

# COR AD COR

Opus Mariæ Mediatrixis

**VOL 5 – No. 11**

**13 December, 2000**



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F. DE GRAMER

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**VOL. 5 – No. 11**  
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## A Monthly publication of Opus Mariæ Mediatricis

(The Work of Mary Mediatrix)

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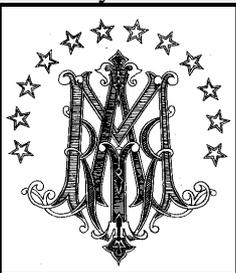
**Theodore Schwalm**

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Sr. Mary Neri

Sr. Mary Montfort



Dear friend of Our Lady,

First of all, let me wish a **Mary Christ Mass**, to each and every one of our members and benefactors.

Elsewhere in this issue you will find, in the Latin original, with an English translation, some of the prayers given in the *Missale Romanum* of 1962 for thanksgiving after Mass. As many of you are aware, it is not uncommon, after the celebration of the Holy Sacrifice of the Mass, for almost the entire congregation to leave, with hardly a thought given to prayer in thanksgiving to Our Lord for the inestimable gift of Himself in the Sacrifice and Sacrament of the Altar. Why not, then, as the new millennium approaches, make a resolution not to abandon Our Lord after the reception of Holy Communion, but to remain, at least for a few moments, to offer up prayers of adoration, thanksgiving, petition and reparation, reparation especially, for the unworthy reception of such a great sacrament. And why not place a copy of this newsletter in pocket or purse (or make a copy of it), so as to utilize these prayers from the Roman Missal after Mass and communion. I am reminded of a famous statement of St. Theresa of Avila, to the effect, that when we have received Holy Communion, it is as though we have received a live coal into our bodies and souls—and she laments how many people fail to glean all the benefits they can from the Divine Visitor for want of a proper thanksgiving. One of the greatest diseases in the spiritual life is formalism—reducing everything to empty formality: let us guard



against it with all the strength of our hearts!

Inadvertently, I forgot to mention that the sisters, on the feast of the Presentation of Our Lady in the Temple, renewed, for the third time, their private vows of poverty, chastity and obedience. May the Divine Spouse of their souls, bless them in every conceivable way as they prepare for the Solemnity of Our Lady, Mediatrix of Grace (May 8 in the 1962 Missal), the principal patron of their community. As these Ancillae Mariae Mediatricis (Handmaids of Mary, Mediatrix) Sisters Mary Neri and Mary Montfort, assure you of a remembrance in their prayers, please remember them as well.

As you well know, there are still a few days left in the Great Jubilee of the year 2000. It ends on the feast of the Epiphany, January 6, 2001, so there is still time to gain the plenary indulgence attached to a visit to a cathedral church, or other designated churches, under the usual conditions of prayer for the Roman Pontiff, reception of Holy Communion, Confession within a week before or after the visit to a designated church and detachment from sin. By the way, the Holy Father made a wonderful gift to us all with the publication of the new edition of the *Enchiridion Indulgentiarum*. There is not enough space to mention all of the grants. Suffice it to say, that the plenary indulgence attached to the recitation of the Holy Rosary has now been extended to any group which engages in this worthy exercise. Marian devotees take note!

It is our intention, in a few months time, to include a monthly column of news from local members and chapters. If you have anything you would like to see included, just bring it to the attention of Theodore Schwalm. Also, we hope to begin a series of visits to local members and chapters in the not too distant future. If you would like to host a visit, once again, let Theodore know, as he will be arranging the calendar.

As mentioned earlier, the Holy Year of Jubilee ends on the Solemnity of the Epiphany, January 6, 2001, the twelfth day of Christmas. May I recommend 2 customs from the *Rituale Romanum* associated with the feast of the Epiphany: the Solemn Blessing of Epiphany Water and the blessing of gold, frankincense and myrrh. Why not start them up this year as a special new millennium celebration and keep them up in the years to come. Conveniently, I have noticed a small boxed set, containing a booklet and **24 karat gold, frankincense and myrrh** on sale in a number of bookstores. What a beautiful way to end the Holy Year, honoring Our Lord on the feast of His manifestation to the world.

I have gone on too long: Once again, **Mary Christ Mass.**

In the Heart of Jesus and Mary,



Fr William F. Ashley

# P R E C E S

## Thanksgiving after Mass

**T**rium puerorum cantemus hymnum, quem cantabant sancti in camino ignis, benedicentes Dómino.

**B**enedicite ómnia ópera Dómini Dómino: laudáte et superexaltáte eum in saécula.

Benedicite Angeli Dómini Dómino: benedicite caeli Dómino

Benedicite aquae omnes quae super caelos sunt Dómino: benedicite omnes virtutes Dómini Dómino.

Benedicite sol et luna Dómino: benedicite stellae caeli Dómini.

Benedicite omnis imber et ros Dómino: benedicite omnes spíritus Dei Dómino.

Benedicite ignis et aestus Dómino: benedicite frigus et aestus Dómino.

Benedicite rores et pruina Dómino: benedicite gelu et frigus Dómino.

Benedicite glacies et nives Dómino: benedicite noctes et dies Dómino.

Benedicite lux et ténebrae Dómino: benedicite fúlgura et nubes Dómino.

Benedicát terra Dóminum: laudet et superexáltet eum in saécula.

Benedicite montes et colles Dómino: benedicite univérsa germinántia in terra Dómino.

Benedicite fontes Dómino: benedicite mária et flúmina Dómino.

Benedicite cete, et ómnia, quae movéntur in aquis Dómino: benedicite omnes volúcrea caeli Dómino.

Benedicite omnes bestiae et pecora Dómino: benedicite filii hóminum Dómino.

Benedicát Israël Dóminum: laudet et superexáltet eum in saécula.

Benedicite sacerdotes Dómini Dómino: benedicite servi Dómini Dómino.

Benedicite spíritus et ánimae justórum Dómino: benedicite sancti et húmiles corde Dómino.

Benedicite Ananía, Azária, Misaél Dómino: laudáte et superexaltáte eum in saécula.

Benedicámus Patrem et Fílium cum sancto Spíritu: laudémus et superexaltémus eum in saécula.

**L**et us sing the hymn of the three young men, which these holy ones sang of old in the fiery furnace, giving praise to the Lord.

**A**ll ye works of the Lord, bless the Lord: praise and exalt Him above all for ever.

O ye angels of the Lord, bless the Lord: O ye heavens, bless the Lord

O all ye waters that are above the heavens, bless the Lord: O all ye powers of the Lord, bless the Lord.

O ye sun and moon, bless the Lord: O ye stars of heaven, bless the Lord.

O every shower and dew, bless ye the Lord: O all ye spirits of God, bless the Lord.

O ye fire and heat, bless the Lord: O ye cold and heat, bless the Lord.

O ye dews and hoar frosts, bless the Lord: O ye frost and cold, bless the Lord.

O ye ice and snow, bless the Lord: O ye nights and days, bless the Lord.

O ye light and darkness, bless the Lord: O ye lightnings and clouds, bless the Lord.

O let the earth bless the Lord: let it praise and exalt Him above all for ever.

O ye mountains and hills, bless the Lord: O all ye things that spring up in the earth, bless the Lord.

O ye fountains, bless the Lord: O ye seas and river, bless the Lord

O ye whales and all that move in the waters, bless the Lord: O all ye fowls of the air, bless the Lord.

O all ye beasts and cattle, bless the Lord: O ye sons of men, bless the Lord.

O let Israel bless the Lord: let them praise and exalt Him above all for ever.

O ye priests of the Lord, bless the Lord: O ye servants of the Lord, bless the Lord.

O ye spirits and souls of the just, bless the Lord: O ye holy and humble of heart, bless the Lord.

O Ananias, Azarias and Misael, bless ye the Lord: praise and exalt Him above all for ever.

Let us bless the Father, and the Son, with the Holy Ghost: let us praise and exalt Him above all for ever.

Benedíctus es, Dómine, in firmaménto cæli: et laudábilis, et gloriósus, et superexaltátus in saécula.

**L**audáte Dóminum in sanctis ejus: laudáte eum in firmaménto virtútis ejus.

Laudáte eum in virtútibus ejus: laudáte eum secúndum multitudínem magnitúdinis eius.

Laudáte eum in sono tubæ: laudáte eum in psaltério, et cithara.

Laudáte eum in tympano, et choro: laudáte eum in chordis, et órgano.

Laudáte eum in cymbalis benesonántibus: laudáte eum in cymbalis jubilatiónis: omnis spíritus laudet Dóminum.

Glória Patri, et Fílio, et Spíritui Sancto.

Sicut erat in princípío, et nunc, et semper, et in saécula saeculorum. Amen.

**T**rium puerórum cantémus hymnum, quem cantábant sancti in camíno ignis, benedicétes Dóminum.

Kyrie, eléison.

Christe, eléison.

Kyrie, eléison.

Pater noster. . . (continued is silence until)

**V.** Et ne nos indúcas in tentatiónem.

**R.** Sed líbera nos a malo.

**V.** Confiteántur tibi, Dómine, ómnia ópera tua.

**R.** Et sancti tui benedícant tibi.

**V.** Exsultábunt sancti in glória.

**R.** Lætabúntur in cubílibus suis.

**V.** Non nobis, Dómine, non nobis.

**R.** Sed nómini tuo da glóriam.

**V.** Dómine, exáudi oratiónem meam.

**R.** Et clamor meus ad te véniat.

**V.** Dóminus vobíscum.

**R.** Et cum spírítu tuo.

### Orémus:

Deus, qui tribus púeris mitigásti flammam ignium: concéde propítius: ut nos fámulos tuos non exúrat flamma vitiórum.

Actiões nostras quaesumus, Dómine, adspirádo praeveni, et adjuvádo proséquere: ut cuncta nostra oratio et operatio a te semper incipiat, et per te coepta finiatur.

Da nobis, quaesumus, Dómine, vitiórum nostrórum flammam exstinguere, qui beato Lauréntio tribuísti tormentórum suórum incéndia superáre. Per Christum Dóminum nostrum. Amen.

Blessed art Thou, O Lord, in the firmament of heaven: and worthy of praise, and glorious, and exalted above all for ever.

**P**raise the Lord in His sanctuary: praise Him in the firmament of His power.

Praise Him in His mighty acts: praise Him according to His excellent greatness.

Praise Him with the sound of the trumpet: praise Him with the psalter and harp.

Praise Him with the timbrel and choir: praise Him with stringed instruments and organs.

Praise Him upon the loud cymbals, praise Him upon the high-sounding cymbals. Let every-thing that hath breath praise the Lord.

Glory be to the Father, and to the Sons, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end.

**L**et us sing the hymn of the three young men, which these holy ones sang of old in the fiery furnace, giving praise to the Lord.

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Our Father . . . (continued is silence until)

**V.** And lead us not into temptation.

**R.** But deliver us from evil.

**V.** Let all thy works praise Thee, O Lord.

**R.** And let Thy saints bless Thee.

**V.** The saints shall rejoice in glory.

**R.** They shall rejoice in their beds.

**V.** Not unto us, O Lord, not unto us.

**R.** But unto Thy name give glory.

**V.** O Lord, hear my prayer.

**R.** And let my cry come unto Thee.

**V.** The Lord be with you.

**R.** And with thy spirit.

### Let us pray:

O God, who didst allay the flames of fire for the three young men, grant in Thy mercy that we Thy servants may not be consumed by the flames of vice.

Direct our actions, we beseech Thee, O Lord, by Thy inspiration and further them with Thy continual help; that every prayer and work of ours may begin always from Thee and through Thee likewise be ended.

Grant us, O Lord, we beseech Thee, to extinguish within us the flames of vice, even as Thou didst strengthen blessed Laurence to overcome his fiery torments. Through Christ our Lord. Amen.

## Rome Answers Question on Orientation of Priest and Altar

### *Congregatio De Cultu Divino Et Disciplina Sacramentorum*

Prot. No. 2036/00/L

#### *Quaesitum*

The Congregation for Divine Worship and the Discipline of the Sacraments has been asked whether the expression in n.229 of the *Institutio Generalis Missalis Romani* constitutes a norm according to which the position of the priest versus *absidem* is to be considered excluded.

The Congregation for Divine Worship and the Discipline of the Sacraments, *re mature perpensa et habita ratione* [after mature reflection] and in the light of liturgical precedents, responds:

**Negative et ad mentem.** [Negatively, and in accordance with the following explanation].

The explanation includes diverse elements which must be taken into consideration.

Before all else, it is to be borne in mind that the word *expedit* does not constitute an obligation, but a suggestion that refers to the construction of the altar *a pariete sejunctionum*. The clause *ubi possibile sit* refers to different elements, such as for example, the topography of the place, the availability of space, the artistic value of an existing altar, the sensibility of the people participating in the celebrations of a particular church, etc. It reaffirms that the position towards the assembly seems more appropriate inasmuch as it makes communication easier (Cf. the editorial in *Notitiae* 29 [1993] 245-249), without excluding, however, the other possibility.

Whatever the position of the celebrating priest, however, it is clear that the Eucharistic Sacrifice is offered to the one and triune God, and that the principal Eternal High Priest is Jesus Christ who acts through the ministry of the priest who visibly presides as His instrument. The liturgical assembly participates in the celebration by virtue of the common priesthood of the faithful which requires the ministry of the ordained priest to be exercised in the Eucharistic Synaxis. One must distinguish between the physical position particularly in relation to the communication between the various members of the assembly and the internal spiritual orientation of all concerned. It would be a grave error to imagine that the principal orientation of the sacrificial action is toward the community. If the priest celebrates *versus populum*, which is legitimate and often advisable, his spiritual attitude ought always to be *versus Deum per Jesum Christum*, as representative of the whole Church. Furthermore, the Church, which takes concrete form in the assembly which participates, is entirely orientated *versus Deum* in its first spiritual movement.

It appears that the ancient tradition, though not unanimous, was that the celebrant and the worshipping community were turned *versus orientem*, the direction from which the light which is Christ comes. It is not unusual for ancient churches to be "orientated" in such a way that the priest and the people were facing *versus orientem* during public prayer.

It may well be that when there were problems of space, or some other kind, the apse represented the east symbolically. Today, the expression *versus orientem* often means *versus absidem*, and in speaking of the position *versus populum* it is not the west but rather celebration facing the community present that is intended.

In the ancient architecture of churches, the place of the Bishop or the celebrating priest was in the centre of the apse, from which, seated and turned towards the community, he heard the proclamation of the readings. Now this presiden-

Continued on page 11

**Address of John Paul II  
To The 18th International Congress  
of The Transplantation Society  
Tuesday 29 August 2000  
(part 2 of 2)**



7. A final issue concerns a possible alternative solution to the problem of finding human organs for transplantation, something still very much in the experimental stage, namely *xenotransplants*, that is, organ transplants from other animal species.

It is not my intention to explore in detail the problems connected with this form of intervention. I would merely recall that already in 1956 Pope Pius XII raised the question of their legitimacy. He did so when commenting on the scientific possibility, then being presaged, of transplanting animal corneas to humans. His response is still enlightening for us today: in principle, he stated, for a *xenotransplant* to be licit, the transplanted organ must not impair the integrity of the psychological or genetic identity of the person receiving it; and there must also be a proven biological possibility that the transplant will be successful and will not expose the recipient to inordinate risk (cf. *Address to the Italian Association of Cornea Donors and to Clinical Oculists and Legal Medical Practitioners*, 14 May 1956).

8. In concluding, I express the hope that, thanks to the work of so many generous and highly-trained people, scientific and technological research in the field of transplants will continue to progress, and extend to *experimentation with new therapies which can replace organ transplants*, as some recent developments in prosthetics seem to promise. In any event, methods that fail to respect the dignity and value of the person must always be avoided. I am thinking in particular of attempts at human cloning with a view to obtaining organs for transplants: these techniques, insofar as they involve the manipulation and destruction of human embryos, are not morally acceptable, even when their proposed goal is good in itself. Science itself points to other forms of *therapeutic intervention* which would not involve cloning or the use of embryonic cells, but rather would make use of stem cells taken from adults. This is the direction that research must follow if it wishes to respect the dignity of each and every human being, even at the embryonic stage.

In addressing these varied issues, *the contribution of philosophers and theologians* is important. Their careful and competent reflection on the ethical problems associated with transplant therapy can help to clarify the criteria for assessing what kinds of transplants are morally acceptable and under what conditions, especially with regard to the protection of each individual's personal identity.

I am confident that social, political and educational leaders will renew their commitment to fostering a genuine culture of generosity and solidarity. There is a need to instill in people's hearts, especially in the hearts of the young, a genuine and deep appreciation of the need for brotherly love, a love that can find expression in the decision to become an organ donor.

May the Lord sustain each one of you in your work, and guide you in the service of authentic human progress. I accompany this wish with my Blessing.

# Kalendarium



Dec. 12: **Our Lady of Guadalupe** (Introit: *Salve sancta Parens*) Comm. Feria of Advent

Dec. 13: St. Lucy, *Virgin & Martyr* (Introit: *Dilexisti*) Comm. Feria of Advent

Dec. 14: Feria of Advent (Introit: *Populus Sion*)

Dec. 15: Feria of Advent (Introit: *Populus Sion*)

Dec. 16: St. Eusebius, *Bishop & Martyr* (Introit: *Sacerdotes Dei*) Comm. Feria of Advent

Dec. 17: **Third Sunday of Advent, Gaudete Sunday** (Introit: *Gaudete*) Station at St. Peter's

Dec. 18: Feria of Advent (Introit: *Gaudete*)

Dec. 19: Feria of Advent (Introit: *Gaudete*)

Dec. 20: **Ember Wednesday** (Introit: *Rorate cæli*; Station: St. Mary Major)

Dec. 21: St. Thomas, *Apostle* (Introit: *Mihi autem*) Comm. Feria of Advent

Dec. 22: **Ember Friday** (Introit: *Prope es*; Station: The Twelve Apostles)

Dec. 23: **Ember Saturday** (Introit: *Veni*; Station: St. Peter's)



Dec. 24: **Vigil of the Nativity of Our Lord** (Introit: *Hodie sciētis*; Station at St. Mary Major)

Dec. 25: **NATIVITY OF OUR LORD** (Introit: 1. *Dominus dixit*; Station at St. Mary at the crib. 2. *Lux fulgēbit*; Station at St. Anastasia. 3. *Puer natus*; Station at St. Mary Major) Comm. *St. Anastasia, Martyr at Second Mass at Dawn.*

Dec. 26: **St. Stephen, First Martyr** (Introit: *Etenim sederunt principes*; Station at St. Stephen on the Coelian Hill) Comm. *Octave of Christmas*

Dec. 27: **St. John, Apostle & Evangelist** (Introit: *In médio Ecclesiae*; Station at St. Mary Major) Comm. *Octave of Christmas*

Dec. 28: **Holy Innocents, Martyrs** (Introit: *Ex ore infāntium*; Station at St. Paul) Comm. *Octave of Christmas*

Dec. 29: **Fifth Day within the Octave of Christmas** (Introit: *Puer natus*) Comm. *St. Thomas Becket, Bishop & Martyr*

Dec. 30: **Sixth Day within the Octave of Christmas** (Introit: *Puer natus*)

Dec. 31: **Sunday within the Octave of Christmas**

(Introit: *Dum médium*; Station at St. Stephen on the Coelian Hill.) Comm. *St. Sylvester I, Pope & Confessor*

Plenary indulgence for singing or reciting the *Te Deum* on Dec. 31

December 17-23  
The Greater or 'O' Antiphons



Plenary indulgence for singing or reciting the *Veni Creator* on Jan. 1

Jan. 1: **Octave Day of the Nativity – The Circumcision of Our Lord** (Introit: *Puer natus*; Station at St. Mary in Trastevere)

Jan. 2: **The Most Holy Name of Jesus** (Introit: *In nōmine*)

Jan. 3: St. Frances Xavier Cabrini, *Virgin* (Introit: *Tenuisti*)

Jan. 4: *Feria Day* (Introit: *Puer natus*)

Jan. 5: Feria Day (Introit: *Puer natus*) *Comm. St. Telesphorus, PM*  
**(Eve of the Epiphany—Blessing of Epiphany Water);**  
**First Friday**

Jan. 6: **The Feast of the Epiphany** (Introit: *Ecce advénit*; Sta-  
 tion at St. Peter); **First Saturday**



END OF THE  
 HOLY YEAR  
 OF JUBILEE  
 IN HONOR OF THE MOST HOLY TRINITY

Jan. 7: **The Feast of the Holy Family** (Introit: *Exsultát gáudio*)

Jan. 8: *Feria Day* (Introit: *In excélsó*)

Jan. 9: *Feria Day* (Introit: *In excélsó*)

Jan. 10: *Feria Day* (Introit: *In excélsó*)

Jan. 11: *Feria Day* (Introit: *In excélsó*) *Comm. St. Hyginus, Pope & Martyr*

Jan. 12: *Feria Day* (Introit: *In excélsó*)

Jan. 13: **The Baptism of Our Lord** (Introit: *Ecce advénit*)

Jan. 14: **Second Sunday after Epiphany** (Introit: *Omnis terra*; Station: St. Euse-  
 bius) [St. Hilary; St. Felix]

Jan. 15: St. Paul the First Hermit, *Confessor* (Introit: *Justus*) *Comm. St. Maurus, Abbot*

Jan. 16: St. Marcellus, *Pope and Martyr* (Introit: *Statuit ei Dominus*)

Jan. 17: St. Anthony, *Abbot* (Introit: *Os justi*)

Jan. 18: *Feria Day* (Introit: *Omnis terra*) *Comm. St. Prisca, Virgin and Martyr*  
 [St. Peter's Chair at Rome]

Jan. 19: *Feria Day* (Introit: *Omnis terra*) *Comm. SS. Marius, Martha, Audifax & Abachum, Martyrs and St. Canute IV, King and Martyr*

Jan. 20: St. Fabian, *Pope and Martyr* and St. Sebastian, *Martyr* (Introit: *Intret in*)

Jan. 21: **Third Sunday after Epiphany** (Introit: *Adoráte Deum*) [St. Agnes]

Jan. 22: SS. Vincent and Anastasius, *Martyrs* (Introit: *Intret*)

Jan. 23: St. Raymond of Pennafort, *Confessor* (Introit: *Os justi*) *Comm. St. Emerentiana, Virgin Martyr*

Jan. 24: St. Timothy, *Bishop and Martyr* (Introit: *Statuit*)

Jan. 25: Conversion of St. Paul, *Apostle* (Introit: *Scio cui*) *Comm. St. Peter, Apostle*

Jan. 26: St. Polycarp, *Bishop and Martyr* (Introit: *Sacerdotes*)

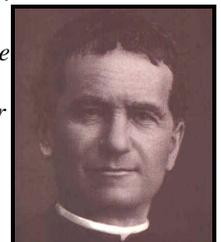
Jan. 27: St. John Chrysostom, *Bishop, Confessor, and Doctor*  
 (Introit: *In médio*)

Jan. 28: **Fourth Sunday after Epiphany** (Introit: *Adoráte Deum*) [St. Peter Nolasco; St. Agnes]

Jan. 29: St. Francis de Sales, *Bishop, Confessor, and Doctor*  
 (Introit: *In médio*)

Jan. 30: St. Martina, *Virgin and Martyr* (Introit: *Loquebar*)

Jan. 31: St. John Bosco, *Confessor* (Introit: *Dedit illi*)





# Acta Sanctæ Sedis

## Mediator Dei - On the Sacred Liturgy

Encyclical of His Holiness Pope Pius XII - November 20, 1947

**123.** When the Mass, which is subject to special rules of the liturgy, is over, the person who has received holy communion is not thereby freed

from his duty of thanksgiving; rather, it is most becoming that, when the Mass is finished, the person who has received the Eucharist should recollect himself, and in intimate union with the divine Master hold loving and fruitful converse with Him. Hence they have departed from the straight way of truth, who, adhering to the letter rather than the sense, assert and teach that, when Mass has ended, no such thanksgiving should be added, not only because the Mass is itself a thanksgiving, but also because this pertains to a private and personal act of piety and not to the good of the community.

**124.** But, on the contrary, the very nature of the sacrament demands that its reception should produce rich fruits of Christian sanctity. Admittedly the congregation has been officially dismissed, but each individual, since he is united with Christ, should not interrupt the hymn of praise in his own soul, "always returning thanks for all in the name of our Lord Jesus Christ to God the Father." The sacred liturgy of the Mass also exhorts us to do this when it bids us pray in these words, "Grant, we beseech thee, that we may always continue to offer thanks . . . and may never cease from praising thee." Wherefore, if there is no time when we must not offer God thanks, and if we must never cease from praising Him, who would dare to reprehend or find fault with the Church, because she advises her priests and faithful to converse with the divine Redeemer for at least a short while after holy communion, and inserts in her liturgical books, fitting prayers, enriched with indulgences, by which the sacred ministers may make suitable preparation before Mass and holy communion or may return thanks afterwards? So far is the sacred liturgy from restricting the interior devotion of individual Christians, that it actually fosters and promotes it so that they may be rendered like to Jesus Christ and through Him be brought to the heavenly Father; wherefore this same discipline of the liturgy demands that whoever has partaken of the sacrifice of the altar should return fitting thanks to God. For it is the good pleasure of the divine Redeemer to hearken to us when we

pray, to converse with us intimately and to offer us a refuge in His loving Heart.

**125.** Moreover, such personal colloquies are very necessary that we may all enjoy more fully the supernatural treasures that are contained in the Eucharist and according to our means, share them with others, so that Christ our Lord may exert the greatest possible influence on the souls of all.

**126.** Why then, Venerable Brethren, should we not approve of those who, when they receive holy communion, remain on in closest familiarity with their divine Redeemer even after the congregation has been officially dismissed, and that not only for the consolation of conversing with Him, but also to render Him due thanks and praise and especially to ask help to defend their souls against anything that may lessen the efficacy of the sacrament and to do everything in their power to cooperate with the action of Christ who is so intimately present. We exhort them to do so in a special manner by carrying out their resolutions, by exercising the Christian virtues, as also by applying to their own necessities the riches they have received with royal Liberality. The author of that golden book *The Imitation of Christ* certainly speaks in accordance with the letter and the spirit of the liturgy, when he gives the following advice to the person who approaches the altar, "Remain on in secret and take delight in your God; for He is yours whom the whole world cannot take away from you."

**127.** Therefore, let us all enter into closest union with Christ and strive to lose ourselves, as it were, in His most holy soul and so be united to Him that we may have a share in those acts with which He adores the Blessed Trinity with a homage that is most acceptable, and by which He offers to the eternal Father supreme praise and thanks which find an harmonious echo throughout the heavens and the earth, according to the words of the prophet, "All ye works of the Lord, bless the Lord." Finally, in union with these sentiments of Christ, let us ask for heavenly aid at that moment in which it is supremely fitting to pray for and obtain help in His name. For it is especially in virtue of these sentiments that we offer and immolate ourselves as a victim, saying, "make of us thy eternal offering."



### A few quotes from Cardinal Joseph Ratzinger's New Book, *The Spirit of the Liturgy*.

"We have already spoken of the Preparation of the Gifts, the significance of which in the new rite is not entirely clear." (p.213)

"In 1978, to the annoyance of many liturgists, I said that in no sense does the whole Canon always have to be said aloud. After much consideration, I should like to repeat and underline the point here in the hope that, twenty years later, this thesis will be better understood." (p.214)

"That is why, whenever possible, we should definitely take up again, the apos-

toxic tradition of facing the east, both in the building of churches and in the celebration of the liturgy." (p.70)

"This means that 'creativity' cannot be an authentic category for matters liturgical. In any case, this is a word that developed within the Marxist world view." (p.168)

"We shall have more to say about the practical consequences of the significance of the Christian altar, because the question of the correct position for the altar is at the center of the postconciliar debate. (p.71)

- Available from Neri Publications.

## Cor Ad Cor is now on the Internet

Cor Ad Cor is now available on the Internet through our website at [www.omm.org/coradcor](http://www.omm.org/coradcor). Each months issue will be made available as a **pdf** (portable document format) file which can be view over the Internet using Adobe Acrobat Reader (a free program which you can access from our website). Each months issue should be available on the website as soon as it is sent to the printers (usually one to three weeks before it arrives by mail) and be accessible from anywhere in the world where one has access to the world wide web.

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**Continued from page 6** ial position was not assigned in recognition of the human person of the Bishop or the priest, nor his intellectual gifts nor even his personal holiness, but rather in acknowledgment of his role as an instrument of the invisible Pontiff who is the Lord Jesus.

When it is a question of ancient churches or churches of great artistic value, it is appropriate, moreover, to bear in mind civil legislation regarding changes or re-orderings. The addition of a further altar may not always be a worthy solution.

There is no need to give excessive importance to elements which have changed over the centuries. That which remains is the event which the liturgy celebrates. This is manifested through signs, symbols and words which express various aspects of the mystery without, however, exhausting it, because it transcends them. Adopting and rigidly adhering to a particular position could become a rejection of some aspect of the truth which merits respect and acceptance.

From the Vatican, 25th September 2000.  
 Jorge A.Cardinal Medina Estévez.  
 Prefect  
 + Francesco Pio Tamburrino

## Book Reviews & Recommended Reading

### ***The Glories of Divine Grace.* By Fr. Matthias J. Scheeben**

*The Glories of Divine Grace* will undoubtedly become one of the two or three most influential Catholic books that a person will ever read. For, as the subtitle indicates, it is a *Fervent Exhortation to All to Preserve and to Grow in Sanctifying Grace*. Catholic catechisms all teach that with Baptism we become children of God and heirs of Heaven; that we receive thereby Sanctifying Grace and thus have a share in the life of God Himself. However, after learning this, most Catholics think little more about the nature of Sanctifying Grace, what it means and what it does for us. And that is why Fr. Matthias Scheeben, a renowned German theologian of the 19th century, wrote this famous book.

Far from being an abstract treatise, *The Glories of Divine Grace* is an impassioned appeal to us all to understand the nature of Sanctifying Grace, to preserve this incredible gift from God, and to grow in it each day for the rest of our lives. Written in a popular, direct style, this book explains how grace works, what are its effects, how to grow in grace, and the union with God that it allows us to achieve. At the same time, the book also enkindles in readers a profound realization about the importance and greatness of Sanctifying Grace and what it really means—or should mean—to us all. For Sanctifying Grace is nothing other than “the life of God Himself,” which He shares with us and by which, in a certain sense, He raises us to His level.

When we part from this world, we shall leave behind everything we possess, save one: Sanctifying Grace (if we have preserved it!). The author’s underlying theme, therefore, is simply this: It behooves us all to safeguard Sanctifying Grace in our souls at all times and to work consciously and daily at growing in it throughout our lives—that thereby our eternity in Heaven will be attained and we shall spend that eternity with God in a far greater degree of happiness than we might otherwise have had if we had not been aware of *The Glories of Divine Grace*.

*This book is available from Neri Publications (see facing page)*

### **From the Maxims of St. Philip Neri**



**I**n sickness we ought to ask God to give us patience, because it often happens, that when a man gets well, he not only does not do the good he proposed to do when he was sick, but he multiplies his sins and his ingratitude.

**P**enitents should never make vows without the advice of their spiritual fathers.

If we do make such vows, it is best to make them conditionally: for example, “I make a vow to have two Masses said on St. Lucy’s day, with this bargain, *‘If I can, if I do not forget it, because if I do not remember it I do not wish to be bound.’*”

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***Prayer Intentions the Perpetual Novena  
in honor of St. Jude Thaddeus every Wednesday***

My Intentions are:  good health  employment  
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 other \_\_\_\_\_

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## PRAYER REQUESTS

Please pray for the following intentions:



**Andrew P.:** Health for my mother, return of the Latin Tridentine Mass to every parish  
**Joanne M.:** Return to faith of 13 fallen away Catholics  
**Veronica P.:** Elected officials who will defend life, end abortion, and euthanasia  
**Bruce L.:** For his family  
**Dominick Z.:** Please pray for my brother Valentine, he suffers with

**Mental Illness**  
**Jacque R.:** For older brother to return to the faith & all my special intentions  
**Daniel F.:** Consecration of Russia to the Immaculate Heart of Mary  
**Ellen C.:** Health of M. C. C.  
**Thomas:** Ryan C. for his health  
**Michael G.:** For the sincerity and stability of my present job and that of my life  
**Andrew P.:** Health for my mother, return of the Latin Tridentine Mass to every parish  
**Patricia B.:** B. P. for gift & embracing of God's true faith

**Eddie F.:** Special Intentions, peace, love, joy, happiness in our family and other families  
**Stephen C.:** Health  
**Jacque R.:** For the whole Church to return to the traditional Latin Mass  
**Daniel F.:** Health of Mrs. Julia F.

*For all of the intentions of our weekly St. Jude Novena, and all the other intentions private and public for which prayers have been requested.*

To have your prayer request listed here, check the box on the return form on page 14.

### A Thank you for prayers requested by one of our members.

In accord with a promise made several years ago, I would like to publicly thank St. Anthony for obtaining and helping to obtain, along with Our Lady, St. Jude, and others in the heavenly company, from Our gracious Lord special helps for Patrick Buchanan, Catholic pro-life candidate, during the 1996 presidential campaign--and specifically in regard to the New Hampshire primary victory. Our Lord's favors through St. Anthony never cease to amaze. My apologies to Our Lord and St. Anthony for neglecting to fulfill this promise when my request was granted and for so long since. Blessed be God in His angels and in His saints. signed, CC



## Mary Christ Mass

Best wishes in this joyous Christmas season to all of our members and benefactors  
 And may God bless you in the coming new millennium