

COR AD COR

opus maríæ mediátrícis

VOL 6 – No. 1

13 January, 2001



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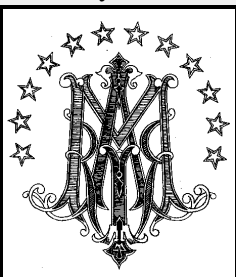
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Dear friend of Our Lady,

Mille grazie (as the Italians say), a thousand thanks for the many warm greetings which came our way in celebration of Christmas, 2000, the new year, 2001 and the Feast of the Epiphany, 2001, which saw the Holy Father, Pope John Paul II, close the Holy Door of the Vatican Basilica, thus bringing to a close the Great Jubilee of the year 2000. It boggles the mind, but statistics published by the Vatican reveal that upwards of 30 million pilgrims visited the Eternal City. Apparently this is a record! And a substantial number of them received the Sacrament of Penance, in fulfillment of one of the conditions for gaining the jubilee indulgence. On the Feast of the Epiphany, the Holy Father also issued an Apostolic Letter, *Novo Millennio Ineunte*. You may read it by contacting our web site, www.omm.org.

In our last issue we reprinted the Cantic of the Three Young Men. We forgot to point out at the time that this Cantic is one of the suggested forms of prayer contained in the traditional Roman Missal for thanksgiving after Mass. We continue these prayers in this month's issue and will print the rest of these prayers along with the prayers suggested as preparation for Mass in the next few issues.

In this month's newsletter we want to suggest a number of **action items** for individual members and chapters: the first has to do with the new document issued by the Pontifical Council for the Family, *On Marriage, Family and "De Facto" Unions*. It deals with the attempt being made in many countries to grant juridical equivalence to people living in "de facto" unions (cohabitation, in other words, whether of the opposite or same sex). In this document, the Vatican underlines

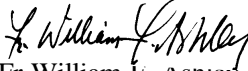


the total opposition of the Catholic Church to such proposals. Your action item is as follows: Make as many copies as you can of this document (or buy them from Pauline Books), and distribute them to members of congress, parliament and state and provincial legislatures. Do everything you can to influence civil officials to stop the attempt to broaden the definition of marriage beyond that foreseen by the law of God. You may download and print up copies from our scintillating web site. This action item will assist in overturning the modern tendency towards deification of the state, where the state becomes convinced that it is subservient to no one, including the Divine Redeemer Himself. How prescient in this regard are the words of the great Servant of God, Eugenio Pacelli, Pope Pius XII, in his first encyclical letter, *Summi Pontificatus*. While you are at it, get copies of it and distribute them as well. Everyone, and most especially our legislators, needs to be reminded of one of the basic principles of the Church's social doctrine: the priority of the moral law over the civil law. Without recognition of this principle, we end up with the horrible disasters of the past century, Hitler, Stalin, Pol Pot, etc., etc., etc. and the frightening atrocities they were responsible for because they would recognize no law higher than themselves. The same error has brought us the legalization of abortion and now the horror of euthanasia, already legalized in The Netherlands from the age of 12 up. Maybe the day will come when we will have to bring the people responsible for the legalization of murder to trial for these monstrous crimes against the Majesty of God and humanity. To be commended in this regard is the Catholic Family and Human Rights Institute, under the direction of Austin Ruse. As a recent article in the Washington Times notes, this institute is in the forefront of defending the social doctrine of the Church on marriage and the family, especially the attempt to oust the Vatican from observer status at the United Nations and now its struggle against UNICEF to limit the input of pro life groups at international conferences and in the halls of the UN itself.

Next on the agenda of **Apostolic Action Items**: another document from the Vatican, this time from the Congregation for the Doctrine of the Faith, the *Instruction on Prayers for Healing*, particularly the 10 disciplinary norms given at the end of this fine instruction (see page 11 of this newsletter). Again, make or buy copies and spread them far and wide.

Well that's about all the room we have in this issue. Please get cracking on these action items and thereby help in the restoration of the social kingship of Our Lord Jesus Christ. The hour is late but ultimate triumph is the Lord's. By the way, in the news lately this item: if trends continue by the year 2050, there will only be 10 million Italians left in Italy. Disobedience to the teaching of the Church is the cause. Let us be in the forefront of its defense!

In the Hearts of Jesus and Mary,


Fr William F. Asnrey

All of the documents referred to in this issue of Cor Ad Cor can be accessed from our web site www.omm.org. Following the links for Cor Ad Cor and this month's issue.

PRECES

Prayers of Thanksgiving after Holy Communion From the Roman Missal

Prayer of St. Thomas Aquinas

Grátias tibi ago, Dómine sancte, Pater omnipotens, ætérne Deus, qui me peccatórem, indígnum fámulum tuum, nullis meis méritis, sed sola dignatióne misericórdiæ tuæ satiáre dignátus es pretiósó corpore et sángine Fílii tui, Dómini nostri, Jesu Christi. Et precor, ut hæc sancta commúnio non sit mihi reátus ad poenam, sed intercéssio salutáris ad véniam. Sit mihi armátúra fídei, et scutum bonæ voluntátis. Sit vitiórum meórum evacuátió, concupiscéntiæ et libídinis exterminátió, caritátis et paciéntiæ, humilitátis et obediéntiæ, omniúmque virtútum augmentátió: contra insídias inimicórum ómnium, tam visibílium quam invisibílium, firma defénsio: mótuum meórum, tam carnálium quam spirituálium, perfécta quietátió: in te uno ac vero Deo firma adhaésio; atque finis mei felix consummátió. Et precor te ut ad illud ineffábile convívium me peccatórem perdúcere dignéris, ubi tu, cum Fílio tuo et Spírítu Sancto, sanctis tuis es lux vera, satiétas plena, gáudium sempitérnum, jucúnditas consummáta et felicitas perfécta. Per eúmdem Christum Dóminum nostrum. Amen.

I give Thee thanks, O holy Lord, Father Almighty, eternal God, who hast vouchsafed, not for any merit of mine, but solely out of the condescension of Thy mercy, to satisfy me a sinner, Thine unworthy servant, with the precious Body and Blood of Thy Son our Lord Jesus Christ. I pray that this holy Communion be not to me a condemnation unto punishment, but a saving plea unto forgiveness. May it be unto me the armour of faith and the shield of good will. May it be the emptying out of my vices, the extinction of all concupiscence and lust, the increase of charity and patience, of humility and obedience, and of all virtues; a strong defense against the snares of all enemies, visible and invisible; the perfect quieting of all my evil impulses, both fleshly and ghostly; a firm cleaving unto Thee, the one true God; and a pledge of a blessed destiny. And I beseech Thee, that Thou wouldst vouchsafe to bring me, a sinner, to the ineffable banquet, where Thou, with Thy Son and the Holy Ghost, art to Thy saints true light, fullness of content, eternal joy, gladness without alloy and perfect bliss. Through the same Christ our Lord. Amen.

Prayer of St. Bonaventure

Transfíge, dulcíssime Dómine Jesu, medúllas et víscera ánimæ meæ suavíssimo ac salubérrimo amoris tui vúlneré, vera serenáque et apostólica sanctíssima caritáte, ut lángueat et liquefiat ánima mea solo semper amore et desidério tui; te concupíscat et deficiat in átria tua, cúpiat dissólvi et esse tecum. Da ut ánima mea te esúriat, pánem An-

Pierce, O most sweet Lord Jesus, my inmost soul with the most joyous and healthful wound of Thy love, with true, serene, and most holy apostolic charity. That my soul may ever languish and melt with love and longing for Thee, that it may yearn for Thee and faint for Thy courts, and long to be dissolved and to be with Thee. Grant that my soul may hunger after

gelórum, refectionem animárum sanctárum; panem nostrum quotidiánum, supersubstantiálem, habentem omnem dulcedínem et sapórem, et omne delectaméntum suavitatís. Te, in quem desidérant Angeli prospícere, semper esúriat et cómedat cor meum, et dulcedíne sapóris tui repleántur víscera ánimæ meæ; te semper sítiat fontem vitæ, fontem sapiéntiæ et sciéntiæ, fontem ætérni lúminis, torréntem voluptátis, ubertátem domus Dei. Te semper ámbiat, te quærat, te invéniat, ad te tendat, ad te pervéniat, te meditétur, te loquátur, et ómnia operétur in laudem et glóriam nóminis tui, cum humilitáte et discretióné, cum dilectióné, et delectatióne, cum facilitáte et afféctu, cum perseverántia usque in finem; ut tu sis solus semper spes mea, tota fidúcia mea, divítiæ meæ, delectatió mea, jucúnditas mea, gáudium meum, quies et tranquillitas mea, pax mea, suavitas mea, odor meus, dulcédo mea, cibus meus, reféctio mea, refúgium meum, auxiliúm meum, sapiéntia mea, pórtio mea, posséssio mea, thesáurus meus, in quo fixa et firma et immobiliter semper sit radicáta mens mea et cor meum. Amen.

Thee, the bread of angels, the refreshment of holy souls, our daily and super-substantial bread, having all sweetness and savour and every delight of taste; let my heart ever hunger after and feed upon Thee, upon whom the angels desire to look, and may my inmost soul be filled with the sweetness of Thy savour; may it ever thirst after Thee, the fountain of life, the fountain of wisdom and knowledge, the fountain of eternal light, the torrent of pleasure, the richness of the house of God; may it ever compass Thee, seek Thee, find Thee, run to Thee, attain to Thee, mediate upon Thee, speak to Thee, and do all things to the praise and glory of Thy name, with humility and discretion, with love and delight, with ease and affection, and with perseverance unto the end; mayest Thou alone be ever my hope, my entire assurance, my riches, my delight, my pleasure, my joy, my rest and tranquillity, my food, my refreshment, my refuge, my help, my wisdom, my portion, my possession and my treasure, in whom may my mind and my heart be fixed and firm and rooted immovably henceforth and forever. Amen.

The Benedictus and Magnificat Antiphons

From the Feasts of the Epiphany and the Baptism of Our Lord

Hódie cælésti Sponso iuncta est Ecclésia, quóniam in Jordáne lavit Christus eius crímina: currunt cum munéribus Magi ad regáles núptias, et ex aqua factó vino lætántur convívæ, allelúia.

Tribus miráculis ornátum diem sanctum cólimus: hódie stella Magos duxit ad præsépium: hódie vinum ex aqua factum est ad núptias: hódie in Jordáne a Joánne Christus baptizári vóluit, ut salváret nos, allelúia.

This day the Church is joined to her Heavenly Spouse, for Christ has cleansed away her crimes in the Jordan; with gifts the Magi hasten to the royal nuptials, and the guests are gladdened with wine made from water, alleluia.

The holy day we are keeping is adorned with three mysteries: this day a star led the Magi to the manger; this day wine was made from water at the wedding; this day at the Jordan Christ willed to be baptized by John in order to save us, alleluia.

These two antiphons show the connection in the liturgy between the Epiphany, Baptism, and the Wedding feast at Cana. These three event, which manifest the divinity of our Lord, are traditionally held to have all occurred on the same day in different years.

Acta Sanctæ Sedis

Musicæ Sacræ (On Sacred Music)

Encyclical of the Servant of God, Pope Pius XII - December 25, 1955

Part - I



To Our Venerable Brethren, the Patriarchs, Primate, Archbishops, Bishops, and other local Ordinaries in peace and communion with the Apostolic See

Health and Apostolic Benediction.

1. The subject of sacred music has always been very close to Our heart. Hence it has seemed appropriate to us in this encyclical letter to give an orderly explanation of the topic and also to answer somewhat more completely several questions which have been raised and discussed during the past decades. We are doing so in order that this noble and distinguished art may contribute more every day to greater splendor in the celebration of divine worship and to the more effective nourishment of spiritual life among the faithful.

2. At the same time We have desired to grant what many of you, venerable brethren, have requested in Our wisdom and also what has been asked by outstanding masters of this liberal art and distinguished students of sacred music at meetings devoted to the subject. The experience of pastoral life and the advances being made in the study of this art have persuaded Us that this step is timely.

3. We hope, therefore, that what St. Pius X rightly decreed in the document which he accurately called the "legal code of sacred music" may be confirmed and inculcated anew, shown in a new light and strengthened by new proofs. We hope that the noble art of sacred music - adapted to contemporary conditions and in some way

enriched - may ever more perfectly accomplish its mission.

4. Music is among the many and great gifts of nature with which God, in Whom is the harmony of the most perfect concord and the most perfect order, has enriched men, whom He has created in His image and likeness. Together with the other liberal arts, music contributes to spiritual joy and the delight of the soul.

5. On this subject St. Augustine has accurately written: "Music, that is the science or the sense of proper modulation, is likewise given by God's generosity to mortals having rational souls in order to lead them to higher things."

6. No one, therefore, will be astonished that always and everywhere, even among pagan peoples, sacred song and the art of music have been used to ornament and decorate religious ceremonies. This is proved by many documents, both ancient and new. No one will be astonished that these arts have been used especially for the worship of the true and sovereign God from the earliest times. Miraculously preserved unharmed from the Red Sea by God's power, the people of God sang a song of victory to the Lord, and Miriam, the sister of Moses, their leader, endowed with prophetic inspiration, sang with the people while playing a tambourine.

7. Later, when the ark of God was taken from the house of Abinadab to the city of David, the king himself and "all Israel played before the Lord on all manner of instruments made of wood, on harps and lutes and timbrels and cornets and cymbals." King David himself established the order of the music and singing used for sacred worship. This order was restored after the people's return from exile and

was observed faithfully until the Divine Redeemer's coming.

8. St. Paul showed us clearly that sacred chant was used and held in honor from the very beginning in the Church founded by the Divine Redeemer when he wrote to the Ephesians: "Be filled with the Spirit, speaking to one another in psalms and hymns and spiritual songs." He indicates that this custom of singing hymns was in force in the assemblies of Christians when he says: "When you come together each of you has a hymn."

9. Pliny testifies that the same thing held true after apostolic times. He writes that apostates from the Faith said that "this was their greatest fault or error, that they were accustomed to gather before dawn on a certain day and sing a hymn to Christ as if He were God." These words of the Roman proconsul in Bithynia show very clearly that the sound of church singing was not completely silenced even in times of persecution.

10. Tertullian confirms this when he says that in the assemblies of the Christians "the Scriptures are read, the psalms are sung, sermons are preached."

11. There are many statements of the fathers and ecclesiastical writers testifying that after freedom and peace had been restored to the Church the psalms and hymns of liturgical worship were in almost daily use. Moreover, new forms of sacred chant were gradually created and new types of songs were invented. These were developed more and more by the choir schools attached to cathedrals and other important churches, especially by the School of Singers in Rome.

12. According to tradition, Our predecessor of happy memory, St. Gregory the Great, carefully collected and wisely arranged all that had been handed down by the elders and protected the purity and integrity of sacred chant with fitting laws and regulations.



Attention Chapter Leaders

We are currently in the process of updating our records. We need all those who are currently operating a local lay chapter of *Opus Mariæ Mediatrix* (or anyone interested in starting one) to please contact us with the name and current location of your chapter and the names of your acting officers and members.

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News of Note

Traditional Latin Mass returns to Diocese of Charleston, South Carolina.

Bishop Robert Baker has given permission for a once a month traditional Latin Mass to be offered on the 2nd Saturday of the month at Stella Maris Church on Sullivans Island.

The bishop said that he has received more letters on the subject of the Latin Mass than on any other since he took office in 1999. He said in a statement that he was also considering whether to allow several other churches in the state to offer the traditional Latin Mass (the whole state of South Carolina is in the Diocese of Charleston).

- Information provided by The Associated Press

The full article as well as other current News of Note can be accessed from our web-site at:

www.omm.org

Kalendarium

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

Time after Epiphany

Jan. 14: **Second Sunday after Epiphany** (Introit: *Omnis terra*; Station: St. Eusebius) [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*)

Feb. 1: St. Ignatius, *Bishop and Martyr* (Introit: *Mihi autem*)

Feb. 2: **Purification of the Blessed Virgin Mary** (Introit: *Suscépinus*)
First Friday

Feb. 3: *Feria Day* (Introit: *Adoráte Deum*) *Comm. St. Blaise, Bishop and Martyr* (**Blessing of throats**)

First Saturday

Feb. 4: **Fifth Sunday after Epiphany** (Introit: *Adoráte Deum*)
[St. Andrew Corsini]

Feb. 5: St. Agatha, *Virgin and Martyr* (Introit: *Gaudéamus*) [St. Philip of Jesus]

Feb. 6: St. Titus, *Bishop & Confessor* (Introit: *Statuit*) *Comm. St. Dorothy, Virgin & Martyr*

Feb. 7: St. Romuald, *Abbot* (Introit: *Os justi meditabitur*)

Feb. 8: St. John of Matha, *Confessor* (Introit: *Os justi*)



Feb. 9: St. Cyril of Alexandria, *Bishop, Confessor, & Doctor* (Introit: *In médio*)
Comm. St. Apollonia, Virgin and Martyr

Feb. 10: St. Scholastica, *Virgin* (Introit: *Dilexisti*)

Season of Septuagesima

Feb. 11: **Septuagesima Sunday** (Introit: *Circumdedérunt me*; Station: St. Laurence outside the Walls) [Apparition of Our Lady of Lourdes; St. Gregory II]

Feb. 12: Seven Holy Founders of the Servites, *Confessors* (Introit: *Iusti decantavérunt*)

Feb. 13: *Feria Day* (Introit: *Circumdedérunt me*)

Feb. 14: *Feria Day* (Introit: *Circumdedérunt me*) *Comm. St. Valentine, Priest & Martyr*

Feb. 15: *Feria Day* (Introit: *Circumdedérunt me*) *Comm. SS. Faustinus & Jovita, Martyrs*

Feb. 16: *Feria Day* (Introit: *Circumdedérunt me*)

Feb. 17: *Feria Day* (Introit: *Circumdedérunt me*)

Feb. 18: **Sexagesima Sunday** (Introit: *Exsúrge*; Station: St. Paul outside the Walls) [St. Simeon; St. Mary Bernard Soubirous]

Feb. 19: *Feria Day* (Introit: *Exsúrge*)

Feb. 20: *Feria Day* (Introit: *Exsúrge*)

Feb. 21: *Feria Day* (Introit: *Exsúrge*) [St. Margaret of Cortona]

Feb. 22: **Chair of St. Peter, Apostle** (Introit: *Státuit ei*) *Comm. St. Paul, Apostle*

Feb. 23: St. Peter Damian, Bishop, Confessor, & Doctor (Introit: *In médio*) [Vigil of St. Matthias, Apostle]

Feb. 24: **St. Matthias, Apostle** (Introit: *Mihi autem*)

Feb. 25: **Quinquagesima Sunday** (Introit: *Esto mihi*; Station: St. Peter)

Feb. 26: *Feria Day* (Introit: *Esto mihi*)

Feb. 27: St. Gabriel of Our Lady of Sorrows, *Confessor* (Introit: *Oculus Dei*)



Season of Lent

Feb. 28: **Ash Wednesday** (Introit: *Misereris omnium*; Station: St. Sabina)

Mar. 1: Thursday after Ash Wednesday (Introit: *Dum clamarem*; Station: St. George)

Mar. 2: Friday after Ash Wednesday (Introit: *Audivit Dominus*; Station: The Holy Martyrs John and Paul)

First Friday

Mar. 3: Saturday after Ash Wednesday (Introit: *Audivit Dominus*; Station: St. Tryphon)

First Saturday

Mar. 4: **First Sunday of Lent** (Introit: *Invocabit me*; Station: St. John Lateran) [St. Casimir]



Our Sisters Get a New Statue of Our Lady

If any of us has any doubts as to the Loving Providence of God, read the following true story and we will realize He **always** answers our prayers!

When we settled in Rockford a few months ago and converted the existing family room into our chapel, the one thing we were missing was a suitable statue of Our Lady. We had a corner carved out for her and since she is our Community's patroness, we felt the lack of her physical image. Each day we prayed that somehow we would be able to find a statue that would be both beautiful **and** affordable. We also put out the word among our friends and supporters to keep their eyes peeled - the search was on!

A couple of weeks later we received an e-mail from a Maryland couple, John & Lucy Amb, who had heard of our fledgling group and wanted to wish us well and offer their prayer support. John also mentioned that if there were anything else we needed to let him know. Of course the statue came to mind! We shared our need with him and he promised to keep an eye opened. A short time later we received another e-mail from the Ambs, titled: "**Found: Statue of Our Lady.**" We don't think John & Lucy would mind if we reproduce that letter for you here:

Sister Neri,

I don't know whether you have already found a statue of Our Lady for Good Shepard Chapel, but I have a very unique statue in mind. There is a very old and quite beautiful statue of Our Lady sitting down holding the Christ Child. It came from the Catholic Church in Heron Lake, MN. A Protestant farmer rescued her, and she eventually fell into the hands of a small group of orthodox Catholics in Slayton, Minnesota--including my mother and father-in law. She has been in families' homes for a number of years, but everyone would like to see her in a proper church or chapel. The statue is in fairly good shape--a few paint chips here and there, but that's about it. The base of the statue was cracked a little, but the faithful in Slayton banded it strongly, and you can't really notice it. She's a bit larger than your specs: she's at least 4 1/2' tall, probably just under 5 feet. She really is beautiful. The best thing is, no cost to you, Sister! She would be donated to you, and any shipping costs would be paid by your friends in Baltimore. Please let me know if you're interested in the very unique statue tucked away in Minnesota. If you select that statue, it may be several weeks before we can deliver it to you. Let me know, Sister.

Sincerely in Our Lady of the Blessed Sacrament,
-John & Lucy Amb

Well, needless to say, we accepted joyously! It turns out that the statue was next in line for destruction from the parish priest who was "modernizing" his church and had already smashed several statues to smithereens! The farmer saw Our Lady and saved her from the same fate!

When Lucy's parents, Jim & Barb Surprenant learned of our wish to accept the statue, they went into action! Despite the cold and snow we had in Rockford, on Dec. 30th they made the 8 hour drive from Slayton with Our Lady in their van. With the help of 2 strong neighbors, Dan and Mike, they got Our Lady safely situated in her reserved spot! We could all only look in awe, for she seemed like she was made for the chapel! The Sisters sang "Alma Redemptoris Mater" while everyone looked on in reverent silence.

Not satisfied with their generosity to this point, Jim & Barb insisted on going out to the local home store and buying bricks and plywood to construct a platform to raise Mary up! What warm and wonderful friends we made that day!

For the next 2 weeks, our own Sr. Montfort worked a labor of love in retouching, repainting and refurbishing the statue to restore her to her original pristine beauty!

Now our chapel is complete, thanks to so many good people: the Ambs, Surprenants, Dan and Mike, Chuck Brunning of Slayton who most recently had the statue, all the good people of Slayton, and all the others who had been looking and praying for our need.

Never doubt that the Loving and Provident Lord will give us all we need if only we ask!

You can see more pictures of the statue as well as learn more about the Sisters by visiting their website at:

members.aol.com/sistneri

Congregation for the Doctrine of the Faith - *Instruction on Prayers for Healing*
September 14, 2000

II. DISCIPLINARY NORMS

Art. 1 – It is licit for every member of the faithful to pray to God for healing. When this is organized in a church or other sacred place, it is appropriate that such prayers be led by an ordained minister.

Art. 2 – Prayers for healing are considered to be liturgical if they are part of the liturgical books approved by the Church's competent authority; otherwise, they are non-liturgical.

Art. 3 – §1. Liturgical prayers for healing are celebrated according to the rite prescribed in the *Ordo benedictionis infirmorum* of the *Rituale Romanum* and with the proper sacred vestments indicated therein.

§2. In conformity with what is stated in the *Praenotanda, V., De aptationibus quae Conferentiae Episcoporum competunt* of the same *Rituale Romanum*, Conferences of Bishops may introduce those adaptations to the Rite of Blessings of the Sick which are held to be pastorally useful or possibly necessary, after prior review by the Apostolic See.

Art. 4 – §1. The Diocesan Bishop has the right to issue norms for his particular Church regarding liturgical services of healing, following can. 838 §4.

§2. Those who prepare liturgical services of healing must follow these norms in the celebration of such services.

§3. Permission to hold such services must be explicitly given, even if they are organized by Bishops or Cardinals, or include such as participants. Given a just and proportionate reason, the Diocesan Bishop has the right to forbid even the participation of an individual Bishop.

Art. 5 – §1. Non-liturgical prayers for healing are distinct from liturgical celebrations, as gatherings for prayer or for reading of the word of God; these also fall under the vigilance of the local Ordinary in accordance with can. 839 §2.

§2. Confusion between such free non-liturgical prayer meetings and liturgical celebrations properly so-called is to be carefully avoided.

§3. Anything resembling hysteria, artificiality, theatricality or sensationalism, above all on the part of those who are in charge of such gatherings, must not take place.

Art. 6 – The use of means of communication (in particular, television) in connection with prayers for healing, falls under the vigilance of the Diocesan Bishop in conformity with can. 823 and the norms established by the Congregation for the Doctrine of the Faith in the *Instruction* of March 30, 1992.

Art. 7 – §1. Without prejudice to what is established above in art. 3 or to the celebrations for the sick provided in the Church's liturgical books, prayers for healing – whether liturgical or non-liturgical – must not be introduced into the celebration of the Holy Mass, the sacraments, or the Liturgy of the Hours.

§2. In the celebrations referred to §1, one may include special prayer intentions for the healing of the sick in the general intercessions or prayers of the faithful, when this is permitted.

Art. 8 – §1. The ministry of exorcism must be exercised in strict dependence on the Diocesan Bishop, and in keeping with the norm of can. 1172, the Letter of the Congregation for the Doctrine of the Faith of September 29, 1985, and the *Rituale Romanum*.

§2. The prayers of exorcism contained in the *Rituale Romanum* must remain separate from healing services, whether liturgical or non-liturgical.

§3. It is absolutely forbidden to insert such prayers of exorcism into the celebration of the Holy Mass, the sacraments, or the Liturgy of the Hours.

Art. 9 – Those who direct healing services, whether liturgical or non-liturgical, are to strive to maintain a climate of peaceful devotion in the assembly and to exercise the necessary prudence if healings should take place among those present; when the celebration is over, any testimony can be collected with honesty and accuracy, and submitted to the proper ecclesiastical authority.

Art. 10 – Authoritative intervention by the Diocesan Bishop is proper and necessary when abuses are verified in liturgical or non-liturgical healing services, or when there is obvious scandal among the community of the faithful, or when there is a serious lack of observance of liturgical or disciplinary norms.

The complete document can be accessed on our web site



Book Reviews & Recommended Reading

***Divine Intimacy* - By Fr. Gabriel of St. Mary Magdalen, O.C.D.**

Divine Intimacy is undoubtedly the classic Carmelite work on meditation—a book that helps one arrive at intimate union with God by the practice of considering holy truths. It is a book that shows how to join prayer and action and put the Catholic doctrine on the spiritual life into practice daily.

For each day of the year, Fr. Gabriel gives 1) a brief introduction, 2) a two-part meditation, followed by 3) a “colloquy”—holy acts of love, thanksgiving, petition, resolution, etc. addressed to Our Lord and based on the truths just meditated upon. About three pages are devoted to each day, so it reads quickly, and even the busiest person can use it regularly. The meditations for Sundays are based on the Sunday Gospel readings of the traditional liturgical calendar.

Grounding his work on a firm Thomistic basis, Fr. Gabriel (1893-1953) draws from Sacred Scripture and the teachings of the great Carmelite Saints, including St. John of the Cross, St. Teresa of Avila, St. Therese of the Child Jesus and Sister Elizabeth of the Trinity. His goal—marvelously achieved—is to cover the whole doctrine of the spiritual life in the course of a year.

This is a lifetime book—one that is conceived to be used each day and to be read over and over. *Divine Intimacy* imparts an absolutely Catholic view of life and prepares the reader for the greatest possible union with God this side of Heaven.

A great source for meditations on the mysteries of the Rosary for First Saturday devotions.

***The Ceremonies of the Roman Rite Described* - By Fortescue-O’Connell**

Provides descriptions of all the major ceremonies of the traditional rite, from Low Mass and Benediction to Candlemas and Ash Wednesday to Solemn Requiem Mass and Pontifical High Mass. A must have for all Masters of Ceremonies and all those responsible for organizing and coordinating traditional ceremonies in the Roman Rite as well as anyone interested in learning more about the ceremonies of the traditional Roman Rite.

These books are available from Neri Publications (see facing page)



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The most beautiful prayer we can make, is to say to God, “As Thou knowest and willest, O Lord, so do with me.”

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in honor of St. Jude Thaddeus every Wednesday***

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Stephen C.: Health

Jacquie R.: For the whole Church to return to the traditional Latin Mass

Daniel F.: Health of Mrs. Julia F.

Donald R.: Health of Joseph D. & William T.

Josephine G.: My family's salvation

✠ Hermenia Hinterscher, Deceased

✠ George Hinterscher, Deceased

Andrew P.: Health for my mother; return of the Latin Tridentine Holy Mass to every

parish

Richard C.: Conversion of Stacy to the true faith

✠ Gregory Kendzierski, vibrant and full of life and love for God, died January 18, 2000

Dominick Z.: For Valentino Z., and Z. family

John B.: A holy and healthy and happy family. Consecration of Russia in the exact manner that our Lady of Fatima requested

Dorothy B.: Return to catholic faith of family members

Thomas J.: Return to the faith by son and salvation of my family

✠ George Weakland, Deceased

Ida M.: For all abused children & those in denial

Fred C.: For my brother - stroke is bad

Jacquie R.: A cure for my cousin who has cancer

Eddie F.: special intentions for good health, unity, peace, joy, love, and happiness in our family and others.

Andrew P.: Health for my mother; return of the Latin Tridentine Holy Mass to every parish

Rose J.: healing of injured leg for Chester J.

Carmen M.: Exoneration of R. M.

Sandra W.: Don's physical healing and family conversion

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.

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We have also begun a new service called "OMM Email Update" to keep our members and friends updated by e-mail. This service will provide information such as when new issues of *Cor Ad Cor* are available on our web-site as well as new documents from the Vatican and special offers from Neri Publications. This is also a great way for people outside of the United States to receive timely and up-to-date information. **If you are able to receive e-mail, simply send a message to info@omm.org and asked to have your e-mail address added.**

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