

LOGOSOPHIA

A Pilgrim's Journal
of Life, Love & Literature



Issue #3
Summer 2020



The Church: Liturgy & Worship



Greetings, fellow pilgrims!

Welcome to our third issue of LogoSophia Magazine! This issue is based on The Church, Liturgy & Worship. We have explanations of how we each worship, as well as stories, a song, a new way to use prayer beads, and more! Please enjoy, and let us know what you think! I hope and pray that you are healthy and at peace during this difficult time.

Pax!

Sarah Levesque
Editor in Chief

WANTED

- Readers of any faith to interact respectfully with writers and other readers through book/media suggestions and letters to the editor, as well as comments on LogoSophiaMag.com and social media
- Writers of Christian faith to augment the works of our Staff
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*Happy
Summer!*



A Short Prayer

Lord, grant me the grace to do today
what you would have me do.
Amen.

Letters to the Editor & Others

This is where we will be putting anything you send in - letters to the editor, notes to authors, questions, agreements and disagreements... we can't wait to see what you have to say! Just be sure to tell us what article you're responding to!

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CONTROVERSY CORNER

What does your liturgy look like, or how do you worship?

What is Controversy Corner?

Controversy Corner is the section of LogoSophia Magazine where people of different faith traditions discuss controversial topics in a succinct manner.

If you would like to submit a topic for discussion, please let us know!

Don't see your denomination represented? Help us fix that! We're always looking for new writers!

Disagree with the representative of your denomination? Write in and tell us why in a respectful manner, and we'll publish it in our next magazine under "Letters to the Editor & Comments"!

For these and any other questions, comments or suggestions, email us at Editors.LogoSophia@gmail.com.

Confessional Lutheran: J.C. Ellis

The Lutheran focus in worship is the gifts that God gives. In the Mass, or Divine Service (which is the main practice of Lutheran worship), we receive the forgiveness of sins in the Sacraments. In the Divine Service we are absolved and receive the very body and blood of Christ in, with and under the consecrated bread and wine for the forgiveness of our sins and thus we respond with thanksgiving and praise. Lutherans mainly go to church not to praise God but to receive the forgiveness of sins. Our liturgy is very historic and appears not much different than a Roman Catholic one because we believe in preserving the liturgy that the church fathers have passed down to us.

CONTROVERSY CORNER

What does your liturgy look like, or how do you worship?

Nondenominational Evangelical Protestant: Elizabeth Nguyen

Sunday worship begins with music in the churches I've been to. It's a time when every church member can sing passionately in honor of God. My family church growing up was attended by people from the Vietnamese immigrant community, so the church would mainly sing from a traditional Thánh Ca hymnal (with both English & Vietnamese lyrics). In more heterogeneous American churches, like the one which I attend now, worship would utilize more contemporary Christian music. Then the sermon would consist of a message that follows a weekly or monthly theme. The message could be focusing on recurring themes in the Bible, or the lives of Biblical figures, or the teachings of God Himself from Old and New Testament Scripture. We, the church, are called to apply and live God's Word in our everyday life which is, in itself, another form of reverence and worship of Him. There are also periods of group prayer, silent self-reflection, testimonies, tithing, baptism, and communion in the worship service, though the order and schedule that these things would occur differ between churches. However, throughout any worship service, Jesus and his work on the cross are emphasized to old and new church attendees alike, so we are never without reminders of his loving sacrifice and of what it means for us to repent of our sins and follow him.

Presbyterian Church In America: Joshua David Ling

While the PCA holds to its own book of Church order, most Reformed Presbyterians like myself hold more specifically to something called The Regulative Principle of Worship. The idea is that

1. Whatever God commanded in Scripture for Worship, must be done in a Worship Service.
2. Likewise, whatever He said must not be done, must not be done in Worship, and
3. Anything He didn't touch on in Scripture must not be done in Worship.

Thus, we have to justify all elements of Worship with Scripture. While individual conclusions based on this rule happen, here are common elements of a Worship Service: Prayer, Singing, Preaching, Baptism, Communion/Lord's Supper, Confessions of Sin, Confession of Faith, Oaths/Vows, and Ordinations.

One of the most controversial things among people who hold to the Regulative Principle of Worship, is Exclusive Psalmody, of which Covenanters generally hold to, and I and many other Reformed Presbyterians do not.

CONTROVERSY CORNER

What does your liturgy look like, or how do you worship?

Roman Catholic: Sarah Levesque

The main practice of worship in Roman Catholicism is the Mass. Celebrated daily in most parishes and required on Sundays for practicing Roman Catholics, the Mass consists of the Liturgy of the Word - a reading from the Old Testament or an Epistle (both on Sundays), a Psalm, and a reading from a Gospel, followed by a homily - and the Liturgy of the Eucharist, where unleavened bread and wine become the true Body and Blood of Christ through the intercession of the priest, and are received by the congregation (see the Spring 2020 issue to learn more). The Mass readings are prearranged, orderly, and connected to each other, following a 3-year cycle that covers the entirety of the Bible, showing that the New Testament was built on the Old Testament, and the Catholic Church on the Jewish practices.

Another form of worship is Eucharistic Adoration, where a portion of the consecrated Eucharist (that is, the Body of Christ) is placed in a monstrance - a special stand, generally metal, often shaped like a cross with the Eucharist exposed at the center - which is set in a place of honor, generally the altar. Visitors typically adore Christ by kneeling or sitting in His presence and talking with Him, by reading a spiritual book or praying the Rosary.

Ruthenian Byzantine Catholic: Christopher Woods

Various different prayer services exist in the Byzantine tradition. Of course, the most prominent one is the Divine Liturgy, where we receive Christ into our bodies not only spiritually, but also physically, so that our will may be united to His. Two services that typically precede Liturgy are Vespers and Matins. Vespers, celebrated the night before, draws primarily from the Psalms and the Old Testament, along with sets of hymns composed in honor of the saint whose feast we celebrate that day. Matins also draws heavily from the Psalms, and has a special kind of liturgical poetry called the Canon. It is divided into nine odes, each with a theme from the Old Testament, save for the ninth, which focuses on Mary, the Theotokos. Each ode has several stanzas, which draw connections between the theme of the ode and the feast day. Smaller Byzantine services include the Hours (a reading of three Psalms, a few prayers including the Our Father and the Jesus Prayer, and a couple hymns for the saint of the day), the Akathist (a poem of twelve odes, usually in honor of the Theotokos, but there are Akathists dedicated to Christ and some saints, as well), the Panachida (a very short memorial service for the dead), and Compline (similar to Vespers, but celebrated directly before going to bed).

From Killarney Traynor
To Charles Dickens

Dear Charles,

Can I call you Charlie? I feel like you'd be the kind of guy who wouldn't mind being called Charlie. Your works and worlds are all so friendly and familiar, so real and so realistic that I feel like I can walk right into the pages and have a drink at the local pub.

I'm a huge fan, in case you didn't get that from the opening paragraph. I've been one since... well, honestly, since even before *A Muppet Christmas Carol* came out (although that movie would have sealed the deal for me.) I read half of your books in simplified editions as a child, loving both the illustrations and the text. Then as a teenager, I discovered the full novels and I was hooked. I loved the humor and the settings and the characters and the romance and the horrors and the twists. I loved the epic feel that you imbued into ordinary lives. I loved the almost soap-opera dramatics and I loved the cheerful optimism that always seems to win despite the harshness of the world and the wickedness of some of the characters.

I love the way humor and horror twist in your novels, because really, you delve into some pretty dark areas. Dotheboys Hall in *Nicholas Nickleby* gives *Jane Eyre's* Lowood a run for its money in the child abuse area. While the main tragedy of *A Tale of Two Cities* is, of course, Sidney Carton's sacrifice, its set against the overwhelming tragedy of the French revolution, a ground floor view of the abuses of both the aristocratic system and the civil war that followed. *Hard Times* is a frightening look at a stark philosophy gone mad, and *Barnaby Rudge* has some of the most chilling scenes of casual brutality that I've read since... Well, probably *Last of the Mohicans*. But *Mohicans* was set on an untamed frontier during a brutal war. You hardly ever leave the so-called civilized cities of London or Paris or their quiet environs.

And yet the darkness is not what I chiefly think of your books. I remember Dotheboys Hall, naturally, but what I remember better is *Nicholas Nickleby's* befriending poor Smike and the sweetness of his reunion with his sister. Or *Oliver Twist's* happy ending and Sidney Carton's sarcastic humor. My favorite book, *David Copperfield*, is seething with happy humanity, from kindly Peggotty to the saintly (yet not annoying) Agnes to the bombastic and hilarious Aunt Betsy, and all the characters in between. You write scathing indictments of cruelty, whether it's systemic or personal, yet for all that, the reader knows that you both understand and love people. And thus one never walks away from your books feeling hopeless or helpless. Rather, you feel rejuvenated and reassured – for every Uriah Heep, there is a Dr. Strong. For every Fagin, there is a Brownlow. In every tragedy, there is still a moment of triumph.

You taught me how to look at people. How to watch their movements, the way they talk and laugh and joke, their cruelty – conscious and unconscious – but most importantly, their oft-times overlooked act of heroism, self-sacrifice, and love. Even the most awkward character has a measure of dignity in your novels. There are no throw-aways in your world and I think, in a lot of ways, your view of people is akin to how we are called to look at them as Christians. To look past the grub and grime and noise and fuss to the dignity of the child of God within. Yes, there are awful people in the world – but even they have hope and the ability to change. Just ask Jacob Marley or Ebenezer Scrooge.

I can't end this letter without saying a word in your defense on one matter that really cheeses me off. If I had a nickel for every person who told me, "Did you know that Charles Dickens was paid by the word? That's why he wrote such long books!", I'd still be cheesed off, but at least I'd be able to afford that second VW Beetle I've been wanting.

I don't know if you were paid by the word. I don't care if you were paid by the word. I certainly don't think those people who so helpfully try to deflate my esteem for you know anything worth knowing about you or your art. Yes, you wrote long books. And who in their right mind would ever try to shorten them? Not only have none of your books ever been out of print, but one of them actually changed the way the western world celebrates Christmas. No small or mean feat. Every

year, there is a new version of A Christmas Carol and every movie, play, reading, or song written in its image touches more and more hearts, giving them hope and a chance at rejuvenation. That's one heck of a legacy, sir.

But setting that remarkable achievement aside, as a writer, you don't just set scenes: you paint them, in living, breathing detail. Reading your novels is like stepping into another world, where you can taste, touch, smell, and hear the details. You hear the rustling of clothes and the cheerful stomp of feet at a dance. You can taste David Copperfield's less-than-savory bachelor dinners. You can feel the dankness of Oliver Twist's desperate living quarters or the lonely, despairing wind that wraps around Pip's shoulders in *Great Expectations*. The person who reads your novels lives your novels. That is a standard every writer should attempt to live up to and hang the word count!

Anyway, sir, I should probably wrap up this very long letter and I do so now, with renewed thanks. Your humor and heart and cheerful, unfailing belief in God, goodness, and man have often saved me from a bad hour or two. Thank you. God bless you... every one. (Sorry... I had to.)

Yours,

Ever in Admiration,
Killarney Traynor

PS: If it wasn't for you, we'd never have had Michael Caine in Victorian garb singing a Paul Williams song with Kermit the Frog - for that alone, we would have been thankful!

KILLARNEY TRAYNOR

NOVELIST. SCREENWRITER. STORYTELLER.

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Confessions of the Sound Booth Girl

By T.K. Wilson

In the modern worship service, few people are as indispensable as the sound personnel. These unsung heroes run the mics, the music, and all things needful for the modern worship experience. Not long ago, that unsung heroine was me. These are my confessions.

Confession One: The Infamous Lyric Slideshow.

Now, if any of you are familiar with the Taylor Family and their YouTube channel BlimeyCow, you might remember the brilliant satire “How to Write a Worship Song in Five Minutes or Less”. In this video, Jordan Taylor expertly parodied common chord progressions, quoting “Amazing Grace,” and the obsession with fire in many modern worship songs. Later in the video, he even plays with the infamous slideshow delay. The slideshow delay is when the person who made the slides didn’t make slides for the second chorus of the song, so the panicked sound person has to back up the slides to that point, THEN move forward.

This was the BANE of my existence as the sound tech. Here I am at this sound board that might’ve been leftover from Michael W. Smith’s “Go West Young Man” tour, trying not to quell the soprano, and playing catchup with the slides. For heaven’s sake, please make sure you have a smooth transition between slides. I’m begging here, I know it’s tedious, but please.

Confession Two: Who SERIOUSLY Uses Cassette Anymore?!

Part of my duties early on was to record the sermon. Oh, sure, yeah I can do that, no problem.

On Cassette tape.

This was 2007.

Who uses TAPE anymore?!

Okay, okay, yeah, My dad did (and still does...), but I didn’t know anybody else even then that had a cassette player. Aging congregation was reluctant to change. I dutifully recorded the tapes as requested, but looking back... Why, though?

Confession Three: Jesus Take the Wheel

For living in Northern New York, my Baptist church had a bit of an odd obsession with Southern Gospel music. Around Christmas time, one of the worship leaders got her sisters together to sing “Come On Ring Those Bells” by the Gaithers. I tell you, if I have to hear that song ONE more time I will run screaming from the sanctuary!

My youth leader had an odd fixation on “Jesus Take the Wheel” and “Christmas Shoes” as well. It was really weird.



Confession Four: Acoustics

One thing you must understand about my former church was it was basically a prefab warehouse. That's what it looks like on the outside. The sanctuary was a giant box that ate sound. It was difficult to hear and understand the singers outside of the first few rows of chairs. High enough volume to understand the singers caused squelching, too low made it hard for the old people to hear. Most of the people sat in the first six rows. Please, for the love of heaven, can we get some better (read: newer) mics?

Confession Five: Pressure! Pressing Down on Me, Pressing Down on You...

Being Baptists, we didn't much do the Liturgical Year, but the two "big days", Easter and the Christmas season, held unique pressures different to the rest of the time. Everything had to go smoothly with our big services. Working nearly solo, under the direction of our de-facto worship head, there was crazy pressure. Sometimes, I would be asked to do something else like run the lights while more skilled people ran the other equipment. That was a load off, but the pressure on them wasn't fair either. Humans make mistakes, even on important days.

All this is to say, thank your sound personnel. We have a hard job!



KeturahsKorner.blogspot.com

Controversial
Opinions

Satire &
Philosophy

Faith &
Social Affairs

Book & Media Recommendations

Star Trek: Deep Space Nine (TV series, original run 1993-1999)
This Trek series chronicles the adventures of Captain Benjamin Sisko and his misfit-family crew of the station Deep Space 9. With stories full of intrigue, danger, mystery, and a surprisingly respectful look at faith, this series is sure to delight fans of sci-fi.
-TK

Love & War & the Sea in Between
(2011 album by Josh Garrels) Josh Garrels is truly unique among contemporary Christian artists. His instrumentation combines classical instruments with more modern methods, and his lyrics are rather profound. My personal three favorite songs on this album are Resistance, Rise, and Revelator.
-Chris

The ongoing Nancy Drew series by Carolyn Keene (1930 to present) is about a teenage girl solving mysteries is a classic for a reason. Full of thrills, suspense, and Nancy's quick wit, this long-running series is sure to delight readers of all ages! - Amanda

The Wheel of Time series by Robert Jordan and Brandon Sanderson (fiction, published 1990-2013). Widely considered to be one of the greatest fantasy series it takes place in a world wherein time is cyclical and follows a hero born again to save the world from the Dark One.

- J.C. Ellis

Redwall by Brian Jacques (Fiction, first in series, 1986) A formative book of my youth, Redwall tells the story of a young mouse's quest to save his home. Redwall is the first book of a 21 book series, ending with The Rogue Crew. . -TK

Anne of Green Gables series
by L.M. Montgomery (fiction, published 1908-1921). The classic tales of an imaginative redheaded orphan who finds herself living on Prince Edward Island and getting into one scrape after another. Every time I read them it's like going home again. -Sarah

What If Jesus Was Serious? A Visual Guide to the Teachings of Jesus We Love to Ignore by Skye Jethani (2020)
This devotional book goes through each of Jesus' teachings from the Sermon on the Mount, confronting the hypocrisy in post-Christian culture today (mainly in American Christianity) and reclaiming the true message of hope within God's kingdom. Jethani's writing and doodles help us understand how God's kingdom is actually described through Scripture and how we can actively seek God's kingdom on earth as it is in heaven.
-Liz

more

Book & Media Recommendations

Discworld series by Terry Pratchett (fiction, published 1983–2015). It all starts with *The Color of Magic*, where a young man named Twoflower sets out to explore the very Discworld, becoming the very first Tourist of that world and, along with his reluctant guide Rincewind (a very poor sort of wizard), they trek across a world that would meet the approval of Norton Juster, L. Frank Baum and Lewis Carroll.
-Sarah

Choose to Worship album by Rend Collective (2020)
In celebration of the Lord, Rend Collective has created another album filled with powerful lyrics coming together with passionate Irish melodies. My favorite song of the bunch is "BEHOLD HE COMES" which paints an emotional picture of Christ on his throne, ruling over his Kingdom and bringing everlasting peace upon his return.
-Liz

The Day the Sun Danced from CCC of America (1991) is a short video for kids about the apparitions at Fatima, Portugal. It condenses much of the story, but major events are included and told in a way enjoyable for all ages.
-Amanda

What do YOU want to suggest?

Let us know at Editors.
LogoSophia@gmail.com

The Postman (1997 film) Set in post-apocalyptic Oregon, this film follows the adventures of a loner known only as the Postman. While wandering through the wasted wilderness, he finds an old mail truck, takes the clothes and letters, and passes himself off as an official from the Restored United States to convince a village to give him food and shelter. But when the villagers fully believe his masquerade, he finds himself leading a revolution against the tyrannical General Bethlehem.
-Chris

The Psalms: The Prayer Book of the Bible by Dietrich Bonhoeffer
Bonhoeffer's reflections on the Psalms as prayers in their historical and liturgical context has revolutionized how I talk to God. It is a truly eye-opening little book that will change your life for the better.
-Ian



Distracted: Memories of Mishaps at Mass

By Sarah Levesque

I remember the first time we attended Mass at our new church. It was my sixth birthday, the church was brand new, and I honestly wasn't sure that it wasn't opened just for my birthday. We had been having Mass in the hot cafeteria in a nearby Catholic school until the new church was finished, and finally being brought into the towering church with its air conditioning and its paintings and statues and stained glass windows was enthralling. I doubt I heard a word beyond the singing (which I always joined in), but I remember being enthralled by the birds who were flying in and out of the open doors, trying to make nests, I figured, in the sprinkler system pipes.

A few years later, the priest was in the middle of reading the Gospel passage where Jesus returns to Bethany to find Lazarus dead. Being a person who read with feeling, the priest forcibly called, "Lazarus, come out!" and from the middle of the church a small child yelled "Nooo!" To this day, I cannot hear the story of Lazarus without expecting a repeat performance from another small child.

While I was in college, I often brought my grandmother to Mass, since she was unable to drive by that point. One Saturday evening, we were in her church and the lector didn't show up, so someone asked the congregation for volunteers before the Mass began. Having lectored for chapel services in high school, I felt confident and volunteered. Now, the lector often processes up the aisle holding the ornate book containing the readings at the beginning of Mass with the priest and the altar servers, so I asked and was told that I wouldn't have to do that and that the book was already on the pulpit. When it was time, I stood up and took my place at the pulpit. The book was not on top. Knowing that many pulpits have shelves, I looked down. Still no book. Puzzled, I looked all around. Nothing. Eventually, I turned to the priest and said, "There's no book." Someone came and looked, someone was dispatched to the back of the church to look, and a congregation member was kind enough to lend me their Magnificat (a monthly publication that includes the readings). From there, all went smoothly, until the next day, when I attended another Mass at my church (where I was part of the music ministry). That day I realized that I had read the wrong readings the previous night. Eventually I determined that I had read the Saturday morning Mass readings, as opposed to the Vigil Mass readings, which are the same as the Sunday readings. I was horrified, but what was done was done.

More recently, I was at Mass with a preschooler. I was trying to explain the Mass as it went and I was finding it rather enjoyable to be fielding questions. As the priest held aloft the Host and proclaimed the words of Jesus, "This is my body..." I bent and whispered in the little girl's ear, "He's holding up Jesus." She turned to me in disbelief. "That looks like a cookie," she told me in her no-nonsense way. I nodded and said, "It's bread, but Jesus is inside." Not the most accurate representation, but as close as I could get to a preschool version of transubstantiation. Eyes wide, she whisper-yelped, "Jesus is IN the COOKIE?" Of course I had to say "Yes," because I couldn't come up with a better way to explain it in the moment. I barely understand the Aristotelian ideas of accidents and substances myself. Then the priest raised the Chalice and spoke Jesus' words, "This is my blood..." Bending down again, I whispered, "Jesus is in that cup, too." Again she looked at me quizzically, then protested, "He's gonna DRINK him!" "Yes," I replied, "because Jesus wants to be inside us." Turning to me, she said firmly, "Jesus is in my heart." Not surprisingly, this gave me pause, for how does one explain physical presence and spiritual presence and such mysteries to a preschooler? Thankfully, she got distracted and didn't wait for an answer. Someday I might have to answer that one... hopefully next time I'll be more prepared!

4 Holy, Holy, Holy, Lord God Almighty

(NICAEA. 11,12,12,10)

Reginald Heber, 1826

John B. Dykes, 1861

1. Ho - ly, ho - ly, ho - ly! Lord God Al - might - y!
 2. Ho - ly, ho - ly, ho - ly! all the saints a - dore thee,
 3. Ho - ly, ho - ly, ho - ly! tho' the dark - ness hide thee,
 4. Ho - ly, ho - ly, ho - ly! Lord God Al - might - y!

5 Ear - ly in the morn - ing our song shall rise to thee;
 Cast - ing down their gold - en crowns a - round the glass - y sea;
 Through the eye of sin - ful man thy glo - ry may not see,
 All thy works shall praise thy name, in earth and sky, and sea;

9 Ho - ly, ho - ly, ho - ly, mer - ci ful and might - y!
 Cher - u - bim and, sera - phim fall - in down be fore thee,
 On - ly thou art, hol - ly, there is none be side thee,
 Ho - ly, ho - ly, ho - ly, mer - ci ful and might - y!

13 God in Three Per - sons, bless - ed Trin - i - ty!
 Which wert, and art, and ever - er - more shalt be.
 Per - fect in power, in love and pur - i - ty.
 God in Three Per - sons, bless - ed Trin - i - ty! A - MEN.

From The Army and Navy Hymnal 1920), edited by Henry Augustine Smith

You Worship What?

Dispelling Myths About Catholicism

By Sarah Levesque

It is not uncommon for Catholics to be accused of worshipping Mary, the saints, or religious art. Yet these are incorrect understandings of Catholic faith, tradition and worship. To understand Catholicism, let us first look at how we view worship.

For Roman Catholics, our worship largely consists of our liturgy, the Mass (see my section of Controversy Corner) and Eucharistic Adoration. Of course, praying and singing are also part of worship, but neither is something reserved for worship. Keep in mind that the first definition of the verb 'pray' in the Merriam Webster online dictionary is "entreat, implore." If you read Shakespeare, he uses the phrase "I pray you..." or "I pray thee" in more than one play (notably *Much Ado About Nothing* and *As You Like It*) when one character is asking something of another. We pray to God, of course, but we also entreat the help of others in heaven – Mary, saints and angels.

Let's look at Mary. We Catholics honor Mary, we do not worship her. Yes, we sing to her, and yes, we ask for her intercession. But I also sing to the kids I babysit, to my dogs, and to myself, and I often ask any of my friends to pray for me or my intentions. Why do we give Mary so much honor? She is the Mother of God. She is the model of sanctity, the New Eve, the Immaculate Conception, the firstfruits of salvation. But as the mother of Jesus – He Who calls us brothers, sisters, sons and daughters – she is our mother too. Like any good mother, she listens to her children, and when we ask her to intercede for us, she has promised over and over again that she will listen to our entreaties and bring them to her Son. And what good son ignores his mother? Certainly not Jesus, who listened



and acted on her entreaties during the Wedding at Cana. For these reasons, we sing to her, and we ask her intercession. But we, too, ought to listen to her words – praising God, but above all following the last thing she is recorded to have said – “Do whatever he [Jesus] tell you” (John 2:5).

In addition to asking Mary for her intercession, we also ask the saints for theirs. As the saints are in Heaven, they are closer to God, and can help us by their intercession. Many if not most saints have had multiple miracles attributed to them, and they, like anyone who follows the law of Love, do not turn their backs on those less fortunate than them. They are the “great cloud of witnesses” mentioned in Hebrews 12:1. I have heard arguments that because the saints are no longer alive, to engage with them is necromancy, something greatly forbidden.

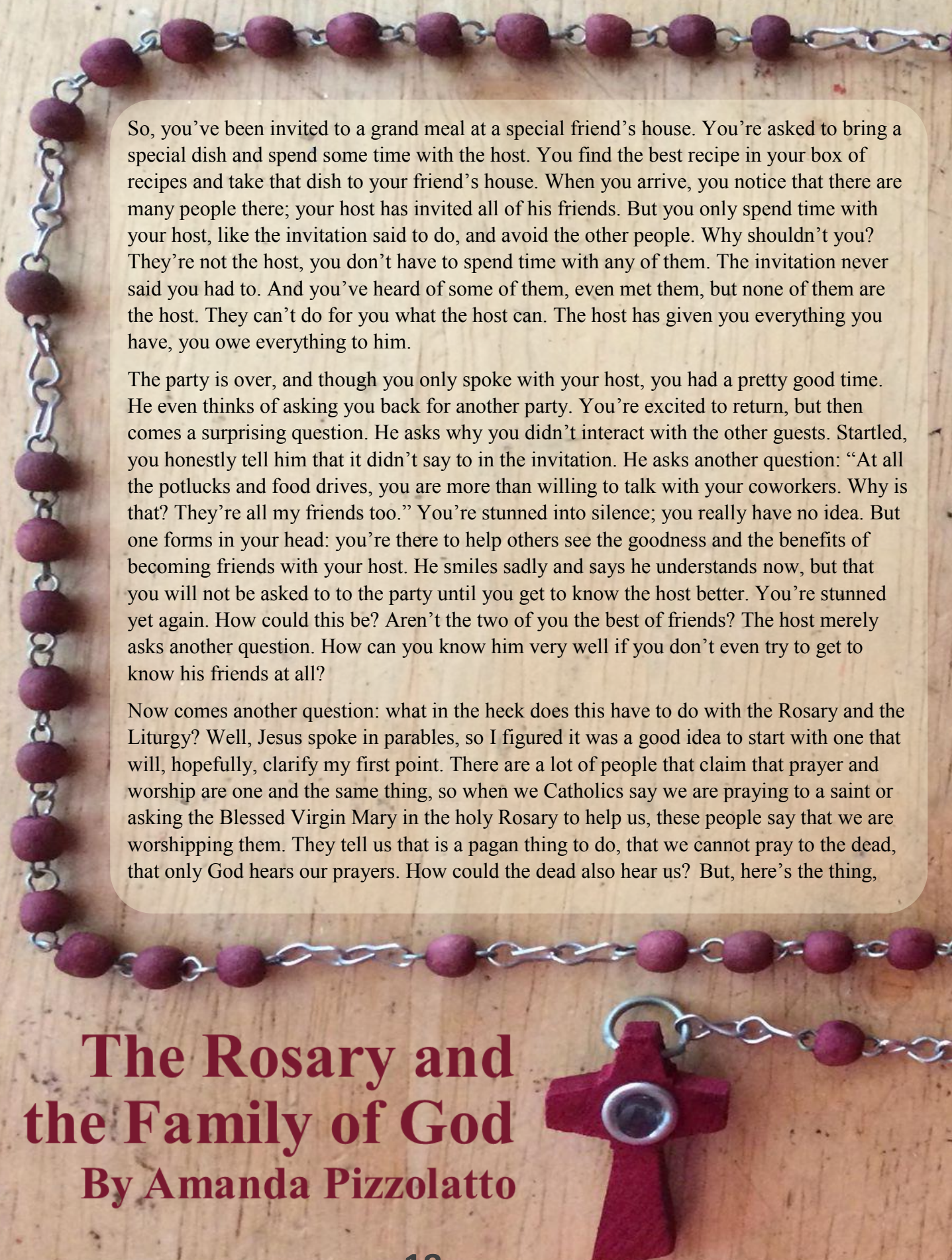
But this is inaccurate, for they are not dead, but living in Heaven with God, and as Luke 20:38 says, “...he is not a God of the dead, but of the living: for all live unto him.” So we ask the help of these models of sanctity, and many a prayer has been answered through their intercession. Similarly, we ask the help of the angels, particularly those God has set to watch over us – our Guardian Angels.

Lastly, we don't worship religious art (statues, paintings, etc.), though yes, we might kneel in front of it. But kneeling to pray to God in front of a statue is no different than kneeling to pray to God in front of my bed. I don't worship my bed, and I don't worship the statue; it is merely a means of communication. I don't pray to a statue or painting any more than I talk to my phone. I might pray to God while using a painting as something to focus on, like I use my phone to talk to my friends and family, but it is a means of communication, and a way to marvel at the beauty of God's work and the work of man pointing to God, making one think of the things and inhabitants of Heaven. I have heard people refer back to Exodus 20:4, which says, “Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth...” (KJV). However, verse 5 continues the thought: “Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me.” So God doesn't want us to worship art, but that doesn't mean images are entirely prohibited. Christ Himself left His image on the veil of St Veronica – an instance found in Catholic Oral Tradition, not Scripture. It is another tradition that St Luke painted an icon of the Blessed Mother and Child. Also, it's been traditional for centuries to decorate churches lavishly, portraying various Bible stories, for the beautification of the worship space and the education of the illiterate. Further, those who would uphold the idea that all images are sinful would not be able to have any photos or paintings, and probably no television, and I doubt anyone in our modern culture follows this.

To sum up, Catholics worship the Triune God, often through the Mass and through Adoration. We do not worship Mary or the saints, though we venerate them and ask for their prayers, and we do not worship artwork, but only use it to focus prayer.

* * *

The Virgin with Angels poster by William-Adolphe Bouguereau



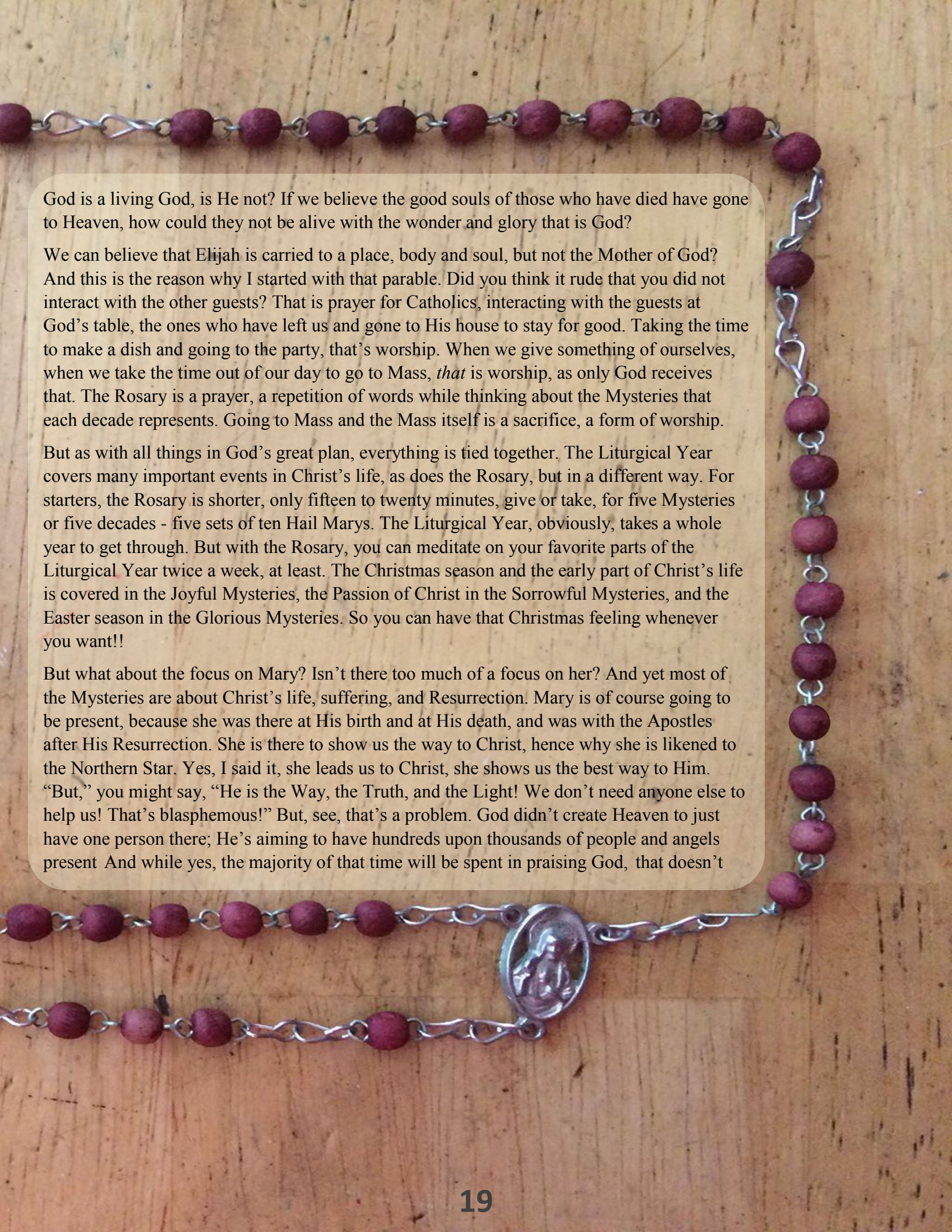
So, you've been invited to a grand meal at a special friend's house. You're asked to bring a special dish and spend some time with the host. You find the best recipe in your box of recipes and take that dish to your friend's house. When you arrive, you notice that there are many people there; your host has invited all of his friends. But you only spend time with your host, like the invitation said to do, and avoid the other people. Why shouldn't you? They're not the host, you don't have to spend time with any of them. The invitation never said you had to. And you've heard of some of them, even met them, but none of them are the host. They can't do for you what the host can. The host has given you everything you have, you owe everything to him.

The party is over, and though you only spoke with your host, you had a pretty good time. He even thinks of asking you back for another party. You're excited to return, but then comes a surprising question. He asks why you didn't interact with the other guests. Startled, you honestly tell him that it didn't say to in the invitation. He asks another question: "At all the potlucks and food drives, you are more than willing to talk with your coworkers. Why is that? They're all my friends too." You're stunned into silence; you really have no idea. But one forms in your head: you're there to help others see the goodness and the benefits of becoming friends with your host. He smiles sadly and says he understands now, but that you will not be asked to to the party until you get to know the host better. You're stunned yet again. How could this be? Aren't the two of you the best of friends? The host merely asks another question. How can you know him very well if you don't even try to get to know his friends at all?

Now comes another question: what in the heck does this have to do with the Rosary and the Liturgy? Well, Jesus spoke in parables, so I figured it was a good idea to start with one that will, hopefully, clarify my first point. There are a lot of people that claim that prayer and worship are one and the same thing, so when we Catholics say we are praying to a saint or asking the Blessed Virgin Mary in the holy Rosary to help us, these people say that we are worshipping them. They tell us that is a pagan thing to do, that we cannot pray to the dead, that only God hears our prayers. How could the dead also hear us? But, here's the thing,

The Rosary and the Family of God

By Amanda Pizzolatto



God is a living God, is He not? If we believe the good souls of those who have died have gone to Heaven, how could they not be alive with the wonder and glory that is God?

We can believe that Elijah is carried to a place, body and soul, but not the Mother of God? And this is the reason why I started with that parable. Did you think it rude that you did not interact with the other guests? That is prayer for Catholics, interacting with the guests at God's table, the ones who have left us and gone to His house to stay for good. Taking the time to make a dish and going to the party, that's worship. When we give something of ourselves, when we take the time out of our day to go to Mass, *that* is worship, as only God receives that. The Rosary is a prayer, a repetition of words while thinking about the Mysteries that each decade represents. Going to Mass and the Mass itself is a sacrifice, a form of worship.

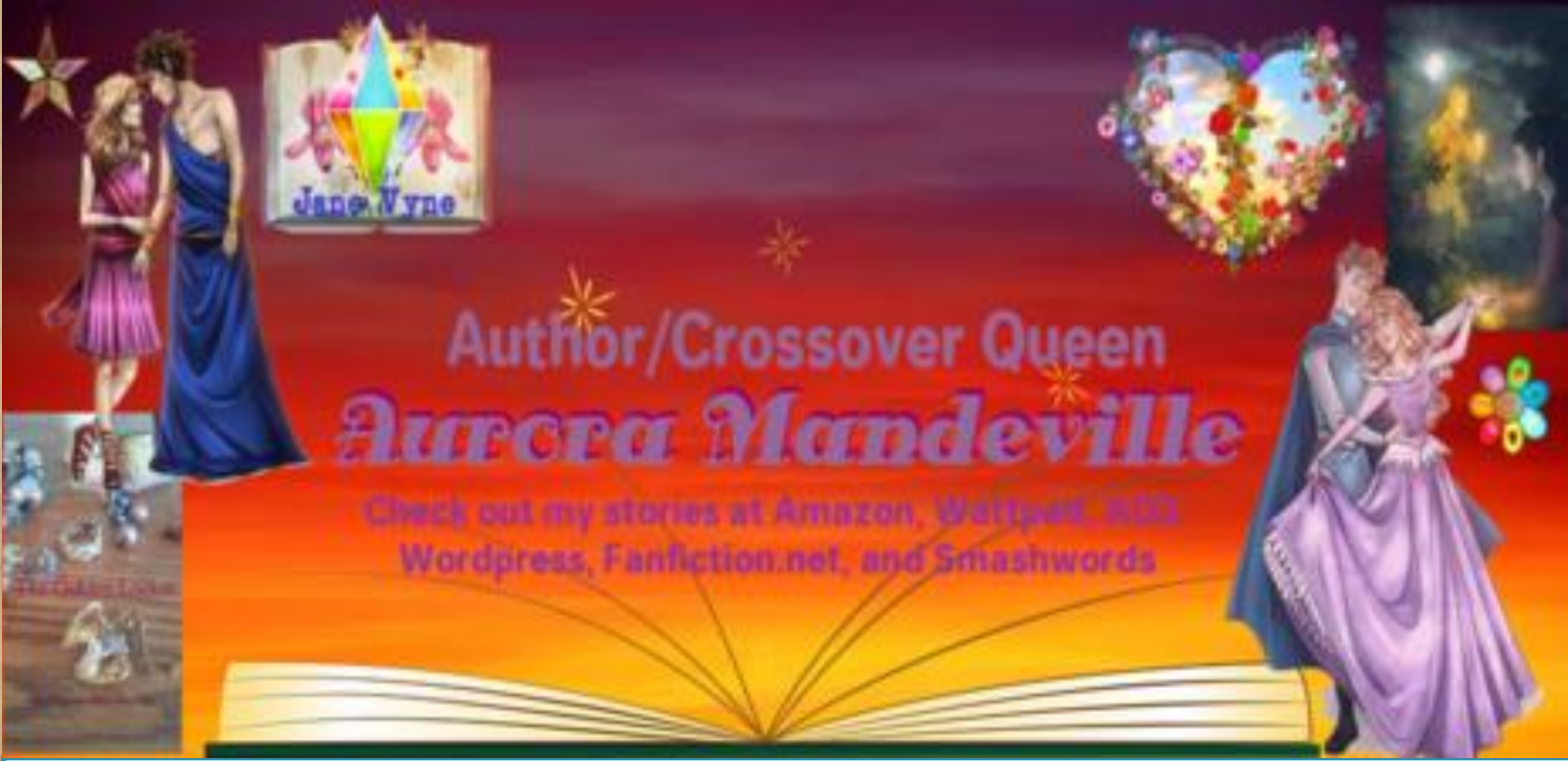
But as with all things in God's great plan, everything is tied together. The Liturgical Year covers many important events in Christ's life, as does the Rosary, but in a different way. For starters, the Rosary is shorter, only fifteen to twenty minutes, give or take, for five Mysteries or five decades - five sets of ten Hail Marys. The Liturgical Year, obviously, takes a whole year to get through. But with the Rosary, you can meditate on your favorite parts of the Liturgical Year twice a week, at least. The Christmas season and the early part of Christ's life is covered in the Joyful Mysteries, the Passion of Christ in the Sorrowful Mysteries, and the Easter season in the Glorious Mysteries. So you can have that Christmas feeling whenever you want!!

But what about the focus on Mary? Isn't there too much of a focus on her? And yet most of the Mysteries are about Christ's life, suffering, and Resurrection. Mary is of course going to be present, because she was there at His birth and at His death, and was with the Apostles after His Resurrection. She is there to show us the way to Christ, hence why she is likened to the Northern Star. Yes, I said it, she leads us to Christ, she shows us the best way to Him. "But," you might say, "He is the Way, the Truth, and the Light! We don't need anyone else to help us! That's blasphemous!" But, see, that's a problem. God didn't create Heaven to just have one person there; He's aiming to have hundreds upon thousands of people and angels present. And while yes, the majority of that time will be spent in praising God, that doesn't

mean we won't be greeting people we know and loved while we were alive (provided those we know get to Heaven). Jesus said the two greatest Commandments were to love God and to love our neighbor. If those Commandments exist even in Heaven, then those who have arrived there before us will love us all the more for they are even closer to God than before, and closer to Him than we are now. So, while we do say Hail Mary ten times more often than Our Father and Glory Be To God during the Rosary, the point was never to worship Mary. Even Elizabeth, when she greeted her cousin and was given the knowledge that Mary was carrying her Lord and Savior, did not stoop to worshipping her cousin.

If you created a whole world and a whole race of beings, would you also not give them a purpose, things to do and the tools to do them? So too can God give people the power to do miracles, the ability and the grace needed to deal with tasks, but miracles seem to be more acceptable when done by someone who is alive than someone who is dead. God is able to do as He pleases, He's God. If He so chooses to allow a mere woman to be the closest person to Him, then so be it. If He also wishes to reward her and shower her with affection by way of a prayer called the Rosary, then who are we to question His love for her? Not everyone is equipped to push through the distractions of the world at a moment's notice, like a child, we still need that help. And as we are all brothers and sisters of Christ, we can ask our older siblings who are with Christ in Heaven to help us. We do have a Father in Heaven, and He has given us a mother, the Blessed Virgin Mary. If it makes Him happy to see us honor her with flowers and the Rosary, then let us make Him happy. It's what we should all want, right? So listen to Him when He says, "Come, know your mother, your brothers, and your sisters. Come, know Me and My family." We are invited to a grand feast, a luxurious party and are asked to bring a dish as stated on the invitation. But the host asks more of us, because He not only wants to be happy, He wants us happy as well. And if you can take joy in someone admiring your hard work, so He too will take joy in us admiring His hard work, in the people who have joined Him in Heaven.





Scripture Search

Match the Bible verse to its citation

1. And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.
 2. But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.
 3. And she had a sister called Mary, which also sat at Jesus' feet, and heard his word. "...But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her."
 4. He that offers praise as a sacrifice glorifies me; and to him that goes the right way I will show the salvation of God.
- A. Matthew 9:12-13
 - B. Luke 10: 39, 42
 - C. Luke 4:8
 - D. Psalm 50:23

FREEDOM TO THE CAPTIVES

A Protestant Prayer Beads Prayer

By Rose Therese

When I was in school, my mother always encouraged my curiosity of cultures other than my own. One of the ones I was most interested in was Jewish culture and religion. The Hebrew tradition is one of the oldest in the world, with a deep, rich culture full of history, music, and grand humor that fascinated me.

I was introduced to the rich history of Hebrew acapella singing by listening to Pandora Radio. I had tuned my "radio" to the acapella station to have something to listen to while doing my college homework, when the most glorious cover of "Go the Distance" from Disney's Hercules reached my ears. I was floored, and switched screens to see who these magnificent singers were. They were in fact, the Maccabeats, Yeshiva University's varsity acapella band, now musicians in their own right. As I listened to more of their music, I began to look up the English lyrics; most, if not all of them, were scripture songs set to traditional and pop melodies.

Popularized by the movie *Pitch Perfect*, "The Cup Song" was used by the Maccabeats to breathe new life into an old Shabbat song called "D'rur Yikra". Written in the tenth century, this hymn became popular throughout the Jewish community, and was sung to a variety of tunes. (I have it from an article I can no longer find that a popular choice is "Scarborough Fair".) Inspired by the Maccabeats' version of this song, I turned it into a prayer for anxiety set with verses from the Psalms for the Protestant prayer beads. If you use prayer beads, please enjoy.

Song
Reference:
https://web.archive.org/web/20160304203034/http://shituf.piyut.org.il/uploaded_files/files/drur-yikra.pdf

Cross:

Return to your rest, O my soul, for the LORD has been good to you. (Ps. 116:7)

Invitatory:

Why are you downcast, O my soul? Why the unease within me? Put your hope in God, for I shall yet praise Him for the salvation of His presence. (Ps. 42:5)

Cruciforms:

Then I will go to the altar of God,
to God, my greatest joy.
I will praise You with the harp,
O God, my God. (Ps. 43:4)

Weeks:

1: He will proclaim liberty to the captives,
2: And keep you as the apple of his eye.
3: Pleasant is Your name,
4: And will not be destroyed,
5: Repose and rest on the Sabbath day.
6: Seek my sanctuary and my home,
7: Give me a sign of deliverance!

1: Plant a vine in my vineyard,
2: Look to Your people, hear their laments,
3: Tread out the winepress in Bozrah,
4: And in Babylon, the city of might!
5: Crush our enemies in anger and fury
6: And when I cry, hear my plea
7: And keep us safe.

1: Plant O God in the mountain waste,
2: Fir and acacia, myrtle and elm,
3: Give all who teach and those who obey,
4: An overflowing river of peace.
5: Repel our enemies O zealous God,
6: Fill their hearts with fear and despair!
7: Then we will open our mouths and sing your praise.

1: Know Wisdom that your soul may live
2: And it will be a glorious crown.
3: Keep the commandments of your Holy One
4: Observe your Sabbath rest.
5: Send out Your light and Your truth; let them lead me.
6: Let them bring me to Your holy mountain, and to the place where You dwell. (Ps. 43: 3)
7: Put your hope in God, for I shall yet praise Him, my Savior and my God. (Ps. 43:5b)

Invitatory: Our Father

Cross: I Bless the Lord, Amen.



A Criticism of Modern Worship

By Ian T. Wilson

You've likely heard people complain about modern worship music before. I'm not going to claim I have anything new to add; it would be outstanding hubris to do so. Anything I'm saying has been said before, and by better men than I. However, since this issue of LogoSopia revolves around worship, I feel that it is appropriate and proper to restate these things. People frequently forget, so I'm here to remind them.

I shall say for the record that I've attended and continue to attend churches with modern worship music. I've experienced it. I understand why people like it, but I am not one of those people. Yes, friends, I am one of those curmudgeons who hate modern worship music. I always have.

I grew up in a rather traditional Baptist church. Modern worship music was rare. Usually, we only heard it at home, or at youth events, or in the small group that gathered for Bible study on Wednesdays. Then we moved to a new town, with a new church (still Baptist) that had a worship band, and I was exposed to modern worship music on Sundays for the first time. Now, these were not the Michael Card or Michael W. Smith songs I heard as a young kid. These were the praise choruses that are so common in evangelical circles today. I hated them almost instantly.

Things happened that I can't get into right now, and we ended up at a different church with a more traditional worship style (more liturgical) that sings a mixture of old hymns and new worship songs. I would dearly like to do away with the newer praise songs, but that doesn't seem to be happening any time soon.

But I digress. To get to the point, some are probably wondering why I dislike modern worship so much. Others are probably thinking I'm just a fuddy-duddy and have already stopped reading. To those who are still reading, congratulations. To answer the question, I must ask a question: why are we using modern worship music to begin with?

There are two answers to that question, both of which are concerned with church growth. The first answer is because it makes us feel good (not me, but that's beside the point). A lot of modern worship music is concerned with making people feel warm and fuzzy. A great number of people connect this with "feeling the Holy Spirit". To steal a phrase from Han Solo, "That's not how the Spirit works!"

Sure, the Holy Spirit can use feelings, but we ought not to rely on those for a spiritual barometer. Just because something makes us feel warm and fuzzy does not mean it's from God. Conversely, you may feel completely numb inside; that does NOT mean that the Holy Spirit is absent. I've had my most profound experiences while singing traditional hymns. Not once have I experienced anything like that during one of those ever-long praise songs. If I want to have a "feeling" I can turn on Led Zeppelin. That "high" is not specific to Christian worship music. We want this because we want people to feel nice, and get in the pew and stay there. Trouble is, it doesn't seem to be having that effect. Churches are still shrinking, modern worship music, and all.

The second reason modern worship music is used is to get youth to come back to church and stay there. Some youth will stay, sure. I know plenty of Christian youth who prefer modern worship music, and I've gotten into tussles with some of them over it. To a person, all of these youths were raised in the church; none of them were converts. I should mention here that I'm millennial. I'm not an old fogey. I listen to rock and heavy metal on a regular basis. My criticism of modern worship is not modernity; but rather, lack thereof.

Most of the ardent proponents of modern worship that I know are Baby Boomers. They cling to those songs, claiming "the youth will return!" even as their churches grey and fade away. The problem is that modern worship songs are anything but; they rely very heavily on styles of music that were popular thirty or forty years ago and have failed to keep up with what youths are actually interested in. Even then, a lot of the songs we sing in churches would never have been considered good, or popular. Bands that are actually talented, like Decypher Down, for example, are marginalized by the Christian music industry in favor of "feel good" songs. The church really needs to stop trying to be "cool" and "relevant" and just be itself. It shouldn't rely on gimmicks or fancy music to get people to come to church.

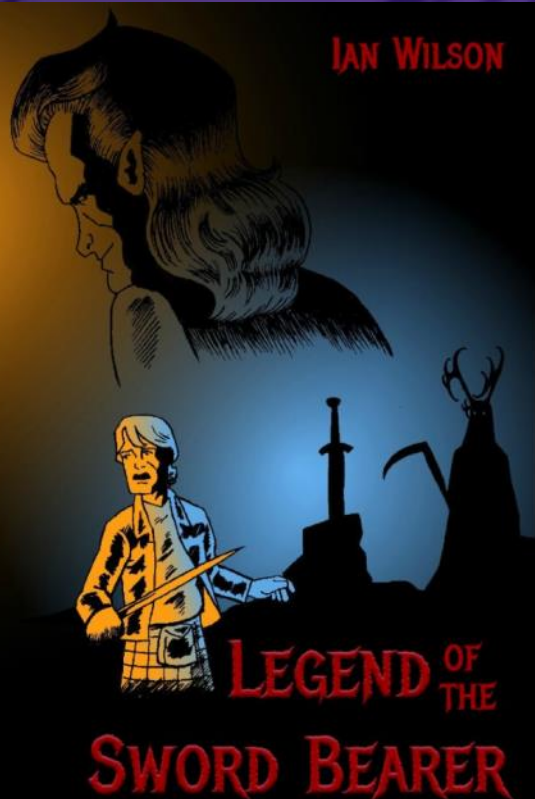
The practice of composing hymns based on popular music styles is nothing new. Many of the hymns in modern Protestant hymn books have been handed down from the era of tent revivals in the late 19th and early 20th centuries. Hymns such as "Let Jesus Come Into Your Heart" and "Softly and Tenderly" come from this era. They were based on the popular music of the days in which they were written; much like the praise songs of today. Unsurprisingly, they lack much of the doctrine and art of earlier hymns, and yet they somehow made it into our hymnals. To me, they sound out of place in a church service, as though you went to Carnegie Hall, expecting to hear Beethoven and someone started playing "Oh Susanna" on a banjo. Church music, in my opinion, should be timeless and beautiful, and should not be subject to fads and the whims of the public. Just because they are in the book does not make them exempt from my criticism.

Another thing I've found is that modern worship music very often places performers at the center instead of God. This is unintentional, but it happens. People get hyped up because of the worship band. They begin to worship the band and the performers rather than God. Even worse, they worship their feelings and the "high" they get. They worship themselves. I can't tell you how dangerous this is. Furthermore, talented individuals in worship bands overshadow and drown out the congregation. I don't have to tell you that most people are not very talented singers. When the worship band is playing and sounding their best the congregants feel as though they can't compete and remain silent,

or quietly mumble the lyrics. They become an audience, rather than participants, which is an absolute tragedy. The great thing about older hymns such as "Be Thou My Vision" is that they are written for average folk. They allow regular people to participate and make a joyful noise unto the Lord.

As a visual artist and a music lover myself, I find modern worship songs lack the craft and artistry of the hymns and chants of ages gone by. As they're made to resemble popular songs, I suppose I shouldn't be surprised that they aren't Handel or Luther. There's nothing wrong with popular music; I've been a fan of folk and rock music for years, but I just don't think they belong in a church service. We should really try harder. This is the glory of God we're talking about; we should be bringing Him our very best, not second best or third best.

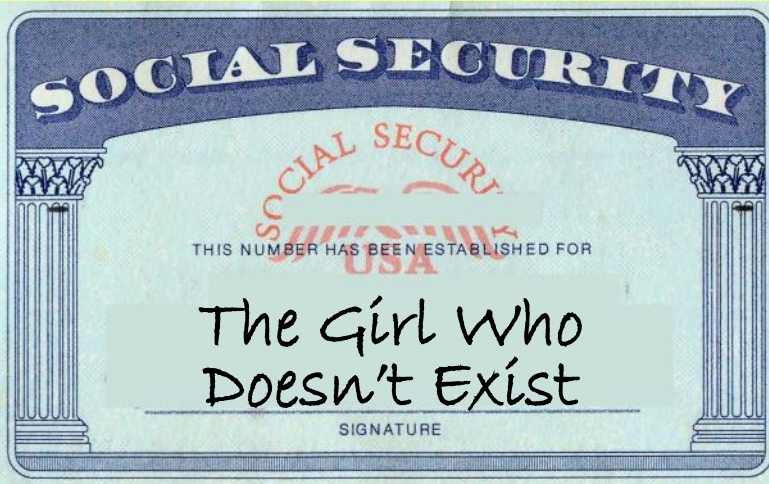
Lastly, modern worship music, because of it's "feel good" nature, very often marginalizes men. I've seen it myself. The emotionalism of modern worship grates on my nerves. It's not that all men are stoic Vulcans who hate emotions, but that's just not how we operate, generally speaking. We don't want to "feel good" we want to KNOW good! We want to know what good is, and Who Good is, and how we should respond to the Good. We want to engage God with our minds as well as our hearts. We don't want shallow, saccharine, repetitive songs about how great God's love is; we want to know God's love at a deeper, spiritual level. We want to hear about the cross! God's love is fierce and brutal, and too often modern worship music ignores those aspects of God. And we're fed up. That's why men are leaving churches, and when men leave, families leave. I've seen it myself. When I've done pulpit fill or served as lay leader, and I look out into the congregation during praise and worship songs, I see nearly all the men standing there like statues, either silent or quietly muttering the words. I hate seeing that. Just looking at it makes me want to take all the praise and worship books and burn them in a heap! If we don't do something to stem the tide, we risk losing a generation.



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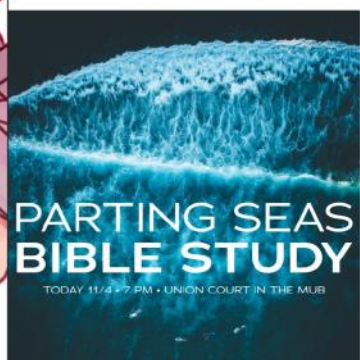
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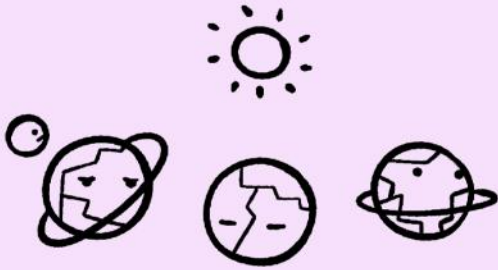
Instead, let the Spirit renew
 your thoughts and attitudes.
 Put on your new nature,
 created to be like God—
 truly righteous and holy.

Ephesians 4:21-22 NLT



LITTLE PLANETS

A song by Liz Nguyen



Little planets, little planets,
Do you recall your Creator?
In the darkness of space,
You were fearfully, wonderfully made.

From the dust, your body formed.
When He breathed, you did too.
Yet when you opened your eyes,
He was nowhere in your sights,

Little planets, you're left among
the stars who call His name.
You say all are born alone,
Or was that just all you've known?

Look, the Sun which shines above!
Does Father hide in his light?
Still He gives you planets warmth,
Even down to molten cores.

But little planets, your lands are torn
under craters and storms.
Have your doubts poisoned the seas?
"Have I disappointed He?"...

Is that how you really feel?
Oh you of little faith...
The Sun will always carry you home,
Even if you orbit far alone.

Bible Trivia!

Answers on the following page

1. Who wrote the psalms?
A) David
B) Solomon
C) The clan of Korath
D) All of the above and more
2. Solomon was the second king of Israel
A) True
B) False
3. What came first?
A) the Babylonian Conquest
B) The Assyrian Conquest
C) The Roman Conquest
4. How many times was the Jewish temple rebuilt?
A) 0
B) 1
C) 2
D) 3
5. Where was the apostle Paul from?
A) Jerusalem
B) Nazareth
C) Tarsus
D) Damascus
6. What was Jesus' first miracle?
A) The Transfiguration
B) The Wedding at Cana
C) Healing Peter's mother-in-law
D) Casting demons into swine
7. Why did Jesus ride into Jerusalem on a donkey?
A) To fulfill a prophecy
B) Because he was humble
C) Because horses were associated with military, unlike Jesus
D) All of the above

Bible Quiz Answers!

Questions on the previous page

- 1) D: The Psalms are attributed to David, Solomon, the clan of Korath, and more.
- 2) B: False. The second king of Israel was David. Saul was the first, and Solomon was the third (see the first book of Kings).
- 3) B: The Assyrian Conquest came first, when the Assyrians took over the Kingdom of Israel 700 years before Christ (see (2 Kings 15:29, 1 Chronicles 5:26). The Babylonian Conquest occurred 500 years before Christ, when the Babylonians took over the Kingdom of Judah (2 Kings 25). Finally, Rome took over Judea and Palestine slightly over 60 years before Christ (not specified in the Bible, but chronicled in Roman history)
- 4) B: Jewish temple was rebuilt once. Solomon's temple or the First Temple was sacked twice before being destroyed by the Babylonians. The Second Temple was begun about 50 years later (see the book of Ezra).
- 5) C: The apostle Paul was from Tarsus (see Acts 9)
- 6) Jesus' first miracle was when he changed water to wine at the Wedding at Cana, for he protests when His mother asks for a miracle, saying "My hour has not yet come" (see John 2).
- 7) D: All of the above - Jesus rode into Jerusalem on a donkey because he was humble, to fulfill a prophecy (Zechariah 9:9, and others), and because horses were associated with military.

Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.

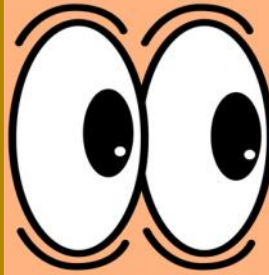
— Zechariah 9:9 KJV

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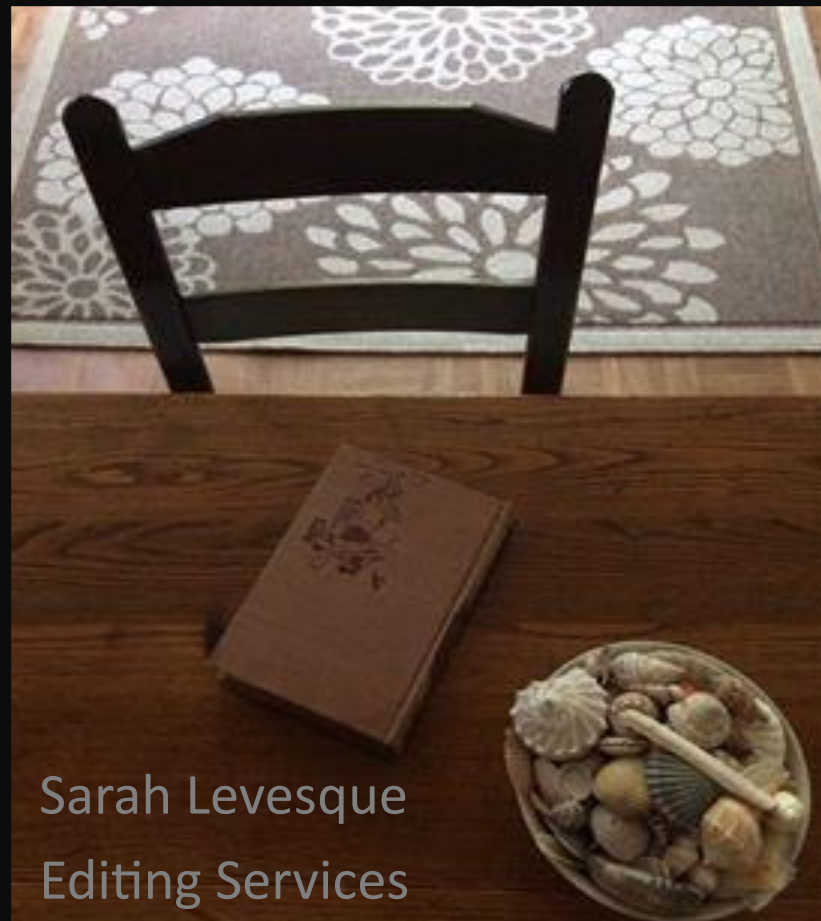
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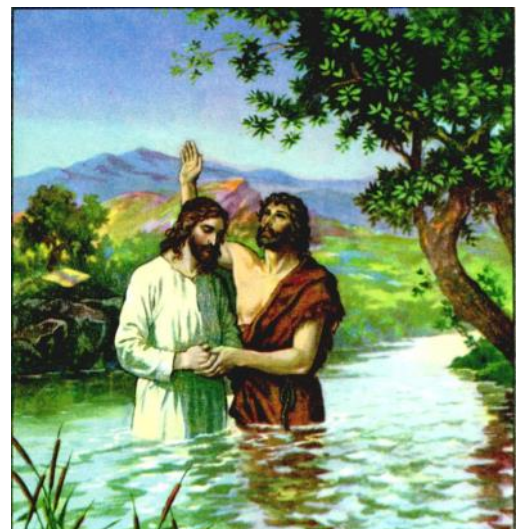
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churches-at-risk/](https://cruxnow.com/church-in-the-usa/2019/07/05/shrinking-rural-new-mexico-villages-putting-churches-at-risk/)



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Paris, France

[https://avante.biz/
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The Classic Bible Art Collection



Fall 2020: The Church - Ministry & Hierarchy

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