Welcome to the forty-fourth 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: Fra Angelico - the winner was Hannah Gray of St. Michael’s Parish 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

NEW TITLES FOR THE LITANY OF ST. JOSEPH

On the feast of St. Joseph the Worker, May 1, with the approval of Pope Francis, the Vatican Congregation for Divine Worship and the Discipline of the Sacraments introduced 7 new invocations to the litany in honor of St. Joseph. The initiative comes during the Year of St. Joseph which Pope Francis declared from 8 December 2020, to 8 December 2021.

In a letter to the presidents of bishops’ conferences around the world, the Secretary of the Congregation, Archbishop Arthur Roche and Undersecretary, Father Corrado Maggioni, SMM, explained the reason behind the move. “On the 150th anniversary of the proclamation of Saint Joseph as Patron of the Universal Church, the Holy Father, Pope Francis, published the Apostolic Letter *Patris corde*, with the aim ‘to increase our love for this great saint, to encourage us to implore his intercession and to imitate his virtues and his zeal’,” they wrote. “In this light, it appeared opportune to update the Litany in honor of Saint Joseph, approved by the Apostolic See in 1909, by integrating seven new invocations drawn from the interventions of the Popes who have reflected on aspects of the figure of the Patron of the Universal Church.”

The Congregation presented the new invocations to Pope Francis, who approved their integration into the Litany of Saint Joseph.

The new invocations, originally in Latin, are as follows: *Custos Redemptoris, Serve Christi, Minister salutis, Fulcimen in difficultatibus, Patrone exsulum, Patrone afflictorum, Patrone pauperum*. These could be translated as: Guardian of the Redeemer, Servant of Christ, Minister of salvation, Support in difficulties, Patron of exiles, Patron of the afflicted and Patron of the poor. With these additions, the number of invocations in the Litany to St. Joseph now rise to 31.

The Congregation said, “It will be the responsibility of the Episcopal Conferences to see to the translation and publication of the Litany in the languages which are within their competency; these translations do not require the confirmation of the Apostolic See.”
In 1263, a German priest, Peter of Prague, stopped at Bolsena while on a pilgrimage to Rome. He is described as being a pious priest, but one who found it difficult to believe that Christ was actually present in the consecrated Host. While celebrating Holy Mass above the tomb of St. Christina (located in the church named for this martyr), he had barely spoken the words of Consecration when blood started to seep from the consecrated Host and trickle over his hands onto the altar and the corporal. The priest was immediately confused. At first he attempted to hide the blood, but then he interrupted the Mass and asked to be taken to the neighboring city of Orvieto, the city where Pope Urban IV was then residing. The Pope listened to the priest's account and absolved him. He then sent emissaries for an immediate investigation. When all the facts were ascertained, he ordered the Bishop of the diocese to bring to Orvieto the Host and the linen cloth bearing the stains of blood.

A scene from the movie Faith Prevails - The Miracle of Bolsena; Peter of Prague confesses his lack of faith in the Most Holy Eucharist. The movie full version will be released on 3 June 2021. The trailer can be seen at https://sites.google.com/view/faithprevails or click HERE.

CHAPTER 2

FAITH PREVAILS MOVIE

A Catholic film about a Eucharistic miracle, "Faith Prevails" follows the journey of Fr. Peter of Prague, a priest doubtful of the Real Presence of Jesus in the Eucharist. When the Host begins to bleed during Mass, he must come to terms with his own disbelief while the witnesses of the miracle experience changes in their own faith.

This movie is inspired by the real event of the Eucharistic Miracle of Bolsena-Orvieto, which was the catalyst for the institution of the Solemnity of the Most Holy Body and Blood of Christ (commonly known as the Feast of Corpus Christi). This miracle took place at the Church of St. Christina in Bolsena, Italy in 1263.

This film was produced entirely with volunteers during the summer of 2020 by Solenne Santiago for her American Heritage Girls Stars & Stripes project. Over 1800 service hours went into the making of this film, in the hopes that it would allow more Catholics to come to believe in the Real Presence of Jesus in the Eucharist. Solenne is a parishioner of Our Lady Star of the Sea Parish in Bremerton Washington.

Fr. Lappe, the pastor of Our Lady Star of the Sea first wrote the play that inspired this film in 2006 and Solenne participated in it for the first time in 2011 at age 8. She vividly recalled seeing the Host “bleed” for the first time as she acted her part as a village peasant. Even though she knew it was merely special effects for the show, it stirred something inside her. For the next five years, she was a part of the "Corpus Christi Play" - until the parish could no longer facilitate the annual production due to the pandemic.

Ever since then, Solenne yearned to bring this beautiful story to life in a way that would last, without the continuous work of theater production. She is thrilled to take this dream and make it a reality. It was her opportunity to give back, grow in leadership and virtue, and give people the chance to encounter Christ.
The Lord can make saints anywhere, even amid the brutality and license of Renaissance life. Florence was the “mother of piety” for Aloysius Gonzaga despite his exposure to a “society of fraud, dagger, poison, and lust.” As a son of a princely family, he grew up in royal courts and army camps. His father wanted Aloysius to be a military hero.

At age 7 Aloysius experienced a profound spiritual quickening. His prayers included the Office of Mary, the psalms, and other devotions. At age 9 he came from his hometown of Castiglione to Florence to be educated; by age 11 he was teaching catechism to poor children, fasting three days a week, and practicing great austerities. When he was 13 years old, he traveled with his parents and the Empress of Austria to Spain, and acted as a page in the court of Philip II. The more Aloysius saw of court life, the more disillusioned he became, seeking relief in learning about the lives of saints.

A book about the experience of Jesuit missionaries in India suggested to him the idea of entering the Society of Jesus, and in Spain his decision became final. Now began a four-year contest with his father. Eminent churchmen and laypeople were pressed into service to persuade Aloysius to remain in his “normal” vocation. Finally he prevailed, was allowed to renounce his right to succession, and was received into the Jesuit novitiate.

Like other seminarians, Aloysius was faced with a new kind of penance—that of accepting different ideas about the exact nature of penance. He was obliged to eat more, and to take recreation with the other students. He was forbidden to pray except at stated times. He spent four years in the study of philosophy and had Saint Robert Bellarmine as his spiritual adviser.

In 1591, a plague struck Rome. The Jesuits opened a hospital of their own. The superior general himself and many other Jesuits rendered personal service. Because he nursed patients, washing them and making their beds, Aloysius caught the disease. A fever persisted after his recovery and he was so weak he could scarcely rise from bed. Yet he maintained his great discipline of prayer, knowing that he would die three months later within the octave of Corpus Christi, at the age of 23.

In 1729, Pope Benedict XIII declared Aloysius de Gonzaga to be the patron saint of young students. In 1926, he was named patron of all Christian youth by Pope Pius XI. Owing to the manner of his death, he has been considered a patron saint of plague victims. For his compassion and courage in the face of an incurable disease, Aloysius Gonzaga has become the patron both of AIDS sufferers and their caregivers. Aloysius is also the patron of Valmontone, a town in Lazio.
### Table of Liturgical Days

<table>
<thead>
<tr>
<th>Table of Liturgical Days according to their order of precedence</th>
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<tbody>
<tr>
<td>1. The Paschal Triduum of the Passion and Resurrection of the Lord.</td>
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<tr>
<td>2. The Nativity of the Lord, the Epiphany, the Ascension, and Pentecost. Sundays of Advent, Lent, and Easter. Ash Wednesday. Weekdays of Holy Week from Monday up to and including Thursday. Days within the Octave of Easter.</td>
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<tr>
<td>3. Solemnities inscribed in the General Calendar, whether of the Lord, of the Blessed Virgin Mary or of Saints. The Commemoration of All the Faithful Departed.</td>
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<tr>
<td>4. Proper Solemnities, namely:</td>
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<tr>
<td>a. The Solemnity of the principal Patron of the place, city or state.</td>
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<tr>
<td>b. The Solemnity of the dedication and of the anniversary of the dedication of one's own church.</td>
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<td>c. The Solemnity of the Title of one's own church.</td>
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<tr>
<td>d. The Solemnity either of the Title or of the Founder or of the principal Patron of an Order or Congregation.</td>
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<tr>
<td>5. Feasts of the Lord inscribed in the General Calendar.</td>
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<tr>
<td>7. Feasts of the Blessed Virgin Mary and of the Saints in the General Calendar.</td>
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<tr>
<td>8. Proper Feasts, namely:</td>
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<tr>
<td>a. The Feast of the principal Patron of the diocese.</td>
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<tr>
<td>b. The Feast of the anniversary of the dedication of the cathedral church.</td>
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<tr>
<td>c. The Feast of the principal Patron of a region or province, or a country, or of a wider territory.</td>
</tr>
<tr>
<td>d. The Feast of the Title, Founder, or principal Patron of an Order or Congregation and of a religious province, without prejudice to the prescriptions given under no. 4.</td>
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<tr>
<td>e. Other Feasts proper to an individual church.</td>
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<tr>
<td>f. Other Feasts inscribed in the Calendar of each diocese or Order or Congregation.</td>
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### Chapter 4

In the liturgical year the various aspects of the one Paschal Mystery unfold. This is also the case with the cycle of feasts surrounding the mystery of the Incarnation (Annunciation, Christmas, and Epiphany). They commemorate the beginning of our salvation and communicate to us the first fruits of the Paschal Mystery. The celebration of the times and feasts of the liturgical year is a primary means for gaining an understanding of the mystery of Christ, for the liturgical year “unfolds the entire mystery” and “completes the formation of the faithful.”

That being so, it is fruitful to recall that there is a precedence in the table of the liturgical days. This list is found in the Roman Missal, under the section *Universal Norms on the Liturgical Year and the Calendar.*

10. Obligatory Memorials in the General Calendar.

11. Proper Obligatory Memorials, namely:

a. The Memorial of a secondary Patron of the place, diocese, region, or religious province.

b. Other Obligatory Memorials inscribed in the Calendar of each diocese, or Order or Congregation.

12. Optional Memorials, which, however, may be celebrated, in the special manner described in the *General Instruction* of the Roman Missal and of the Liturgy of the Hours, even on the days listed in no. 9. In the same manner Obligatory Memorials may be celebrated as Optional Memorials if they happen to fall on Lenten weekdays.

13. Weekdays of Advent up to and including 16 December. Weekdays of Christmas Time from 2 January until the Saturday after the Epiphany. Weekdays of the Easter Time from Monday after the Octave of Easter up to and including the Saturday before Pentecost. Weekdays in Ordinary Time.

60. If several celebrations fall on the same day, the one that holds the highest rank according to the Table of Liturgical Days is observed. However, a Solemnity impeded by a liturgical day that takes precedence over it should be transferred to the closest day not listed under nos. 1-8 in the Table of Precedence, provided that what is laid down in no. 5 is observed. As to the Solemnity of the Annunciation of the Lord, whenever it falls on any day of Holy Week, it shall always be transferred to the Monday after the Second Sunday of Easter. Other celebrations are omitted in that year.

61. Should on the other hand, Vespers (Evening Prayer) of the current day's Office and First Vespers (Evening Prayer I) of the following day be assigned for celebration on the same day, then Vespers (Evening Prayer) of the celebration with the higher rank in the Table of Liturgical Days takes precedence; in cases of equal rank, Vespers (Evening Prayer) of the current day takes precedence.
On 11 March 1970 His Holiness Pope Paul VI gave definitive approval to the new edition of the *Missale Romanum* and thus it was published with a decree of the Congregation for Divine Worship on 26th March 1970. In 1570, four centuries earlier, almost to the very day, Pope St. Pius V had promulgated the bull *Quo primum* that gave the Church of the Roman Rite the first missal for use in the universal Church. Both missals came as a result of the reforming will of a Council; both missals used ancient texts as their sources, but the results were very different. The commission appointed by Pope St. Pius V and presided over by Cardinal Sirleto had a very different set of resources at its disposal compared to the Consilium that directed the production of the 1970 Missal.

In the sixteenth century it would be reasonable to think that the scholars working on the production of the Roman Missal would have been limited to the manuscripts of the Vatican Library and the various current editions of the Missal, which were printed for the first time in the late fifteenth century. On the other hand, the Consilium had access to many different manuscripts and critical editions and to a great deal of scholarship that had been undertaken in the preceding years. As a result the *Missale Romanum* of 1970 took advantage of the Church’s euchological riches and utilized prayers from various sources including the liturgies of the East and those of the non-Roman Western rites. The post-conciliar Missal has eighty-one prefaces and no less than sixteen hundred prayers, a figure which is approximately twice as many as in the pre-conciliar Missal.

Dom Dumas, O.S.B.. Father Dumas was a member of the *coetus* charged with revising the Missal during the Second Vatican Council; specifically he was a member of the *coetus* 18bis which was responsible for the work on the euchological texts under the direction of Dom Placide Bruylants and he succeeded Bruylants after the latter’s death. Dumas describes his articles as “une liste succinte”; in the articles he provides a table of sources for the various prayers and prefaces of the new Missal. Careful examination of this work identifies that the *Missale Parisiense* of 1738 was used by the reformers as a source for approximately thirty-two prayers and five prefaces of the Missal of 1970. Recent studies of the 2002 edition of the *Missale Romanum* would seem to confirm this.

Even though the first Paris Missal seems to have been published in 1479 or at least by 1481, a new departure was made in 1685 with the edition issued by the Archbishop of Paris, François de Harlay, followed by an edition with few modifications, issued in 1705 by Harlay’s successor, Cardinal Louis-Antoine de Noailles. In 1738 Archbishop Charles-Gaspard-Guillaume Vintimille du Luc, published a greatly modified third edition of the Missal. And so the *Missale Parisiense* of 1738 was the third of four editions in a series produced for the diocese of Paris in the seventeenth and eighteenth centuries, the fourth edition was published in 1776. The *Missale Parisiense* of 1738 has a notable importance for two main reasons: firstly, because it is considered to represent the culmination of ‘neo-Gallican’ liturgical development in the French Church; and secondly, because of its widespread acceptance and usage throughout France. As was the case with many of his predecessors Vintimille was said to be the second most powerful man in France after the King, and was known for his diplomatic skills and his learning. However, whilst being a skilled politician and courtier, Vintimille also managed to make his mark on the religious practice of his diocese by firstly issuing a controversial new breviary for the use of his priests in 1736 and then two years later by authorizing the publication of the *Missale Parisiense*.

It might be thought that the fact that the Paris Missal of 1738 was used as a source of the prayers of the Roman Missal of 1970/1975 would in itself start a flurry of interest in this text. However, this does not seem to be the case, since very little has been written about the Paris Missal and it seems that a definitive research around it or an analysis of its contents has not been undertaken.
Bread and Wine for the Holy Eucharist

On 15 June 2017, at the request of the Holy Father Pope Francis, the Congregation for the Divine Worship and the Discipline of the Sacraments issued a circular letter (Prot. N. 320/17) regarding the bread and wine used for the Holy Eucharist. The letter states that the “Ordinary is bound to remind priests of their responsibility to verify those who provide the bread and wine for the celebration and worthiness of the material.”

In light of this letter from the Holy See and given his responsibility of oversight in this matter Archbishop Sample asks you to make careful note of the following.

It is strongly encouraged that bread and wine for the Eucharist be obtained from religious houses or reliable companies. Such bread is manufactured in such a way as to minimize the particles that occur during the fraction and the distribution of Holy Communion. Extra-large celebrant hosts that require multiple fractions are to be avoided so as to minimize stray particles.

Bread for use at the altar is difficult to make in the home, it is difficult for some people to receive and it soon dries when reserved in the tabernacle. Such bread is often made in such a way that particles resulting from fractioning and distribution are unmanageable and could lead to profanation. Further it is difficult for the Ordinary to verify the integrity of such bread. Therefore the use of homemade bread is not permitted.

It is recommended that wine to be used at Holy Mass be purchased only from an approved supplier that has obtained ecclesial approbation. Wine of doubtful authenticity or provenance is forbidden as is regular commercial wine.

Persons who for varying and grave reasons cannot consume bread made in the usual manner nor wine fermented in the normal manner may use low-gluten hosts and mustum.

Hosts that are completely gluten free are not valid matter for use in the celebration of Holy Mass. Low-gluten hosts should be sourced from an approved supplier. Each pastor has the delegated faculties to approve the use of low-gluten hosts for Holy Mass.

Mustum, grape juice that is either fresh or preserved by methods that suspend its fermentation without altering its nature, is valid matter for the celebration of the Eucharist. Mustum should only be sourced from an approved supplier.

Grape juice is not valid matter for the celebration of the Holy Eucharist. The use of mustum at Holy Mass must be approved in writing by the Office of Divine Worship and is reserved to the celebrant unless there are special circumstances.

It is not unusual for a visiting communicant to present themselves before Mass asking for their own ‘gluten-free’ host to be consecrated. At this point it would be advisable to explain to the communicant the difference between gluten-free and low-gluten hosts. It is advisable that the parish keeps its own stock of low-gluten hosts for such occasions and prepares one of these hosts for consecration since it cannot guarantee the provenance of the visitor’s host.

In Summary:

- Bread for use at Holy Mass should be sourced from an approved supplier.
- Homemade bread is not permitted.
- Hosts that are completely gluten-free are invalid matter for the Eucharist.
- Low-gluten hosts (partially gluten-free) are valid matter.
- Wine for use at the celebration of the Holy Eucharist should be sourced from an approved supplier.
- Grape juice is not valid matter for the Eucharist.
- The use of mustum requires the permission of the Office of Divine Worship.
Eucharistic exposition and benediction are recognized by the Church and not considered devotions, but rather a part of the Church’s official liturgy. Whereas in the past benediction was frequently added on to the end of another service or devotion, this is no longer generally permitted. Eucharistic exposition and benediction is a complete liturgical celebration in its own right and is to be celebrated as such, as laid down in the current liturgical books.

There is no reason, however, why Eucharistic exposition should not be combined with some celebration of the Liturgy of the Hours, in such a way that part especially of the principal hours, is celebrated before the Blessed Sacrament exposed.

The minister of exposition of the Blessed Sacrament and of Eucharistic benediction is a priest or deacon. In special circumstances, the minister of exposition and reposition alone (without benediction) is the acolyte, extraordinary minister of Holy Communion, or another person designated for this by the local ordinary. The precepts of the Archbishop on these matters are to be faithfully observed.

In churches or oratories where it is permitted to reserve the Blessed Sacrament, there can be exposition with the ciborium or the monstrance; the norms prescribed in the liturgical books are to be observed.

It is forbidden to expose the Precious Blood of Christ for Eucharistic adoration, either alone or together with the sacred host. Exposition of the Blessed Sacrament is not to be held in the same area of the church or oratory during the celebration of Mass.

The blessing imparted with the Blessed Sacrament should be preceded by a suitable period of readings of the Word of God, hymns, prayers, and sufficient time for silent prayer. This Eucharistic blessing can only be administered a bishop, priest or deacon.

Prayers of a clearly Christocentric character should be publicly recited during exposition of the Blessed Sacrament. In their private prayers the faithful should remember that during exposition everything should be so arranged that the faithful can devote themselves attentively in prayer to Christ our Lord.

One ancient and venerable devotion that is intended to foster a devotion to and meditation on the mystery of the Passion of Christ is the Stations of the Cross. As commendable as this devotion is, it cannot easily be combined simultaneously with Eucharistic adoration, whose purpose is to draw the faithful more deeply into the mystery of Christ’s presence in the Holy Eucharist in a time of stillness and recollection.

Therefore, the Stations of the Cross, which traditionally requires physical movement between stations, should not be prayed during the exposition of the Eucharist. This does not mean that some form of meditation on the saving Passion of our Lord, such as readings from the Gospel accounts, cannot take place during Eucharistic Adoration, provided the prescriptions of the liturgical books are observed.

Before the Most Holy Sacrament is either reserved or exposed, the praying of the Rosary, which is admirable “in its simplicity and even its profundity”, is not to be excluded, especially when the people request it. Even so, especially if there is Exposition, the character of this kind of prayer as a contemplation of the mysteries of the life of Christ the Redeemer and the Almighty Father’s design of salvation should be emphasized, especially by making use of readings taken from Sacred Scripture.
CHAPTER 8

Experience and common sense should prove to us that at best we are unprofitable servants. Yet because we look at others with our lack of charity we judge to be still more unprofitable we congratulate ourselves upon not being so bad after all. Nothing which we do is done over and above the grace which is given us to do it anyway.

To acknowledge that all our good comes from God may amount to an expression of humility; it is certainly a statement of fact. Especially in the field of prayer is it necessary to bear this in mind. So important to prayer is the attitude of dependence upon God for every thought and aspiration that distractions come in to prove it. Without moment-to-moment grace we are at the mercy of distraction. If we could manufacture our own inspiration the problem would not come up, but because we cannot we are given to see where inspiration starts from.

Dependence on God is necessary to every work of religion, and the more religious the work the greater the need for it. So in the work of prayer, which is primarily the expression of the theological virtues, dependence may not be overlooked. Whether it is called confidence or humility or trust, it is the condition of whatever comes next.

Distrust of self, so long as it does not lead to discouragement, is one of the healthiest signs in prayer. You find it particularly in the psalms where again and again the writer laments his unworthiness and his inability to run his life satisfactorily. But along with this lament goes always a firm belief in God’s protection. His sense of insufficiency leads the psalmist to ever greater reliance upon the Lord.

It is when the sight of our sins robs us of hope that we lose our bearings in prayer. Humility is needed in prayer but not hopelessness. Hopelessness is not a virtue but a negation. So also is helplessness. Helplessness has no part in prayer: we know where we can get help when we need it. Writers on prayer who would bring us to the edge of despair are on dangerous ground. The margin of hope may be narrow, and the source of help may be hidden from us for a time, but if there is to be prayer there has also to be trust.

Unworthiness is a word often unfortunately translated for us in the psalms as ‘misery’. Misery suggests self-pity, which does not at all belong to humility. Where false humility makes for listlessness, dispiritedness, and defeat, true humility sees in past unfaithfulness an invitation to God’s mercy. Anything which weakens belief in God’s mercy is bound to be wrong — just as wrong as the presumption which takes it for granted. Sorrow for sin does not have to be harped upon every time we set ourselves to pray, but it should be kept within easy reach. The misery which judges further effort to be useless is bad; the sorrow which leads to penance is good.

We are always looking for the manna which will feed us in the wilderness of prayer. Provided we do not look only for its sweetness and not its nourishment there is no harm in this. To expect the wrong things from prayer is often to get the wrong things from prayer. If in faith and trust we left our prayer in God’s hands we would gain strength, knowledge, love, but because we expect chiefly devotion we are liable to miss prayer’s essential graces.

This is not to say that whenever we pray we must either renounce our spiritual appetite or mention in as many words the true objects of our desire. It is enough to form a disposition. We should go to prayer on the one hand in a spirit of detachment and on the other hand in a spirit of overall trust that God will supply what is needed. In our dealings with God in prayer much can be assumed. We do not have to read out a list of things which in any case can be taken for granted.

The moment we feel urged in prayer to make explicit an emotion which we know to be there but which at the moment happens to be latent we should act upon the urge and express it. The well-intentioned soul possesses already the requisite dispositions, so it is only a matter of bringing them to the surface when grace elicits their specific acts. Reverence, praise, gratitude, compunction, obedience, charity, faith: these are not only virtually but habitually present in souls who are striving for perfection. The tally does not have to be completed on pain of a wasted prayer.

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.