The image on the cover of this month’s issue of S&S is an embroidered depiction of the ‘pelican in piety’ which is a symbol of the Eucharist, in which the Son of God tenderly feeds us with his own Body and Blood, to give us a share in his divine life. The photo is of a cope hood which was embroidered in the 1860s by the Dominican sisters in Stone, Staffordshire.

The above image is the beautifully carved ceiling boss in the Thistle Chapel of St Giles’ Cathedral in Edinburgh, again depicting the Pelican and offspring.

Medieval bestiaries (books which depict animals allegorically) believed that “as young pelicans grow, they begin to strike their parents in the face with their beaks. Though the pelican has great love for its young, it strikes back and kills them. After three days, the mother pierces her side or her breast and lets her blood fall on the dead birds, and thus revives them. Some say it is the male pelican that kills the young and revives them with his blood.”
Hence the Pelican in popular piety became an allegorical depiction of Jesus Christ in both his sacrificial love and resurrection.

The symbolism of the mother pelican feeding her little baby pelicans is rooted in an ancient legend which preceded Christianity. The legend was that in time of famine, the mother pelican wounded herself, striking her breast with the beak to feed her young with her blood to prevent starvation. Another version of the legend was that the mother fed her dying young with her blood to revive them from death, but in turn lost her own life. Given this tradition, one can easily see why the early Christians adapted it to symbolize our Lord, Jesus Christ.

The pelican symbolizes Jesus our Redeemer who gave His life for our redemption and the atonement He made through His passion and death. We were dead to sin and have found new life through the Blood of Christ. Moreover, Jesus continues to feed us with His body and blood in the holy Eucharist. This tradition and others is found in the Physiologus, an early Christian work which appeared in the second century in Alexandria, Egypt. Written by an anonymous author, the Physiologus recorded legends of animals and gave each an allegorical interpretation. For instance, the phoenix, which burns itself to death and rises on the third day from the ashes, symbolizes Christ who died for our sins and rose on the third day to give us the promise of everlasting life. The unicorn which only allows itself to be captured in the lap of a pure virgin, symbolizes the incarnation. Here too the legend of the pelican feeding her young is described: “The little pelicans strike their parents, and the parents, striking back, kill them. But on the third day the mother pelican strikes and opens her side and pours blood over her dead young. In this way they are revivified and made well. So Our Lord Jesus Christ says also through the prophet Isaiah: “I have brought up children and exalted them, but they have despised me (Is 1:2). We struck God by serving the creature rather than the Creator. Therefore He deigned to ascend the cross, and when His side was pierced, blood and water gushed forth unto our salvation and eternal life.”

This work was noted by St. Epiphanius, St. Basil and St. Peter of Alexandria. It was also popular in the Middle Ages and was a source for the symbols used in the various stone carvings and other artwork of that period. Clearly the pelican became a symbol of charity. Reference to the pelican and its Christian meaning are found in Renaissance literature: Dante (1321) in the
“Paridiso” of his Divine Comedy refers to Christ as “our Pelican.” John Lyly in his Euphues (1606) wrote, “Pelicane who striketh blood out of its owne bodye to do others good.” Shakespeare (1616) in Hamlet wrote, “To his good friend thus wide, I’ll ope my arms / And, like the kind, life-rendering pelican / Repast them with my blood.” John Skelton (1529) in his Armorie of Birds, wrote, “Then sayd the Pellycan: When my Byrds be slayne / With my bloude I them revyve. Scripture doth record / The same dyd our Lord / And rose from deth to lyve.”

The pelican also has been part of our liturgical tradition. The image of the pelican feeding its baby pelicans was a popular artwork on an altar frontal. In early times, when tabernacles were sometimes suspended over the altar, they were shaped like pelicans: for example, Durham Cathedral, to which was attached a Benedictine monastery prior to the suppression of the monasteries by Henry VIII 1538, had the Blessed Sacrament reserved in a tabernacle fashioned in silver like a pelican and suspended over the High Altar.

In the hymn “Adoro te devote,” the sixth verse (written by St. Thomas Aquinas and translated into English by Gerard Manley Hopkins) reads, “Like what tender tales tell of the Pelican / Bathe me, Jesus Lord, in what Thy Bosom ran / Blood that but one drop of has the power to win / All the world forgiveness of its world of sin.”

Therefore, the image of the pelican is a strong reminder of our Lord, who suffered and died for us to give us eternal life and who nourishes us on our pilgrim way with the Holy Eucharist. May that image move us to show the same charity and self-giving love toward all.

This article was adapted from “The Symbolism of the Pelican” by Fr. William Saunders in the 11/20/2003 issue of the Arlington Catholic Herald.
One of the great resources for our extraordinary ministers of Holy Communion is the Catechism of the Catholic Church. \textbf{1324-1419} contains the Church’s teaching regarding the Sacrament of the Holy Eucharist.

The section begins, “The Eucharist is the source and summit of the Christian life. The other sacraments, and indeed all ecclesiastical ministries and works of the apostolate, are bound up with the Eucharist and are oriented toward it. For in the blessed Eucharist is contained the whole spiritual good of the Church, namely Christ himself, our Pasch.” [1324]

We reprint here numbers 1382-1394 and encourage our readers to take some time to read this whole section of the Catechism regarding the Holy Eucharist.

\textbf{VI. The Paschal Banquet}

\textbf{1382} The Mass is at the same time, and inseparably, the sacrificial memorial in which the sacrifice of the cross is perpetuated and the sacred banquet of communion with the Lord’s body and blood. But the celebration of the
Eucharistic sacrifice is wholly directed toward the intimate union of the faithful with Christ through communion. To receive communion is to receive Christ himself who has offered himself for us.

The altar, around which the Church is gathered in the celebration of the Eucharist, represents the two aspects of the same mystery: the altar of the sacrifice and the table of the Lord. This is all the more so since the Christian altar is the symbol of Christ himself, present in the midst of the assembly of his faithful, both as the victim offered for our reconciliation and as food from heaven who is giving himself to us. “For what is the altar of Christ if not the image of the Body of Christ?” asks St. Ambrose. He says elsewhere, “The altar represents the body [of Christ] and the Body of Christ is on the altar.” The liturgy expresses this unity of sacrifice and communion in many prayers. Thus the Roman Church prays in its anaphora:

We entreat you, almighty God, that by the hands of your holy Angel this offering may be borne to your altar in heaven in the sight of your divine majesty, so that as we receive in communion at this altar the most holy Body and Blood of your Son, we may be filled with every heavenly blessing and grace.

“The Lord addresses an invitation to us, urging us to receive him in the sacrament of the Eucharist: “Truly, I say to you, unless you eat the flesh of the Son of man and drink his blood, you have no life in you.”

To respond to this invitation we must prepare ourselves for so great and so holy a moment. St. Paul urges us to examine our conscience: “Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of profaning the body and blood of the Lord. Let a man examine himself, and so eat of the bread and drink of the cup. For anyone who eats and drinks without discerning the body eats and drinks judgment upon himself.” Anyone conscious of a grave sin must receive the sacrament of Reconciliation before coming to communion.

Before so great a sacrament, the faithful can only echo humbly and with ardent faith the words of the Centurion: “Domine, non sum dignus ut intres sub tectum meum, sed tantum dic verbo, et sanabitur anima mea” (“Lord, I am not worthy that you should enter under my roof, but only say the word and my soul will be healed.”) and in the Divine Liturgy of St. John
Chrysostom the faithful pray in the same spirit:

O Son of God, bring me into communion today with your mystical supper. I shall not tell your enemies the secret, nor kiss you with Judas’ kiss. But like the good thief I cry, “Jesus, remember me when you come into your kingdom.”

1387 To prepare for worthy reception of this sacrament, the faithful should observe the fast required in their Church. Bodily demeanor (gestures, clothing) ought to convey the respect, solemnity, and joy of this moment when Christ becomes our guest.

1388 It is in keeping with the very meaning of the Eucharist that the faithful, if they have the required dispositions, receive communion each time they participate in the Mass. As the Second Vatican Council says: “That more perfect form of participation in the Mass whereby the faithful, after the priest’s communion, receive the Lord’s Body from the same sacrifice, is warmly recommended.”

1389 The Church obliges the faithful “to take part in the Divine Liturgy on Sundays and feast days” and, prepared by the sacrament of Reconciliation, to receive the Eucharist at least once a year, if possible during the Easter season. But the Church strongly encourages the faithful to receive the holy Eucharist on Sundays and feast days, or more often still, even daily.

1390 Since Christ is sacramentally present under each of the species, communion under the species of bread alone makes it possible to receive all the fruit of Eucharistic grace. For pastoral reasons this manner of receiving communion has been legitimately established as the most common form in the Latin rite. But “the sign of communion is more complete when given under both kinds, since in that form the sign of the Eucharistic meal appears more clearly.” This is the usual form of receiving communion in the Eastern rites.

The fruits of Holy Communion

1391 Holy Communion augments our union with Christ. The principal fruit of receiving the Eucharist in Holy Communion is an intimate union with Christ Jesus. Indeed, the Lord said: “He who eats my flesh and drinks my blood abides in me, and I in him.” Life in Christ has its foundation in the Eucharistic banquet: “As the living Father sent me, and I live because of the Father, so he who eats me will live because of me.”

On the feasts of the Lord, when the faithful receive the Body of the Son, they
proclaim to one another the Good News that the first fruits of life have been given, as when the angel said to Mary Magdalene, “Christ is risen!” Now too are life and resurrection conferred on whoever receives Christ.

1392 What material food produces in our bodily life, Holy Communion wonderfully achieves in our spiritual life. Communion with the flesh of the risen Christ, a flesh “given life and giving life through the Holy Spirit,” preserves, increases, and renews the life of grace received at Baptism. This growth in Christian life needs the nourishment of Eucharistic Communion, the bread for our pilgrimage until the moment of death, when it will be given to us as viaticum.

1393 Holy Communion separates us from sin. The body of Christ we receive in Holy Communion is “given up for us,” and the blood we drink “shed for the many for the forgiveness of sins.” For this reason the Eucharist cannot unite us to Christ without at the same time cleansing us from past sins and preserving us from future sins:

For as often as we eat this bread and drink the cup, we proclaim the death of the Lord. If we proclaim the Lord’s death, we proclaim the forgiveness of sins. If, as often as his blood is poured out, it is poured for the forgiveness of sins, I should always receive it, so that it may always forgive my sins. Because I always sin, I should always have a remedy.

1394 As bodily nourishment restores lost strength, so the Eucharist strengthens our charity, which tends to be weakened in daily life; and this living charity wipes away venial sins. By giving himself to us Christ revives our love and enables us to break our disordered attachments to creatures and root ourselves in him:

“Since Christ died for us out of love, when we celebrate the memorial of his death at the moment of sacrifice we ask that love may be granted to us by the coming of the Holy Spirit. We humbly pray that in the strength of this love by which Christ willed to die” for us, we, by receiving the gift of the Holy Spirit, may be able to consider the world as crucified for us, and to be ourselves as crucified to the world.... Having received the gift of love, let us die to sin and live for God.” [St. Fulgentius of Ruspe, Contra Fab. 28, 16-19: CCL 19A, 813-814.]

Source & Summit
Whenever we come to try to explain the Mass and its form we cannot do much better than to take ourselves back to the Upper Room, the place where the Last Supper occurred. It is there that Christ took bread, broke it and gave it to his disciples, saying: “Take this, all of you, and eat it: this is my body which will be given up for you” (cf. Mk 26:26; Lk 22:19; 1 Cor 11:24). The meal in that room was certainly in the context of the ancient Passover meal however, when those words were uttered by Our Lord, the whole world changed.

Now the Lord has given himself, his body and blood, to us as spiritual nourishment. He institutes the Eucharist, the First Mass, and indeed commanded us to do the same. Pope St. John Paul poses the question as to whether at the Last Supper the Apostles present really understood the meaning of those words, but he suggests that after the events of the following three days, they came to the realization of the Last Supper as the institution of the Holy Eucharist and the beginning of the shedding of his blood culminating on
the cross. At every celebration of the Eucharist, we are spiritually brought back to the paschal Triduum: to the events of the evening of Holy Thursday, to the Last Supper and to what followed it; because the Sacrifice of Christ and the sacrifice of the Eucharist are one single sacrifice.

We see in the Acts the practice of the early Christians; “They devoted themselves to the Apostles' teaching and fellowship, to the breaking of bread and the prayers” (2:42). The “breaking of the bread” in Christian tradition refers to the Eucharist.

Over the centuries the Church has solidified the form of the Mass around the fundamental formula of Christ’s words of institution. Although some things have change over the centuries the basic structure of the Mass has remained the same. The Eucharistic celebration always includes: the proclamation of the Word of God; thanksgiving to God the Father for all his benefits, above all the gift of his Son; the consecration of bread and wine; and participation in the liturgical banquet by receiving the Lord's body and blood. These elements constitute one single act of worship (cf. CCC 1408).

The Mass was celebrated in a more or less standard format in the Latin Rite of the Catholic Church from the earliest days, however it was not until 1570 when Pope St. Pius V codified the Roman Missal and gave the universal church one fixed form of the Roman Rite.

This missal sometimes known as the Tridentine missal, since this codification of Pius V came as a result of the Council of Trent, was in force in the Latin Rite until the new rite (Novus Ordo) of Pope St. Paul VI was issued in 1970.

The prayers which are found in both the Missal of Pius V and that of Paul VI contain very ancient prayers which are taken from the Sacramentaries which date back to the 5th and 6th centuries. To think that the Mass which we celebrate today is something of an invention of the 1970s is preposterous. There are of course new prayers in the current missal and indeed many prayers from the Paris Missal of 1738.

The Ordinary of the Mass, those parts which do not change, can be identified with the Roman Canon, or Eucharistic Prayer I. The Roman Canon has more or less remained the same with only minor changes since the pontificate of St. Gregory the Great in the 6th Century.
The Archdiocesan Liturgical Handbook (ALH) was published on the Solemnity of Corpus Christi (June 3) 2018. It is intended to serve as a guide to many of the aspects of the sacramental life of our parishes, relating to the celebration of the Sacred Liturgy and the understanding of the faith it expresses.

During the coming year the Archdiocesan Office of Divine Worship will offer a series of trainings on the ALH. These trainings will be of interest to all those involved in parish liturgical ministries, including extraordinary ministers of Holy Communion.

Please see the flyer on the next page to determine a training suitable for you and your parish and then about a month before the training call the number provided to register you and your group.
THE ARCHDIOCESAN LITURGICAL HANDBOOK - AN OVERVIEW

SATURDAY 12 JAN 2019 - CHRIST THE KING, MILWAUKIE 8:00AM - 11:30AM
Call 503-659-1475 to Register

SATURDAY 16 FEB 2019 - SACRED HEART, TILLAMOOK 9:00AM - 12:30PM
Call 503-842-6647 to Register

SATURDAY 2 MARCH 2019 - ST. MARY’S, ALBANY 8:30AM - 12:00PM
Call 541-926-1449 to Register

SATURDAY 16 MARCH 2019 - ST. EDWARD’S, KEIZER 9:00AM - 12:30PM
Call 503-393-5323 to Register

SATURDAY 23 MARCH 2019 - ST. ANNE’S, GRANTS PASS 9:00AM - 12:30PM
Call 541-476-2240 to Register

SATURDAY 6 APRIL 2019 - ST. MARY’S, EUGENE 8:00AM - 11:30AM
Call 541-342-1139 to Register

Msgr. Gerard O’Connor, the Director of the Office of Divine Worship will offer an overview of the ALH. The Handbook contains the norms and best practice desired by the Archdiocese in all aspects of the Liturgy and the Sacraments. Open to anyone interested in the celebration of Catholic Sacred Liturgy.
Ostensorium means, in accordance with its etymology, a vessel designed for the more convenient exhibition of some object of piety. Both the name ostensorium and the kindred word monstrance (*monstrancia*, from *monstrare*) were originally applied to all kinds of vessels of goldsmith’s or silversmith’s work in which glass, crystal, etc. were so employed as to allow the contents to be readily distinguished, whether the object thus honored were the Sacred Host itself or only the relic of some saint. Modern usage, at any rate so far as the English language is concerned, has limited both terms to vessels intended for the exposition of the Blessed Sacrament, and it is in this sense only that we use ostensorium or monstrance here.

It is plain that the introduction of ostensoria must have been posterior to the period at which the practice of exposing the Blessed Sacrament or carrying it in procession first became familiar in the Church. At the same time, Lanfranc’s constitutions for the monks of Christ Church, Canterbury (c. 1070), direct that in the Palm Sunday
procession two priests vested in albs should carry a portable shrine (feretrum) “in which also the Body of the Lord ought to be deposited”. Although there is here no suggestion that the Host should be exposed to view but rather the contrary, still we find that this English custom led, in at least one instance, to the construction of an elaborately decorated shrine for the carrying of the Blessed Sacrament on this special occasion. Simon, Abbot of St. Albans (1166-83), presented to the abbey a costly ark-shaped vessel adorned with enamels representing scenes of the Passion, which was to be used on Palm Sunday “that the faithful might see with what honor the most holy Body of Christ should be treated which at this season offered itself to be scourged, crucified and buried” That this, however, was in any proper sense an ostensorium in which the Host was exposed to view is not stated and cannot be assumed. At the same time it is highly probable that such ostensoria in the strict sense began to be constructed in the thirteenth century, and there are some vessels still in existence - for example, an octagonal monstrance at Bari, bearing: the words “Hic Corpus Domini” - which may very well belong to that date.

A large number of medieval ostensoria have been figured by Cahier and Martin (Mélanges Archéologiques, I and VII) and by other authorities, and though it is often difficult to distinguish between simple reliquaries and vessels intended for the exposition of the Blessed Sacrament, a certain line of development may be traced in the evolution of these latter. Father Cahier suggests with some probability (Mélanges, VII, 271) that while at first the ciborium itself was employed for carrying the Blessed Sacrament in processions, etc., the sides of the cup of the ciborium were at first prolonged by a cylinder of crystal or glass, and the ordinary cover superimposed. Such a vessel might have served for either purpose, viz., either for giving Communion or for carrying the Host visibly in procession. Soon, however, the practice of exposition became sufficiently common to seem to require an ostensorium for that express object, and for this the upright cylindrical vessel of crystal was at first retained, often with supports of an architectural character and with tabernacle work, niches, and statues. In the central cylinder a large Host was placed, being kept upright by being held in a lunette constructed for the purpose. Many medieval monstrances of this type are still in existence. Soon, however, it became clear that the ostensorium could be better adapted to the object of drawing all eyes to the Sacred Host itself by making
the transparent portion of the vessel just of the size required, and surrounded, like the sun, with rays. Monstrances of this shape, dating from the fifteenth century, are also not uncommon, and for several hundred years past this has been by far the commonest form in practical use.

Of course the adoption of ostensoria for processions of the Blessed Sacrament was a gradual process, and, if we may trust the miniatures found in the liturgical books of the Middle Ages, the Sacred Host was often carried on such occasions in a closed ciborium. An early example of a special vessel constructed for this purpose is a gift made by Archbishop Robert Courtney, (d. 1324), to his cathedral church of Reims. He bequeathed with other ornaments “a golden cross set with precious stones and having a crystal in the middle, in which is placed the Body of Christ, and is carried in procession upon the feast of the most holy Sacrament.”

Early medieval inventories often allow us to form an idea, of the rapid extension of the use of monstrances. In the inventories of the thirteenth century they are seldom or never mentioned, but in the fifteenth century they have become a feature in all larger churches. Thus at St. Paul’s, London, in 1245 and 1298 we find no mention of anything like an ostensorium, but in 1402 we have record of the “cross of crystal to put the Body of Christ in and to carry it upon the feast of Corpus Christi and at Easter”. [The Feast of Corpus Christi was instituted in the Universal Church in 1264]

At Durham we hear of “a goodly shrine ordained to be carried on Corpus Christi day in procession, and called ‘Corpus Christi Shrine’, all finely gilded, a goodly thing; to behold, and on the height of the said shrine was a four-square box all of crystal wherein was enclosed the Holy Sacrament of the Altar, and it was carried the same day with four priests” (Rites of Durham, c. lvii). But in the greater English churches a preference seems to have been shown connected no doubt with the ceremonial of the Easter sepulcher, for a form of monstrance which reproduced the figure of Our Lord, the Sacred Host being inserted behind a crystal door in the breast.

On the continent, and more particularly in Spain, a fashion seems to have been introduced in the sixteenth century of constructing ostensoria of enormous size, standing six, seven, or even eight feet in height, and weighing many hundreds pounds. Of course it was necessary that in such cases the shrine in which the Blessed Sacrament was more immediately contained should be detachable, so that it
could be used for giving benediction. The great monstrance of the cathedral of Toledo, which is more than twelve feet high, and the construction of which occupied in all more than 100 years, is adorned with 260 statuettes, one of the largest of which is said to be made of the gold brought by Columbus from the New World.

In the language of the older liturgical manuals ostensorium is not infrequently called tabernaculum, and it is under that name that a special blessing is provided for it in the “Pontificale Romanum”. Several other designations are also in use, of which the commonest is perhaps custodia, though this is also especially applied to the sort of transparent pyx in which the Sacred Host is immediately secured. In Scotland, before the reformation, an ostensorium was commonly called a “eucharist”, in England a “monstre or “monstral”.

Today the ostensorium is more commonly known as the monstrance and can be found in most sacristies. Although exposition of the Blessed Sacrament can be done using a ciborium the preferred way is that the Sacred Host is exposed in a monstrance on the altar with a least four lit candles.