

COR AD COR

Opus Mariæ Mediatrix

VOL. 6 – No. 4

13 April, 2001

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May 8

Feast of Our Lady Mediatrix of All Grace

COR AD COR

VOL. 6 - No. 4
13 April, 2001

A Monthly publication of Opus Mariæ Mediatricis

(The Work of Mary Mediatrix)

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Publisher:

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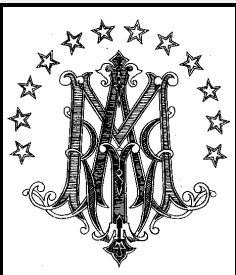
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Sr. Mary Montfort



Dear friend of Our Lady,

One of the devotions promoted by the apostolate, from the time of its inception, is the daily recitation of the psalms, particularly in the context of the Divine Office, the official daily prayer of the Church. Our members will be glad to hear, then, that the Holy Father, Pope John Paul II, has begun a series of weekly audience talks on the Book of Psalms. Excerpts from the first talk in the series are printed elsewhere in this newsletter. Especially interesting is his observation that the psalms were seen in ancient times, as a bulwark against heresy. Thus, as is pointed out, the recommendation by St. Athanasius, that the psalms formed a strong defense against a heresy that St. Athanasius spent much of his life refuting, Arianism, which denied the Divinity of Christ. Interestingly enough, in a remark that could easily be applied to the traditional liturgy, in the second discourse of the series, the Holy Father emphasizes that the early monks were so convinced that in using the inspired words of the psalms as the foundation of their prayer life, they were not interested in praying with their own words but with those of God Himself. To quote directly, he says: "The ancient monks were so certain of this truth, that they were not worried about singing the psalms in their own maternal tongue, it being sufficient for them to know that they were in some way 'organs' of the Holy Spirit." (April 4, 2001)

Our members and friends should also be aware that this year we celebrate the 750th anniversary of the giving of the brown scapular to St. Simon Stock. To celebrate this occasion the Holy Father sent a message to the 2 branches of the Carmelite Order. Again, as we have spent much time in promotion of the scapular of Our Lady of Mount Carmel, as well as other approved scapulars, we



can only express satisfaction at this development which will help to bring to the attention of more and more people the value of this sacramental. To quote the Holy Father once again: "The scapular is essentially a 'habit.' Those who receive it are associated more or less closely with the Order of Carmel and dedicate themselves to the service of Our Lady for the good of the whole church." And further on he states: "Therefore 2 truths are evoked by the sign of the scapular: on the one hand the constant protection of the Blessed Virgin, not only on life's journey, but also at the moment of passing to eternal glory; on the other, the awareness that devotion to her cannot be limited to prayers and tributes in her honor on certain occasions, but must become a 'habit,' that is, a permanent orientation of one's own Christian conduct, woven of prayer and interior life, through frequent reception of the sacraments and the concrete practice of the spiritual and corporal works of mercy." (March 25, 2001)

Through the generosity of a friend, I was recently able to travel to Rome and London. In Rome I was able to renew many acquaintances. In London I was able to attend all the traditional Holy Week ceremonies at St. Bede's, St Mary Magdalene's and Corpus Christi. Particularly satisfying was the opportunity to meet the many clergy involved in the traditional Mass movement. A stalwart lot they are in deed and may God bless them for their devotion to the liturgy.

To move on to another subject, please note the many changes to our web site, with a tremendous number of links having been added in recent weeks. I was fascinated to find one even dedicated to translating St. Thomas Aquinas' Commentary on the psalms---how appropriate to those who have taken up the practice of reciting them daily---and what an enrichment to that recitation, the reading of such a commentary would bring. By the way, don't forget that the Confraternity of the Precious Blood's pocket size edition of the psalms, arranged according to the hours of the traditional Divine Office, is still available from Neri Publications. Why not order a copy today. You may do so through our web site, which now enables you to pay for your purchases by credit card through the PayPal system. You will also notice on our web site the beginning of an appeal to help us in the following OMM projects:

- The acquisition of a new residence for our Sisters, *Ancillæ Mariae Mediatricis* (\$155,000.00)
- The training of a young man we are sponsoring in seminary (\$6,000.00 per year per seminarian); We hope to be sponsoring additional young men in seminary this fall.
- The production of our monthly newsletter *Cor Ad Cor* (\$3,000.00 per month)
- A weekly hour long radio program broadcast in the South Jersey/Philadelphia area, presenting Catholic news and spirituality from a traditional perspective (\$200.00 per week)

Our goal for this Fund Drive is to try and raise \$225,000.00 over the next 4 months. Please be as generous as you possibly can.

You are all remembered in my First Saturday of the month

Continued on page 4

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.

Mass, and in the Masses of the Novena to Our Lady Mediatrix of All Graces & St. Louis Marie de Montfort April 29 - May 7, 2001.

In the Hearts of Jesus and Mary,



Fr. William F. Ashley

PS: A special word of thanks to all those who sent greetings on the occasion of the 24th anniversary of my ordination to the priesthood, April 21, 2001!

Excerpts from
Pope John Paul II - General Audience Talk
Wednesday 28 March 2001
Focuses on Psalms as Inspiration for Prayer



2. We can begin to understand the Psalms through various ways. The first is to present the literary structure, authors, formation and context in which they came into being. Hence, a thought-provoking reading that would put in evidence the poetic character, which at times reaches very high levels of lyrical intuition and symbolic expression. No less interesting would be to read the Psalms by keeping in mind the various feelings of the human spirit, which they manifest: joy, recognition, thanksgiving, love, tenderness, enthusiasm, but also intense suffering, recrimination, appeals for help and justice, which at times end in anger and curses. The human being discovers himself entirely in the Psalms.

Our reading will be geared, above all, to distill the religious meaning of the Psalms, showing how these, although written so many centuries ago by Hebrew believers, can be assumed in the prayer of Christ's disciples. We will allow ourselves to be helped by the results of exegesis, but also place ourselves in the school of Tradition, and above all we will listen to the Fathers of the Church.

3. With profound spiritual penetration the latter, in fact, knew how to discern and point out the great "key" to the reading of the Psalms in Christ Himself, in the fullness of His mystery. The Fathers were thoroughly convinced: The Psalms speak of Christ. In fact, the risen Jesus applied the Psalms to Himself when He said to the disciples that it is necessary "that everything written about Me in the law of Moses and the prophets and the psalms must be fulfilled" (Luke 24:44). The Fathers add that in the Psalms there is either reference to Christ, or Christ speaks directly. In saying this, they were not only thinking of the individual person of Jesus, but the "Christus totus," the total Christ, made up of Christ, the head and His members.

In this way, the possibility arises for the Christian to read the Psalter in light of the whole mystery of Christ. From this view, precisely, the ecclesial dimension also emerges, which is seen especially in the choral singing of the Psalms. Thus we understand, how from the first centuries the Psalms were able to be assumed as a prayer of the People of God. If, in some historical periods, the tendency arose to prefer other prayers, it was the great merit of the monks to hold the torch of the Psalter high in the Church. At the dawn of the second Christian millennium, one of them, St. Romuald, founder of the

Camaldolese, went so far as to maintain -- as his biographer Bruno di Querfurt states -- that the Psalms are the only way to experience truly profound prayer: "Una via in psalmis" (Passio Sanctorum Benedicti et Johannes ac sociorum eorundem: MPH VI, 1893, 427).

4. With this statement, which initially might appear exaggerated, he, in fact, remained anchored to the best tradition of the first Christian centuries, when the Psalter had become the book of ecclesial prayer par excellence. This was the victorious choice in the confrontations with heretical tendencies that continually undermined the unity of faith and communion. In this respect, it is interesting to note a wonderful letter that St. Athanasius wrote to Marcellino in the first half of the fourth century, when the Arian heresy raged, which attacked the faith in the divinity of Christ. In face of the heretics, who attracted people to themselves with songs and prayers that pleased their religious feelings, this great Father of the Church dedicated himself with all his energy to teach the Psalter transmitted by Scripture (see PG 27, 12 ss.). It was thus that the psalmodic prayer, which soon became a universal practice among the baptized, was added to the "Our Father," the Lord's prayer par excellence.

5. Thanks also to the communal prayer of the Psalms, Christian conscience is reminded and understands that it is impossible to turn to the Father who lives in heaven without an authentic communion of life with brothers and sisters who live on earth. Not only this, but vitally inserting themselves in the praying tradition of the Hebrews, Christians learn to pray recounting the "magnalia Dei," namely, the great wonders accomplished by God, be it in the creation of the world and humanity, or in the history of Israel and the Church. This form of prayer, drawn from Scripture, does not exclude certain freer expressions, and these will continue not only to characterize personal prayer, but also to enrich liturgical prayer itself, for example with hymns and tropes. Therefore, the Book of Psalms remains the ideal source of Christian prayer, and the Church of the new millennium will continue to be inspired in it.

[Translation by ZENIT]

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



A p o s t o l i c A c t i o n I t e m s

- Purchase copies of the psalms and give them to your friends. Encourage them to recite them daily
- Encourage friends to enroll in the brown scapular of our lady of Mount Carmel
- Inundate your neighborhood with the green scapular of the Immaculate Heart of Mary and thus begin the process of the conversion of many to the Catholic faith.
- Support good initiatives---for example the conference on sacred architecture in the service of the Roman liturgy---why not attend---May 12, 2001---at the Yale Club in New York---9 am to 5 pm---phone 212 682 1336 for details!

P R E C E S

Prayers for Before Mass From the Roman Missal (part 1)

Antiphon: Ne reminiscáris, Dómine, delícta nostra vel paréntum nostrórum, neque vindíctam sumas de peccátis nostris (T.P. Allelúja).

Psalm 83
Psalm 84
Psalm 85
Psalm 115
Psalm 129

Antiphon: Ne reminiscáris, Dómine, delícta nostra vel paréntum nostrórum, neque vindíctam sumas de peccátis nostris (T.P. Allelúja).

Kýrie, eléison.

Christe, eléison.

Kýrie, eléison.

Pater noster . . . Et ne nos indúcas in tentatiónem. **R.** Sed líbera nos a malo.

V. Ego dixi: Dómine, miserére mei.

R. Sana ánimam meam, quia peccávi tibi.

V. Convértere, Dómine, aliquántulum.

R. Et deprecáre super servos tuos.

V. Fiat misericórdia tua, Dómine, super nos.

R. Quemádmódu sperávimus in te.

V. Sacerdótes tui induántur justítiam.

R. Et sancti tui exsúltent.

V. Ab occúltis meis munda me, Dómine.

R. Et ab aliénis parce servo tuo.

V. Dómine, exáudi oratiónem meam.

Antiphon: Remember not, O Lord, our offenses, nor those of our fathers; and take not vengeance on our sins. (T.P. Allelúja).

Psalm 83
Psalm 84
Psalm 85
Psalm 115
Psalm 129

Antiphon: Remember not, O Lord, our offenses, nor those of our fathers; and take not vengeance on our sins. (T.P. Allelúja).

Lord, have mercy on us.

Christ, have mercy on us

Lord, have mercy on us.

Our Father . . . And lead us not into temptation. **R.** But deliver us from evil.

V. I said: Lord, have mercy upon me.

R. Heal my soul, for I have sinned against Thee.

V. Turn Thou a little towards us, O Lord.

R. And be entreated for Thy servants.

V. Let Thy mercy, O Lord, be upon us.

R. As we have hoped in Thee.

V. Let Thy priests be clothed with righteousness.

R. And let Thy saints rejoice.

V. From my secret sins cleanse me, O Lord.

R. And spare Thy servant from those of others.

V. Lord, hear my prayer.

R. Et clamor meus ad te véniat.

V. Dóminus vobíscum.

R. Et cum spírítu tuo.

Orémus:

Aures tuæ pietátis, mitíssime Deus, inclína précibus nostris, et grátia Sancti Spírítus illúmina cor nostrum: ut tuis mystériis digne ministráre, e- que æténa caritaté dilígere mereámur.

Deus, cui omne cor patet et omnis volúntas lóquitur, et quem nul- lum latet secrétum: purífica per in- fusiónem Sancti Spírítus cogitationes cordis nostri; ut te perfécte dilígere, et digne laudáre mereámur.

Ure igne Sancti Spírítus renes nos- tros et cor nostrum, Dómine: ut tibi casto córpore serviámus, et mundo corde placeámus.

Mentes nostras, quæsumus, Dómine, Paráclitus, qui a te procedít, illúminet: et indúcat in om- nem, sicut tuus promísit Fílius, veritátem.

Adsit nobis, quæsumus, Dómine, virtus Spírítus Sancti: quæ et corda nostra cleménter expúrget, et ab omnibus tueátur advérsis.

Deus, qui corda fidélium Sancti Spírítus illustratióne docuísti: da nobis in eódem Spírítu recta sápere; et de ejus semper conslatiόne gaudére.

Consciéntias nostras, quæsumus, Dómine, visitádo purífica: ut véniens Dóminus noster Jesus Chris- tus, Fílius tuus, parátam sibi in nobis invéniat mansiónem: qui tecum vivit. Amen.

R. And let my cry come unto Thee.

V. The Lord be with you.

R. And with thy spirit.

Let us pray:

Incline the ears of Thy loving kindness, Imost gracious God, unto our prayers, and enlighten our heart with the grace of the Holy Ghost, that we may worthily celebrate Thy mysteries and love Thee with an everlasting love.

O God, unto whom every heart is Open, every desire known and from whom no secrets are hid; cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit, that we may perfectly love Thee, and worthily praise Thy holy name.

Burn our reins and our heart, O Lord, with the fire of the Holy Ghost, that we may serve Thee with a chaste body and please Thee with a clean heart.

We beseech Thee, O Lord, that the Comforter who proceedeth from Thee, may enlighten our minds and lead us into all truth, as Thy Son hath prom- ised.

We beseech Thee, O Lord, that the power of the Holy Ghost may be with us, mercifully cleansing our hearts and defending them from all harm.

O God, who didst teach the hearts of the faithful by the light of the Holy Ghost, grant that in the same Spirit we may be truly wise and ever rejoice in His consolation.

Cleanse our thoughts, we beseech Thee, O Lord, by Thy visitation, that when our Lord Jesus Christ, Thy Son, shall come, He may find within us a dwelling prepared for Him; who liveth and reigneth with Thee in the unity of the Holy Ghost, God for ever and ever. Amen.

Kalendarium

Paschaltide

- 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 & Conf.* (Introit: *Si diligis me*) *Comm. Pudentiana, Vir.*
 May 20: **Fifth Sunday after Easter** (Introit: *Vocem iucunditátis*) [St. Bernardine of Sienna]
 May 21: *Feria Day* (Introit: *Vocem iucunditátis*); **Rogation Day** [St. Rita of Cascia]
 May 22: *Feria Day* (Introit: *Vocem iucunditátis*); **Rogation Day**
 May 23: **Vigil of the Ascension of Our Lord** (Introit: *Vocem iucunditátis*);
Rogation Day

Ascensiontide

- May 24: **Ascension of Our Lord** (Introit: *Viri Galilæi*)
 May 25: St. Gregory VII, *Pope & Conf.* (Introit: *Si diligis me*) *Comm. St. Urban I, P.&M.*
 May 26: St. Philip Neri {Patron of the Clerical Members of *Opus Mariæ Mediatrixis*}, *Confessor* (Introit: *Cáritas Dei*) *Comm. St. Eleutherius, Pope & Martyr*
 May 27: **Sunday after Ascension** (Introit: *Exáudi Dómine*) [St. Bede the Venerable; St. John I]
 May 28: St. Augustine of Canterbury, *Bishop & Confessor* (Introit: *Sacerdotes tui*)
 May 29: St. Mary Magdalen de Pazzi, *Virgin* (Introit: *Dilexísti*)
 May 30: *Feria Day* (Introit: *Exáudi Dómine*) *Comm. St. Felix I, Pope & Martyr* [St. Ferdinand, King]
 May 31: **Queenship of the Blessed Virgin Mary** (Introit: *Gaudeámus omnes*) *Comm.*

St. Petronillæ, Virgin

Jun. 1: **St. Angela Merici, Virgin** (Introit: *Dilexisti*); **First Friday**

Season of Pentecost

Jun. 2: **Vigil of Pentecost** (Introit: *Cum sanctificatus*) [*SS. Marcellinus, Peter & Erasmus*]; **First Saturday**

Jun. 3: **Pentecost Sunday** (Introit: *Spiritus Dómini*)

Jun. 4: **Pentecost Monday** (Introit: *Cibávit eos*) [*St. Francis Caracciolo*]

Jun. 5: **Pentecost Tuesday** (Introit: *Accípíte iucunditátem*) [*St. Boniface*]

Jun. 6: **Ember Wednesday** (Introit: *Deus dum egrederéris*) [*St. Norbert*]

Jun. 7: **Pentecost Thursday** (Introit: *Spiritus Dómini*)

Jun. 8: **Ember Friday** (Introit: *Repleátor os*)

Jun. 9: **Ember Saturday** (Introit: *Cáritas Dei*) [*SS. Primus & Felician*]

Time after Pentecost

Jun. 10: **Trinity Sunday** (Introit: *Benedícta sit*)

Jun. 11: **St. Barnabas, Apostle** (Introit: *Mihi autem*)

Jun. 12: **St. John of St. Facundus, Confessor** (Introit: *Os iusti*) *Comm. SS. Basilides, Cyrinus, Nabor & Nazarius, Martyrs*

Jun. 13: **St. Anthony of Padua, Confessor & Doctor of the Church** (Introit: *In medio*)

Jun. 14: **Corpus Christi** (Introit: *Cibávit eos*) [*St. Basil*]

Jun. 15: **Feria Day** (Introit: *Dómine, in tua*) *Comm. SS. Vitus, Modestus & Crescentia*; Votive Mass of the Blessed Sacrament

Jun. 16: **Feria Day** (Introit: *Dómine, in tua*); Votive Mass of the Blessed Sacrament [*St. John Francis Regis*]

Jun. 17: **Second Sunday after Pentecost** (Introit: *Factus est*)

External Solemnity of Corpus Christi - Votive Mass of the Blessed Sacrament

Jun. 18: **St. Ephraem the Syrian, Confessor & Doctor of the Church** (Introit: *In medio*) *Comm. SS. Mark & Marcellian, MM*; Votive Mass of the Blessed Sacrament

Jun. 19: **St. Juliana Falconieri, Virgin** (Introit: *Dilexisti*) *Comm. SS. Gervase & Protase, MM*; Votive Mass of the Blessed Sacrament

Jun. 20: **Feria Day** (Introit: *Benedícta sit*) *Comm. St. Silverius, PM*; Votive Mass of the Blessed Sacrament

Jun. 21: **St. Aloysius Gonzaga, Confessor** (Introit: *Minuísti eum*); Votive Mass of the Blessed Sacrament

Jun. 22: **The Most Sacred Heart of Jesus** (Introit: *Cogitáriones Cordis*) [*St. Paulinus*]

Jun. 23: **Vigil of the Nativity of St. John the Baptist** (Introit: *Ne tímeas*)

Jun. 24: **Nativity of St. John the Baptist** (Introit: *De ventre*) **Comm. Third Sunday after Pentecost**

Jun. 25: **St. William, Abbot** (Introit: *Os iusti*)

Jun. 26: *SS. John and Paul, Martyrs* (Introit: *Multæ tribulatiónes*)

Jun. 27: **Feria Day** (Introit: *Réspice in me*)

Jun. 28: **Vigil of SS. Peter and Paul, Apostles** (Introit: *Dicit Dóminus*)

Jun. 29: **Saints Peter & Paul, Apostles** (Introit: *Nunc scio*)

Jun. 30: **Comm. of St. Paul, Apostle** (Introit: *Scio cui*) *Comm. St. Peter, Apostle*

Jul. 1: **Most Precious Blood of Our Lord** (Introit: *Redemísti nos*)

Jul. 2: **Visitation of the Blessed Virgin Mary** (Introit: *Salve sancta parens*) *Comm. SS. Processus & Maritinián, Martyrs*

Acta Sanctæ Sedis

Musicæ Sacræ (On Sacred Music)

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

Part - IV



33 St. Augustine, speaking of chants characterized by “beautiful voice and most apt melody,” says: “I feel that our souls are moved to the ardor of piety by the sacred words more piously and powerfully when these words are sung than when they are not sung, and that all the affections of our soul in their variety have modes of their own in song and chant by which they are stirred up by an indescribable and secret sympathy.”

34 It is easy to infer from what has just been said that the dignity and force of sacred music are greater the closer sacred music itself approaches to the supreme act of Christian worship, the Eucharistic sacrifice of the altar. There can be nothing more exalted or sublime than its function of accompanying with beautiful sound the voice of the priest offering up the Divine Victim, answering him joyfully with the people who are present and enhancing the whole liturgical ceremony with its noble art.

35 To this highest function of sacred music We must add another which closely resembles it, that is its function of accompanying and beautifying other liturgical ceremonies, particularly the recitation of the Divine Office in choir. Thus the highest honor and praise must be given to liturgical music.

36 We must also hold in honor that music which is not primarily a part of the sacred liturgy, but which by its power and purpose greatly aids religion.

This music is therefore rightly called religious music. The Church has possessed such music from the beginning and it has developed happily under the Church's auspices. As experience shows, it can exercise great and salutary force and power on the souls of the faithful, both when it is used in churches during non-liturgical services and ceremonies, or when it is used outside churches at various solemnities and celebrations.

37 The tunes of these hymns, which are often sung in the language of the people, are memorized with almost no effort or labor. The mind grasps the words and the music. They are frequently repeated and completely understood. Hence even boys and girls, learning these sacred hymns at a tender age, are greatly helped by them to know, appreciate and memorize the truths of the faith. Therefore they also serve as a sort of catechism. These religious hymns bring pure and chaste joy to young people and adults during times of recreation. They give a kind of religious grandeur to their more solemn assemblies and gatherings. They bring pious joy, sweet consolation and spiritual progress to Christian families themselves. Hence these popular religious hymns are of great help to the Catholic apostolate and should be carefully cultivated and promoted.

38 Therefore when We praised the manifold power and the apostolic effectiveness of sacred music, We spoke of something that can be a source of great joy and solace to all who have in any way dedicated themselves to its study and practice. All who use the art they possess to compose such musical compositions, to

teach them or to perform them by singing or using musical instruments, undoubtedly exercise in many ways a true and genuine apostolate. They will receive from Christ the Lord the generous rewards and honors of apostles for the work they have done so faithfully.

39 Consequently they should hold their work in high esteem, not only as artists and teachers of art, but also as ministers of Christ the Lord and as His

helpers in the work of the apostolate. They should likewise show in their conduct and their lives the dignity of their calling.

40 Since, as We have just shown, the dignity and effectiveness of sacred music and religious chant are so great, it is very necessary that all of their parts should be diligently and carefully arranged to produce their salutary results in a fitting manner.



PRAYER REQUESTS

Please pray for the following 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.: Re turn of the Latin Tridentine Holy Mass to every parish, health for my mother

Intentions of all the members of the "Jesus_kindness family group"

John T.: I have recently acquired a form of Leukemia.
Michael C.: Please pray that I may find a job that will help pay my bills
Michael E.: (1) Thanking God for keeping my life till this moment (2) Asking God in His infinite mercy to continue to protect me from all harms of evil (3) Praying for success in my Exams this year (WAEC and JAMB) (4) Praying for understanding between my Parents and my brothers and sisters (5) For financial breakthrough in life (6) For spiritual growth (7) To provide something better for me to be doing in future Anon.: Need a major healing for my children and for my urgent money situation

Tom S.: For success at work, financial problems and success in life

Anita H.: Return of children to sacraments
John M.: Return to the faith of family members, Tridentine Mass in Raleigh NC

Patrick H: That Marieli R. will get a liver transplant
Sigmund T.: Return of the Latin Tridentine Holy Mass to every parish

Jacquie R.: Increase in holy vocations, end of abortion and euthanasia

Thomas O'B: For Claudia, that her hands be healed
Rosemarie F.: For Alfons, Rosemarie, Cathy, Robert, Michael, Cathy, Lori, Baby, Gerry, Anthony, Tarlaghas
Daniel F.: Health of Joseph F.

✠ Genevieve Spencer, Deceased

✠ Repose of the soul of Nicholas Romero

Andrew P.: Return of the Tridentine Holy Mass to every parish

Paul Z.: Poor souls in Purgatory
Leonard S.: Good decent jobs for Joseph, John, & Anthony

✠ Repose of soul of Mary H. Lawrence

Rose O'R.: A successful operation and cure for my brother, and a successful operation for me

H. M. C.: Health for my wife

Eileen W.: Baby Jory A. - special needs

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.



Book Reviews & Recommended Reading

***The Last Crusade (Spain: 1936).* By Dr. Warren H. Carroll**

“Crusade” means a war for the sake of the Cross, a war to protect Christian people from persecution and death on account of their faith in Jesus Christ. Everyone has heard of the crusades of the Middle Ages. But few know of the crusade in our own time, which living men still remember, fought for this same purpose only sixty-five years ago in Spain.

In just six months of the year 1936, thirteen bishops and nearly seven thousand priests, seminarians, monks, and nuns were martyred in Spain by enemies of Christianity. It was the greatest clerical bloodletting in so short a span of time since the persecutions of the Church by the ancient Roman emperors. Already Pope John Paul II has beati-fied some four hundred and sixty of these martyrs. Tens of thousands of churches, chapels, and shrines in Spain were pillaged or destroyed. In response, faithful Spanish Catholics proclaimed a crusade. Against all odds the crusaders triumphed, and the Church and the Faith in Spain were saved.

This is the story of that crusade, now honored in no other book in print in the English language. Most people who know of the Spanish Civil War do not understand why it was fought or how it was really won. This book will tell you. There is no story like it in the history of the twentieth century.

Warren H. Carroll holds a Ph.D. in history from Columbia University. Recognized as a leading Catholic historian, Carroll was the founder and first president of Christendom College. Among his other works are four of a projected seven volumes of a general history of Christendom, along with a history of the French Revolution; a biography of Queen Isabel of Spain; and short historical works about the apparitions of Our Lady of Guadalupe and Our Lady of Fatima.

This book and others by Dr. Carroll are available from Neri Publications.

From the Maxims of St. Philip Neri



To acquire and preserve the virtue of chastity, we have need of a good and experienced confessor.

When sensual thoughts come into the mind, we ought immediately to make use of our minds, and fix them instantaneously upon something or other, no matter what.

Never say, “What great things the Saints do,” but, “What great things God does in His Saints.”

In the warfare of the flesh, only cowards gain the victory; that is to say, those who fly.

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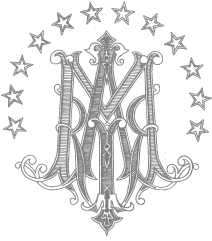
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Opus Mariae Mediatrix Spring 2001 - Fund Drive

The work of Opus Mariae Mediatrix cannot be done without the financial support of devout Catholics like yourself. It is your financial and spiritual offering that will allow us to continue with such works as *Ancilla Mariae Mediatrix* (a new group of Sisters), the sponsoring and supporting of young men training to become traditional priests, the publishing of this monthly newsletter, etc. Please make an offering of whatever your means may allow, and with God's grace together we will work to restore all things in Christ through the Blessed Virgin Mary.

Please try and give in addition to your regular monthly offering as the funds and projects of this drive are meant to supplement and not replace our daily operational expenses.

Please indicate the amount you would like to donate or pledge and which thank you gift you would like to receive.

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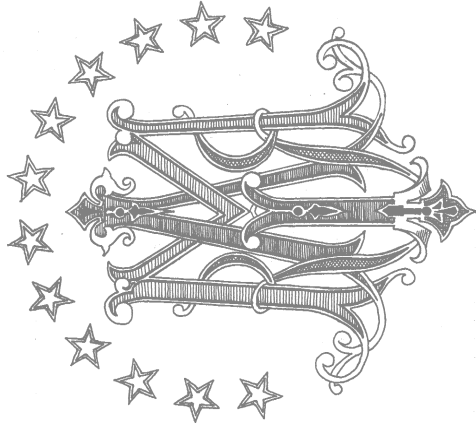
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