

COR AD COR

Opus Mariæ Mediatrix

VOL. 5 – No. 6 – 13 June, 2000

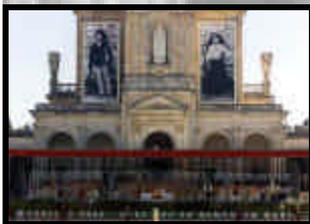
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Special Fatima Issue



Pope John Paul II be-
atifies the two children
of Fatima.



*Vatican to reveal
third secret of
Fatima*

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VOL. 5 – No. 6
13 June, 2000

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(The Work of Mary Mediatrix)

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Dear Friend of Our Lady,

One of the first devotions we initiated here at our beautiful chapel when we re-instituted the Sunday and daily celebration of the Mass was an oratory in honor of Our Lady of Fatima on the 13th of each month. How grateful we are that on this May 13th in the Holy Year of Jubilee 2000 our Holy Father has announced his intention to release the entire text of the 3rd secret of Fatima. I cannot thank enough those who, month in and month out, have been faithful in coming together on the 13th of each month to honor Our Lady of Fatima through the recitation of the 15 decades of the Holy Rosary, attendance at the Holy Sacrifice of the Mass, Benediction of the Blessed Sacrament, blessing of religious articles, and enrollment in the various scapulars. You have every right to be full of joy, as there is no doubt in my mind, that your constant prayers, particularly on the 13th of the month, have helped in no small way to bring about this announcement.

In this newsletter, you will find reprinted the text of the Vatican Secretary of State, Angelo Cardinal Sodano, in which at the end of the beatification ceremony of Francisco and Jacinta Marto in Fatima, May 13th, 2000, he announced a part of the third secret, that which has to do with the attempted assassination of the Pope on May 13, 1981. Most importantly, he announces that the Holy Father has instructed the Congregation for the Doctrine of the Faith to release the entire text of the third secret of Fatima, with an appropriate commentary. Just a few days ago in an interview given to the Roman daily newspaper *La Repubblica*, Joseph Cardinal Ratzinger, prefect of the aforementioned congregation, announced that the entire text of the third secret would be published no later than



mid June.

What a blessing it has been, to see us so on the mark regarding the relevancy of the message of Our Lady at Fatima to the Church and the world of our time! I hope the great blessing that comes to us through the revelation of the third secret of Fatima will spur on each and every one to an ever greater devotion to the Sacred Heart of Jesus through total consecration to the Immaculate Heart of Mary, particularly by an ever more numerous and devout attendance at the 13th of the month oratories.

Most of our members are aware that in our *Apostolic Action Items* leaflet we recommend various types of oratories (occasions for prayer). **Our Lady's Oratory** is conducted as follows:

This Oratory usually takes place on the 13th of the month (as at Fatima) and has the following format:

- 1 Homily followed by blessing of religious articles;
- 2 15 decades of the Rosary;
- 3 Solemn Eucharistic Adoration and procession after the Rosary (Mary leads us to Jesus);
- 4 Benediction of the Blessed Sacrament;
- 5 After final procession, the priest celebrant returns to enroll those who wish in the various scapulars, the Miraculous Medal, etc.

The **First Saturday Oratory** is conducted as follows:

- 1 Recitation of the Holy Rosary.
 - 2 15 minutes meditation on the mysteries of the Rosary.
 - 3 Communion of reparation for the blasphemies and indifference towards the prerogatives of the Holy Mother of God.
- The First Saturday Oratory should be promoted as obligatory by all local chapters.

Some years ago, Fr. Paul Crane, S.J., wrote an article entitled "The Talking Church", in which he lamented, among other things, the amount of talking that goes on about matters ecclesiastical and civil. I have yet to find a saint whose motto was "Talk and Act". All of them, however, would subscribe to the motto "Pray and Act". Please make it a priority to put into practice one or the other or both, of the previously described oratories, and then act.

In the Hearts of Jesus and Mary,



P.S. – In our next issue the entire text of the 3rd secret of Fatima.

Youth Oratory 2000 Summer Camp . Farmville, VA August 2000

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Announcement of Cardinal Sodano

At the conclusion of the Mass of Beatification of the Fatima children by Pope John Paul II

May 13, 2000 . Fatima, Portugal

Brothers and Sisters in the Lord!

At the conclusion of this solemn celebration, I feel bound to offer to our beloved Holy Father John Paul II, on behalf of all present, heartfelt good wishes for his approaching Eightieth Birthday and to thank him for his significant pastoral ministry for the good of all God's Holy Church.

On the solemn occasion of his visit to Fatima, His Holiness has directed me to make an announcement to you. As you know, the purpose of his visit to Fatima has been to beatify the two "little shepherds". Nevertheless he also wishes his pilgrimage to be a renewed gesture of gratitude to Our Lady for her protection during these years of his papacy. This protection seems also to be linked to the so-called "third part" of the secret of Fatima.

That text contains a prophetic vision similar to those found in Sacred Scripture, which do not describe with photographic clarity the details of future events, but rather synthesize and condense against a unified background events spread out over time in a succession and a duration which are not specified. As a result, the text must be interpreted **in a symbolic key**.

The vision of Fatima concerns above all the war waged by atheist systems against the Church and Christians, and it describes the immense suffering endured by the witnesses to the faith in the last century of the second millennium. It is an interminable *Way of the Cross* led by the Popes of the twentieth century.

According to the interpretation of the "little shepherds", which was also recently confirmed by Sister Lucia, the "Bishop clothed in white" who prays for all the faithful is the Pope. As he makes his way with great effort towards the Cross amid the corpses of those who were martyred (Bishops, priests, men and women religious and many lay persons), he too falls to the ground, apparently dead, under a burst of gunfire.

After the assassination attempt of 13 May 1981, it appeared evident to His Holiness that it was "a motherly hand which guided the bullet's path", enabling the "dying Pope" to halt "at the threshold of death" (Pope

John Paul II. *Meditation with the Italian Bishops from the Policlinico Gemelli*, *Insegnamenti*, vol XVII/1, 1994, p. 1061). On the occasion of a visit to Rome by the then Bishop of Leiria-Fatima, the Pope decided to give him the bullet which had remained in the jeep after the assassination attempt, so that it might be kept in the Shrine. At the behest of the Bishop, the bullet was later set in the crown of the statue of Our Lady of Fatima.

The successive events of 1989 led, both in the Soviet Union and in a number of countries of Eastern Europe, to the fall of the Communist regime which promoted atheism. For this too His Holiness offers heartfelt thanks to the



Pope John Paul II and Sr. Lucia meeting together before the Beatification of Bl. Jacinto and Bl. Francisco Marto

Most Holy Virgin. In other parts of the world, however, attacks against the Church and against Christians, together with the burden of suffering which they involve, tragically continue. Even if the events to which the third part of the Secret of Fatima refers now seem part of the past, Our Lady's call to conversion and penance, issued at the beginning of the twentieth century, remains timely and urgent today. "The Lady of the message seems to read the signs of the times - the signs of our time - with special insight... The insistent invitation of Mary Most Holy to penance is nothing but the manifestation of her maternal concern for the fate of the human family, in need of conversion and forgiveness" (Pope John Paul II, *Message for the 1997 World Day of the Sick*, N. 1, *Insegnamenti*, vol XIX/2, 1996, p. 561).

In order that the faithful may better receive the message of Our Lady of Fatima, the Pope has charged the Congregation for the Doctrine of the Faith with making public the third part of the secret, after the preparation of an appropriate commentary.

Let us thank Our Lady of Fatima for her protection. To her maternal intercession let us entrust the Church of the Third Millennium.

Sub tuum praesidium confugimus, Sancta Dei Genetrix!

Source: Vatican Information Service

P R E C E S

In this Holy Year of Jubilee, let us pay homage to the Spirit of the Father and the Son with the following fine sequence of Adam of Saint Victor.

Veni, summe Consolator,
Spes salutis, vitæ dator,
Adsit tua gratia!

Dulcis ardor, ros divine,
Bonitatis germine
Eadem substantia.

Ad utroque derivatus,
Et a neutro separatus,
Ad utrumque colligatus
Sempiterno fœdere;

Ros et vapor utriusque,
Donet Pater Filiusque
Quod effluas ad nos usque
Largifluo munere.

Rorem audis et vaporem,
Crede simul et odorem
Quo Deus discernitur.

Rorem istum quem emittit
Qui plus gustat, magis sitit,
Nec ardor reprimitur.

Plebs ut sacra renascatur,
Per hunc unda consecratur,
Cui super ferebatur
In rerum exordium;

Fons origo pietatis,
Fons emundans a peccatis,
Fons de fonte deitatis,
Fons sacrator fontium!

Ignis vive, vivax unda,
Munda sinus et fecunda,
Subministra gratiam;

Charitatis tactos igne,
Nosmet tibi fac benigne

Come, O best of Comforters,
Hope of our salvation, giver
of life! Aid us with thy grace.
O sweet fire, O divine dew!
Thou art, with Father and Son,
the germ of infinite goodness.

Thou proceedest from both;
from neither ever separate,
but united to both with an ever-
lasting link. O thou their
dew and Spirit! May the Fa-
ther and Son grant thee to flow
in copious gift, even unto us.

Christian! He is the dew and
Spirit: believe, too, that he
is the fragrance that tells thee
he is God. The more we drink
of this heaven-sent dew, the
more we thirst to drink, and
pant the more to have.

That we may be regenerated
as children of God, he
gives water its mystic power,
he that moved over the waters,
when this world began. He is
the fount of holiness, the fount
that cleanses us from sin, the
fount that springs from the
fountain Godhead, the fount
that consecrates the font.

Living fire, O life-giving
stream! Cleanse and fruc-
tify our hearts, and give them
grace. In flame us with the fire
of charity, and then, in mercy,
make us a holy offering to thy-
self.

Sanctitatis hostiam.

Patris, Nati pium Flamen,
Vitorum medicamen,
Fessis esto sublevamen,
Mœstis consolatio.

Castus amor et honestus,
Æstus ardens, sed modestus,
Quos urit ardor incestus
Tua sanet unctio.

Vox non sono designata,
Vox subtilis, vox privata,
Vox beatis inspirata,
O vox dulcis, O vox grata,
Sona nostris mentibus!

Lux dispellens falsitatem,
Lux inducens veritatem,
Vitam atque sanitatem
Et æternam claritatem
Nobis confer omnibus.
Amen.

Dear Spirit of the Father and the Son! Thou remedy of sin! Be to the wearied help, and to the sorrowing consolation! O chaste and beautiful love! O burning, yet purest love! May thine unction heal the wound of seething lust.

O soundless voice! Voice mysterious and still! Voice whispered in the faithful ear! O voice most sweet and dear! Speak to our souls! O lie-dispelling light! Grant to each and all of us thy servants life, and health, and brightness everlasting.

Amen.

From the Maxims of St. Philip Neri



It is generally better to give the body rather too much food than rather too little; for the too much can be easily subtracted, but when a man has injured his constitution by the too little, it is not so easy to get right again.

The devil has a crafty custom of sometimes urging spiritual persons to penances and mortifications, in order that by going indiscreet lengths in this way, they may so weaken themselves as to be unable to attend to good works of greater importance; or be so intimidated by the sickliness they have brought upon themselves as to abandon their customary devotions, and at last turn their backs on the service of God.

Kalendarium

- June 11: **Pentecost Sunday** (Introit: *Spíritus Dómini*)
- June 12: **Pentecost Monday** (Introit: *Cibávit eos*)
- June 13: **Pentecost Tuesday** (Introit: *Accípite iucunditátem*) (St. Anthony of Padua, CD)
- June 14: **Ember Wednesday** (Introit: *Deus dum egrederéris*)
- June 15: **Pentecost Thursday** (Introit: *Spíritus Dómini*)
- June 16: **Ember Friday** (Introit: *Repleátor os*)
- June 17: **Ember Saturday** (Introit: *Cáritas Dei*)
- June 18: Trinity Sunday (Introit: *Benedícta sit*)
- June 19: St. Juliana Falconieri, *Virgin* (Introit: *Dilexísti*)
Comm. SS. Gervase & Protase, MM
- June 20: Feria Day (Introit: *Benedícta sit*) *Comm. St. Silverius, PM*
- June 21: St. Aloysius Gonzaga, *Confessor* (Introit: *Minuísti eum*)
First Vespers of Corpus Christi
- June 22: Corpus Christi (Introit: *Cibávit eos*)
- June 23: **Vigil of the Nativity of St. John the Baptist** (Introit: *Ne ímeas*)
- June 24: Nativity of St. John the Baptist (Introit: *De ventre*) *Comm. At Vespers 2nd Sunday after Pentecost*
- June 25: **Second Sunday after Pentecost** (Introit: *Factus est*)
- June 26: SS. John and Paul, *Martyrs* (Introit: *Multae tribulatiónes*)
- June 27: Feria Day (Introit: *Factus est*)
- June 28: **Vigil of SS. Peter and Paul, Apostles** (Introit: *Dicit Dóminus*)
- June 29: SS. Peter & Paul, *Apostles* (Introit: *Nunc scio*)
Comm. Sacred Heart of Jesus at Vespers
- June 30: Sacred Heart of Jesus (Introit: *Cogitationes Cordis*)
Comm. Most Precious Blood of Our Lord at 2nd Vespers
- July 1: Most Precious Blood of Our Lord (Introit: *Redemísti nos*) *Comm. At 2nd Vespers – 3rd Sunday after Pentecost* [First Saturday]
- July 2: **Third Sunday after Pentecost** (Introit: *Réspice in me*)
[*Visitation of the Blessed Virgin Mary*]
- July 3: St. Irenaeus, *Bishop & Martyr* (Introit: *Lex veritátis*)
- July 4: Feria Day (Introit: *Réspice in me*) [Commemoration of all the Holy Popes]
- July 5: St. Anthony Mary Zaccaria, *Confessor* (Introit: *Sermo meus*)
- July 6: Feria Day (Introit: *Réspice in me*); **First Friday** [St. Maria Goretti]



- July 7: SS. Cyril & Methodius, *Bishops & Martyrs* (Introit: *Sacerdotes tui*);
First Saturday
- July 8: St. Elizabeth of Portugal, *Queen & Widow* (Introit: *Cognóvi*)
- July 9: **Fourth Sunday after Pentecost** (Introit: *Dóminus illuminátio*)
- July 10: Seven Holy Brothers, *Martyrs* & SS. Rufina & Secunda, *Virgins & Martyrs* (Introit: *Laudáte, púeri*)
- July 11: Feria Day (Introit: *Dóminus illuminátio*) *Comm. St. Pius I, Pope & Martyr*
- July 12: St. John Gualbert, *Abbot* (Introit: *Os iusti*) *Comm. SS. Nabor & Felix, MM*
- July 13: Feria Day (Introit: *Dóminus illuminátio*)
- July 14: St. Bonaventure, *Bishop, Confessor, & Doctor* (Introit: *In médio*)
- July 15: St. Henry, *Emperor & Confessor* (Introit: *Os iusti*)
- July 16: **Fifth Sunday after Pentecost** (Introit: *Exáudi, Dómine*) [Our Lady of Mount Carmel]
- July 17: Feria Day (Introit: *Exáudi, Dómine*) *Comm. St. Alexis, Confessor*
- July 18: St. Camillus de Lellis, *Confessor* (Introit: *Maiórem hac*) *Comm. SS. Symphorosa & her seven sons, Martyrs*
- July 19: St. Vincent de Paul, *Confessor* (Introit: *Iustus ut palma*)
- July 20: St. Jerome Emiliani, *Confessor* (Introit: *Effúsum est*) *Comm. St. Margaret, Virgin & Martyr*
- July 21: St. Lawrence of Brindisi, *Confessor & Doctor* (Introit: *In médio*) *Comm. St. Praxedes, Virgin*
- July 22: St. Mary Magdalen, *Penitent* (Introit: *Me expectavérunt*)
- July 23: **Sixth Sunday after Pentecost** (Introit: *Dóminus fortitúdo*)
- July 24: Feria Day (Introit: *Dóminus fortitúdo*) *Comm. St. Christina, Virgin & Martyr*
- July 25: **St. James, Apostle** (Introit: *Mihi autem*) *Comm. St. Christopher, Martyr*
- July 26: **St. Anne, Mother of the Blessed Virgin Mary** (Introit: *Gaudeámus*)
- July 27: Feria Day (Introit: *Dóminus fortitúdo*) *Comm. St. Pantaleon, Martyr*
- July 28: SS. Nazarius & Celsus, *MM*, St. Victor I, *Pope & Martyr*, & St. Innocent I, *Pope & Confessor* (Introit: *Intret in*)
- July 29: St. Martha, *Virgin* (Introit: *Dilexísti iustítiam*) *Comm. SS. Felix II, Simplicius, Faustinus, & Beatrice, Martyrs*
- July 30: **Seventh Sunday after Pentecost** (Introit: *Omnes gentes*)
- July 31: St. Ignatius of Loyola, *Confessor* (Introit: *In nómine Iesu*)



Acta Sanctæ Sedis

Pope Pius XII

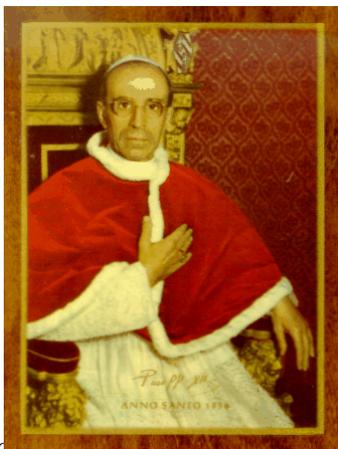
Encyclical Letter *Sempiternus Rex Christus* on the Council of Chalcedon.

20. We think it of importance, Venerable Brothers, to delay a little in elucidating this document of the Roman Pontiff, which was such an outstanding vindication of the Catholic faith. Firstly, against the assertion of Eutyches: 'I confess that Our Lord was of two natures before their union; after their union I confess that he had only one nature,' the holy bishop, not without a certain indignation, opposed the following clear statement of the luminous truth: 'I am surprised that this absurd and perverse statement should have escaped the severe reprimand of those who gave judgement ... the Only Begotten Son of God is impiously described as being of two natures before the Incarnation and, equally wickedly to the Word made Flesh is attributed only one nature.' He attacked with equal force and directness the opposite errors of Nestorius. 'It is because there was only one person in both natures, that the Son of God took flesh from the Virgin from whom he was born. And again the Son of God is said to have been crucified and been buried, because he suffered these things in the weakness of human nature, not in the divinity itself, for through the divinity the only Begotten is co-eternal and consubstantial with the Father. Wherefore in the Creed we all confess "the only Begotten Son of God to have been crucified and buried."'

21. In addition to the distinction of natures in Christ, there is clearly

shown here the distinction of the properties and activities, which arise from his double nature, 'Since the properties of each nature remain intact, and they are joined together in one person, majesty accepts lowliness, strength accepts weakness and the Eternal becomes mortal.' And again: 'Each nature possesses its properties without defect.'

22. But both sets of properties and activities are attributed to the One Person of the Word, because 'One and the same [Person] is ... truly the Son of God and truly the Son of Man.' Whence 'In his actions either nature with the co-operation of the other performs what is proper to it; thus the Word performs the part of the Word, and the humanity the part of the humanity.' In these expressions appears the use of what is



called the Common Application of Terms (*Communicatio Idiomatum*), which Cyril vindicated against Nestorius. It depends on the firm foundations that both natures subsist by the One Person of the Word begotten before all ages of the Father and born of Mary according to the flesh in the course of time.

23. This sublime doctrine, which is drawn from the gospels and differs in no way from that of the council of Ephesus refutes Eutyches as well as Nestorius. The dogmatic definition of the council of Chalcedon concords with it absolutely and perfectly, for this definition likewise defines two distinct natures and one person in Christ in the

following clear and precise words: 'This great and holy ecumenical council condemns those who pretend that there were two natures in the Lord before the union, and imagine that there was only one after the union. Following, therefore, in the traditions of the holy Fathers we teach that all with one voice confess that the Son of God and our Lord Jesus Christ are one and the same, and that He is perfect in His divinity, perfect in His humanity, true God and true man, made of a rational soul and a body, consubstantial with the Father in His divinity, and the same also in His humanity received from the Virgin Mary in recent times for our sake and for our salvation, one and the same Christ, the Son, the Lord, the Only Begotten, having two natures without confusion, change, division or separation; the distinction between the natures was not removed by the union, but the properties of each remain inviolate and are joined together in one person. He is the not sundered or divided into two persons, but is one and the same Son and only Begotten God the Word, the Lord Jesus Christ.'

24. If anyone asks how it is that the statements of the council of Chalcedon are of such outstanding excellence in their clarity and their efficiency in the refutation of error, we reply that this arises from the fact that ambiguities had been removed and a most exact terminology was used. For in the Chalcedonian definition of the faith and the same concept underlies the terms 'Person' and 'Hypostasis'; the term 'Nature' has a totally different sense, and its meaning is never given to the other words. So that the Nestorians and the Eutychians of old and certain modern writers err when they maintain that the council of Chalcedon corrected the decision of the council of Ephesus. Rather the one perfected the other, so that a synthesis or composition of the main Christological doctrine was available in fuller form for the second and third oecumenical councils of Con-

stantinople.

25. It is indeed sad that the ancient adversaries of the council of Chacedon (also called Monophysites) should have rejected this doctrine, so lucid, so coherent and so complete, on the strength of certain badly understood expressions of ancient writers. While they rejected the absurd teaching of Eutyches about the mixture of natures in Christ, they obstinately clung to the well-known expression: 'One Incarnate nature of the Word of God.' This expression had been used by Cyril of Alexandria (who took it from St. Athanasius) with a perfectly correct meaning, since he used the term 'nature' to signify 'person.' The Fathers of Chalcedon, therefore, totally removed what was ambiguous or liable to cause error in these expressions. For they applied the same terms as are used in the theology of the Trinity, to the exposition of our Lord's Incarnation. Thus they made 'nature' and 'essence' (*essentia*) the same, and likewise 'Person' and 'Hypostasis,' and they treated the latter two names as totally different in meaning, from the former two. Their approach, on the other hand, had made 'nature' the equivalent of 'Person' not of 'essence.'

**8th of
September, 1951**





Book Reviews & Recommended Reading

My Daily Psalm Book – The Perfect Prayer Book

The Perfect Prayer Book for Everyone – The psalms are prayers in which God Himself teaches us how to pray; for they were written under the direct inspiration of the Holy Spirit. Herein we have the answer to the question: “What prayers shall I say?” Why the prayers of Holy Scripture itself! “There is no need to scrape together endless man-made prayers when Sacred Scripture frames the very thoughts of God.” The psalms are the vital presentation of God’s inspirations and man’s aspirations; they are the ideal manifestations of man’s hunger and thirst after God and of God’s loving response to man. Of great age, they are ever new and appropriate. They are as satisfying and stimulating to us of the twentieth century as they were to men before the birth of Christ and down through the Apostolic and Middle Ages.

Praying with the Church – The arrangement of the psalms according to the days of the week follows that of the official prayer book of the Church, the Breviary [this book follows the traditional arrangement]. The Clergy and Religious recite these very prayers daily. The psalms form the greater part of the Divine Office which Holy Mother Church offers, day and night throughout the world, to the end of time. This echo of the worship of the heavenly choirs is offered for the honor and glory of God and the salvation of the world. Only the Mass is of greater dignity and worth; only the Missal can surpass the Book of Psalms in dignity and scope. And the Missal draws heavily upon the Psalter.

— from the Foreword.

“The Gift Beyond Compare” - Thirty-Three Reflections on the Holy Eucharist As Sacrament and Sacrifice.

By Fr. Richard J. Rego

“May our adoration never cease,” says His Holiness, Pope John Paul II, in his apostolic letter *Dominicae Coenae* and Father Richard Rego spurs us on with this incomparable series of meditations on the mystery of the Holy Eucharist. In this age, if statistics tell us anything, faith in this great gift of Christ to His Church has undeniably weakened. Father Rego has done us all a great service by bringing this compilation into print: a true tour *de force* of eucharistic doctrine, and a real shot in the arm to the fainthearted. May this little book see the wide circulation it so richly deserves, and may its author be blessed for giving us this unadulterated treatment of Catholic doctrine.

— Fr. William F. Ashley

Neri Publications – Catholic Books and Gifts

An Apostolate of Opus Mariae Mediatrix

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- ___ *The Little Office of the Blessed Virgin Mary* (Latin & English). HB. 18.00
- ___ *My Daily Psalm Book*. All 150 psalms arranged as in the traditional Office. PB. 6.00
- ___ *The Mass: A Study of the Roman Liturgy*. By Adrian Fortescue. 428 pp. PB. 19.00
- ___ *How Christ Said the First Mass*. PB. 18.50

Marian Titles by St. Louis de Montfort

- ___ *True Devotion to the Blessed Virgin Mary*. By St Louis Marie de Montfort. HB. 7.00

Saints

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- ___ *Forget Not Love. The Passion of St. Maximilian Kolbe*. By Andre Frossard. PB. 11.95
- ___ *St. Pius V (1566-1572)*. By Robin Anderson. PB. 5.00

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- ___ *Douay-Rheims New Testament*. 603 pp. PB. 15.00
- ___ *A Commentary on The Book of Psalms*. By St. Robert Bellarmine. 380 pp. PB. 45.00. Hard cover. 65.00
- ___ *A Textual Concordance of the Holy Scriptures* (Douay-Rheims). Compiled by Fr. Thomas David Williams. 35.00

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- ___ *The Catechism Explained*. A manual for the Catechism of Trent. HB. 35.00

Devotional

- ___ *The Miraculous Medal: Its Origin, History, Circulation, Results*. By. M. Aladel, C. M. 227 pp. PB. (Newly reprinted) 13.00
- ___ *The Immaculate Conception of the Mother of God*. By Fr. William Williams. 170 pp. PB. 12.00
- ___ *The Gift Beyond Compare*. 33 reflections on the Holy Eucharistic as Sacrament and Sacrifice. By Fr. Richard J. Rego. PB. 8.95

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Amount enclosed, or to be charged to my credit card: \$ _____

MasterCard Visa American Express

Card #: _____ Exp. Date: _____

Signature: _____

We have acquired a property (which is in need of renovations) and are in the process of acquiring other suitable properties for our priestly work. Any contributions you can spare at this critical time would be most appreciated. You may use the enclosed envelope for contributions. Be assured of our gratitude for your past support, and our prayers. As always, we ask you to remember *Opus Mariae* in your daily prayers and good works. And please don't forget *Opus Mariae* in your will. Our legal name for the purpose is *Opus Mariae Mediatrix, Inc.* Please note that *Opus Mariae* has received IRS approval as a 501(c)(3) corporation for tax purposes.

I would like to be a member of *Opus Mariae*. I will pray the Rosary once a month for the intentions of *Opus Mariae* and I love the Latin Tridennine Liturgy and support efforts to promote its dignified celebration.

Please list the following prayer intentions in *Cor ad Cor*: _____

Please pray for the following intention(s): _____

Enclosed is my donation of

\$1,000 \$500 \$250 \$150 \$100 \$50 \$25 Other _____

Enclosed is my regular monthly pledge of \$_____

I wish to offer a monthly pledge of \$_____. I understand that if I am unable to complete this pledge, I shall be under no further obligation.

I would like to help defray costs and labor by receiving only one thank you letter at the end of the year.

My employer has a matching gift program. I have enclosed/sent to my employer the forms required to match this gift.

Name _____

Address _____

City _____ State _____ Zip _____

Phone # _____ e-mail _____ Diocese _____

Amount enclosed, or to be charged to my credit card: \$ _____

MasterCard Visa American Express

Card #: _____ Exp. Date: _____

Signature: _____

CC062000

ITE AD JOSEPH!

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.

Name _____

Address _____

City _____ State _____ Zip _____

Phone # _____ e-mail _____ Diocese _____

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

My Intentions are: good health employment
 return to faith vocation in life marriage stability
 other _____

PRAYER REQUESTS

Please pray for the following intentions:



Bill &
Stephanie F.: Conversion of sinners, Sue
& Mike, Vocations, Pope
F & G B.: Return to the faith for many
members of my family.
F & G B.: Intentions.
Ann R.: Intentions.
Charlene V.: Intentions.

Donna C.: Intentions.
Helen N.: Spiritual, mental & emotional
healing for a son.
John C.: Return of the family to the faith
Raymond Von B.: Intentions.
✠ Anna Marie Rohleder, Deceased.
Fred C.: Intentions.
Clarence T.: Intentions.
Carole K.: Intentions.
Paul T.: Peace of mind.
Jacquie R.: For older brother to return to the
faith.
Donald L. R.: Vocation to the priesthood for
son; Thomas.
Donald T.: Joan and Don T.
Michael C.: Thanks for the sale of home.
Lawrence T.: In honor of St. Peregrine &
poor souls in purgatory.
Pierluigi G.: Good hearing and for the poor
souls in purgatory.
Daniel F.: Health of Mrs. Fannie Z.
Manuel & Luba A.: Seminarians: W. C. & S.
T.
Francis T.: Intentions.
✠ Jim Elliott, Deceased.

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.

The New Look of Cor Ad Cor

As you have probably already noticed, starting with this issue Cor Ad Cor is taking on a new look. We hope that this new format will make your reading of Cor Ad Cor easier and more enjoyable. Please let us know what you think of our new look.

New Mail Processing Center

We are proud to announce the expansion of our operations by the establishment of a new mail processing center in Dallas, TX. We will now be processing all of our mail through this new address in order to better meet the growing demands of our expanding apostolate. The new address is:

Opus Mariae Mediatrix (Mail Processing Center)

P.O. Box 7879

Dallas, TX 75209-0879

Rest assured that any mail sent to an old address will be forwarded to the new mail processing center and directed to the proper individuals.