

DIVINE WORSHIP NEWSLETTER

Stained Glass - Sainte Chapelle, Paris



Welcome to the thirty-fifth 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: Msgr. Guido Marini - the first correct answer was submitted by Monica Harris of Our Lady of Mercy in Boca Grande, FL.

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.

Contents

Chapter 1 - The Liturgy and Popular Piety

Information about the relationship of the Liturgy and Popular Piety from the Directory of Popular Piety

Chapter 2 - One-Time Worship Aids

The Office of Divine Worship offers Parishes Ready Made One-Time Worship Aids

Chapter 3 - Prayer to Christ the King

The Office of Divine Worship promotes Prayer to Christ the King

Chapter 4 - The Guardian Angels

The Memorial of the Holy Guardian Angels is celebrated on 2 October

Chapter 5 - The Anamnesis in the Roman Rite

An explanation of the Anamnesis in the Mass

Chapter 6 - Permissions & Projection

Information Regarding Copyright Permissions and Projection of Mass Texts.

Chapter 7 - Stained Glass

A Look at these Works of Art in our Catholic Churches

Chapter 8 - Office of Liturgy of the Holy Father

The Use of Missals and Booklets at Holy Mass

CHAPTER 1

LITURGY AND POPULAR PIETY

From the Directory of Popular Piety

Theoretical or practical contempt for the Liturgy inevitably leads to a clouding of the Christian understanding of the mystery of God, Who has mercifully deigned to look down on fallen man and bring him to Himself through the incarnation of His Son and the gift of the Holy Spirit. Such contempt fails to perceive the significance of salvation history and the relationship between Old and New Testaments. It underestimates the saving Word of God which sustains the Liturgy, and to which the Liturgy always refers. Such a disposition attenuates in the faithful any realization of the importance of the work of Christ our only Savior who is the Son of God and the Son of the Blessed Virgin Mary. Eventually, it leads to a loss of the *sensus Ecclesiae*.

Any exclusive promotion of popular piety, which should always be seen in terms of the Christian faith, can encourage a process that eventually leads the faithful away from Christian revelation and encourages the undue or distorted use of elements drawn from cosmic or natural religions. It can also give rise to the introduction into Christian worship of elements taken from pre-Christian beliefs, or that are merely cultural, national or ethnic psychological expressions. Likewise, the illusion can be created that the transcendent can be reached through unpurified religious experiences(49), thereby promoting the notion that salvation can be achieved through man's own personal efforts (the constant danger of pelagianism should never be forgotten), thereby compromising any authentic Christian understanding of salvation as a gratuitous gift of God. Indeed, the role of secondary mediators, such as the Blessed Virgin Mary, the Angels and Saints, or even national saints, can surpass that of the Lord Jesus Christ, the one Mediator, in the minds of the faithful.

The Liturgy and popular piety, while not conterminous, remain two legitimate expressions of Christian worship. While not opposed to each other, neither are they to be regarded a equal to each other. Rather, they are to be seen in harmony with each in accordance with the Council's liturgical constitution: "The popular devotions of the Christian people [...] should accord with the sacred Liturgy...[and] in some way derive from it, and lead people to it, since in fact the Liturgy by its very nature is far superior to any of them"(SC 13).

Hence, the Liturgy and popular piety are two forms of worship which are in mutual and fruitful relationship with each other. In this relationship, however, the Liturgy remains the primary reference point so as "clearly and prudently to channel the yearnings of prayer and the charismatic life" which are found in popular piety. For its part, popular piety, because of its symbolic and expressive qualities, can often provide the Liturgy with important insights for inculturation and stimulate an effective dynamic creativity.

In the light of the foregoing, it would seem that the formation of both clergy and laity affords a means of resolving many of the reasons underlying the imbalances between the Liturgy and popular piety. Together with the necessary formation in Liturgy, which is a long-term process, provision should also be made to complement it by re-discovering and exploring formation in popular piety, especially in view of the latter's importance for the enrichment of the spiritual life.

Since "the spiritual life...is not limited solely to participation in the liturgy", restricting the formation of those involved in assisting spiritual growth exclusively to the Liturgy seems inadequate. Moreover, liturgical action, often reduced to participation at the Eucharist, cannot permeate a life lacking in personal prayer or in those qualities communicated by the traditional devotional forms of the Christian people. Current interest in oriental "religious" practices, under various guises, clearly indicates a quest for a spirituality of life, suffering, and sharing. The post-conciliar generation - depending on the country - often has never experienced the devotional practices of previous generations. Clearly, catechesis and educational efforts cannot overlook the patrimony of popular piety when proposing models for the spiritual life, especially those pious exercises commended by the Church's Magisterium.



"The Shrine of Our Lady of Victories, a most beautiful and regal image of the Blessed Virgin Mary with her Son in the Basilica of Notre Dame des Victoires in Paris. The church is especially dedicated to the Immaculate Heart of Mary."

- Fr. Lawrence Lew OP

28TH SUNDAY OF ORDINARY TIME

OCTOBER 11, 2020

Entrance Antiphon

If you, O Lord, should mark iniquities, Lord, who could stand? But with you is found forgiveness, O God of Israel.

Opening Hymn

Lord of all hopefulness, Lord of all joy, Whose trust, ever childlike, no cares can destroy, Be there at our waking, and give us, we pray, Your bliss in our hearts, Lord, at the break of the day.

Lord of all eagerness, Lord of all faith, Whose strong hands were skilled at the plane and the lathe, Be there at our labors, and give us, we pray, Your strength in our hearts, Lord, at the noon of the day.

Lord of all gentleness, Lord of all calm, Whose voice is contentment, whose presence is balm, Be there at our sleeping, and give us, we pray, Your peace in our hearts, Lord, at the end of the day.

Gloria

Glory to God in the highest, and on earth peace to people of good will. We praise you, we bless you, we adore you, we glorify you, we give you thanks for your great glory, Lord God, heavenly King, O God, almighty Father. Lord Jesus Christ, only begotten Son, Lord God, Lamb of God, Son of the Father, you take away the sins of the world, have mercy on us; you take away the sins of the world, receive our prayer; you are seated at the right hand of the Father, have mercy on us. For you alone are the Holy One, you alone are the Lord, you alone are the Most High, Jesus Christ, with the Holy Spirit, in the glory of God the Father. Amen.

First Reading Is 25:6-10a

On this mountain the LORD of hosts will provide for all peoples a feast of rich food and choice wines,

juicy, rich food and pure, choice wines. On this mountain he will destroy the veil that veils all peoples, the web that is woven over all nations; he will destroy death forever. The Lord GOD will wipe away the tears from every face; the reproach of his people he will remove from the whole earth; for the LORD has spoken. On that day it will be said: "Behold our God, to whom we looked to save us! This is the LORD for whom we looked; let us rejoice and be glad that he has saved us!" For the hand of the LORD will rest on this mountain.

Responsorial:

I shall live in the house of the Lord all the days of my life.

Second Reading Phil 4:12-14, 19-20

Brothers and sisters: I know how to live in humble circumstances; I know also how to live with abundance. In every circumstance and in all things I have learned the secret of being well fed and of going hungry, of living in abundance and of being in need. I can do all things in him who strengthens me. Still, it was kind of you to share in my distress.

My God will fully supply whatever you need, in accord with his glorious riches in Christ Jesus. To our God and Father, glory forever and ever. Amen.

Gospel Mt 22:1-14 or [Mt 22:1-10]

[Jesus again in reply spoke to the chief priests and elders of the people in parables, saying, "The kingdom of heaven may be likened to a king who gave a wedding feast for his son. He dispatched his servants to summon the invited guests to the feast, but they refused to come. A second time he sent other servants, saying, 'Tell those invited: "Behold, I have prepared my banquet, my calves and fattened cattle are killed, and everything is ready; come to the feast." Some ignored the invitation and went away, one to his farm, another to his business. The rest laid hold of his servants, mistreated them, and killed them. The king was enraged and sent his troops, destroyed those murderers, and burned their city. Then he said to his servants, "The feast is ready, but those who were invited were not worthy to come.

Go out, therefore, into the main roads and invite to the feast whomever you find.' The servants went out into the streets and gathered all they found, bad and good alike, and the hall was filled with guests.] But when the king came in to meet the guests, he saw a man there not dressed in a wedding garment. The king said to him, 'My friend, how is it that you came in here without a wedding garment?' But he was reduced to silence. Then the king said to his attendants, 'Bind his hands and feet, and cast him into the darkness outside, where there will be wailing and grinding of teeth.' Many are invited, but few are chosen."

Creed

I believe in one God, the Father almighty, maker of heaven and earth, of all things visible and invisible. I believe in one Lord Jesus Christ, the Only Begotten Son of God, born of the Father before all ages. God from God, Light from Light, true God from true God, begotten, not made, consubstantial with the Father; through him all things were made. For us men and for our salvation he came down from heaven,

At the words that follow, up to and including and became man, all bow.

and by the Holy Spirit was incarnate of the Virgin Mary and became man. For our sake he was crucified under Pontius Pilate, he suffered death and was buried, and rose again on the third day in accordance with the Scriptures. He ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead and his kingdom will have no end.

I believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is adored and glorified, who has spoken through the prophets. I believe in one, holy, catholic and apostolic Church. I confess one Baptism for the forgiveness of sins and I look forward to the resurrection of the dead and the life of the world to come. Amen.

Offertory/Communion Hymn

O Lord, I am not worthy That thou should'st come to me; But speak the word of comfort, My spirit healed shall be.

And humbly I'll receive thee, The Bridegroom of my soul, no more by sin to grieve thee Or fly thy sweet control.

Increase my faith, dear Jesus, In thy real presence here, And make me feel most deeply that thou to me art near.

Communion Antiphon

The rich suffer want and go hungry, but those who seek the Lord lack no blessing.

Closing Hymn

Praise my soul, the King of heaven; To his feet thy tribute bring; Ransomed, healed, restored, forgiven, Evermore his praises sing: Alleluia! Alleluia! Praise the everlasting King.

Praise him for his grace and favor To his children in distress; Praise him still the same as ever, Slow to chide and swift to bless: Alleluia! Alleluia! Glorious in his faithfulness.

Angels, help us to adore him; You behold him face to face; Sun and moon, bow down before him, In his holy dwelling place. Alleluia! Alleluia! Praise with us the God of grace.

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CHAPTER 2

ONE-TIME WORSHIP AIDS

During this time of Pandemic parishes have been encouraged to remove missal, hymn books and other items from the pews of their churches to avoid contamination. The Office of Divine Worship is providing a readymade one-time worship aid for Sundays and Solemnities, that can be disposed of, after a single use.

These worship aids will provide the Entrance and Communion Antiphons, the full selection of readings, the Gloria and Creed and a selection of three optional hymns if music is desired.

Taking advantage of the current suspension of permissions required by ICEL and USCCB and by using hymns that are in the public domain, these aids can be freely copied and the texts can be used for streaming.

These aids are two pages of letter size and can be printed on both sides and handed out as a separate sheet or can be sent to your bulletin company to be incorporated in your bulletin or even inserted in the bulletin at the parish.

Encourage your parishioners to take them home with them or have a recycling bin near the exit where these can be left after Mass.

The hymns chosen will be simple metrical hymns with tunes that most people will recognize and can be led by a cantor or even the priest celebrant, *a cappella* or with accompaniment.

These worship aids are available in English and Spanish and both PDF and WORD formats on the Divine Worship webpage [HERE](#).



St Cecilia in Keble College chapel, Oxford.

She is depicted in mosaic in an Oxford college alongside St James, St Paul and St Stephen.

CHAPTER 3

PRAYER TO CHRIST THE KING

The Solemnity of Our Lord Jesus Christ, King of the Universe, commonly referred to as the Feast of Christ the King or Christ the King Sunday, is a relatively recent addition to the Western liturgical calendar, having been instituted in 1925 by Pope Pius XI for the Roman Rite of the Catholic Church. In 1970 its Roman Rite observance was moved to the final Sunday of Ordinary Time.

According to Cyril of Alexandria, "Christ has dominion over all creatures, ...by essence and by nature." His kingship is founded upon the hypostatic union. "... [T]he Word of God, as consubstantial with the Father, has all things in common with him, and therefore has necessarily supreme and absolute dominion over all things created."

"From this it follows that to Christ angels and men are subject. Christ is also King by acquired, as well as by natural right, for he is our Redeemer. ... We are no longer our own property, for Christ has purchased us "with a great price"; our very bodies are the "members of Christ." A third ground of sovereignty is that God bestowed upon Christ the nations of the world as His special possession and dominion. "All power in heaven and on earth has been given to me." (Matthew 28:18)

The Feast of Christ the King has an eschatological dimension pointing to the end of time when the kingdom of Jesus will be established in all its fullness to the ends of the earth. It leads into Advent, when the Church anticipates Christ's second coming.


Pope Pius XI established the feast with the publication of his encyclical *Quas primas*, which was Pope Pius XI's response to the world's increasing secularization and nationalism. Pope Pius XI states that the kingdom of Christ embraces the whole of mankind. He explained that by virtue of Christ's claim to kingship as creator and redeemer, societies as well as individuals owe him obligations as king.

So he is said to reign "in the hearts of men," both by reason of the keenness of his intellect and the extent of his knowledge, and also because he is very truth, and it is from him that truth must be obediently received by all mankind. He reigns, too, in the wills of men, for in him the human will was perfectly and entirely obedient to the Holy Will of God, and further by his grace and inspiration he so subjects our free-will as to incite us to the most noble endeavors. He is King of hearts, too, by reason of his charity which exceeds all knowledge.[*Quas Primas* 7]

In this time of pandemic and social unrest it seems timely to remind our selves that Christ is King of the Universe and in uncertain times we can recall that he is the victor over death and is the source of our hope.

Pope Pius XI stated: "If to Christ our Lord is given all power in heaven and on earth; if all men, purchased by his precious blood, are by a new right subjected to his dominion; if this power embraces all men, it must be clear that not one of our faculties is exempt from his empire. He must reign in our minds, which should assent with perfect submission and firm belief to revealed truths and to the doctrines of Christ."

This beautiful prayer to Christ the King reminds us that Christ is the King of all nations and that if we submit to his reign then his mercy abounds.



PRAYER TO
CHRIST THE KING

O Lord our God, You alone are the Most Holy
King and Ruler of all nations.

We pray to You, Lord, in the great expectation
of receiving from You, O Divine King,
mercy, peace, justice and all good things.


Protect, O Lord our King, our families
and the land of our birth.
Guard us we pray Most Faithful One.

Protect us from our enemies and from
Your just judgment. Forgive us,
O Sovereign King, our sins against you.

Jesus, You are a King of Mercy.
We have deserved Your just judgment,
have mercy on us, Lord, and forgive us.

We trust in Your great mercy. O most
awe-inspiring King, we bow before
You and pray;

May Your reign, Your kingdom,
be recognized on earth. Amen.



Free Copies are Available from the Office of Divine Worship
amvandyke@archdpdx.org



Holy Guardian Angel
Statue from the Lady church in Bruges

CHAPTER 4

THE GUARDIAN ANGELS

On October 2 each year the Church celebrates the memorial of the Holy Guardian Angels. Each person on earth has a guardian angel who watches over him and helps him to attain his salvation. This angel accompanies us through life from cradle to the grave. It has been a common theological opinion that this angelical guardianship begins at the moment of birth; prior to this, the child would be protected by the mother's guardian angel. But this is not certain, and since we now know that the soul is infused at the moment of conception, it may be that the angelic guardianship also begins at that moment. In any case, this protection continues throughout our whole life and ceases only when our probation on earth ends, namely, at the moment of death. Our guardian angel accompanies our soul to purgatory or heaven, and becomes our coheir in the heavenly kingdom.

Angels are servants and messengers from God. Angel in Greek means messenger. In unseen ways the angels help us on our earthly pilgrimage by assisting us in work and study, helping us in temptation and protecting us from physical danger.

The idea that each soul has assigned to it a personal guardian angel has been long accepted by the Church and is a truth of our faith. From the Gospel of today's liturgy we read: "See that you do not despise one of these little ones, for I say to you that their angels in heaven always look upon the face of my heavenly Father." (Matthew 18:10) The Catechism of the Catholic Church states that "the existence of the spiritual, non-corporeal beings that Sacred Scripture usually calls 'angels' is a truth of faith." (328) From our birth until our death, man is surrounded by the protection and intercession of angels, particularly our guardian angel: "Beside each believer stands an angel as protector and shepherd leading him to life." (336) The Church thanks God for our helpers, the angels, particularly on this feast day and September 29 which is the feast of Saint Michael, Saint Gabriel, and Saint Raphael, archangels. Today's feast appeared in Spain during the sixteenth century. It was extended to the universal Church and made obligatory in 1670.

"Brethren, we will love God's angels with a most affectionate love; for they will be our heavenly co-heirs some day, these spirits who now are sent by the Father to be our protectors and our guides. With such bodyguards, what are we to fear? They can neither be subdued nor deceived; nor is there any possibility at all that they should go astray who are to guard us in all our ways. They are trustworthy, they are intelligent, they are strong — why, then, do we tremble? We need only to follow them, remain close to them, and we will dwell in the protection of the Most High God. So as often as you sense the approach of any grave temptation or some crushing sorrow hangs over you, invoke your protector, your leader, your helper in every situation. Call out to him and say: Lord, save us, we are perishing." —St. Bernard

THE ANAMNESIS

Anamnesis (from the Attic Greek word ἀνάμνησις meaning "reminiscence" or "memorial sacrifice"),^[1] in Catholicism, is a liturgical statement in which the Church refers to the memorial character of the Mass or to the Passion, Resurrection and Ascension of Christ. It has its origin in Jesus' words at the Last Supper, "Do this in memory of me" (Greek: "τοῦτο ποιείτε εἰς τὴν ἐμὴν ἀνάμνησιν", (Luke 22:19, 1 Corinthians 11:24–25). The anamnesis is part of the Eucharistic prayers of the current Roman Rite and is found in all the Eucharistic prayers and an anamnesis or commemoration is found in all anaphora. In the Roman tradition the anamnesis comes after the words of institution.

In a wider sense, anamnesis is a key concept in the liturgical theology: in worship the faithful recall God's saving deeds. This memorial aspect is not simply a passive process but one by which the Christian can actually enter into the Paschal mystery.

The GIRM describes the anamnesis as follows: "The anamnesis, by which the Church, fulfilling the command that she received from Christ the Lord through the Apostles, celebrates the memorial of Christ, recalling especially his blessed Passion, glorious Resurrection, and Ascension into heaven." [GIRM 79]

The anamnesis in the Roman Canon (Eucharistic Prayer I) starts with the Latin words *unde et memores...* here is the current English translation:

"Therefore, O Lord, as we celebrate the memorial of the blessed Passion, the Resurrection from the dead, and the glorious Ascension into heaven of Christ, your Son, our Lord, we, your servants and your holy people, offer to your glorious majesty from the gifts that you have given us, this pure victim, this holy victim, this spotless victim, the holy Bread of eternal life and the Chalice of everlasting salvation."

Clearly we can see the mention of the memorial of the Passion, the Resurrection and Ascension. Let us compare this with the anamnesis of Eucharistic Prayer III which comes directly after the words of institution:

"Therefore, O Lord, as we celebrate the memorial of the saving Passion of your Son, his wondrous Resurrection and Ascension into heaven, and as we look forward to his second coming, we offer you in thanksgiving this holy and living sacrifice."

Again we see the clear reference to the Passion, Resurrection and the Ascension. The anamnesis in Eucharistic Prayer II is slightly different: "Therefore, as we celebrate the memorial of his Death and Resurrection, we offer you, Lord, the Bread of life and the Chalice of salvation, giving thanks that you have held us worthy to be in your presence and minister to you."

Finally we can see the same pattern in the commemoration of Eucharistic Prayer IV:

"Therefore, O Lord, as we now celebrate the memorial of our redemption, we remember Christ's death and his descent to the realm of the dead; we proclaim his Resurrection and his Ascension to your right hand; and as we await his coming in glory, we offer you his Body and Blood, the sacrifice acceptable to you which brings salvation to the whole world."

The great liturgical scholar Joseph Jungmann SJ writes in his classic book *The Mass of the Roman Rite*: "In reciting the account of the institution, the priest simply relates what then took place, and only the actions which are coupled with the words, and the veneration which follows upon them, make it clear that the scene is being re-enacted. But once the Great Prayer is resumed after the consecration, the very first thing to be done is to interpret the mystery thus accomplished. The link with the preceding account is made by the word *Unde* (whence), harking back to our saviors injunction which closes the account. In almost all liturgies two ideas are used to define the mystery, the two being placed side by side and contrasted in various ways. The mystery is a commemoration or anamnesis; and it is an oblation, a sacrifice."



The anamnesis is the memorial of the Passion, Resurrection and Ascension contained in the Eucharistic Prayers.

CHAPTER 6

PERMISSIONS & PROJECTION

The Confraternity of Christian Doctrine (CCD) owns the copyright on the New American Bible, revised edition translation, this is the version used at Holy Mass. The copyright allows the owner to protect the integrity of the text so that individuals may not introduce changes without permission. Royalty fees earned by licensing the text to companies who publish and sell Bibles help to provide funds for Scripture scholarship and other educational needs. The copyright to the texts of the Roman Missal is owned by International Committee on English in the Liturgy (ICEL).

With regard to use of the readings in English and Mass prayers in light of the Covid-19 pandemic here are the USCCB directives:

1. Through December 31, 2020, no permission is required for live-streaming of Masses and the Divine Office via social media. As always, relevant liturgical law should be observed regarding the choice and use of texts.
2. Gratis permission is granted to include these texts in a downloadable or print worship aid through the conclusion of the current liturgical year (November 22, 2020). The texts must be reprinted verbatim and the appropriate copyright acknowledgment must be provided.
3. **Permission will not be granted to project the readings or other Mass texts.**
4. Families and individuals are encouraged to bring their own participation aids (hand missals, seasonal or monthly booklets, etc.) to Mass. Parishes or other groups may wish to coordinate bulk purchase and distribution of such resources if local health restrictions allow.

With regard to one-time use printed worship aids:

1. No written permission is required for one-time use.
2. The official liturgical text must be followed. All excerpts must be verbatim from the text, including capitalization and punctuation. The poetic structure of those readings written in verse (for example, Psalms, Wisdom, Isaiah, etc.) must be preserved in verse as printed.
3. The appropriate acknowledgment must be printed either beneath the reading(s) or with the other acknowledgments.

With regard to music and copyrighted texts, each of the individual music publishers policies should be followed. e.g. OCP customers can use their copyrighted materials until 28 November 2020. Texts of many older hymns do not have copyright and can be used freely.

With regard to projecting music and texts of the Mass there is something important to note. While publishers like OCP allow their materials to be projected on screens in churches, the USCCB who administer these permissions and set policy state: in the section on readings at Mass: "Permission will not be granted to project the readings or other Mass texts." Since these refer to two different set of copyrights ICEL and CCD this office contacted the USCCB Secretariat of Divine Worship to clarify, their response: "We are not permitting projection of readings or any Roman Missal texts even during COVID-19. Parishes can provide worship aids for parishioners to take home or encourage parishioners to bring their own, or provide handouts for those that need them."

In summary the readings at Holy Mass and the texts of the Roman Missal (e.g. Gloria, Credo) cannot be projected to screens in churches. Music texts and notation usually can be, but each publisher's policies should be consulted.



The first person to name the local church in which this stained glass image of the Ark of the Covenant can be found will win a copy of *A Do it at Home Retreat* by Andre Ravier SJ.

Answers to amvandyke@archdpx.org

STAINED GLASS

The term stained glass refers to colored glass as a material and to works created from it. Throughout its thousand-year history, the term has been applied almost exclusively to the windows of churches and other significant religious buildings. Although traditionally made in flat panels and used as windows, the creations of modern stained glass artists also include three-dimensional structures and sculpture. Modern vernacular usage has often extended the term "stained glass" to include domestic lead light and objets d'art created from foil glasswork exemplified in the famous lamps of Louis Comfort Tiffany.

As a material stained glass is glass that has been colored by adding metallic salts during its manufacture, and usually then further decorating it in various ways. The colored glass is crafted into stained glass windows in which small pieces of glass are arranged to form patterns or pictures, held together (traditionally) by strips of lead and supported by a rigid frame. Painted details and yellow stain are often used to enhance the design. The term stained glass is also applied to windows in enamelled glass in which the colors have been painted onto the glass and then fused to the glass in a kiln; very often this technique is only applied to parts of a window.

Stained glass, as an art and a craft, requires the artistic skill to conceive an appropriate and workable design, and the engineering skills to assemble the piece. A window must fit snugly into the space for which it is made, must resist wind and rain, and also, especially in the larger windows, must support its own weight. Many large windows have withstood the test of time and remained substantially intact since the Late Middle Ages. In Western Europe, together with illuminated manuscripts, they constitute the major form of medieval pictorial art to have survived. In this context, the purpose of a stained glass window is not to allow those within a building to see the world outside or even primarily to admit light but rather to control it. For this reason stained glass windows have been described as "illuminated wall decorations".

The design of a window may be abstract or figurative; may incorporate narratives drawn from the Bible, history, or literature; may represent saints or patrons, or use symbolic motifs, in particular armorial. Windows within a building may be thematic, for example: within a church – episodes from the life of Christ; within a parliament building – shields of the constituencies; within a college hall – figures representing the arts and sciences; or within a home – flora, fauna, or landscape. Catholic churches, especially the older ones, have long been known for their ornate and elaborate stained glass windows. Why then do our churches feature such works of art?

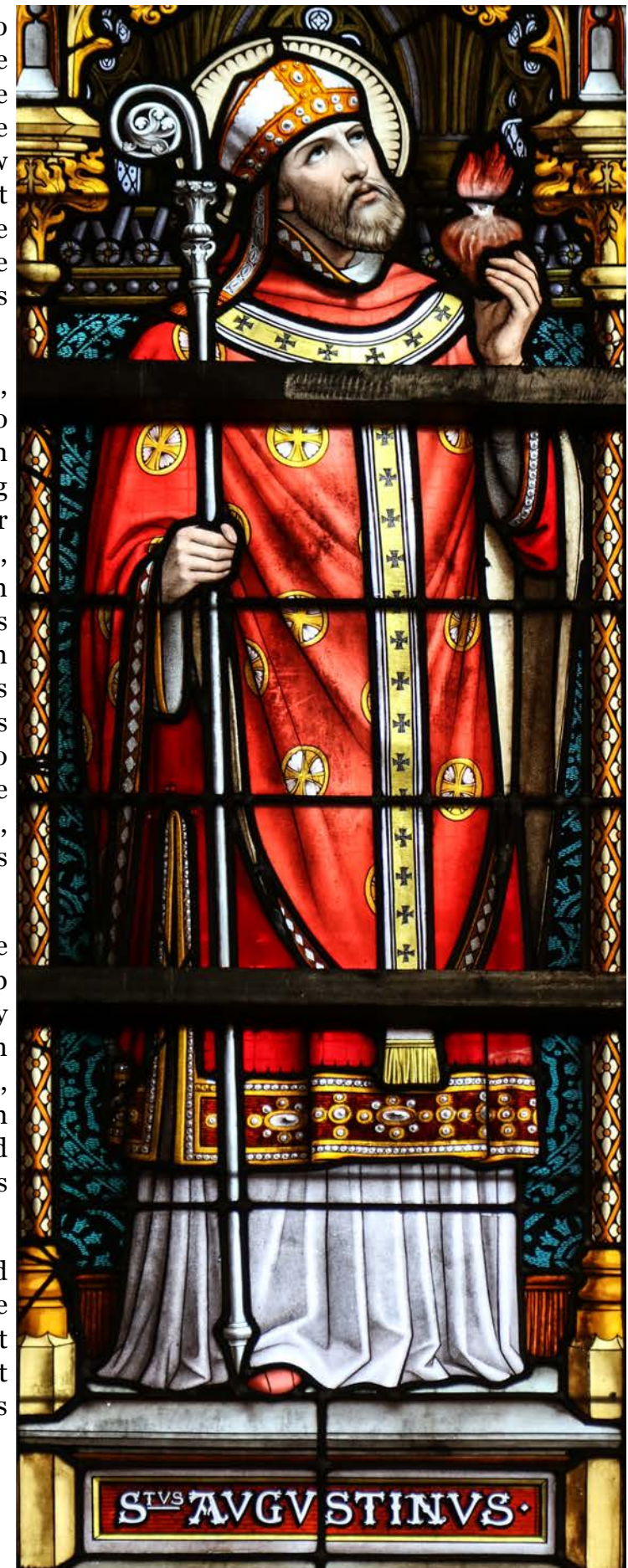
For starters, long ago we have to remember that the majority of people couldn't read. Therefore, when the church wanted to communicate Bible stories and ideas to people, how could they do that? Besides a priest reading holy scriptures from The Bible, stained glass windows were able to convey scriptural ideas through their specific scenes.

Besides showing Biblical scenes, stained glass windows were also prized for the way light shown through them, creating interesting sights within churches. Take, for instance, Notre Dame Cathedral, built in 1345. This legendary Parisian church has a giant stained glass window that creates the impression of a rose of light, often referred to as "a window to the heavens" for its stunning beauty. Tourists flock to Notre Dame even today to bask in the presence of its famous windows, which set their minds on things eternal.

Indeed, stained glass windows are utilized in Catholic churches to help bridge the gap between the earthly and the divine. Offering viewers an ethereal experience of color and light, this glass remains beloved even centuries after first installed! If God is the great artist, then surely His churches should include great art.

Although many think that stained glass is a thing of the past, there are indeed many companies throughout Europe and the United States that produce high quality stained glass works.

Stained Glass window of St. Augustine from Brussels Cathedral.



CHAPTER 8

THE USE OF MISSALS AND BOOKLETS AT HOLY MASS

The use of missals by the lay faithful, at least in the main European countries, has been practiced for more than two centuries. In countries that have known religious persecutions, the possession of similar books represented, for opponents of the Catholic faith, sufficient proof of adherence to “popism”.

Between 1788 and 1792, translations of the Mass in Italian appeared, both of the Ambrosian and Roman rites, with the addition of explanations on the main feasts, contained within a guide to prayer for devoted faithful. Similar events occurred in France and Germany and developed rapidly, inspired by the liturgical initiatives of Dom Prosper Guéranger, in the century. XIX. The use of missals favored an attachment to the liturgy that introduced those who could read into the maze of the liturgy celebrated in Latin. The missals often included the texts of Sunday Vespers, which therefore became the practice of many parishes, especially in France, the Netherlands and Germany. During the sec. XX, these aids were progressively enriched with catechetical material on the liturgical year, comments on Sacred Scripture and eucological texts.

At present, in the celebrations according to the “extraordinary form” (or of St. Pius V), the missals are considered a prerequisite, not only as a means of participating in the knowledge of the eucological texts, which are often intentionally read in silence, but, more importantly, again, as tools to follow the texts of Scripture, as well as some particular rites linked to certain days. They contain a shortened version of the altar missal rubrics and provide a collection of sacred art texts and illustrations that support prayer and help reduce unavoidable distractions. In the context of the “ordinary form” (or of Paul VI), the purpose of the missals in view of participation in the Mass is less clear. Although many people [especially outside Italy,] choose to own one, perhaps inspired by the example of the past, the hermeneutic of participation has changed. This change affected the faithful to the point that many of them simply stopped using them. Despite this, the missal remains of considerable help for the deaf and for those particular situations in which the proclamation of the texts is incomprehensible.

The majority of Catholics have realized that the liturgical movement of the century. XX fought for the reform of the liturgy. Few appreciated the fact that, when *Sacrosanctum Concilium* (SC) invoked the reform of the liturgy, it did so by requesting that the reform be accompanied by the promotion of liturgical worship.

Each month we publish an extract from various studies commissioned by the Pontifical Office of Liturgical Celebrations under the guidance of Msgr. Guido Marini, which will be of interest to those who are concerned with the Sacred Liturgy.

For this purpose, it was necessary that the liturgy effectively communicate what it celebrates, so that the minds and hearts of those who take part in it were able to articulate what was being promoted. This hermeneutic supports the directive of SC 11: “Pastors of souls must therefore realize that, when the liturgy is celebrated, something more is required than the mere observation of the laws governing valid and licit celebration; it is their duty also to ensure that the faithful take part fully aware of what they are doing, actively engaged in the rite, and enriched by its effects.”

After Vatican II, the missals lost much of their role in promoting the liturgical life, as the faithful learned the parts of the celebration assigned to them and to recite them together “in a community manner” (SC 21). The readings are now proclaimed aloud and with the support of amplification systems, from an ambo facing the assembly. Many of those who once followed the texts on the missals have become the pioneers of n. 29 of SC, because, now being readers, they discovered a new and “sincere piety”, finding themselves exercising a true liturgical function. The clergy, encouraged by SC 24, began to preach in an ideal way on proclaimed Scripture, with the result that from sermons we moved on to homilies, rooted in liturgical preaching and destined to make the proclaimed word of God usable. Consequently, as they became familiar with the rites, the faithful had less and less need to read supporting material, which would give them structural indications. They would therefore have largely put aside their missals. Ironically, however, the use of missals and leaflets is about to begin again, as parishes will soon have to deal with the new translations of the third edition of the Roman Missal.

