

# COR AD COR

*opus maríæ mediátrícis*

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**VOL 6 - No. 2  
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## **A Monthly publication of Opus Mariæ Mediatricis**

(The Work of Mary Mediatrix)

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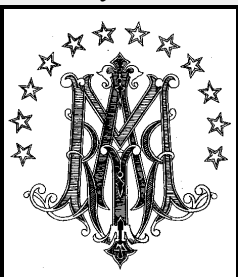
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Dear friend of Our Lady,

As you already know, we have entered the preparatory phase before Lent, the Holy Season of Septuagesima. As Blessed Ildefonso Cardinal Schuster reminds us, it is a season confirmed in its present structure by St. Gregory the Great. One of the customs added some centuries later, to be celebrated from Quinquagesima Sunday to Shrove Tuesday, if at all possible, is the annual period of Solemn Exposition of the Blessed Sacrament, the Forty Hours devotion. If it does not take place in your community, here is a suggestion: why not visit Our Lord in the Blessed Sacrament of the altar each of the three days before Lent. Remember, a plenary indulgence, under the usual conditions is granted to those who spend a half hour in Eucharistic adoration! Don't forget that Lent is just around the corner--now is the time to ask God's grace to improve in the three great works which Holy Mother Church recommends to us during this season--prayer, penance and almsgiving.

There are two other recommendations for a fitting celebration of the season of Lent:

- A few centuries ago a new scapular was revealed to Sister Justine Bisqueybureau, the green scapular of the Immaculate Heart of Mary. It is not a scapular in the usual sense of the word, as it is not required that it be worn. To its pious use however is attached a great promise — that if you give it to a lapsed Catholic, or just place it in his room, or do the same for a non-Catholic and say for that individual the prayer on the scapular itself, the Sacred Heart of Jesus promises through the Immaculate Heart of Mary, to, in the case of the former, restore the individual to the practice of the faith, and in the case of the latter, to bring about




his conversion to the Catholic Faith. Would it not be wonderful for all our members to make it a priority to promote this devotion. In addition, perhaps there are members who could begin a “Green Scapulars to the World” program, perhaps with emphasis on the countries behind the former iron curtain. By the way the prayer on the scapular reads as follows: “Immaculate Heart of Mary, pray for us now and at the hour of our death. Amen.” On a personal note, I try to recite this prayer 50 times a day, using the beads of the Rosary.

- Another suggestion that you might fittingly begin in Lent, is something that we have mentioned on occasion in the past — get a copy of the Congregation for the Causes of the Saints *Golden Book*, listing all pending causes for beatification and canonization. Choose one and promote it with all your might! Associated with this suggestion is another somewhat similar one. As you know one of the great Catholic thinkers of our time was Dr. Dietrich von Hildebrand. The Servant of God, Pope Pius XII referred to him as a twentieth century doctor of the Church. Many of you will be aware that he devoted a number of his books to the defense of the Catholic Faith and the refutation of current errors. He was a professor of philosophy at Fordham University in New York for many, many years. Anyway, his dear wife of many years, Dr. Alice von Hildebrand, herself a philosopher of distinction, has edited his memoirs in a volume entitled *The Soul of a Lion*. Please promote this volume. It is to be hoped that Cardinal Egan, the archbishop of New York, might give consideration to the presentation of his cause for eventual beatification and canonization. Read the latest volume on his life, available from Neri Publications, and you will see why I make such a suggestion. By the way, one of my keenest regrets is that a number of his philosophical works remain to be translated in to the English language.

On another matter: each month we will be adding an **Apostolic Action Items** column in the newsletter, both to summarize already suggested action items and to add others as occasion may demand. This is a practice I have added to our weekly radio show as well—to assist you in planning specific, concrete ways of putting the Gospel of Life in to action.

Well, I imagine that's about all for now. Keep us and our good sisters, the Handmaids of Mary, Mediatrix, in your daily prayers, as I, as always, promise you a special remembrance in my First Saturday Mass in honor of the Immaculate Heart of Mary.

In the Hearts of Jesus and Mary,



Fr. William F. Ashley

PS — As we go to press we heard the sad news that a dear friend, Howard Walsh, suffered a heart attack. We assure his dear wife, Eleanor, his children and grandchildren, of our prayers for him, and for them.

**All of the documents referred to in this issue of Cor Ad Cor can be accessed from our web site [www.omm.org](http://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 (part 3 of 4)

### Hymn by St. Thomas Aquinas

**A**dóro te devóte, latens Déitas,  
Quæ sub his figúris vere látitas:  
Tibi se cor meum totum súbjicit.  
Quia, te contéplans, totum déficit.

Visus, tactus, gustus in te fállitur,  
Sed auditu solo tuto créditur:  
Credo quiddid dixit Dei Fílius,  
Nil hoc verbo Veritátis vérius.

In cruce latébat sola Déitas,  
At hic latet simul et humánitas;  
Ambo tamen credens atque cónfítens,  
Peto quod petívit latro poenitens.

Plagas, sicut Thomas, non intúeor.  
Deum tamen meum te confíteor:  
Fac me tibi semper magis crédere,  
In te spem habére, te dilígere.

O memoriále mortis Dómini,  
Panis vivus, vitam præstans hómini,  
Præsta meæ menti de te vívere  
Et te illi semper dulce sápere.

Pie pellicáne, Jesu Dómine,  
Me immúndum munda tuo sáanguine,  
Cujus una stilla salvum fácere  
Totum mundum quit ab omni scélere.

Jesu, quem velátum nunc aspício,  
Oro, fiat illud quod tam sítio;  
Ut, te reveláta cernens fácie,  
Visu sim beátus tuæ glóriæ.

Amen.

**O** Godhead hid, devoutly I adore Thee,  
Who truly art within the forms before me;  
To Thee my heart I bow with bended knee,  
As failing quite in contemplating Thee.

Sight, touch, and taste in Thee are each deceived;  
The ear alone most safely believed:  
I believe all the Son of God has spoken,  
Than Truth's own word there is no truer token.

God only on the Cross lay had from view;  
But here lies hid at once the manhood too:  
And I, in both professing my belief,  
Make the same prayer as the repentant thief.

Thy wounds, as Thomas saw, I do not see;  
Yet Thee confess my Lord and God to be:  
Make me believe Thee ever more and more,  
In Thee my hope, in Thee my love to store.

O Thou, memorial of our Lord's own dying!  
O living bread, to mortals life supplying!  
Make Thou my soul henceforth on Thee to live;  
Even a taste of heavenly sweetness give.

O loving Pelican! Jesu Lord!  
Unclean I am, but cleanse me in Thy blood!  
Of which a single drop, for sinners spilt,  
Can purge the entire world from all its guilt.

Jesu! Whom for the present veiled I see,  
What I so thirst for, oh, vouchsafe to me:  
Tat I may see Thy countenance unfolding,  
And may be blest Thy glory in beholding.

Amen.

**A**nima Christi, sanctífica me.  
Corpus Christi, salva me.  
Sanguis Christi, inébria me.  
Aqua láteris Christi, lava me.  
Pássio Christi, confórta me.  
O bone Jesu, exáudi me.  
Intra tua vúlnera abscondé me.

**S**oul of Christ, sanctify me.  
Body of Christ, save me.  
Blood of Christ, inebriate me.  
Water from the side of Christ, wash me.  
Passion of Christ, strengthen m.  
O good Jesus, hear me.  
Within Thy wounds hide me.

Ne permittas me separari a te.  
 Ab hoste maligno defende me.  
 In hora mortis meae voca me.  
 Et jube me venire ad te,  
 Ut cum Sanctis tuis laudem te  
 In saecula saeculorum. Amen.

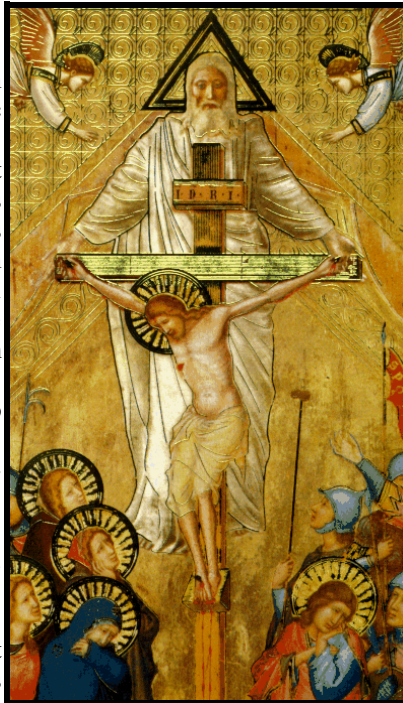
Suffer me not to be separated from Thee.  
 From the malicious enemy defend me.  
 In the hour of my death call me,  
 And bid me come unto Thee.  
 That with Thy saints I may praise Thee  
 For ever and ever. Amen.

**S**uscipe, Domine, universam meam libertatem. Accipe memoriam, intellectum atque voluntatem omnem. Quidquid habeo vel possideo, mihi largitus es: id tibi totum restituo, ac tuae prorsus voluntati trado gubernandum. Amorem tui solum cum gratia tua mihi dones, et dives sum satis, nec aliquid quidquam ultra posco.

**L**ord, Take all my freedom, my memory, my understanding, and my will. All that I have and cherish Thou hast given me. I surrender it all to be guided by Thy will. Thy grace and Thy love art wealth enough for me. Give me these, Lord, And I ask for nothing more.

### Indulged Prayer Before a Crucifix

**E**n ego, o bone et dulcissime Jesu, ante conspectum tuum genibus me provolvo, ac maximo animi ardore te oro atque obtestor, ut meum in cor vividos fidei, spei et caritatis sensus, atque veram peccatorum meorum poenitentiam, eaque emendandi firmissimam voluntatem velis imprimere; dum magno animi affectu et dolore tua quinque vulnera mecum ipse considero ac mente contemplor, illud praeculis habens, quod jam in ore ponebat tuo David propheta de te, o bone Jesu: Foderunt manus meas et pedes meos: dinumeraverunt omnia ossa mea. (Ps. xxi. 17, 18.)



**B**ehold, O kind and most sweet Jesus, I cast myself upon my knees in Thy sight, and with the most fervent desire of my soul, I pray and beseech Thee that Thou wouldst impress upon my heart lively sentiments of faith, hope and charity, with true contrition for my sins and a firm purpose of amendment; while with deep affection and grief of soul I ponder within myself and mentally contemplate Thy five wounds, having before my eyes the words which David the prophet put on Thy lips concerning Thee: "They have pierced My hands and My feet, they have numbered all My bones." (Ps. xxi. 17,

# Acta Sanctæ Sedis

## *Musicæ Sacræ* (On Sacred Music)

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

### Part - II



13. From Rome, the Roman mode of singing gradually spread to other parts of the West. Not only was it enriched by new forms and modes, but a new kind of sacred singing, the religious song, frequently sung in the vernacular, was also brought into use.

14. The choral chant began to be called "Gregorian" after St. Gregory, the man who revived it. It attained new beauty in almost all parts of Christian Europe after the 8th or 9th century because of its accompaniment by a new musical instrument called the "organ." Little by little, beginning in the 9th century, polyphonic singing was added to this choral chant. The study and use of polyphonic singing were developed more and more during the centuries that followed and were raised to a marvelous perfection under the guidance of magnificent composers during the 15th and 16th centuries.

15. Since the Church always held this polyphonic chant in the highest esteem, it willingly admitted this type of music even in the Roman basilicas and in pontifical ceremonies in order to increase the glory of the sacred rites. Its power and splendor were increased when the sounds of the organ and other musical instruments were joined with the voices of the singers.

16. Thus, with the favor and under the auspices of the Church the study of sacred music has gone a long way over the course of the centuries. In this journey, although sometimes slowly and laboriously, it has gradually progressed from the simple and ingenuous Gregorian modes to great and magnificent works of art. To these works not only the human voice, but also the

organ and other musical instruments, add dignity, majesty and a prodigious richness.

17. The progress of this musical art clearly shows how sincerely the Church has desired to render divine worship ever more splendid and more pleasing to the Christian people. It likewise shows why the Church must insist that this art remain within its proper limits and must prevent anything profane and foreign to divine worship from entering into sacred music along with genuine progress, and perverting it.

18. The Sovereign Pontiffs have always diligently fulfilled their obligation to be vigilant in this matter. The Council of Trent also forbids "those musical works in which something lascivious or impure is mixed with organ music or singing." In addition, not to mention numerous other Sovereign Pontiffs, Our predecessor Benedict XIV of happy memory in an encyclical letter dated February 19, 1749, which prepared for a Holy Year and was outstanding for its great learning and abundance of proofs, particularly urged Bishops to firmly forbid the illicit and immoderate elements which had arrogantly been inserted into sacred music.

19. Our predecessors Leo XII, Pius VII, Gregory XVI, Pius IX, and Leo XIII followed the same line.

20. Nevertheless it can rightly be said that Our predecessor of immortal memory, St. Pius X, made as it were the highest contribution to the reform and renewal of sacred music when he restated the principles and standards handed down from the elders and wisely brought them together as the conditions of modern times demanded. Finally, like Our immediate predecessor of happy memory, Pius XI, in his Apostolic Constitution *Divini cultus sanctitatem* (*The Holiness of Divine Worship*), issued De-

ember 20, 1929, We ourself in the encyclical *Mediator Dei (On the Sacred Liturgy)*, issued November 20, 1947, have enriched and confirmed the orders of the older Pontiffs.

21. Certainly no one will be astonished that the Church is so vigilant and careful about sacred music. It is not a case of drawing up laws of aesthetics or technical rules that apply to the subject of music. It is the intention of the Church, however, to protect sacred music against anything that might lessen its dignity, since it is called upon to take part in something as important as divine worship.

22. On this score sacred music obeys laws and rules which are no different from those prescribed for all religious art and, indeed, for art in general. Now we are aware of the fact that during recent years some artists, gravely offending against Christian piety, have dared to bring into churches works devoid of any religious inspiration and

completely at variance with the right rules of art. They try to justify this deplorable conduct by plausible-looking arguments which they claim are based on the nature and character of art itself. They go on to say that artistic inspiration is free and that it is wrong to impose upon it laws and standards extraneous to art, whether they are religious or moral, since such rules seriously hurt the dignity of art and place bonds and shackles on the activity of an inspired artist.

23. Arguments of this kind raise a question which is certainly difficult and serious, and which affects all art and every artist. It is a question which is not to be answered by an appeal to the principles of art or of aesthetics, but which must be decided in terms of the supreme principle of the final end, which is the inviolate and sacred rule for every man and every human act.



## Apostolic Action Items

**These items are recommended for action either individually or by local chapters**

### Liturgical:

- Give a copy of Joseph, Cardinal Ratzinger's new book, *The Spirit of the Liturgy*, to your pastor and associates.
- Obtain a copy of volume 1 of Scanlon and Scanlon's *Latin Grammar*---study it yourself or set up a course for others. **Nota Bene:** the dictionary at the back of this volume contains all the words of the Roman Missal and the Divine Office. Get crackin' at your Latin!
- Search for and digest the 5 volumes of Blessed Ildefonso Schuster's *Liber Sacramentorum* (Note this book is currently out of print so you will have to check with used book dealers, but it is well worth the search).
- Make copies of the new instruction of the Congregation for the Doctrine of the Faith *On Prayers for Healing* and give them to prayer groups etc., etc.

### Social:

- Print up copies of the Pontifical Council for the Family's *Instruction on Marriage Family and de facto unions*, available from our web site [www.omm.org](http://www.omm.org), and distribute them to members of congress, state legislatures, etc., etc.
- Distribute the excellent text---*Catholicism and Ethics, A Medical/Moral Handbook*---particularly to medical doctors, nurses, healthcare professionals, etc., etc.

### Catechetical:

- Give copies of *The Aquinas Catechism* to friends and neighbors, especially non Catholics.

**So, my dear friends, take these apostolic action items seriously  
and you will help to turn the tide.**

# Kalendarium

## Season of Sepuagesima

- 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: *Genius 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]
- Mar. 5: Monday 1st Week of Lent (Introit: *Sicut oculi*; Station: St. Peter's Chains)
- Mar. 6: Tuesday 1st Week of Lent (Introit: *Domine refugium*; Station: St. Anastasia) *Comm. SS. Perpetua and Felicitas, Martyrs* (Introit: *Da nobis*)



- Mar. 7: **Ember Wednesday** (Introit: *Reminiscere*; Station: St. Mary Major) Comm. St. Thomas Aquinas, *Confessor & Doctor*
- Mar. 8: Thursday 1st Week of Lent (Introit: *Confessio et pulchritudo*; Station: St. Lawrence in Panisperna) Comm. St. John of God, *Confessor*
- Mar. 9: **Ember Friday** (Introit: *De necessitatibus meis*; Station: Church of the 12 Apostles) Comm. St. Frances of Rome, *Widow*
- Mar. 10: **Ember Saturday** (Introit: *Intret oratio*; Station: St. Peter) Comm. Forty Holy Martyrs
- Mar. 11: **Second Sunday in Lent** (Introit: *Reminiscere miserationem*; Station: St. Mary in Dominica)
- Mar. 12: Monday 2nd Week of Lent (Introit: *Rédime me*; Station: St. Clement) Comm. St. Gregory the Great, *Pope, Conf. & Doctor*
- Mar. 13: Tuesday 2nd Week of Lent (Introit: *Tibi dixit*; Station: St. Balbina)
- Mar. 14: Wednesday 2nd Week of Lent (Introit: *Ne derelinquas me*; Station: St. Cecilia across the Tiber)
- Mar. 15: Thursday 2nd Week of Lent (Introit: *Deus in adiutorium*; Station: St. Mary across the Tiber) [St. Ludovica de Marillac]
- Mar. 16: Friday 2nd Week of Lent (Introit: *Ego autem*; Station: St. Vitalis)
- Mar. 17: Saturday 2nd Week of Lent (Introit: *Lex Dómini*; Station: SS. Marcellinus and Peter in Laterano) Comm. St. Patrick, *Bishop & Conf.*
- Mar. 18: **Third Sunday in Lent** (Introit: *Oculi mei*; Station: St. Laurence-without-the-Walls) [St. Cyril of Jerusalem]
- Mar. 19: **St. Joseph, Confessor** (Introit: *Justus ut palma*; Station: St. Mark) Comm. Lenten Feria
- Mar. 20: Tuesday 3rd Week of Lent (Introit: *Ego clamávi*; Station: St. Pudentiana)
- Mar. 21: Wednesday 3rd Week of Lent (Introit: *Ego autem*; Station: St. Sixtus) Comm. St. Benedict, *Abbott*
- Mar. 22: Thursday 3rd Week (Introit: *Salus pópuli*; Station: SS. Cosmas and Damian) [St. Catharine Flisca Adorna]
- Mar. 23: Friday 3rd Week of Lent (Introit: *Fac mecum*; Station: St. Lawrence in Lucina)
- Mar. 24: Saturday 3rd Week of Lent (Introit: *Verba mea*; Station: St. Susanna) Comm. St. Gabriel, *Archangel*
- 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)

**Pope John Paul II**  
**General Audience Talk — Wednesday, February 7, 2001**  
**Church Is God's Caress for Humanity**

1. As in the Old Testament, in which the Holy City was called with a feminine image, "the daughter of Zion," so in John's Apocalypse the heavenly Jerusalem is described "as a bride adorned for her husband" (Apocalypse 21:2). The feminine symbol presents the Church's face in her different aspects as betrothed, spouse, mother, thus emphasizing a dimension of love and fruitfulness.

Our thoughts run to the words of the Apostle Paul who, in a very intense page of the Letter to the Ephesians, traces the features of the Church "in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish," loved by Christ and model of all Christian nuptials (see Ephesians 5:25-32). The ecclesial community, "promised to one spouse" as a chaste virgin (see 2 Corinthians 11:2), is in line with the concept that arises in the Old Testament, in difficult pages like those of the prophet Hosea (Chapters 1-3) or Ezekiel (Chapter 16), or through the joyous brightness of the Cantic of Canticles.

2. To be loved by Christ and to love Him with a spousal love is constitutive of the mystery of the Church. At the source is a free act of love that flows from the Father through Christ and the Holy Spirit. This love molds the Church, radiating on all creatures. In this light it may be said that the Church is a sign raised among peoples to witness to the intensity of divine love revealed in Christ, especially in the gift that He makes of His own life (see John 10:11-15). Because of this, "all human beings -- both women and men -- are called through the Church, to be the "Bride" of Christ, the Redeemer of the world" (*Mulieris Dignitatem*, 25).

The Church must let this supreme love shine through, reminding humanity -- which often feels alone and abandoned in the desolate moors of history -- that it will never be forgotten and deprived of the warmth of divine tenderness. Isaiah affirms this in a touching way: "Can a woman forget her infant, be without tenderness for the child of her womb? Even should she forget, I will never forget you" (Isaiah 49:15).

3. Precisely because she is generated from love, the Church spreads love. She does it proclaiming the commandment to love one another as Christ has loved us (see John 15:12), namely, to the point of giving one's life: "He laid down His life for us; and we ought to lay down our lives for the brethren" (1 John 3:16). That God who "first loved us" (1 John 4:19) and did not hesitate to deliver His Son out of love (see John 3:16) impels the Church to go "all the way" (see John 13:1) in love. And she is called to do so with the freshness of two spouses who love each other in the joy of giving themselves without reserve and in daily generosity, both when the sky of life is springlike and calm, as well as when night and the clouds of the winter of the spirit descend.

In this connection, it can be understood why the Apocalypse, despite its dramatic representation of history, is constantly suffused with songs, music, joyful liturgy. In the panorama of the spirit, love is like the sun that illuminates and transfigures nature which, without its radiance, would be gray and uniform.

4. Another fundamental dimension in the ecclesial nuptials is that of fruitfulness. Love received and given is not closed in on itself in the spousal relation, but becomes creative and generating. In Genesis, which presents humanity made in the "image and likeness of God," there is significant reference to being "masculine and feminine": "God created man in His image; to the image of God He created him; male and female He created them" (1:27).

The distinction and reciprocity in the human couple are a sign of the love of God, not only as foundation of a vocation to communion, but also as directed to generative fruitfulness. It is not accidental that the Book of Genesis scans the genealogies, which are the fruit of generation and give origin to the history within which God reveals Him-

self. So one understands how the Church also, in the Spirit that animates her and unites her to Christ her Spouse, is gifted with intimate fruitfulness, thanks to which she continuously generates children of God in baptism and makes them grow to the fullness of Christ (see Galatians 4:19; Ephesians 4:13).

5. It is these children who constitute that “assembly of the firstborn who are enrolled in heaven,” destined to inhabit “Mount Zion and the city of the living God, the heavenly Jerusalem” (see Hebrews 12:21-23). Not for nothing are the last words of the Apocalypse those of an intense invocation addressed to Christ: “The Spirit and the Bride say, ‘Come!’” (Apocalypse 22:17), “Come, Lord Jesus” (ibid., v. 20). This is the final goal of the Church, which advances with confidence in its historical pilgrimage, even if often feeling near her, according to the image of the same biblical book, the hostile and furious presence of another feminine figure, “Babylon,” the “great Prostitute” (see Apocalypse 17:1.5), which incarnates the “bestiality” of hatred, death and interior sterility.

Looking at her goal, the Church cultivates “the hope of the eternal Kingdom, that is brought about by participation in the life of the Trinity. The Holy Spirit, given to the Apostles as the Counselor, is the guardian and animator of this hope in the heart of the Church” (*Dominum et Vivificantem*, No. 66). Let us pray, now, that God will grant his Church to always be the custodian of hope in history, luminous like the Woman of the Apocalypse “clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars” (Apocalypse 12:1).

[Translation by ZENIT]

## **Hic et Nunc**

*Opus Mariæ Mediatrix supporter Grace T. Reinhardt has taken the initiative to start an apostolate of prayer for grandchildren: no dues, no meetings, just prayer. Here is her letter & the prayer she recommends.*

For the past couple of years I have thought about starting a Grandmother’s Club. No meeting - no dues - just a joining in spirit and in prayers to the Infant Jesus and His beloved Mother for our grandchildren. Our children’s minds are being corrupted by television, movies, Internet, and books. Unless there is a strong, religious family life they are in great jeopardy of losing their souls. Even with a strong religious life it is hard for them because of peer pressure and worldliness.

My idea is to set aside a time each day (3:00 P.M.), the hour of Our Lord’s death, to place ourselves in the presence of God and pray for guidance for our grandchildren and protection from all evil. If we remember to say the prayer at 3:00 P.M. then all grandmothers would be praying together for our grandchildren. You may use any prayers you wish, but I am enclosing the prayer I will be using. Some of you are in the habit of saying the Divine Mercy Prayers at 3:00 P.M. each day. It would be easy to add this extra prayer. Think of the spiritual good we would be obtaining for our grandchildren! I’d like to ask Our Lord to give them the graces to help them know the vocation he has chosen for them and also the graces to follow that vocation.

I Hope you will join in this Grandmother’s Club, and I encourage you to invite other grandmothers to take a few minutes each day and join us in prayer.

*Yours in Christ, Grace T. Reinhardt*

### **Grandmother’s Prayer**

Infant Jesus and Mary our Queen and Mother, we come before you to place our grandchildren in your protective arms. Shield them from the evil spirits and the worldliness that is all about them. O Jesus, cover them with your precious blood. We plead with you to grant them the graces to know their vocation you have chosen for them and the graces for them to follow it. Send their guardian angels to protect them always. St. Anne, Grandmother of the Infant Jesus, watch over our grandchildren. We thank you. Amen.



## Book Reviews & Recommended Reading

### ***The St. Andrew Daily Missal.* By Dom Gaspar Lefebvre. O.S.B.**

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



### From the Maxims of St. Philip Neri

**D**evotion to the Blessed Virgin is actually necessary, because there is no better means of obtaining God's graces than through His most holy mother.

**C**heerfulness strengthens the heart and makes us persevere in a good life; therefore the servant of God ought always to be in good spirits.

**W**e must always remember that God does everything well, although we may not see the reason for what He does.

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

My Intentions are:  good health  employment  
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Please pray for the following intentions:



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

*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.

of my family  
 ✽ George Weakland, Deceased  
 Ida M.: For all abused children & those in denial  
 Fred C.: For my brother - stroke is bad  
 Jacque 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.: Exoneraton of R. M.  
 Sandra W.: Don's physical healing and family conversion

Dorothy B.: Return to catholic faith of family members.  
 Jacque 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; A ll young people: Jesica - 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.

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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](mailto:info@omm.org) and asked to have your e-mail address added.**

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