

COR AD COR

Opus Mariæ Mediatrix

VOL. 5 – No. 8

13 August, 2000

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St. Maximilian Kolbe, Martyred,
August 14, Vigil of the Assumption

COR AD COR

VOL. 5 - No. 8
13 August, 2000

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Mail Processing Center
P.O. Box 7879
Dallas, TX 75209-0879
(856) 753-3408
Fax (856)-753-2671

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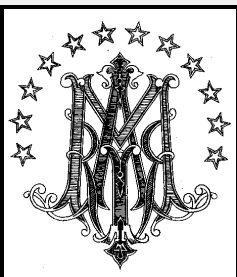
Fr. William F. Ashley

Editors:

Theodore Schwalm

Edwina Hopkins

Mary Lennox



Dear friend of Our Lady,

Hello once again from beautiful Berlin!

In last month's newsletter we reprinted a substantial portion of the documentation issued by the Vatican, through the Congregation for the Doctrine of the Faith, on the message of Fatima. Don't forget that the entire documentation may be accessed through our web site at www.omm.org. We have also placed on the web site a link to chapter three of Cardinal Joseph Ratzinger's new book on the liturgy. This chapter deals with the issue of the orientation of the altar and will certainly benefit anyone who reads it. By the way it is also our intention to set up a link on our web site to two recent declarations of the Vatican, one on the question of the reception of the Blessed Sacrament on the part of divorced and remarried Catholics, issued by the Council for the Interpretation of Legislative texts; the other, on the matter of fetal reduction, issued by the Pontifical Council for the Family.

Let us return however, to the message of Fatima. On page four of last month's Cor ad Cor, you will find excerpts from a letter of Sister Lucia, dated May 12th, 1982, to the Sovereign Pontiff, Pope John Paul II. Among other interesting things she says: "Since we did not heed this appeal of the Message, we see that it has been fulfilled. Russia has invaded the world with errors." This statement of Sister Lucia obviously poses the question: What is the appeal of the Message that has not been heeded? And the answer is rather obvious: Prayer, particularly, the daily Rosary, "Penance, Penance, Penance", as the angel of the third part of the secret reminds us and the First Saturday Communion of



reparation for the sins committed against the august prerogatives of the Holy Mother of God, recitation of the Holy Rosary and 15 minutes meditation on its mysteries. From the inception of our lay apostolate, one of the recommended forms of prayer each month has been the **First Saturday Oratory**, consisting of the elements previously mentioned. The letter of Sister Lucia to the Holy Father should give added incentive to all our members, both individually and in chapters to fulfill this request of Our Lady of Fatima. The First Saturday Oratory would also be a wonderful occasion to renew the Act of total consecration to the Sacred Heart of Jesus through the Immaculate Heart of Mary. The message is clear: Do everything you can to promote First Saturday devotions. In this way, we will experience the triumph of her Immaculate Heart! By the way, the Holy Father will be leading a worldwide recitation of the Rosary from the Vatican in celebration of the feast of Our Lady of the Rosary, Oct. 7th, 2000, with satellite hookups from the major Marian Shrines throughout the world. This celebration on World Rosary Day will be followed on Oct. 8th with the Consecration of the Church and the world to the Immaculate Heart of Mary, by the Holy Father in union with the bishops. To enhance the Marian dimension of the Holy Year of Jubilee, the Solemnity of the Assumption here at Our Lady's Chapel will see the first world rendition of the *Missa Brevis Millennialis* by our music director, Timothy McDonnell. This will be Timothy's last occasion to direct a Mass at Our Lady's Chapel, as he will be leaving shortly thereafter to continue studies towards a doctorate in music. We wish him well and are happy that he has offered to oversee our music program from a distance.

Speaking of music, each week on our radio program (WTMR 800AM in the Philadelphia/Camden area) we have occasion to play two selections of Sacred Music, either from the repertoire of Gregorian Chant or polyphony. Each week on the radio program we deal with the faith and moral teachings of the Catholic Church, as well as with current events. One of the issues dealt with recently is the investigation by the FBI and the Department of Justice of the pro-life activities of a number of Catholic Clergy---including even the late Cardinal John O'Connor. (Incidentally, your prayers are requested for Bishop Austin Vaughan, auxiliary of NY, recently deceased, a great pro-life worker who endured imprisonment on a number of occasions in defense of innocent human life.) It is indicative of the low estate to which things have sunk that the clergy is now investigated for upholding the Christian values upon which this society was built. Once again, for your information, we have placed a link on our website to enable you to read and respond to this outrage in an appropriate manner. Surely this is an item for your action if ever there was one.

At the time when we initiated the radio program we were offered a daily slot Monday to Friday at 11:00 A.M. Suffice it to say, the cost of \$200 per show was prohibitive. However, we have managed to stay on the air for the weekly Thursday slot, and hope you will continue your generosity to allow us to do so. Your generosity will also help to make our show national. We are already in contact with individuals willing to help in this vast enterprise. How wonderful it would be to be on air both nationally and internationally. And it will happen with your help and assistance. What a blessing: to have an internationally broadcast radio program on the traditional faith and liturgy!

Finally, for those who want to improve their Latin, you might want to access the web site: latin.about.com. Obviously we cannot vouch for everything on this site, but it does provide a lot of information, including a dictionary of new words translated into English.

Don't forget, also, the vaticanbookstore.com site. Among any number of interesting items is the Latin edition of the Catechism of the Council of Trent and reprints of the Tridentine liturgical books, which you can access through the section: **Monumenta Liturgica Concilii Tridentini**.

Well, that's about all I can squeeze into the space of this letter. *Oremus pro invicem!*

In the Hearts of Jesus and Mary,



William F. Ashley

P R E C E S

A) Salve, salutaris Victima, pro me et omni humano genere in patibulo Crucis oblata.

B) Salve, pretiose Sanguis, de vulneribus Crucifixi Domini nostri Iesu Christi profluens, et peccata totius mundi abluens.

C) Recordare, Domine, creaturae tuae, quam tuo pretioso Sanguine redemisti.

Dominus meus et Deus meus!

O Iesu in sanctissimo Sacramento, miserere nobis!

Laudetur et adoretur in aeternum sanctissimum Sacramentum.

A) Hail, saving Victim, offered for me and for all mankind upon the Gibbet of the Cross.

B) Hail, Precious Blood, flowing from the wounds of our crucified Lord Jesus Christ, and washing away the sins of the whole world.

C) Be mindful, O Lord, of Thy creature, whom Thou hast redeemed by Thy Precious Blood.

My Lord and My God!

O Jesus in the Blessed Sacrament, have mercy on us!

Praise and adoration ever more be given to the most holy Sacrament.

Baculus Pastoralis

Blessed Ildefonso Cardinal Schuster

From The Sacramentary (Liber Sacramentorum)

The Church, one, holy, catholic, and apostolic in her being and in her life, magnificently expresses these marks in her Liturgy, especially during the cycle of the Sundays after Pentecost, in which, through the reading of the Epistles of the Princes of the Apostles, Peter and Paul, we experience over again their preaching and realize that the edifice of our faith rests on that one prophetic and apostolic foundation upon which Christ has built His Church. Those pages tell of Catholic unity, of the sacred hierarchy, of the duties of the faithful towards lawful authority, of the social ties which bind Christians to their family and to society, of the persecution of Nero, of the famine in Palestine, and of the charitable contributions made among the Greeks. The story of these first twenty years, which constitute the golden age of the Catholic Church, contains also the forecast of that which the life of Christ's flock was to be in the ages to come.

We have only sketched out the principal features which give to the sacred Liturgy its character of absolute unity, and which, like a magnificent christological cycle, make in the course of the entire year a wonderful epic poem representative of the whole of our Christian polity.

To this long cycle of fifty-two weeks, which contains the vivid and dramatic unfolding of the whole Christian catechism, it is as well to add that other short cycle which, during the course of each week, celebrates the divine masterpiece of the six days of the Creation and draws a parallel between them and the acts of grace in the regeneration of the world through the blood of the Saviour.

St. Ambrose has adapted his theological talent to the harp of the Christian muse, and in the vesper hymns appointed for each day of the week he presents to us such an example of heavenly music that we can easily understand the tears which Augustine shed, when in the first days of his conversion he listened to the Ambrosian hymns being sung by the people at Milan.

The weeks of the ecclesiastical year form, therefore, a compact and intimately connected christological cycle, which exalts the divine working in the regeneration of the world in the fullness of time. Each period of seven days in this cycle constitutes in its turn another, which has for its object the creation of the world. There remains lastly a daily cycle, which, divided into seven periods, or, as the Breviary calls them, canonical hours, especially commemorates each day the mysteries of the Passion and death of our Saviour. This last daily cycle, which is the basis of the other two cycles, forms in its turn the setting, as it were, of the eucharistic sacrifice which is daily offered up to God as the act of perfect worship in spirit and in truth which redeemed humanity offers to the ever-blessed Trinity.

Kalendarium

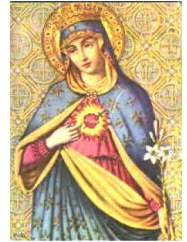
Triduum in Honor
of St. Maximilian
Kolbe

- Aug. 10: **St. Lawrence, Martyr** (Introit: *Confessio et pulchritudo*)
 Aug. 11: Feria Day (Introit: *Suscepimus*) *Commemoration of SS. Tiburtius & Susanna, Martyrs* [St. Philomena; St. Emigdius]
 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*, Blessed Virgin Mary, Refuge of Travelers; St. John Berchman]



- 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*) [St. Roch]
 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 clamarem*) [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*)
 Sept. 1: *Commemoration of St. Giles, Abbot* (Introit: *Os justi*)
 or
 First Friday: Votive Mass of the Sacred Heart (Introit: *Cogitationes Cordis*)
 Sept. 2: St. Stephen, *King & Confessor* (Introit: *Os justi*)
 or
 First Saturday: Votive Mass of the Immaculate Heart (Introit: *Adeamus*: Aug. 22) [B.V.M. of Consolation; B.V.M. Aid of the Infirm]]
 Sept. 3: **Twelfth Sunday after Pentecost** (Introit: *Deus in adiutorium*) [St. Pius X, *Pope & Confessor*]
 Sept. 4: Feria Day (Introit: *Deus in adiutorium*) [Blessed Virgin Mary, Mother of the Di-

- vine Pastor (Introit: *Salve*); St. Rose Viterbiens]
- Sept. 5: St. Lawrence Justinian, *Bishop & Confessor* (Introit: *Statuit*) [B.V.M., Help of the Sick]
- Sept. 6: *Feria Day* (Introit: *Deus in adiutorium*)
- Sept. 7: *Feria Day* (Introit: *Deus in adiutorium*)
- Sept. 8: **The Nativity of the Blessed Virgin Mary** (Introit: *Salve sancta Parens*) *Comm. St. Adrian, Martyr*
- Sept. 9: St. Peter Claver, *Confessor* (Introit: *Satiavit*) *Comm. St. Gorgonius, Martyr*
- Sept. 10: **Thirteenth Sunday after Pentecost** (Introit: *Respice Domine*) [St. Nicholas of Tolentino]
- Sept. 11: *Comm. SS. Protus and Hyacinth, Martyrs* (Introit: *Salus autem*) *or Saturday Mass of Our Lady*
- Sept. 12: The Holy Name of Mary (Introit: *Vultum tuum*)
- Sept. 13: *Feria Day* (Introit: *Respice Domine*) **Anniversary of 5th Apparition at Fatima**
- Sept. 14: **The Exaltation of the Holy Cross** (Introit: *Nos autem*)
- Sept. 15: **The Seven Sorrows of the Blessed Virgin Mary** (Introit: *Stabant juxta*) *Comm. St. Nicomedes, Martyr* [St. Catharine Flisca Adurna]
- Sept. 16: St. Cornelius, *Pope & St. Cyprian, Bishop, Martyrs* (Introit: *Intret*) *Comm. SS. Euphemia, Lucy & Geminianus, MM*
- Sept. 17: **Fourteenth Sunday after Pentecost** (Introit: *Protector noster*) [*Comm. of the Impression of the Holy Stigmata on the Body of St. Francis*]
- Sept. 18: St. Joseph of Cupertino, *Confessor* (Introit: *Dillectio Dei*)
- Sept. 19: St. Januarius, *Bishop & Martyr, and Companions, Martyrs* (Introit: *Salus autem*)
- Sept. 20: **Ember Wednesday** (Introit: *Exsultate Deo*; Station: St. Mary Major) *Comm. SS. Eustace and Companions, Martyrs* (Introit: *Sapientiam*)
- Sept. 21: **St. Matthew, Apostle & Evangelist** (Introit: *Os justii*)
- Sept. 22: **Ember Friday** (Introit: *Lætetur cor*, Station: The Twelve Apostles) *Comm. St. Thomas of Villanova, Bishop & Confessor* (Introit: *Stâtuit*) *Comm. St. Maurice and Companions*
- Sept. 23: **Ember Saturday** (Introit: *Venite adorémus*; Station: St. Peter's) *Comm. St. Linus, Pope & Martyr* (Introit: *Si diligis*) [St. Thecla]
- Sept. 24: **Fifteenth Sunday after Pentecost** (Introit: *Inclina Dómine*) [*Our Lady of Ransom*]
- Sept. 25: *Feria Day* (Introit: *Inclina Dómine*)
- Sept. 26: SS. John de Brébeuf, Isaac Jogues & Companions, **Martyrs of North America** (Introit: *Hi sunt*) *Comm. SS. Cyprian & Justina, Martyrs*
- Sept. 27: SS. Cosmas & Damian, *Martyrs* (Introit: *Sapientiam*)
- Sept. 28: St. Wenceslaus, *Duke & Martyr* (Introit: *In virtúte*)
- Sept. 29: **The Dedication of St. Michael the Archangel** (Introit: *Benedícite*)
- Sept. 30: St. Jerome, *Confessor & Doctor of the Church* (Introit: *In médio*)



**Annual May Crowning Procession.
Sunday, May 28, 2000.
Sunday before the Feast of the Queenship of Mary.**



From the Maxims of St. Louis Mariae de Montfort



T rue happiness on earth consists in voluntary poverty and imitation of Me.

Y ou must not be attached to anything created, however holy it is, whether interior or exterior, whether spiritual or corporal.

D o not underestimate the danger of natural friendships, whether with your relatives or friends.

I f, in order to carry your cross as I carried mine, you have to offend or displease them, do not be afraid of doing so.

F ollowing my example, you must daily carry your cross of opposition, persecution, self-denial, scorn, etc.

D o not be ashamed of performing an act of virtue, whatever company you may be in, and never leave undone any good act through fear of scorn or even of praise, when you believe God wants it of you.

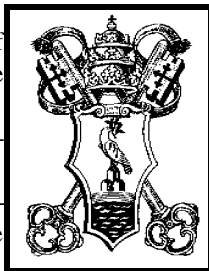


Acta Sanctæ Sedis

Pope Pius XII

Encyclical Letter *Sempiternus Rex Christus* on the Council of Chalcedon. Numbers 30-37.

30 While there is no reason why the humanity of Christ should not be studied more deeply also from a psychological point of view, there are, nevertheless, some who, in their arduous pursuit, desert the ancient teachings more than is right, and make an erroneous use of the authority of the definition of Chalcedon to support their new ideas.



31 These emphasize the state and condition of Christ's human nature to such an extent as to make it seem² something existing in its own right (*subjectum quoddam sui iuris*), and not as subsisting in the Word itself. But the Council of Chalcedon in full accord with that of Ephesus, clearly asserts that both natures are united in 'One Person and subsistence', and rules out the placing of two individuals in Christ, as if some one man, completely autonomous in himself, had been taken up and placed by the side of the Word. St. Leo not only adheres to this opinion (i.e. that of Chalcedon), but he also indicates the source whence he derives his sound doctrine. 'Whatever', he says, 'we have written has manifestly clearly been taken from the doctrine of the Apostles and of the Gospels' (Ep. clii. PL. Liv, 1123).

2. The text published in *L'Osservatore Romano* includes the phrase "at least psychologically." This phrase (*saltem psychologicae*) was omitted in the text published in the *Acta Apostolicae Sedis*, 43 (1951), p. 638, lines 15-17: "Hi humanae Christi naturae statum et conditionem ita provehunt ut eadem reputari videatur subiectum quoddam sui iuris, quasi in ipsius Verbi persona non subsistat".

32 It is indeed the truth that from the earliest times and in the most ancient writings, sermons and liturgical prayers, the Church openly and without qualification professes that our Lord Jesus Christ, the only Begotten Son of the Eternal Father, was born on earth, suffered, was nailed to the cross, rose from the sepulcher and ascended into heaven. And, further, the words of sacred Scripture give to the one Christ, the Son of God, human attributes, and to the same [Christ] the Son of Man, divine attributes.

33 Thus St. John the Evangelist declares: 'The Word was made flesh' (John i, 14). St. Paul writes of him: 'When He was in the form of God . . . He humbled Himself and became obedient even unto death' (Phil. ii, 6-8); or again: 'But when the fullness of time was come, God sent His Son, made from a woman' (Gal. iv, 4), and our Divine Redeemer Himself put the matter beyond doubt when He says: 'I and the Father are One' (John x, 30); and again, 'I went out from the Father and I came into the world' (John xvi, 28). The divine origin of our Redeemer is also manifest from this passage of the Gospel: 'I came down from heaven, not that I should do My own will, but the will of Him that sent Me' (John vi, 38). And again: 'He who descended, this is he who ascended above all the heavens' (Eph. iv, 10). St. Thomas Aquinas explains this last sentence thus: 'He who descended, this is the same as he who ascended. By these words is signified the

unity of the person of God and man. For the Son of God came down by taking human nature, but the Son of Man ascended according to His human nature to the sublimity of eternal life. And so He is the same Son of God who came down and Son of Man who went up' (St. Thomas, Comm. In Ep. ad Eph. c iv. lect. iii circa finem).

34 This same doctrine was set forth by our predecessor Leo the Great in these words: 'What principally contributed to the justification of mankind was that the only Begotten Son of God deigned to become the Son of Man, so that being God *smoosios* to the Father, that is of the same substance, the same [person] should exist as true man consubstantial with His mother in the flesh; we rejoice over both these things, since only by both are we saved; we admit no division of the visible from the invisible, the corporeal from the incorporeal, the passible from the impassible, the palpable from the impalpable, the form of the servant from the form of God. For although he remains the one from eternity,

he began to be the other in time; these two have met in unity and can have neither separation nor end' (St. Leo. Sermon. 30, 6. PL. Liv, 233S).

35 Only, therefore, if we adhere to the holy inviolate faith, that there is one Person in Christ, that of the Word, in which two natures entirely distinct from each other, the divine and the human, distinct also in their properties and activities, converge--only if we adhere to this doctrine does the magnificence and the fatherly mercy of our ineffable redemption shine forth.

36 O height of the mercy and justice of God, who came to the rescue of

guilty creatures and made them sons unto Himself! How the heavens bent down towards us, the wintry frosts vanished, the flowers appeared in our land, and we became new men, a new creation, a new structure, a holy people, a heavenly offspring. Truly the Word suffered in His flesh and shed His blood on the cross and paid for us sinners to the Eternal Father the superabounding price of our satisfaction. Hence it is that the certain hope of salvation sheds its light on those who in genuine faith and ardent charity adhere to Him, and with the help of the graces that flow from Him, produce the fruits of justice.

37 The very recalling of the memory of these distinguished and glorious events in the history of the Church naturally leads us to turn our thoughts to the Orientals with a yet more loving warmth of paternal affection. For the ecumenical council of Chalcedon is a monument of their outstanding glory, and one which, without doubt, will

live throughout the ages. For in this council under the leadership of the Apostolic See, an assembly of 600 Oriental bishops vigilantly defended and wonderfully expounded against the rashness of the innovator, the doctrine of the unity of Christ, in whose person meet without confusion two distinct natures, the divine and the human. But alas! for long centuries many of those who dwell in the East have unhappily fallen away from the unity of the Mystical Body of Christ, of which the hypostatic union is the most luminous prototype. Would it not be holy, salutary and in accordance with the will of God that at last all these should return to the one sheepfold of Christ?





Book Reviews & Recommended Reading

***Right and Reason*, by Fr. Austin Fagothey, S.J.**

Right and Reason, is probably the greatest and most successful Ethics book written to date. Widely used in Catholic colleges, it was undoubtedly the clearest and easiest-to-read Ethics text ever published. The author says that no book can take the place of a professor in the classroom, but this one virtually does—and Fr. Fagothey says he wrote it that way. Though this Second Edition was issued in 1959, it remains remarkably contemporary and is a book which can be read basically by any adult—either *in toto* or as a handy reference to look up topics in question. Phrased in non-technical language, *Right and Reason* is a thoroughly competent book in the philosophy of Ethics, which gives the science of morality from the Aristotelian-Thomistic, common-sense school of thought—which is none other than the Perennial Philosophy of the Ages, the philosophy outside of which one's positions quickly become absurd and all reasoning ends up in dead-ends.

***Padre Pio, Man of Hope* by Renzo Allegri**

“I first met Padre Pio in 1967, the year before his death. He was old and very ill. As a journalist, I went to his home in San Giovanni Rotondo on assignment, and I had the opportunity to speak with him on two occasions. I was extremely impressed, not so much by the stories of miracles that people told about him but by the extraordinary moral strength that emanated from his whole being.

“It was hard for me to watch him walking in the sacristy or the corridors of the monastery, bent over, dragging his swollen feet, and holding on to the walls so that he would not fall down. His suffering was tremendous, but he bore it without complaining as he continued to give himself to those who needed him. When he would lift his head and look around, his big eyes looked like they were burning, not from pain but from a goodness that he could not contain.”

— Excerpted from the Introduction

Both of these books are available from Neri Publications (see facing page)

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Liturgical

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 ___ *How Christ Said the First Mass*. PB. 18.50

Marian Titles by St. Louis de Montfort

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 ___ *Forget Not Love. The Passion of St. Maximilian Kolbe*. By Andre Frossard. PB. 11.95
 ___ **Padre Pio, Man of Hope. By Renzo Allegri. 270 pp. PB. 10.99**
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 ___ *The Spiritual Life*. By Fr. Adolphe Tanqueray. 771 pp. PB. 30.00
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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 Tridentine Liturgy and support efforts to promote its dignified celebration.

Your Financial Support makes the Work of *Opus Mariae Mediatrix* possible

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 and therefore all contributions are tax-deductible to the full extent allowed.

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

CC0800

Card #: _____ Exp. Date: _____

Signature: _____

ITE AD JOSEPH!

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

Please pray for the following intention(s): _____

Prayer Intensions for the Triduum to St. Maximillian Kolbe (Aug. 10-13) 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 _____

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 _____

PRAYER REQUESTS

Please pray for the following intentions:



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 os serious skin infection for my
 entire family
 Eddie F.: special intentions

✘ Robert Huter, Jr., Deceased
 ✘ Edward Knoll, Deceased
 ✘ Carol Ann Cook, Deceased
 Jacquie R.: Cure for a friend with inoperable
 cancer
 ✘ Irene Traska, Deceased
 ✘ Joe Stasiak, Deceased
 Edmund B.: Improved health
 ✘ Hugh Corbett, Deceased
 Andrew P.: Health for my mother, poor souls in
 purgatory
 Sylvia S.: Our grandson's health
 John C.: return of family to faith
 ✘ Norbert F Widmer, Deceased
 Mabel C.: Davids insurance for health
 Herman V.: husband cancer and heart disease
 Jacquie R.: For an expectant mother ill with
 incurable brain tumor
 Stephen C.: West area affiliation
 Anna Lee W.: An end to abortion

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.

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.