where the Chrism Mass is celebrated on Thursday morning, Tenebrae, or a similar service in English, is celebrated in some individual Catholic churches. In fact an adaptation of the Tenebrae service is becoming a popular commencement of the Holy Week liturgies in many Catholic parishes. Producing a sort of hybrid liturgy for the Tenebrae service is most acceptable at the parish level and allows parishioners to have a glimpse of the great beauty of the Tenebrae Office without the early mornings or the duration. You can find an example of a Tenebrae Service in the Lenten Resource Pack HERE. This service lasts about 50 minutes and can be easily adapted to most parishes and is easily accessible to most music programs. The music consists of Psalms sung to the Meinrad tones, verses of the Stabat Mater, the chanted Lamentations and an opening hymn.

The traditional Roman Catholic Tenebrae (Latin meaning darkness or shadows) was a celebration, after dark on the evenings of Wednesday, Thursday and Friday of Holy Week, of a combination of the next day's Matins (composed of 3 nocturns each day) and Lauds, the first two hours of the Divine Office. The readings of each day's first nocturn were taken from the Book of Lamentations.

Each day's office of Tenebrae contained 15 psalms, 9 readings, and one canticle, the Benedictus (Song of Zechariah). Lighting was gradually reduced throughout the service. Initially 15 candles were lit and placed on a special stand known as a hearse, which were extinguished one by one after each psalm. The last candle was hidden beneath the altar, ending the service in total darkness. In some places the use of a strepitus (Latin for 'great noise') was included as part of the service. The great noise was usually generated by slamming a book closed, banging a hymnal or breviary against the pew, or stomping on the floor, symbolizing the earthquake that followed Christ's death. This custom seems to have originated as a simple signal to depart in silence. Following the great noise a single candle, which had been hidden from view, was returned to the top of the hearse, signifying the return of Christ to the world with the Resurrection.

The lessons of the first nocturn at Matins were taken from the Book of Lamentations. The lessons of the second nocturn were taken from the writings of St. Augustine and St. Leo the Great, and the lessons of the third nocturn from the epistles of Paul the Apostle. The office of Tenebrae was universal within the Roman Rite until the reforms of the Holy Week ceremonies by Pope Pius XII, which he introduced experimentally in the first half of the 1950s and made obligatory in 1955. He ended the practice of celebrating the Easter Vigil, and so the resurrection of Christ, on Saturday morning and moved the Holy Thursday Mass and Good Friday services to the evening or the afternoon. The solemn evening celebration of the next day's Matins and Lauds were thus ended.

The lessons of the first nocturn at matins are taken on all three days from the Book of Lamentations and are sung to a specific Gregorian reciting tone,[64] which has been called “the saddest melody within the whole range of music”. The Lamentations of Jeremiah the Prophet have been set to polyphonic music by many composers, including Palestrina, Tallis and Lassus. Such High-Renaissance polyphonic choral settings of Lamentations at Tenebrae, culminating in those of Lassus (1584), share the same texts with, but in musical idiom are to be distinguished from, the French Baroque genre of Leçons de ténèbres, as composed by Marc-Antoine Charpentier, Michel Lambert, and François Couperin. In the 20th century Ernst Krenek wrote a Lamentatio Jeremiae prophetae, Op. 93 (1941-1942), and Igor Stravinsky composed Threni (1957-1958).

Each day, the lessons of the second nocturn are from writings of St. Augustine, and the lessons of the third nocturn from two New Testament epistles. These are chanted to the ordinary lesson tone and have been relatively neglected by composers, though there are a few settings by Manuel Cardoso.

The Tenebrae responsories have been set by, among others, Lassus, Gesualdo, Victoria, Marc-Antoine Charpentier and Jan Dismas Zelenka. Gregorio Allegri's setting of the Miserere psalm, to be sung at the Tenebrae Lauds, is one of the best known compositions for the service. Also Gesualdo includes a setting of that psalm in his Responsoria et alia ad Officium Hebdomadae Sanctae spectantia, along with a setting of the Benedictus.
CHAPTER 6
THE CHRISM MASS
From the Archdiocesan Liturgical Handbook

The celebration of the Chrism Mass is a particularly important archdiocesan occasion since the Church intends it to be a primary manifestation of the priesthood within the diocese, closely connected with the Lord’s Paschal Mystery and the Last Supper, but also with the celebration of the sacraments and many sacramental rites throughout the Archdiocese over the coming year.

The Choice of Day: The discipline of the current liturgical books leaves to the decision of the Archbishop whether the Chrism Mass will be celebrated on the traditional day, Holy Thursday in the morning. The alternative is for it to be anticipated on another day, but near to Easter. This may be done if it is very difficult for the clergy and people to gather with the Archbishop on Holy Thursday.

Concelebration with Priests: On whatever day is chosen, the Archbishop concelebrates the Chrism Mass with his presbyterate. The celebration should be, as it were, a manifestation of the priests’ communion with their Archbishop. Accordingly it is desirable that all the priests participate in it, insofar as this is possible. To signify the unity of the presbyterate of the diocese, if not all priests can be present or can concelebrate, the priests invited to concelebrate with the Archbishop should be from different regions of the diocese. In any case, all priests participating, whether or not they concelebrate, should be administered Communion under both species.

Deacons: Esteemed as the Order of Deacons is, this particular celebration is limited to the blessing and consecration of the Holy Oils, concelebrated by the Archbishop with his priests as a manifestation of the bond that unites them in the one ministerial priesthood which bishops and priests both exercise, at their different levels, in the Person of Christ the Head. It is especially important that deacons take part in appropriate numbers (not more than seven) and with particular solemnity in the celebration of the Chrism Mass. They should not, however, be present in a manner that seems in any way to suggest an analogy with the presence and function of the priests, nor should any rite modeled on the Renewal of Priestly Promises be intruded into the celebration. The same is obviously even more true of lay ministries.

In accord with traditional practice, found already in the ancient sacramentaries, the blessing of the Oil of the Sick takes place before the end of the Eucharistic Prayer, but the blessing of the Oil of Catechumens and the consecration of the Chrism take place after Communion.

Though perhaps unusual at first sight from the point of view of general modern liturgical practice, the location within the Eucharistic Prayer itself, the greatest prayer of consecration, signifies in some sense that not only the Holy Eucharist, but also a new wave of blessed oil to be used for the sick flows from this central action of Christ and his Church. This memorial of the Paschal Mystery of the Savior now celebrated has “canceled out our sins” and “has opened the way to eternal life.”

However, for pastoral reasons, it is permitted for the entire rite of the Blessing of the Oil of the Sick and the Oil of Catechumens together with consecration of Holy Chrism to take place together after the Liturgy of the Word, at the end of the Renewal of Priestly Promises. In this latter case, at the end of the Renewal of Priestly Promises, the Archbishop goes with the concelebrants to the table where the Blessing of the Oil of the Sick and the Oil of Catechumens and the Consecration of Holy Chrism are to take place and which is placed so that the people may see the entire rite easily and take part in it. There he proceeds as indicated in the Missal and in the Pontifical.
The Second Vatican Council rightly emphasized the active, full and fruitful participation of the entire People of God in the eucharistic celebration (Sacrosanctum Concilium 14-20). Certainly, the renewal carried out in these past decades has made considerable progress towards fulfilling the wishes of the Council Fathers. Yet we must not overlook the fact that some misunderstanding has occasionally arisen concerning the precise meaning of this participation. It should be made clear that the word “participation” does not refer to mere external activity during the celebration. In fact, the active participation called for by the Council must be understood in more substantial terms, on the basis of a greater awareness of the mystery being celebrated and its relationship to daily life.

The conciliar Constitution Sacrosanctum Concilium encouraged the faithful to take part in the eucharistic liturgy not “as strangers or silent spectators,” but as participants “in the sacred action, conscious of what they are doing, actively and devoutly” (SC48). This exhortation has lost none of its force. The Council went on to say that the faithful “should be instructed by God’s word, and nourished at the table of the Lord’s Body. They should give thanks to God. Offering the immaculate Victim, not only through the hands of the priest but also together with him, they should learn to make an offering of themselves. Through Christ, the Mediator, they should be drawn day by day into ever more perfect union with God and each other.” (SC 48)

The beauty and the harmony of the liturgy find eloquent expression in the order by which everyone is called to participate actively. This entails an acknowledgment of the distinct hierarchical roles involved in the celebration. It is helpful to recall that active participation is not per se equivalent to the exercise of a specific ministry. The active participation of the laity does not benefit from the confusion arising from an inability to distinguish, within the Church’s communion, the different functions proper to each one. There is a particular need for clarity with regard to the specific functions of the priest. He alone, and no other, as the tradition of the Church attests, presides over the entire eucharistic celebration, from the initial greeting to the final blessing. In virtue of his reception of Holy Orders, he represents Jesus Christ, the head of the Church, and, in a specific way, also the Church herself. Every celebration of the Eucharist, in fact, is led by the Bishop, either in person or through priests who are his helpers. He is helped by a deacon, who has specific duties during the celebration: he prepares the altar, assists the priest, proclaims the Gospel, preaches the homily from time to time, reads the intentions of the Prayer of the Faithful, and distributes the Eucharist to the faithful. Associated with these ministries linked to the sacrament of Holy Orders, there are also other ministries of liturgical service which can be carried out in a praiseworthy manner by religious and properly trained laity.

In their consideration of the *actuosa participatio* of the faithful in the liturgy, the Synod Fathers also discussed the personal conditions required for fruitful participation on the part of individuals. (168) One of these is certainly the spirit of constant conversion which must mark the lives of all the faithful. Active participation in the eucharistic liturgy can hardly be expected if one approaches it superficially, without an examination of his or her life. This inner disposition can be fostered, for example, by recollection and silence for at least a few moments before the beginning of the liturgy, by fasting and, when necessary, by sacramental confession. A heart reconciled to God makes genuine participation possible. The faithful need to be reminded that there can be no *actuosa participatio* in the sacred mysteries without an accompanying effort to participate actively in the life of the Church as a whole, including a missionary commitment to bring Christ’s love into the life of society.

Clearly, full participation in the Eucharist takes place when the faithful approach the altar in person to receive communion. Yet true as this is, care must be taken lest they conclude that the mere fact of their being present in church during the liturgy gives them a right or even an obligation to approach the table of the Eucharist. Even in cases where it is not possible to receive sacramental communion, participation at Mass remains necessary, important, meaningful and fruitful. In such circumstances it is beneficial to cultivate a desire for full union with Christ through the practice of spiritual communion, praised by Pope John Paul II and recommended by saints who were masters of the spiritual life.
Chapter 8

From the example of Mary we learn that the start is made from love. If God is love, and if he describes himself as the beginning and the end, then love is the first thing we have to worry about. The spiritual life has no other meaning. God does not call all souls to be, in the technical sense, mystics. But he does call all to be souls of love. Love does not depend upon mystical phenomena but upon the desire to please God.

We are not told that our Lady enjoyed mystical experiences in her prayer, but we know that she pleased God. We know very little even of our Lord’s prayer, but we know that he did all things well and pleased the Father. To our Lord, as to our Lady, the main thing was to express love. The pattern of life was to live in perfect charity. When Christ said that many were called but few were chosen he was telling us of the universal vocation to charity which only a small percentage lived up to.

If more people gave themselves to the life of prayer there would be a truer understanding of charity. People would not restrict the idea of charity to good works but would see it as the beginning and end of everything which is good in the world. They would see it as the whole meaning of religion, as the only true basis of human relationship, as the ultimate solution of the universe. Instead the opportunity is wasted, and, because few allow themselves to be called, few allow themselves to be chosen.

So love is not doing charitable acts but re-living Christ. To live in Christ is to partake of his love, and consequently to love and help other people. Mary, living the life of her Son more fully than anyone else, was able to help other people more effectively than anyone else. Growth in love means the extension of influence as well as the greater glory given to God.

Nor is this a purely personal matter. The same summons to love is addressed to the Church at large and the world as a whole. Love must be at work among the masses of mankind as it must be at work in the individual. The real significance of history is the tracing of love. The final consummation will be the triumph of love over the forces opposed to love.

All this is in the New Testament but few seem to take it to heart and make it the principle of their lives. ‘All who love are born of God and know God. He who does not love does not know God, for God is love . . . love is from God . . . he who dwells in love dwells in God and God in him.’ We too easily forget that every expression of love, not only the aspiration which we make in prayer but the movement of charity which we make towards others, is a proclamation of God. It is a witness to God’s presence. It is God articulating his love, reproducing himself, through us.

Another thing which we too easily forget, and this in spite of having the gospel story before us, is that as Christians it is our mission to present love as a Person. We are asked to do more than lay down a principle and point to an ethic: our Christian ideal takes human form. We are meant to show to mankind the Word made flesh. The word which we preach is not one of emotion or affection, not one of abstract truth; it is one of heart and mind and body.

Though we know instinctively that only through love do we find personal fulfillment, we take too little care to find love which is genuine. If this is the case in our experience of human relationships, it is true also of our relationship with God. If natural affection can be misleading, our love of God is not always as true as we like to think it is. Emotions and actuations which call themselves supernatural are often no more than aesthetic, and sometimes even vainglorious. Much of this would be avoided if we equated love with Christ.

But even here there is room for self-deception. We can congratulate ourselves upon loving Christ when in fact we are loving only ourselves. The Incarnation did not take place so that we might have the satisfaction of feeling pious. The sacred humanity is not a substitute for un-sacred humanity. If identification with Christ has any reality it must go beyond the superficial to the essential. It must not be a mere projection of self; it must be a replacement of self by Christ.

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.