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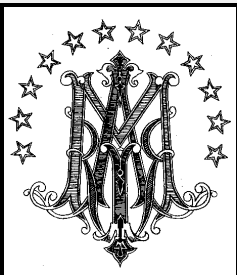
Fr. William F. Ashley

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Dear friend of Our Lady,

My letter this month must necessarily be somewhat shorter than usual, to enable us to print as many excerpts as possible from the documentation published by the Congregation for the Doctrine of the Faith, June 26, 2000, regarding the message of Fatima. The entire document may be accessed from our website at www.omm.org.

The highlight of the month here at Our Lady's Chapel, was our celebration of the Feast of Corpus Christi. We celebrated it on the day itself, the Thursday after Trinity Sunday, with High Mass featuring music by Lassus and Byrd. Following the Mass came the solemn procession of the Blessed Sacrament, during which the faithful received the blessing of Our Lord at an outdoor altar setup for the occasion and then proceeded back to the chapel where Benediction of the Blessed Sacrament was again imparted. To the joy of the faithful, the Mass of Corpus Christi and the Procession were repeated again on the external solemnity of the feast, the following Sunday.

All our members, will be gladdened by the statement recorded in *Inside the Vatican* magazine of the talk given by Msgr. Camille Perl, of the Pontifical Commission Ecclesia Dei, regarding the possibility of a juridical provision being established to provided for a more normal life in the Church for those who prefer to worship God in the context of the ancient rite of Rome. Please pray for a good outcome in that that regard.

In the Hearts of Jesus and Mary,

A handwritten signature in black ink, appearing to read 'Fr. William F. Ashley'.

Fr. William F. Ashley

P.S. – Please keep in your prayers, the Holy Father, Pope John Paul II, and all the bishops of the world who will be consecrating the Church and the world to the Immaculate Heart of Mary, October 8, 2000.



Congregation for the Doctrine of the Faith The Message of Fatima

Introduction

As the second millennium gives way to the third, Pope John Paul II has decided to publish the text of the third part of the “secret of Fatima”.

The twentieth century was one of the most crucial in human history, with its tragic and cruel events culminating in the assassination attempt on the “sweet Christ on earth”. Now a veil is drawn back on a series of events which make history and interpret it in depth, in a spiritual perspective alien to present-day attitudes, often tainted with rationalism.

Fatima is undoubtedly the most prophetic of modern apparitions. The first and second parts of the “secret”—which are here published in sequence so as to complete the documentation—refer especially to the frightening vision of hell, devotion to the Immaculate Heart of Mary, the Second World War, and finally the prediction of the immense damage that Russia would do to humanity by abandoning the Christian faith and embracing Communist totalitarianism.

In 1917 no one could have imagined all this: the three *pastorinhos* of Fatima see, listen and remember, and Lucia, the surviving witness, commits it all to paper when ordered to do so by the Bishop of Leiria and with Our Lady's permission.

For the account of the first two parts of the “secret”, which have already been published and are therefore known, we have chosen the text written by Sister Lucia in the Third Memoir of 31 August 1941; some annotations were added in the Fourth Memoir of 8 December 1941.

The third part of the “secret” was written “by order of His Excellency the Bishop of Leiria and the Most Holy Mother ...” on 3 January 1944.

There is only one manuscript, which is here reproduced photostatically. The sealed envelope was initially in the custody of the Bishop of Leiria. To ensure better protection for the “secret” the envelope was placed in the Secret Archives of the Holy Office on 4 April 1957. The Bishop of Leiria informed Sister Lucia of this.

According to the records of the Archives, the Commissary of the Holy Office, Father Pierre Paul Philippe, OP, with the agreement of Cardinal Alfredo Ottaviani, brought the envelope containing the third part of the “secret of Fatima” to Pope John XXIII on 17 August 1959. “After some hesitation”, His Holiness said: “We shall wait. I shall pray. I shall let you know what I decide”. (*From the diary of John XXIII, 17 August 1959: “Audiences: Father Philippe, Commissary of the Holy Office, who brought me the letter containing the third part of the secrets of Fatima. I intend to read it with my Confessor”.*)

In fact Pope John XXIII decided to return the sealed envelope to the Holy Office and not to reveal the third part of the “secret”.

Paul VI read the contents with the Substitute, Archbishop Angelo Dell'Acqua, on 27 March 1965, and returned the envelope to the Archives of the Holy Office, deciding not to publish the text.

John Paul II, for his part, asked for the envelope containing the third part of the “secret” following the assassination attempt on 13 May 1981. On 18 July 1981 Cardinal Franjo Šeper, Prefect of the Congregation, gave two envelopes to Archbishop Eduardo Martínez Somalo, Substitute of the Secretariat of State:

Continued next page

Continued from prior page one white envelope, containing Sister Lucia's original text in Portuguese; the other orange, with the Italian translation of the "secret". On the following 11 August, Archbishop Martínez returned the two envelopes to the Archives of the Holy Office. (*The Holy Father's comment at the General Audience of 14 October 1981 on "What happened in May: A Great Divine Trial" should be recalled: Insegnamenti di Giovanni Paolo II, IV, 2 (Vatican City, 1981), 409-412.*)

. . . . Sister Lucia had already given an indication for interpreting the third part of the "secret" in a letter to the Holy Father, dated 12 May 1982:

"The third part of the secret refers to Our Lady's words: 'If not [Russia] will spread her errors throughout the world, causing wars and persecutions of the Church. The good will be martyred; the Holy Father will have much to suffer; various nations will be annihilated' (13-VII-1917).

The third part of the secret is a symbolic revelation, referring to this part of the Message, conditioned by whether we accept or not what the Message itself asks of us: 'If my requests are heeded, Russia will be converted, and there will be peace; if not, she will spread her errors throughout the world, etc.'

Since we did not heed this appeal of the Message, we see that it has been fulfilled, Russia has invaded the world with her errors. And if we have not yet seen the complete fulfilment of the final part of this prophecy, we are going towards it little by little with great strides. If we do not reject the path of sin, hatred, revenge, injustice, violations of the rights of the human person, immorality and violence, etc.

And let us not say that it is God who is punishing us in this way; on the contrary it is people themselves who are preparing their own punishment. In his kindness God warns us and calls us to the right path, while respecting the freedom he has given us; hence people are responsible". . . .

Tarcisio Bertone, SDB

*Archbishop Emeritus of Vercelli
Secretary of the Congregation for the Doctrine of the Faith*

From the Maxims of St. Philip Neri

Frequent confession is the cause of great good to the soul, because it purifies it, heals it, and confirms it in the service of God: we ought not therefore to omit confession on our fixed days for any business whatsoever; but go to confession first, and to business afterwards, and the first will help the last.



If the servant of God would trace his steps safely through so many snares scattered in every place, he should have our Blessed Lady as his mediatrix with her Son.

The sick man may desire to get well, provided he seals his desire always with an "If it please God", "If it is good for my soul"; for we can do many good things in health, which sickness hinders us from doing.

Letter of His Holiness Pope John Paul II To Sister Lucia

To the Reverend Sister
Maria Lucia
of the Convent of Coimbra

In the great joy of Easter, I greet you with the words the Risen Jesus spoke to the disciples: “Peace be with you”!

I will be happy to be able to meet you on the long-awaited day of the Beatification of Francisco and Jacinta, which, please God, I will celebrate on 13 May of this year.

Since on that day there will be time only for a brief greeting and not a conversation, I am sending His Excellency Archbishop Tarcisio Bertone, Secretary of the Congregation for the Doctrine of the Faith, to speak with you. This is the Congregation which works most closely with the Pope in defending the true Catholic faith, and which since 1957, as you know, has kept your hand-written letter containing the third part of the “secret” revealed on 13 July 1917 at Cova da Iria, Fatima.

Archbishop Bertone, accompanied by the Bishop of Leiria, His Excellency Bishop Serafim de Sousa Ferreira e Silva, will come in my name to ask certain questions about the interpretation of “the third part of the secret”.

Sister Maria Lucia, you may speak openly and candidly to Archbishop Bertone, who will report your answers directly to me.

I pray fervently to the Mother of the Risen Lord for you, Reverend Sister, for the Community of Coimbra and for the whole Church. May Mary, Mother of pilgrim humanity, keep us always united to Jesus, her beloved Son and our brother, the Lord of life and glory.

With my special Apostolic Blessing.

IOANNES PAULUS PP. II
From the Vatican, 19 April 2000.



Kalendarium

- July 13: *Feria Day* (Introit: *Dóminus illuminátio*) **Anniversary of 3rd Apparition at Fatima**
- 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*)
- Aug. 1: *Feria Day* (Introit: *Omnes gentes*) *Comm. Holy Machabees* [St. Peter's Chains]
- Aug. 2: St. Alphonsus Mary de Liguori, *Bishop, Confessor & Doctor* (Introit: *Spiritus Domini*), *Comm. St. Stephen I*
- Aug. 3: *Feria Day* (Introit: *Omnes gentes*) [The Finding of the Body of St. Stephen, the First Martyr]
- Aug. 4: St. Dominic, *Confessor* (Introit: *Os iusti*) **FIRST FRIDAY**
- Aug. 5: Dedication of the Basilica of Our Lady of the Snows (Introit: *Salve sancta Parens*) **FIRST SATURDAY**
- Aug. 6: **The Transfiguration of Our Lord** (Introit: *Illuxerunt*) [Eighth Sunday after Pentecost; *St. Sixtus and companions*]
- Aug. 7: St. Cajetan, *Confessor* (Introit: *Os iusti*) *Comm. St. Donatus*
- Aug. 8: St. John Mary Vianney, The Curé of Ars, *Confessor* (Introit: *Os iusti*) *Comm. SS. Cyriacus, Largus and Smaragdus, Martyrs*



- | |
|---|
| Triduum
in Honor of
St. Maximilian
Kolbe |
|---|
- Aug. 9: Vigil of St. Lawrence (Introit: *Dispersit*) *Comm. St. Romanus, Martyr*
- Aug. 10: **St. Lawrence, Martyr** (Introit: *Confessio et pulchritúdo*)
- Aug. 11: Feria Day (Introit: *Suscepimus*) *Commemoration of SS. Tiburtius & Susanna, Martyrs* [St. Philomena]
- Aug. 12: St. Clare, *Virgin* (Introit: *Dilexisti*)
- Aug. 13: **Ninth Sunday after Pentecost** (Introit: *Ecce Deus*) [St. Maximilian Kolbe, *Martyr*; *Comm. SS. Hippolytus & Cassiam, Martyrs*]
- Aug. 14: **Vigil of the Assumption of the Blessed Virgin Mary** (Introit: *Vultum tuum*) *Comm. St. Eusebius*
- Aug. 15: **Assumption of the Blessed Virgin Mary** (Introit: *Signum magnum*) *Anniversary of 4th Apparition at Fatima*
- Aug. 16: **St. Joachim, Father of the Blessed Virgin Mary** (Introit: *Dispersit*)
- Aug. 17: St. Hyacinth, *Confessor* (Introit: *Os justi*)
- Aug. 18: *Feria Day* (Introit: *Ecce Deus*) *Comm. of St. Agapitus, Martyr* [St. Helena, *Empress*]
- Aug. 19: St. John Eudes, *Confessor* (Introit: *Os justi*)
- Aug. 20: **Tenth Sunday after Pentecost** (Introit: *Cum clamárem*) [St. Bernard of Clairvaux]
- Aug. 21: St. Jane Frances de Chantal, *Widow* (Introit: *Cognovi*)
- Aug. 22: **The Immaculate Heart of Mary** (Introit: *Adeamus*) *Comm. SS. Timothy, Hippolytus (Bishop) & Symphorian, Martyrs*
- Aug. 23: St. Philip Benizi, *Confessor* (Introit: *Justus*)
- Aug. 24: **St. Bartholomew, Apostle** (Introit: *Mihi autem*)
- Aug. 25: St. Louis IX, *King & Confessor* (Introit: *Os justi*)
- Aug. 26: *Feria Day* (Introit: *Cum clamarem*) *Comm. of St. Zephyrinus, Pope & Martyr*
- Aug. 27: **Eleventh Sunday after Pentecost** (Introit: *Deus in loco*) [St. Joseph Calasanctius]
- Aug. 28: St. Augustine, *Bishop, Confessor & Doctor* (Introit: *In medio*) *Comm. St. Hermes*
- Aug. 29: Beheading of St. John the Baptist (Introit: *Loquebar*) *Comm. St. Sabina, Martyr* [Blessed Virgin Mary of Consolation]
- Aug. 30: St. Rose of Lima (Introit: *Dilexisti*) *Comm. SS. Felix & Adauctus, Martyrs*
- Aug. 31: St. Raymond Nonatus, *Confessor* (Introit: *Os justi*)



Theological Commentary On the Secret of Fatima *Congregation for the Doctrine of the Faith*

Public Revelation and private revelations – their theological status

. . . In Christ, God has said everything, that is, he has revealed himself completely, and therefore Revelation came to an end with the fulfilment of the mystery of Christ as enunciated in the New Testament. To explain the finality and completeness of Revelation, the Catechism of the Catholic Church quotes a text of Saint John of the Cross: “In giving us his Son, his only Word (for he possesses no other), he spoke everything to us at once in this sole Word—and he has no more to say... because what he spoke before to the prophets in parts, he has now spoken all at once by giving us the All Who is His Son. Any person questioning God or desiring some vision or revelation would be guilty not only of foolish behaviour but also of offending him, by not fixing his eyes entirely upon Christ and by living with the desire for some other novelty” (No. 65; Saint John of the Cross, *The Ascent of Mount Carmel*, II, 22).

Because the single Revelation of God addressed to all peoples comes to completion with Christ and the witness borne to him in the books of the New Testament, the Church is tied to this unique event of sacred history and to the word of the Bible, which guarantees and interprets it. But this does not mean that the Church can now look only to the past and that she is condemned to sterile repetition. The Catechism of the Catholic Church says in this regard: “...even if Revelation is already complete, it has not been made fully explicit; it remains for Christian faith gradually to grasp its full significance over the course of the centuries” (No. 66). The way in which the Church is bound to both the uniqueness of the event and progress in understanding it is very well illustrated in the farewell discourse of the Lord when, taking leave of his disciples, he says: “I have yet many things to say to you, but you cannot bear them now. When the Spirit of truth comes, he will guide you into all the truth; for he will not speak on his own authority... He will glorify me, for he will take what is mine and declare it to you” (Jn 16:12-14). On the one hand, the Spirit acts as a guide who discloses a knowledge previously unreachable because the premise was missing—this is the boundless breadth and depth of Christian faith. On the other hand, to be guided by the Spirit is also “to draw from” the riches of Jesus Christ himself, the inexhaustible depths of which appear in the way the Spirit leads. In this regard, the Catechism cites profound words of Pope Gregory the Great: “The sacred Scriptures grow with the one who reads them” (No. 94; Gregory the Great, *Homilia in Ezechielem I*, 7, 8). The Second Vatican Council notes three essential ways in which the Spirit guides in the Church, and therefore three ways in which “the word grows”: through the meditation and study of the faithful, through the deep understanding which comes from spiritual experience, and through the preaching of “those who, in the succession of the episcopate, have received the sure charism of truth” (*Dei Verbum*, 8).

In this context, it now becomes possible to understand rightly the concept of “private revelation”, which refers to all the visions and revelations which have taken place since the completion of the New Testament. This is the category to which we must assign the message of Fatima. In this respect, let us listen once again to the Catechism of the Catholic Church: “Throughout the ages, there have been so-called ‘private’ revelations, some of which have been recognized by the

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The “Secret” of Fatima
The First and Second Parts of the “Secret”
According to the Version Presented by Sister Lucia in the “Third
Memoir” of 31 August 1941 for the Bishop of Leiria-Fatima

... This will entail my speaking about the secret, and thus answering the first question.

What is the secret? It seems to me that I can reveal it, since I already have permission from Heaven to do so. God's representatives on earth have authorized me to do this several times and in various letters, one of which, I believe, is in your keeping. This letter is from Father José Bernardo Gonçalves, and in it he advises me to write to the Holy Father, suggesting, among other things, that I should reveal the secret. I did say something about it. But in order not to make my letter too long, since I was told to keep it short, I confined myself to the essentials, leaving it to God to provide another more favourable opportunity.

In my second account I have already described in detail the doubt which tormented me from 13 June until 13 July, and how it disappeared completely during the Apparition on that day.

Well, the secret is made up of three distinct parts, two of which I am now going to reveal.

The first part is the vision of hell.

Our Lady showed us a great sea of fire which seemed to be under the earth. Plunged in this fire were demons and souls in human form, like transparent burning embers, all blackened or burnished bronze, floating about in the conflagration, now raised into the air by the flames that issued from within themselves together with great clouds of smoke, now falling back on every side like sparks in a huge fire, without weight or equilibrium, and amid shrieks and groans of pain and despair, which horrified us and made us tremble with fear. The demons could be distinguished by their terrifying and repulsive likeness to frightful and unknown animals, all black and transparent. This vision lasted but an instant. How can we ever be grateful enough to our kind heavenly Mother, who had already prepared us by promising, in the first Apparition, to take us to heaven. Otherwise, I think we would have died of fear and terror.

We then looked up at Our Lady, who said to us so kindly and so sadly:

“You have seen hell where the souls of poor sinners go. To save them, God wishes to establish in the world devotion to my Immaculate Heart. If what I say to you is done, many souls will be saved and there will be peace. The war is going to end: but if people do not cease offending God, a worse one will break out during the Pontificate of Pius XI. When you see a night illumined by an unknown light, know that this is the great sign given you by God that he is about to punish the world for its crimes, by means of war, famine, and persecutions of the Church and of the Holy Father. To prevent this, I shall come to ask for the consecration of Russia to my Immaculate Heart, and the Communion of reparation on the First Saturdays. If my requests are heeded, Russia will be converted, and there will be peace; if not, she will spread her errors throughout the world, causing wars and persecutions of the Church. The good will be martyred; the Holy Father will have much to suffer; various nations will be annihilated. In the end, my Immaculate Heart will triumph. The Holy Father will consecrate Russia to me, and she shall be converted, and a period of peace will be granted to the world”. (*In the “Fourth Memoir” Sister Lucia adds: “In Portugal, the dogma of the faith will always be preserved, etc. ...”.*)

In the original issue this page contained copies of the original hand written edition of the Third Secret.

They can be view from our Document Library.

The Third Part of the “Secret” of Fatima

J.M.J.

The third part of the secret revealed at the Cova da Iria-Fatima, on 13 July 1917.

I write in obedience to you, my God, who command me to do so through his Excellency the Bishop of Leiria and through your Most Holy Mother and mine.

After the two parts which I have already explained, **at the left of Our Lady and a little above, we saw an Angel with a flaming sword in his left hand; flashing, it gave out flames that looked as though they would set the world on fire; but they died out in contact with the splendour that Our Lady radiated towards him from her right hand: pointing to the earth with his right hand, the Angel cried out in a loud voice: ‘Penance, Penance, Penance!’. And we saw in an immense light that is God: ‘something similar to how people appear in a mirror when they pass in front of it’ a Bishop dressed in White ‘we had the impression that it was the Holy Father’. Other Bishops, Priests, men and women Religious going up a steep mountain, at the top of which there was a big Cross of rough-hewn trunks as of a cork-tree with the bark; before reaching there the Holy Father passed through a big city half in ruins and half trembling with halting step, afflicted with pain and sorrow, he prayed for the souls of the corpses he met on his way; having reached the top of the mountain, on his knees at the foot of the big Cross he was killed by a group of soldiers who fired bullets and arrows at him, and in the same way there died one after another the other Bishops, Priests, men and women Religious, and various lay people of different ranks and positions. Beneath the two arms of the Cross there were two Angels each with a crystal aspersorium in his hand, in which they gathered up the blood of the Martyrs and with it sprinkled the souls that were making their way to God.**

Tuy-3-1-1944.

(In the translation, the original text has been respected, even as regards the imprecise punctuation, which nevertheless does not impede an understanding of what the visionary wished to say.)

On the facing page are reproductions of the four pages on which the Third part of the “Secret” was first written down and sent to Rome in 1944.

Continued from page 8

authority of the Church... It is not their role to complete Christ's definitive Revelation, but to help live more fully by it in a certain period of history" (No. 67). . . .

. . . . We might add that private revelations often spring from popular piety and leave their stamp on it, giving it a new impulse and opening the way for new forms of it. Nor does this exclude that they will have an effect even on the liturgy, as we see for instance in the feasts of Corpus Christi and of the Sacred Heart of Jesus. . . .

We have thus moved from the somewhat negative clarifications, initially needed, to a positive definition of private revelations. How can they be classified correctly in relation to Scripture? To which theological category do they belong? The oldest letter of Saint Paul which has been preserved, perhaps the oldest of the New Testament texts, the First Letter to the Thessalonians, seems to me to point the way. The Apostle says: "Do not quench the Spirit, do not despise prophesying, but test everything, holding fast to what is good" (5:19-21). In every age the Church has received the charism of prophecy, which must be scrutinized but not scorned. . . .

The anthropological structure of private revelations

. . . . This can be demonstrated in all the great visions of the saints; and naturally it is also true of the visions of the children at Fatima. The images described by them are by no means a simple expression of their fantasy, but the result of a real perception of a higher and interior origin. But neither should they be thought of as if for a moment the veil of the other world were drawn back, with heaven appearing in its pure essence, as one day we hope to see it in our definitive union with God. Rather the images are, in a manner of speaking, a synthesis of the impulse coming from on high and the capacity to receive this impulse in the visionaries, that is, the children. . . .

An attempt to interpret the "secret" of Fatima

. . . . "To save souls" has emerged as the key word of the first and second parts of the "secret", and the key word of this third part is the threefold cry: "Penance, Penance, Penance!" The beginning of the Gospel comes to mind: "Repent and believe the Good News" (Mk 1:15). To understand the signs of the times means to accept the urgency of penance – of conversion – of faith. This is the correct response to this moment of history, characterized by the grave perils outlined in the images that follow. Allow me to add here a personal recollection: in a conversation with me Sister Lucia said that it appeared ever more clearly to her that the purpose of all the apparitions was to help people to grow more and more in faith, hope and love—everything else was intended to lead to this.

Let us now examine more closely the single images. The angel with the flaming sword on the left of the Mother of God recalls similar images in the Book of Revelation. This represents the threat of judgement which looms over the world. Today the prospect that the world might be reduced to ashes by a sea of fire no longer seems pure fantasy: man himself, with his inventions, has forged the flaming sword. The vision then shows the power which stands opposed to the force of destruction—the splendour of the Mother of God and, stemming from this in a certain way, the summons to penance. In this way, the importance of human freedom is underlined: the future is not in fact unchangeably set, and the image which the children saw is in no

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P R E C E S

These are hymns composed and used for the Little Hours of *Corpus Christi* before the time of St. Thomas Aquinas:

AD PRIME

Summe Deus clementiae,
Qui ob salutem mentium
Coelestis alimoniae
Nobis praestas remedium;
Mores, vitam et opera
Rege momentis omnibus,
Et beatis accelera
Vitam dare cum civibus.

AD TERCE

Sacro tecta velamine
Pietatis mysteria
Mentes pascunt dulcedine,
Qua satiant coelestia.
Sit ergo cum coelestibus,
Nobis commune gaudium,
Illis quod sese praestitit,
Nobis quod se non abstulit.

AD SEXT

Splendor superni luminis,
Laudisque Sacrificium,
Coenam tui da numinis
Tuae carnis post prandium.
Saturatus opprobriis
Ad hoc cruci configeris,
Et irrisus ludibriis
Crudeli morte plecteris.

AD NONE

Aeterna coeli gloria,
Lux beata credentium,
Redemptionis hostia,
Tuarum pastus ovium;
Hujus cultu memoriae
Dirae mortis supplicio
Nos de lacu miseriae
Educ, qui clamas: Sitio.
Praesta, Pater, per Filium,
Praesta, per alium Spiritum:
Quibus hoc das edulium
Prosperum serves exitum.
Amen.

AT PRIME

Great God of mercy! Who,
for the salvation of souls,
grantest us the remedy of a
food that comes from heaven.
Direct thou our manners,
and life, and works; and give
us speedily to spend our life
with the blessed citizens of heaven.

AT TERCE

Shrouded with a sacred veil,
the mystery of love feeds our
souls with a sweetness, which
contents even them that are in heaven.
With the blessed in heaven,
then, let us have one same joy,
for, to them he gave himself,
and us he did not leave.

AT SEXT

O brightness of supernal light,
O Sacrifice of praise! Grant us
the banquet of thy Divinity, after
this of thy Flesh.
It was for this, that, filled with
reproach, thou wast nailed to the cross,
and derided with scoffs, was made
to suffer a cruel death.

AT NONE

O thou, that are the eternal glory
of heaven, the blessed light of
believers, the victim of redemption,
and the pasture of thy sheep!
By our worship of this memorial
of thy cruel death, lead us from the
abyss of misery, O thou that
criest: I thirst.
Grant, O Father, through thy
Son, grant through the Spirit of love,
that we, to whom thou givest such
nourishment as this, may be brought by
thee to a prosperous end. Amen.

Acta Sanctæ Sedis

Pope Pius XII

Encyclical Letter *Sempiternus Rex Christus* on the Council of Chalcedon.
Numbers 26-29.

26 For the reason just given there are today some separated bodies in Egypt, Ethiopia, Syria, Armenia and elsewhere, who go wrong mainly in their use of words in defining the doctrine of the Incarnation. This may be demonstrated from their liturgical and theological books.

27 Moreover, in the twelfth century, a writer of the highest repute, among the Armenians, clearly expounded his views of this matter in these words: "We speak of Christ as one nature, not to imply confusion as does Eutyches, nor diminution, as does Apollinaris, but in the sense of Cyril of Alexandria, who in his book *Scholiorum Adversus Nestorium* says, "There is one nature of the Incarnate Word as the Fathers taught". And we also teach this according to the tradition of the saints, but not according to the opinion of heretics. For they introduce confusion and change and alterations into the union in Christ. We say there is one nature referring to the hypostasis, which you also speak of in Christ; and this is correct and granted by us, and equally valid is our own expression: "One Nature." Nor do we refuse to say "two Natures", provided there is no implication of the division maintained by Nestorius, but the expres-



st the confusion introduced by Eutyches and Apollinaris' (Nerses iv, 1173 in his *Libellum Confessionis Fidei* to the Emperor Manuel Comnenus (cf. I. Capelletti *S. Narsetis Claiensis Armenorum*



Venice 1836, pp. 182-83).

28 If then it is the climax of gladness and the consummation of holy joy, when that comes to pass which the Psalmist said: 'Behold how good and how pleasant it is for brethren to live together in unity' (Ps. 132, I); if then the glory of God combined with the greatest profit for all is

apparent when the sheep of Christ are joined together in the fullness of truth and the fullness of charity, let those whom with sorrow and love we have mentioned above, consider whether it is right and expedient that, principally on account of the original ambiguity of certain words, they should still hold apart from the one Holy Church, founded on sapphires (cf. Is. Liv, 11), that is to say, on the Prophets and Apostles, on the supreme corner stone itself, Christ Jesus (cf. Eph. ii, 20).

29 There is another enemy of the faith of Chalcedon, widely diffused outside the fold of the Catholic religion. This is an opinion for which a rashly and falsely understood sentence of St. Paul's Epistle to the Philippians (ii, 7), supplies a basis and a shape. This is called the kenotic doctrine, and according to it, they imagine that the divinity was taken away from the Word in Christ. It is a wicked invention, equally to be condemned with the Docetism opposed to it. . . . 'With the entire and perfect nature of man--thus grandly St. Leo the Great--'He Who was true God was born, complete in his own nature, complete in ours' (Ep. xxviii, 3. PL. Liv, 763. Cf. Serm. xxiii, 2. PL. lvi, 201).

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Continued from page 12

way a film preview of a future in which nothing can be changed. Indeed, the whole point of the vision is to bring freedom onto the scene and to steer freedom in a positive direction. The purpose of the vision is not to show a film of an irrevocably fixed future. Its meaning is exactly the opposite: it is meant to mobilize the forces of change in the right direction. Therefore we must totally discount fatalistic explanations of the “secret”, such as, for example, the claim that the would-be assassin of 13 May 1981 was merely an instrument of the divine plan guided by Providence and could not therefore have acted freely, or other similar ideas in circulation. Rather, the vision speaks of dangers and how we might be saved from them.

. . . . Here it would be appropriate to mention a phrase from the letter which Sister Lucia wrote to the Holy Father on 12 May 1982: “The third part of the ‘secret’ refers to Our Lady’s words: ‘If not, [Russia] will spread her errors throughout the world, causing wars and persecutions of the Church. The good will be martyred; the Holy Father will have much to suffer; various nations will be annihilated’”. . . .

JosephCard. Ratzinger

*Prefect of the Congregation
for the Doctrine of the Faith*

June 26, 2000



Book Reviews & Recommended Reading

The Spiritual Life by Adolphe Tanquerey, S.S.,D.D.

Published in English in 1930, *The Spiritual Life* by Fr. Adolphe Tanquerey has established a reputation as undoubtedly the finest, most comprehensive and best-respected one-volume treatise on the spiritual life ever published. Clear, thorough, easy to read, orthodox, authoritative, beautifully organized, logically developed, lively and practical, the book covers the whole field of spirituality. A glance at the authors cited reveals a veritable Who's Who of Catholic spiritual writers — from the earliest centuries of Christianity to our own time — people whose writings Fr. Tanquerey has assimilated and organized into this comprehensive book. The author has also based his writings on Sacred Scripture, the Fathers and Doctors of the Church, especially St. Thomas Aquinas, as well as other great Saints and spiritual writers of all ages. In his own words, he covers “the teachings commonly received in the Church,” with little space given to disputed questions.

*Precis of Official Catholic Teaching
on Marian Devotions and the Last Things*

“I take this opportunity, then, in having the honour of presenting this last volume of PRECIS OF OFFICIAL CATHOLIC TEACHING, to offer a word of deep gratitude to Mr. George P. Morse and all of his associates at CCSP for this invaluable contribution. To you, the reader, it is my hope that, having read through and meditated on the extracts of these official teachings, you will be drawn to a deeper appreciation of the faith of the Church. Especially as we stand on the threshold of the Third Millennium, these documents offer to us another font for contemplating the mystery of our faith in “**Jesus Christ, the same yesterday, today and forever.**”

Jozef Cardinal Tomko

Prefect Congregation for the Evangelization of Peoples

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- My Intentions are: good health employment
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 other _____

PRAYER REQUESTS

Please pray for the following 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.

K.: daughter's return to faith
 Tim S.: Mary Ann Bechtel - Stomach problems healing
 Jacquie R.: for older brother to return to the faith
 Kathryn B.: for Daniel and Jennifer Sanderson to enter the Church
 ✕ Fr. John Hern, Deceased
 Dorothy B.: Increased family income
 Donna C.: Recovery of Mary Bernadette Martel
 Donald R.: for my 4 children
 ✕ Michael J Sferro, Deceased
 ✕ Eleanor Wendorf, Deceased
 Eddie F.: Special intentions; peace & love in family
 Frances B.: sale of property; dental problems; conversion of my children
 John W.: Gift of faith; healing; deceased family & friends; thanksgiving
 Andrew P.: health for my mother; conversion of America to God
 Daniel F.: Health of Mrs. Julia Franczak
 Lawrence T.: Souls in purgatory in honor of OL Mt Carmel
 ✕ Oreste Bucciarelli, Deceased
 ✕ B. T. Fitzmaurice, Deceased
 Linda B.: Cure of serious skin infection for my entire family
 Eddie F.: special intentions

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 18.

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