

COR AD COR

Opus Mariæ Mediatrix

VOL. 6 — No. 3

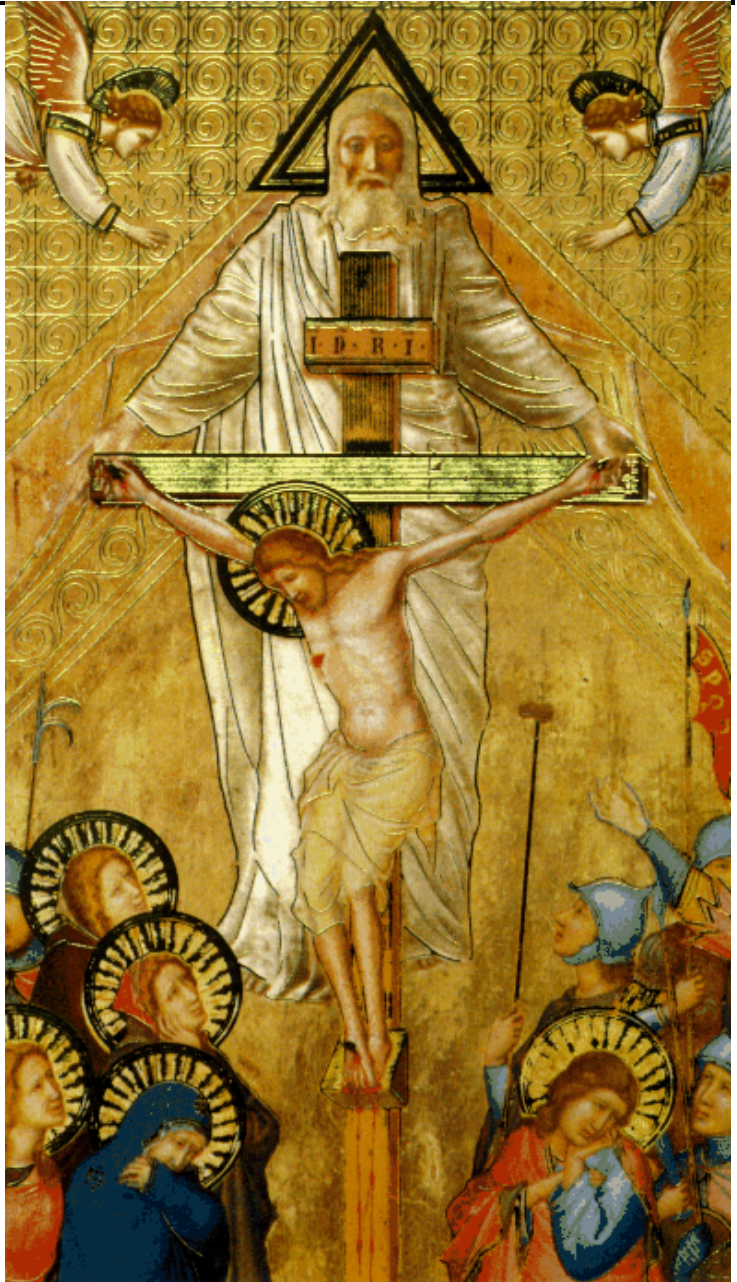
13 March, 2001

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O God, who, on this day, through Thine only-begotten Son, hast conquered death, and thrown open the gate to everlasting life, give effect by Thine aid to our desires, which Thou dost anticipate and inspire. Through the same Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, world without end. Amen.

Collect, Easter Sunday



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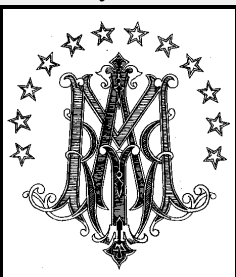
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Dear friend of Our Lady,

First, let me remind you about one of the most important of our **Apostolic Action Items**, the distribution of the text of the Pontifical Council for the Family, entitled *Marriage, Family and De Facto Unions*. Ideally, you should distribute it to members of Congress/Parliament and State/Provincial legislatures. Politicians need to hear, loud and clear, that the granting of juridical equivalence to unions other than the valid and licit union of one man and one woman in marriage is contrary to the law of God, and in many ways, a declaration of war on the God-willed distinction between the sexes. The aforementioned document lays down the principles that should guide us and also explains the damage being done by what it calls "gender ideology", an ideology based on Marxist thought, that has produced many of the problems that we encounter in this area today.

To shift gears for a moment or two: You will remember that in our last issue we presented a new volume by Dr. Alice von Hildebrand, on her dear husband of many years, Dietrich. Well, as coincidence would have it, on a visit to Our Lady of Guadalupe Seminary to attend the ordinations to minor orders, a member gave us a copy of an article by Dietrich von Hildebrand from the December 1943 issue of *The Catholic Choirmaster*. It is our hope to include this article, which deals with the role of Gregorian Chant in the liturgy, in a future issue of *Cor Ad Cor*. In the box to the side, you will find a quotation from another issue of *The Catholic Choirmaster*, that of December 1930. Read



the quotation and you will understand the problems we now face in relation to currents of thought that began many, many years ago in the last century.

To turn for a few moments to Sister Mary Neri and Sister Mary Montfort, who as you know are happily ensconced in the Diocese of Rockford, Illinois. Soon, Opus Mariae Mediatrix will have to purchase the house which we are now renting for them. The house sits on a triple lot which will allow for future expansion. Speaking of which, they hope soon, to receive 2 postulants. This new little community is off to a good, humble, solid start. Your prayers and financial help will assist them in the steady growth they are already experiencing. The sisters have made plans to attend the annual meeting of the Institute on Religious Life, scheduled for April 20-22, at the University of St. Mary of the Lake, Mundelein, Illinois.

There are many developments regarding the classical Roman Liturgy. First among these is the appointment by Pope John Paul II, of four new members to the *Pontifical Commission Ecclesia Dei*, Joseph Cardinal Ratzinger, Prefect of the *Congregation for the Doctrine on the Faith*, Jorge Arturo Cardinal Medina Estévez, Prefect of the *Congregation for the Divine Worship and the Discipline of the Sacraments*, Louis-Marie Cardinal Billé, Archbishop of Lyon, and Archbishop Julián Herranz, Titular Archbishop of Vertara, President of the *Pontifical Commission for the Interpretation of Legislative Texts*. This brings the total membership of the Commission to seven (over doubling its size) with four cardinals and one archbishop. Please note of interest elsewhere in this issue: the interview with Cardinal Medina Estevez, Prefect of the *Congregation for Divine Worship and the Sacraments* (just recently appointed to the *Ecclesia Dei* Commission). Also of interest is an article by Peter Kwasnieski, in the latest edition of the Vancouver Traditional Mass Society newsletter. Oh, I should mention, at least in passing, the remarkable interview with Joseph Cardinal Ratzinger in the January 2001 edition of *Inside the Vatican*.

You are all remembered in my First Saturday of the month Mass.

In the Hearts of Jesus and Mary,



Fr. William F. Ashley

From *The Catholic Choirmaster*

If I were Samson I should pull down all church pillars. Every churchgoer should own the text of the liturgical functions in the vernacular and we ought to wrest from the church choirs the singing they wrested from the people. Our Mass servers ought to be grown up men and the altar should be so placed that the priest be turned toward the congregation. So long have we turned our backs on the people that the people are turning their backs on us.

— Fr. Beukering, Rotterdam, address given to the International Liturgical Congress, 1930

Excerpts from

Pope John Paul II - General Audience Talk - Wednesday 14 March 2001 *Mary Shows Way to Full Union With God*



1. We began our meeting hearing one of the most well-known pages of John's Apocalypse. In the pregnant woman, who gives birth to a son, before a blood-red colored dragon that rages against her and against him whom she generated, Christian liturgical and artistic tradition has seen the image of Mary, the Mother of Christ. However, according to the primary intention of the sacred author, if the birth of the baby represents the advent of the Messiah, the woman obviously personifies the people of God, whether biblical Israel or the Church. The Marian interpretation is not opposed to the ecclesial meaning of the text since Mary is a "figure of the Church" ("Lumen Gentium," 63; see St. Ambrose, Expos. Lk, II, 7).

Therefore, in the depths of the faithful community, the profile of the Mother of the Messiah is perceived. The dragon, who evokes Satan and evil, rises against Mary and the Church, as already indicated in the symbolism of the Old Testament; red is the sign of war, slaughter, spilt blood; the "seven heads" crowned indicate a tremendous power, while the "ten horns" recall the impressive strength of the beast described by the prophet Daniel (see 7:7), also the image of the prevaricator's power that rages in history.

2. Thus, good and evil confront one another. Mary, her Son and the Church represent the apparent weakness and littleness of love, truth and justice. Against them is unleashed the monstrous devastating energy of violence, falsehood and injustice. However, the song that seals the passage reminds us that the final verdict is entrusted to "the salvation, strength, the Kingdom of our God, and the power of his Christ" (Apocalypse 12:10).

Certainly, in the time of history the Church might be obliged to seek refuge in the desert, as ancient Israel did on the way to the promised land. Among other things, the desert is a traditional shelter for the persecuted, it is the secret and serene ambit where divine protection is offered (see Genesis 21:14-19; 1 Kings 19:4-7). However, the woman remains in this shelter, as the Apocalypse underlines (see 12:6,14), only for a limited period. The time of anguish, of persecution, of trial is not, therefore, indefinite: In the end there will be deliverance and it will be the hour of glory.

Contemplating this mystery from a Marian perspective, we can affirm that "Mary, next to her Son, is the most perfect icon of the liberty and deliverance of humanity and the cosmos. It is to her that the Church, of which she is mother and model, must look to understand the meaning of her mission in its fullness" (Congregation for the Doctrine of the Faith, "Libertatis conscientia," March, 22, 1986, No. 97; see "Redemptoris Mater," No. 37).

3. Let us fix our gaze, then, on Mary, icon of the pilgrim Church in the desert of history, but outstretched to the glorious end of the heavenly Jerusalem where she will shine as the Bride of the Lamb, Christ the Lord. As the Eastern Church celebrates her, the Mother of God is the Odighitria, she who "shows the way," namely Christ, only mediator to lead us fully to the Father. A French poet sees in her "the creature in her first honor and final flowering, as she came from God in the morning of her original splendor" (P. Claudel, "La Vierge à Midi," ed. Pléiade, p. 540).

In her Immaculate Conception, Mary is the perfect model of the human creature who, full from the beginning of that divine grace that sustains and transfigures the creature (see Luke 1:28), always chooses, in her freedom, the way of God. In her glorious Assumption to heaven Mary is, instead, the image of the creature called by the risen Christ to attain, at the end of history, the fullness of communion with God in the resurrection of a blessed eternity. For the Church, which often feels the weight of history and the siege of evil, the Mother of Christ is the luminous emblem of humanity redeemed and enveloped in saving grace.

.....

5. Let us then sing our hymn of praise to Mary, image of redeemed humanity, sign of the Church that lives in faith and love, anticipating the fullness of the heavenly Jerusalem. "The poetic genius of St. Ephrem of Syria, defined as 'the zither of the Holy Spirit,' has tirelessly sung Mary, leaving a still living impression on all the traditions of the Syrian Church" ("Redemptoris Mater," No. 31). He it is who represents Mary as the icon of beauty: "She is holy in her body, beautiful in her spirit, pure in her thoughts, honest in her intelligence, perfect in her feelings, chaste, firm in her resolutions, immaculate in her heart, eminent, filled with all the virtues" (Hymns to the Virgin Mary 1,4; ed. Th. J. Lamy, Hymns of Blessed Mary, Malines 1886, t. 2, col. 520). May this image shine at the center of every ecclesial community as a perfect reflection of Christ and may it be as a sign raised among the people, as a "city placed at the top of a mountain" and "an oil lamp on a pedestal, to give light to all" (see Matthew 5:14-15).

- The full text can be accessed from our web site.

Excerpts from Interview of Cardinal Medina on March 9, 2001

The full interview can be accessed from our web site.

This interview, given in French to Andre Figueras, was published on 9 March 2001 in the daily Present under the title of "Cardinal Medina considers that the Holy Father always is disposed to grant 'huge things' just as he first consented in 1988".

Q. Eminence, you are to the Vatican the prefect in charge of the liturgy. Does the Tridentine rite have a special importance?

A. It was ordained before the Council of Vatican II. I celebrated in the Latin rite for 15 years. It is therefore not for me an unknown thing. It is the mass of my youth.

Q. After the promulgation of the new missal by Paul VI, the missal of holy pope Pius V of 1962 fell in disuse. Very quickly, the priests learned to celebrate with the renewed rite. That does not mean to say that we despised the constitution of important groups of traditionalists, to which His Holiness has conceded widely the possibility of using the old rite. In these circumstances, there was grouped together religious families in the *Ecclesia Dei* Commission. This included whole parishes, where bishops accepted the priests of the FSSP. I think that, little by little there is an opening for these traditionalists that, at first, seemed less evident.

Q. In the United States, there exist special parishes that are devoted to the Latin rite. The realities are different from country to country.

Q. Why does the Pope not celebrate according to the traditional rite?

A. A good question. The pope celebrates only according to the Roman rite, with vigor. I believe that the Holy Father was ordained in the Latin rite, and that consequently, he knows it well. Maybe, certain opposition would then render accusations that the Pope is against the new rite, opposition that does not want it to show that the Pope is orthodox in belief.

Q. There are sometimes incidents that suggest scandal. For example a bishop who refused a funeral mass with the missal of 1962 for a dying priest.

A. Bishops should allow the funeral mass without hesitation. The desire of the dying must be respected. It specially is justified in the case of this priest. It is a question of sensitivity.

Q. But would you not compose any directives in this direction?

A. The principle is that a bishop is the head of his diocese. The responsibilities in this matter belong therefore to the diocesans. The Pope cannot be called to intervene except for major reasons. There are many different ways to approach the problem.

Q. According to the Magisterium, what is the canon-

The Holy Father conceded the use of this rite to some institutions. But the priests belonging to these traditional communities, who are brought in to act as a replacement in a diocesan parish, must celebrate there according to the new rite so as not to create confusion.

A. In different cases, the solution can be different. It is not necessary to erect a dogma for things that are not. There is the principle of holy Augustine: In all things, charity.

Q. In any case, we are always very sensitive to the needs of the dying. If one expresses a request for a funeral mass according to Latin rite, in charity that request should be granted. And it is unfortunate that this does not always happen.

Q. From the new Mass, one unfortunate result was a grave diversion of the liturgy, and was it not inevitable that there would be a reaction against such tendencies?

A. Such abuses of the liturgy are not allowed. The Vatican II Council said specifically: A person, even a priest, cannot change the liturgical texts, except where it is specified that there is freedom to do so. For example, on Paschal eve, one can do nine readings, or four. There are even more in certain solemn masses. But beyond the stated limits one does not go.

Q. And what should the bishops do to correct abuses?

A. First it is necessary for them to know about such abuses. When I was a young priest, an old bishop said to me: the bishop is the last one to know what happens in his diocese. I believe that since that time, however, there has been some improvement in liturgical discipline.

Q. Another subject of discussion, is to say the mass "facing the people"?

A. Cardinal Ratzinger has just published a book concerning this. He mentions in particular this problem of the mass facing the people, and on the position of the cross. In the Roman basilicas, the pope faces the people.

Q. But how about in others?

A. In modern cities, it is often difficult to build churches versus orientis.

Q. For my part, in all cases, I do not ever look at the persons at mass, I am attentive of the celebration. For me, the mass, in one direction or the other, is always versus Deum.

.....

Q. Your conclusion then, Eminence?

A. I know certain American bishops that are very welcoming of the Traditionalists.

Q. I believe we must always be optimistic. The most difficult problems to resolve are those of sensitivity. Each tends to see behind the others only a heterodox intention.

P R E C E S

Prayers of Thanksgiving after Holy Communion From the Roman Missal (part 4 of 4)

Alia Oratio

Obsacro te, dulcissime Dómine Jesu Christe, ut pássio tua sit mihi virtus, qua múníar, prótegar atque deféndar; vúlnera tua sint mihi cibus potúsque, quibus pascar, inébrier atque delécter; aspérsio sánguínis tui sit mihi ablútio ómnium delictórum méorum: mors tua sit mihi vita indeficiens, crux tua sit mihi glória sempitérna. In his tui mihi reféctio, exsultátio, sánitas et dulcédo cordis mei: Qui vivis et regnas in sæcula sæculórum. Amen.

Another Prayer

Ibeseech Thee, most sweet Lord Jesus Christ, I grant that Thy Passion may be to me a power by which I may be strengthened, protected and defended. May Thy wounds be to me food and drink, by which I may be nourished, inebriated and overjoyed. May the sprinkling of Thy Blood be to me an ablution for all my sins. May Thy death prove to me life everlasting, and Thy cross be to me an eternal glory. In these be my refreshment, my joy, my preservation and sweetness of heart. Who livest and reignest world without end. Amen.

Oratio ad B. Mariam Virg.

O María, Virgo et Mater sanctíssima, ecce suscépi dilectíssimum Fílium tuum, quem immacuáto útero tuo concepísti, genuísti, lactásti, atque suavíssimis ampléxibus strinxísti. Ecce, cujus aspéctu lætabáris et ómnibus delíciis replebáris, illum ipsum tibi humíliter et amánter repræsénto et offero, tuis bráchiis constringéndum, tuo corde amándum, sanctíssimæque Trinitáti in suprémum latríæ cultum, pro tui ipsíus honóre et glória et pro meis totiúsque mundi necessitatibus, offeréndum. Rego ergo te, piíssima Mater, ímpetra mihi véniam ómnium peccatórum méorum, uberémque grátiam ipsi deinceps fidélius serviéndi, ac dénique grátiam finálem, ut eum tecum laudáre possim per ómnia sæcula sæculórum. Amen.

Prayer to the Blessed Virgin Mary

OMary, most holy Virgin and Mother, behold, I have received thy most beloved Son, Jesus Christ, whom thou concievedst in thy spotless womb, bore, nursed, and held with thy sweet embraces. Behold Him at whose sight thou wilt rejoice and be filled with every delight. With love I humbly return Him and offer Him to thee, to hold once more, to love with all thy heart, and to offer to the Holy Trinity as our supreme act of worship for thy honor and glory and for my good and the good of all the world. Therefore I ask thee, most loving Mother, to ask God for forgiveness of all my sins, abundant graces to help me serve Him more faithfully, and for that final grace that I may praise Him with thee for ever and ever. Amen.

Oratio ad S. Joseph

Virginum custos et pater, sancte Joseph, cujus fideli custodiæ ipsa Innocentia Christus Jesus et Virgo virginum Maria commissa fuit; te per hoc ulrumque carissimum pignus Jesum et Mariam obsecro et obtestor, ut me, ab omni immunditia præservatum, mente incontaminata, puro corde et casto corpore Jesu et Mariæ semper facias castissime famulari. Amen.

Prayer to St. Joseph

Guardian of virgins and father, Saint Joseph, to whose faithful custody Innocence itself, Christ Jesus, and Mary, Virgin of virgins, was committed; I pray and beseech thee by each of these dear pledges, Jesus and Mary, that, being preserved from all uncleanness, I may with spotless mind, pure heart, and a chaste body, ever serve Jesus and Mary most chastely all the days of my life. Amen.

Oratio ad Sanctum

In cuius honorem Missa celebrata est

Sancte N., in cuius honorem incruentum corporis et sanguinis Christi sacrificium obtuli, fac, tua potenti apud Deum intercessione, ut, usu hujus mysterii, passionis et mortis ejusdem Christi Salvatoris nostri merita consequar, et, cum illius frequentatione, continuo crescat meae salutis effectus. Amen.

Prayer to the Saint

In whose honor Mass was celebrated

O Saint N., in whose honor I have offered the bloodless sacrifice of the Body and Blood of Christ, grant by thy powerful intercession with God, that, by the utility of this mystery, I may obtain the merits of the passion and death of this same Christ our Savior, and with its frequency come to salvation. Amen.

AIDS Cure Clears Way for Canonization

'96 Miracle Will Raise Luigi Scrosoppi to Altars

VATICAN CITY, MAR. 15, 2001 (Zenit.org).- The miraculous cure of an AIDS patient attributed to Luigi Scrosoppi, has made it possible to declare this 19th-century religious a saint of the Catholic Church.

The case dates back to 1996. Peter Changu Shitima, a young catechist in Zambia, where this disease has become one of the main causes of death, was at home on his deathbed. Doctors of the hospital in Oudtshoorn, South Africa, could do no more.

"He could scarcely lift his legs, and had developed a serious case of peripheral neuritis," according to testimony given in the case. "He could not stay in bed without help. He was a terminal AIDS patient and nothing could be done."

The catechist's parish community then began to pray to Blessed Luigi, religious of the St. Philip Neri Oratory, "given that he was Changu's favorite figure, with whose charisma he identified most," the witnesses said in the cause for canonization.

On the night of Oct. 9, 1996, Changu went to bed and dreamed of the blessed. He woke up in the morning feeling absolutely fine.

Pete de Toit, one of the doctors on the case, said: "I sent him home because he was a terminal patient, and he returned brimming with health." Changu is now a seminarian.

Blessed Scrosoppi (1804-1884), Italian priest and founder of the Sisters of Providence of St. Cajetan of Thiene, had this motto in life: "The poor and the sick are our proprietors, and they represent the very person of Jesus Christ." Blessed Scrosoppi will be canonized June 10. His feast is celebrated April 3.

Kalendarium

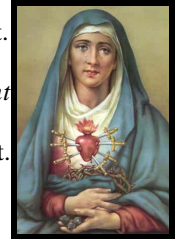
Season of Lent

- Mar. 25: **Fourth Sunday in Lent/Lætare Sunday** (Introit: *Lætáre*; Station: The Holy Cross in Jerusalem)
- Mar. 26: **Annunciation B. V. Mary** (Introit: *Vultum tuum*; Station: Four Holy Crowned Martyrs) Comm. Lenten Feria
- Mar. 27: Tuesday 4th Week of Lent (Introit: *Exáudi Deus*; Station: St. Lawrence in Damaso) Comm. St. John Damascene, *Conf. & Doctor*
- Mar. 28: Wednesday 4th Week of Lent (Introit: *Cum sanctificátus*; Station: St. Paul outside the Walls) Comm. St. John Capistran, *Conf.*
- Mar. 29: Thursday 4th Week of Lent (Introit: *Lætétur cor*; Station: SS. Martin and Sylvester)
- Mar. 30: Friday 4th Week of Lent (Introit: *Meditátio cordis*; Station: St. Eusebius)
- Mar. 31: Saturday 4th Week/Lent (Introit: *Sitiéntes*; Station: St. Nicholas in Carcere)



Passiontide

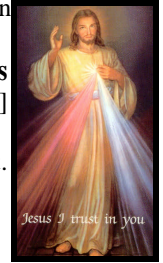
- Apr. 1: **Passion Sunday** (Introit: *Júdica me*; Station: St. Peter)
- Apr. 2: Monday in Passion Week (Introit: *Miserére mihi*; Station: St. Chrysogonus) Comm. St. Francis of Paula, *Confessor*
- Apr. 3: Tuesday in Passion Week (Introit: *Expécta Dóminum*; Station: St. Cyriacus)
- Apr. 4: Wednesday in Passion Week (Introit: *Liberátor meus*; Station: St. Marcellus) Comm. St. Isidore, *Bishop, Confessor, & Doctor*
- Apr. 5: Thursday in Passion Week (Introit: *Omnia quæ*; Station: St. Appollinarius) Comm. St. Vincent Ferrer, *Confessor*
- Apr. 6: Friday in Passion Week (Introit: *Miserére mihi*; Station: St. Stephen on Mount Cœlius) **First Friday Commemoration of Our Lady of Sorrows** (Introit: *Stabant juxta crucem*)
- Apr. 7: Saturday in Passion Week (Introit: *Miserére mihi*; Station: St. John Before the Latin Gate) **First Saturday**
- Apr. 8: **Palm Sunday** (Introit: *Dómine ne longe*)
- Apr. 9: **Monday in Holy Week** (Introit: *Júdica Dómine*; Station: St. Praxedes)
- Apr. 10: **Tuesday in Holy Week** (Introit: *Nos autem*; Station: St. Prisca)
- Apr. 11: **Spy Wednesday** (Introit: *In Nómine Jesu*; Station: St. Mary Major) [St. Leo I]
- Apr. 12: **Maundy Thursday** (Introit: *Nos autem*; Station: St. John Lateran)
- Apr. 13: **Good Friday** (Station: Holy Cross in Jerusalem) [St. Hermenegild]
- Apr. 14: **Holy Saturday** (Station: St. John Lateran) [St. Justin]



Paschaltide

- Apr. 15: Easter Sunday (Introit: *Resurréxi*; Station: St. Mary Major)
- Apr. 16: **Easter Monday** (Introit: *Introdúxit vos*; Station: St. Peter)
- Apr. 17: **Easter Tuesday** (Introit: *Aqua Sapiéntiæ*; Station: St. Peter) [St. Anicetus]
- Apr. 18: **Easter Wednesday** (Introit: *Veníte*; Station: St. Lawrence Within the Walls)

- Apr. 19: **Easter Thursday** (Introit: *Victricem*; Station: Twelve Holy Apostles)
- Apr. 20: **Easter Friday** (Introit: *Edúxit eos*; Station: St. Mary of the Martyrs)
- Apr. 21: **Easter Saturday** (Introit: *Edúxit Dóminus*; Station: St. John Lateran) [St. Anselm]
- Apr. 22: **Divine Mercy Sunday, Low Sunday, Dominica in Albis** (Introit: *Quasi modo*; Station: St. Pancras) [SS. Soter and Caius]
- Apr. 23: *Feria Day* (Introit: *Quasi modo*) *Comm. St. George, Martyr*
- Apr. 24: St. Fidelis of Sigmaringen, *Martyr* (Introit: *Protexisti*) [St. Mary Euphrasia Pelletier]
- Apr. 25: **St. Mark, Evangelist & Martyr** (Introit: *Protexisti*)
The Greater Litanies
- Apr. 26: SS. Cletus and Marcellinus, Popes & Martyrs (Introit: *Si diligis me*) [Our Lady of Good Council]
- Apr. 27: St. Peter Canisius, *Confessor & Doctor of the Church* (Introit: *In medio*)
- Apr. 28: St. Paul of the Cross, *Confessor* (Introit: *Christo confixus*) [St. Peter Chanel]
St. Louis Marie Grignon de Montfort, Confessor (Introit: *Quam pulchri*)
- Apr. 29: **Good Shepherd Sunday** (Introit: *Misericórdia Dómini*) [St. Peter of Verona]
- Apr. 30: St. Catharine of Siena, *Virgin* (Introit: *Dilexisti*)
- May 1: **St. Joseph the Worker, Spouse of the Blessed Virgin Mary** (Introit: *Sapiéntia réddidit*)
- May 2: St. Athanasius, *Bishop, Confessor, & Doctor* (Introit: *In médio*)
- May 3: *Feria Day* (Introit: *Misericórdia Dómini*) *Comm. St. Alexander and Comps., Martyrs & St. Juvenal, Bishop & Confessor* [Finding of the Cross]
- May 4: St. Monica, *Widow* (Introit: *Cógnovi Dómine*)
- May 5: St. Pius V, *Pope & Confessor* (Introit: *Si diligis me*)
- May 6: **Third Sunday after Easter** (Introit: *Jubiláte Deo*) [St. John before the Latin Gate; St. Dominic Savio]
- May 7: St. Stanislaus, *Bishop & Martyr* (Introit: *Protexisti*)
- May 8: *Feria Day* (Introit: *Jubiláte Deo*) [The Apparition of St. Michael; B.V.M. of the Sacred Heart of Jesus]
Our Lady Mediatrix of All Graces (Introit: *Adeamus*)
- May 9: St. Gregory Nazianzen, *Bishop, Confessor, & Doctor* (Introit: *In médio*)
- May 10: St. Antoninus, *Bishop & Confessor* (Introit: *Státuit*) *Comm. SS. Gordian and Epimachus, MM*
- May 11: **SS. Philip and James, Apostles** (Introit: *Clamavérunt ad te*) [St. Lucia Filippini]
- May 12: SS. Nereus, Achilleus, Domitilla & Pancras, *Martyrs* (Introit: *Salus autem*)
- May 13: **Fourth Sunday after Easter** (Introit: *Cantáte Dómino*) [St. Robert Bellarmine]
- May 14: *Feria Day* (Introit: *Cantáte Dómino*) *Comm. St. Boniface*
- May 15: St. John Baptist de la Salle, *Confessor* (Introit: *Os iusti*) [St. Isidore the Farmer]
- May 16: St. Ubald, *Bishop & Confessor* (Introit: *Státuit*)
- May 17: St. Paschal Baylon, *Confessor* (Introit: *Os iusti*)
- May 18: St. Venantius, *Martyr* (Introit: *In virtúte*)
- May 19: St. Peter Celestine, *Pope & Confessor* (Introit: *Si diligis me*)
- May 20: **Fifth Sunday after Easter** (Introit: *Vocem iucunditátis*) [St. Bernardine of Sienna]



Acta Sanctæ Sedis

Musicæ Sacræ (On Sacred Music)

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

Part - III



24. The ordination and direction of man to his ultimate end—which is God—by absolute and necessary law based on the nature and the infinite perfection of God Himself is so solid that not even God could exempt anyone from it. This eternal and unchangeable law commands that man himself and all his actions should manifest and imitate, so far as possible, God's infinite perfection for the praise and glory of the Creator. Since man is born to attain this supreme end, he ought to conform himself and through his actions direct all powers of his body and his soul, rightly ordered among themselves and duly subjected to the end they are meant to attain, to the divine Model. Therefore even art and works of art must be judged in the light of their conformity and concord with man's last end.

25. Art certainly must be listed among the noblest manifestations of human genius. Its purpose is to express in human works the infinite divine beauty of which it is, as it were, the reflection. Hence that outworn dictum "art for art's sake" entirely neglects the end for which every creature is made. Some people wrongly assert that art should be exempted entirely from every rule which does not spring from art itself. Thus this dictum either has no worth at all or is gravely offensive to God Himself, the Creator and Ultimate End.

26. Since the freedom of the artist is not a blind instinct to act in accordance with his own whim or some desire for novelty, it is in no way restricted or destroyed, but actually ennobled and perfected, when it is made subject to the divine law.

27. Since this is true of works of art in

general, it obviously applies also to religious and sacred art. Actually religious art is even more closely bound to God and the promotion of His praise and glory, because its only purpose is to give the faithful the greatest aid in turning their minds piously to God through the works it directs to their senses of sight and hearing. Consequently the artist who does not profess the truths of the faith or who strays far from God in his attitude or conduct should never turn his hand to religious art. He lacks, as it were, that inward eye with which he might see what God's majesty and His worship demand. Nor can he hope that his works, devoid of religion as they are, will ever really breathe the piety and faith that befit God's temple and His holiness, even though they may show him to be an expert artist who is endowed with visible talent. Thus he cannot hope that his works will be worthy of admission into the sacred buildings of the Church, the guardian and arbiter of religious life.

28. But the artist who is firm in his faith and leads a life worthy of a Christian, who is motivated by the love of God and reverently uses the powers the Creator has given him, expresses and manifests the truths he holds and the piety he possesses so skillfully, beautifully and pleasingly in colors and lines or sounds and harmonies that this sacred labor of art is an act of worship and religion for him. It also effectively arouses and inspires people to profess the faith and cultivate piety.

29. The Church has always honored and always will honor this kind of artist. It opens wide the doors of its temples to them because what these people contribute through their art and industry is a welcome and important help to the Church in carrying out its apostolic ministry more effectively.

30. These laws and standards for religious art apply in a stricter and holier way to sacred music because sacred music enters more intimately into divine worship than many other liberal arts, such as architecture, painting and sculpture. These last serve to prepare a worthy setting for the sacred ceremonies. Sacred music, however, has an important place in the actual performance of the sacred ceremonies and rites themselves. Hence the Church must take the greatest care to prevent whatever might be unbecoming to sacred worship or anything that might distract the faithful in attendance from lifting their minds up to God from entering into sacred music, which is the servant, as it were, of the sacred liturgy.

31. The dignity and lofty purpose of sacred music consist in the fact that its lovely melodies and splendor beautify and embellish the voices of the priest who offers

Mass and of the Christian people who praise the Sovereign God. Its special power and excellence should lift up to God the minds of the faithful who are present. It should make the liturgical prayers of the Christian community more alive and fervent so that everyone can praise and beseech the Triune God more powerfully, more intently and more effectively.

32. The power of sacred music increases the honor given to God by the Church in union with Christ, its Head. Sacred music likewise helps to increase the fruits which the faithful, moved by the sacred harmonies, derive from the holy liturgy. These fruits, as daily experience and many ancient and modern literary sources show, manifest themselves in a life and conduct worthy of a Christian.



News of Note

Consistory in May to Examine Petrine Ministry

Central Theme of Meeting Will Focus on Recent Apostolic Letter

VATICAN CITY, FEB. 26, 2001 (Zenit.org).- John Paul II will convene an extraordinary consistory May 21-24 of all the Church's cardinals in order to analyze, among other things, the Petrine ministry and episcopal collegiality.

Bills Would Aid Pharmacists Under Conscience Law

NEW YORK, MAR. 15, 2001 (Zenit.org).- Lawmakers in four states are pushing legislation that would provide job protection to pharmacists who refuse to dispense legal drugs, such as the "morning-after pill," on moral grounds, the Fox network reports.

The bills, being proposed in Ohio, Indiana, Kansas and Kentucky, are versions of a 1998 South Dakota law that lets pharmacists refuse to fill prescriptions if it conflicts with their beliefs, Fox said.

Supporters of the job protection bills say the proposed law offers pharmacists the same protection already available to doctors and other health-care workers who can cite ethical considerations when making medical decisions.

Both sides are watching a case heading into court in May in which a former pharmacist for Kmart is suing the giant retailer for wrongful termination because she was fired for refusing to fill a prescription for the morning-after drug.

In 1996, Karen Brauer refused to dispense the drug that prevents the implantation of an embryo because it constitutes an abortion. After she was fired, she filed a federal wrongful termination lawsuit against the company, claiming the termination violated an Ohio law that allows pharmacists to refuse to participate in medical procedures that result in abortion.

However, Kmart responded that dispensing pills is not a medical procedure and that pharmacists are not protected by the conscience law.



Book Reviews & Recommended Reading

The Aquinas Prayer Book

The complete prayers and hymns of St. Thomas Aquinas

Translated and edited by Robert Anderson and Johann Moser

This handy, beautiful leatherette volume contains St. Thomas' prayers and hymns in their Latin originals, along with new English translations. These translations render the originals with superb precision and a soul-fortifying eloquence. Each one will deepen readers' understanding and lift their hearts to God.

Eucharistic Miracles, And Eucharistic Phenomena in the Lives of the Saints By Joan Carroll Cruz

On numerous occasions in the history of the Church, God has seen fit to offer miraculous visible proof of the Catholic teaching that at the sacred words of Consecration in the Mass, the bread and wine upon the altar are truly changed into the Body and Blood of Christ. Joan Carroll Cruz's *Eucharistic Miracles* recounts 36 such major Eucharistic miracles in Church history. She tells of Hosts which have turned to visible flesh, Hosts which have bled, Hosts which have become hard as flint when received by a person in mortal sin, Hosts which have levitated, Hosts which have manifested their hidden presence by mysterious lights, consecrated "wine" which turned into visible blood, etc., as well as many miracles which occurred after sacrilege had been committed against the Holy Eucharist. The events told here cover a wide historical gamut, the first miracle described being that of Lanciano, Italy in the 8th century and the last that of Stich, Bavaria in 1970. The author details the official investigations made into these remarkable events, and in many cases tells where the miraculous Hosts or Blood can still be seen and venerated today.

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

From the Maxims of St. Philip Neri



We must never pray for a favor for any one, except conditionally, saying, "If it please God", or the like.

To leave our prayer when we are called to do some act of charity for our neighbor, is not really a quitting of prayer, but leaving Christ for Christ, that is depriving ourselves of spiritual sweetness in order to gain souls.

The wisdom of the Scriptures is learned rather by prayer than by study.

We must not leave off our prayers because of distractions and restlessness of mind, although it seems useless to go on with them. He who perseveres for the whole of his accustomed time, gently recalling his mind to the subject of his prayer, merits greatly.

Neri Publications – Catholic Books and Gifts

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***Prayer Intentions the Perpetual Novena
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My Intentions are: good health employment
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These intentions will also be included in the Novena of Mass in honor of Our Lady Mediatrix of Grace and St. Louis de Montfort

If you know of anyone who you think would like to receive Cor Ad Cor simply provide their name and address in the space below.

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PRAYER REQUESTS

Please pray for the following intentions:



Dorothy B.: Return to catholic faith of family members.

Jacquie R.: The return of silence and reverence in our Catholic churches.

Judith W.: Thank you St. Jude.

Andrew P.: Return of the Latin Tridentine Holy Mass to every parish; For persecuted Catholics.

Kathy S.: S. family (spiritual temporal physical & emotional healing); 2 marriage relationships; All young people: Jessica - safe healthy baby; Paul (sp. need); Ioots (sp. need).

✽ Fr. Tom Halley, Deceased.

Dorothy B.: Increased family income.

Paul T.: Health of my mother.

Patrick H.: That 15 year old girl from Puerto

Rico will get the liver transplant she needs.

Barbara B.: End to abortion; Relief for the poor souls in purgatory.

R. S.: That my husband has a miraculous healing of a tumor in his head, behind his eye, for God's honor & glory.

Joseph T.: Rebecca T.

Mary B.: Special intentions.

✽ Repose of the soul of Pasquale Zavolta

Casimir Z.: For my health

Donald R.: Our Holy Father

Kathy S.: Family healing of all relationships,
Joe - good job, Paul - Finances, to heal in
body mind soul spirit

Eddie F: Special intentions

Mr. B.: Good health for my wife sandy

Jacquie R.: World peace, all poor souls, all
dissenting Catholics to return to the church

Teresa W.: For Nicholas

Sandra T.: Brent, to transfer to the right college
(Catholic)

Claire D.: Gerard D. - healing

Barbara R.: The recovery of my son Mark and
his return to the faith

John B.: Conversion of father-in-law

John C.: Return of family to the true faith

Eileen M.: Employment for Terry

Rosemarie L.: Legal matter will be resolved
fairly and peacefully

Brian & Doris M.: Conversion of Brian and Tom
Dorothy B.: Return to Catholic faith of family
members

Eddie F.: Special intentions

Andrew P.: Return of the Latin Tridentine Holy
Mass to every parish, health for my mother

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.

Attention Internet Users

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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.**

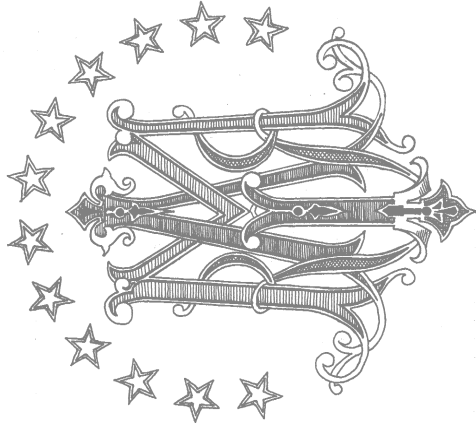
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Novena to
Our Lady Mediatrix of
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Marie de Montfort

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Please join us with your prayers
as we offer a special Novena of
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Mediatrix of Grace (May 8) and
St. Louis Marie de Montfort
(April 28) during the nine days
between their Feast Days.
The Novena will be offered for
all of the intentions of our
members and benefactors as
well as for the growth of the
Traditional Mass.