

# COR AD COR

## Opus Mariæ Mediatrix

**VOL. 5 – No. 9**

**13 September/October, 2000**



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## A Monthly publication of Opus Mariæ Mediatricis

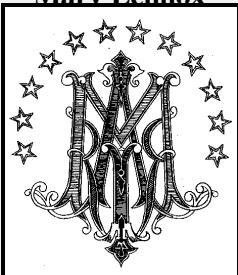
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Dear friend of Our Lady,

First of all, let us thank God for a great event of the Holy Year of Jubilee: the consecration of the Church and the world to the Immaculate Heart of Mary by our Holy Father, Pope John Paul II, in union with the bishops of the world on October 8<sup>th</sup>, 2000. As the Vatican web site announced on October 3rd 2000, the Holy Father lead the Act of Consecration and the bishops recited it at the same time, along with him. The preceding day, feast of Our Lady of the Rosary, the Pope will recite the Holy Rosary via satellite broadcast throughout the world. Sister Lucia and the Carmelite nuns of Coimbra will pray the fifth mystery of the worldwide Rosary. In a communiqué, the Central Committee of the Great Jubilee states: "The act of consecration to Mary, to take place on Sunday, Oct. 8<sup>th</sup> according to the jubilee calendar, will thus have an especially significant character, almost as a coronation of the Great Jubilee." The communiqué makes this statement having announced that the original statue of Our Lady of Fatima would be in Rome for the Bishops' jubilee which takes place from Oct. 6-8<sup>th</sup>. The statue will arrive on Oct. 6th and be placed in the Holy Father's private chapel. From there it will be taken to St. Peter's Basilica for the Feast of Our Lady of the Rosary (Oct 7<sup>th</sup>), where the Rosary will be recited by the Pope and Bishops, in St. Peter's Square. That night the statue will be moved to the Mater Ecclesiae cloistered convent inside the Vatican. The crowning event of the visit of the statue took place the next day at the end of the Holy Father's Mass when in union with the bishops of the world he made the Act of Consecration to Our Lady's Immaculate Heart. Again, let us thank God for this wonderful gesture on the part of the Holy Father and the



bishops during the great jubilee of the year 2000.

By the way, while it may seem a little early to mention it, don't forget that the month of the Holy Souls, November, is just around the corner. You should be thinking now about what you can do to make it an occasion of intense prayer for the suffering souls. And please don't forget the plenary indulgences, applicable only to the souls in purgatory: a visit to a church on All Souls Day and a visit each day to a cemetery from Nov. 1<sup>st</sup> to Nov. 8<sup>th</sup>. Why not make a resolution this Holy Year to do this every year from here on in.

Another great Marian event of the Holy Year will take place the first day of the month of the Holy Souls, All Saints Day, when, during the celebration of solemn Mass the Pope will commemorate the 50<sup>th</sup> anniversary of the proclamation of the Dogma of the Assumption of the Blessed Virgin Mary, body and soul into heaven. The solemn dogmatic definition was promulgated by the Servant of God, Pope Pius XII on Nov 1st of the Holy Year ,1950. Individual members and local chapters should plan something special to celebrate this milestone in the history of the Church. While you are at it do everything possible to join in the Oct. 8th Act of Consecration as well.

Devoted clients of Our Lady could not help but rejoice, also, at the Beatification on Sept. 3<sup>rd</sup>, of the servant of God Pope Pius IX. He was the Pope who defined the dogma of Our Lady's Immaculate Conception. By the way, he also proclaimed St Joseph as patron of the universal Church. Speaking of Pio Nono in his sermon for the occasion Pope John Paul stated: "In the midst of the turbulent events of his time, he was an example of unconditional adherence to the immutable deposit of revealed truths. Faithful in every circumstance to the commitments of his ministry, he always knew how to give absolute primacy to God and spiritual values. His long pontificate was certainly not easy, and he had much to suffer in fulfilling his mission of service to the Gospel. He was very much loved, but also hated and calumniated. However, precisely in the midst of these contrasts, the light of his virtues shone more forcefully."

The Holy See has issued a number of rather important documents in recent months. Among them we include in this issue excerpts from the Declaration *Dominus Jesus*, on the unicity and salvific universality of Christ and the Church. Next month's newsletter will include excerpts from the discourse of the Holy Father to the International Association of Transplants and the document of the Pontifical Academy for Life on embryo reduction and cloning. You can find links to all of these documents on our web site, quickly proving to be one of the most popular, at [www.omm.org](http://www.omm.org).

Well that's about as much as we can fit in this month's letter. As we ask your prayers, we assure you of a remembrance in ours, particularly at the First Saturday Mass in honor of the Immaculate Heart of Mary. And may her Son bless you in every way.

In the Heart of Jesus and Mary  


## Hic et Nunc

(Here and Now)

Opus Mariae Mediatrix is pleased to announce an arrangement with the Diocese of Camden for the establishment of the first diocesan staffed full-time (daily Mass and devotions with its own chapel) traditional Latin Mass community in North America, Mater Ecclesiae Mission. This new Latin Mass apostolate will operate out of the facility in Berlin, NJ that we restored and refurbished. Many thanks to all those who have helped in the restoration of this facility. You have played an important part in paving the way for this historic development in the traditional Mass movement. The establishment of this new community sets a precedent for the future development of the role of traditional Latin Mass communities and parishes within the Church, one that we pray will be followed by other bishops throughout the world. A special thanks to Bishop Nicholas DiMarzio for the establishment of this new Latin Mass community, which will have the right to offer the sacraments according to the usage of 1962. He also plans to give Mater Ecclesiae Mission the status of a full-fledged traditional parish. We ask that you keep those who are carrying out this work in your prayers, that God will bless their efforts with success.

Having laid the foundation for the establishment of this new traditional Mass community, Opus Mariae Mediatrix is now in the process of relocating its headquarters (more on our move and new location in the future). The unavoidable inconveniences associated with such a relocation is the reason for our combining the September and October issues of Cor Ad Cor. We hope to be back to our regular monthly schedule with the November issue.

### **Excerpts from the Declaration “Dominus Iesus” On the Unicity & Salvific Universality of Jesus Christ and the Church Congregation for the Doctrine of the Faith, Aug. 6, 2000**

#### **Introduction**

4. The Church's constant missionary proclamation is endangered today by relativistic theories which seek to justify religious pluralism, not only *de facto* but also *de iure* (or in principle). As a consequence, it is held that certain truths have been superseded; for example, the definitive and complete character of the revelation of Jesus Christ, the nature of Christian faith as compared with that of belief in other religions, the inspired nature of the books of Sacred Scripture, the personal unity between the Eternal Word and Jesus of Nazareth, the unity of the economy of the Incarnate Word and the Holy Spirit, the unicity and salvific universality of the mystery of Jesus Christ, the universal salvific mediation of the Church, the inseparability — while recognizing the distinction — of the kingdom of God, the kingdom of Christ, and the Church, and the subsistence of the one Church of Christ in the Catholic Church.

The roots of these problems are to be found in certain presuppositions of both a philosophical and theological nature, which hinder the understanding and acceptance of the revealed truth. Some of these can be mentioned: the conviction of the elusiveness and inexpressibility of divine truth, even by Christian revelation; relativistic attitudes toward truth itself, according to which what is

**Continued on page 10**

# P R E C E S

## Hymn to St. Raphael, the Archangel, from the Ambrosian Breviary

**D**ivine ductor, Raphael,  
Hymnum benignus suscipe,  
Quem nos canendo supplices,  
Lætis sacramus vocibus.

**C**ursum salutis dirige,  
Gressusque nostros promove:  
Ne quando aberrant devii,  
Coeli relicto tramite.

**T**u nos ab alto respice:  
Lucem micantem desuper,  
A Patre sancto luminum,  
Nostris refundas mentibus.

**Æ**gris medelam perface,  
Cæcisque noctem discute:  
Morbos fugando corporum,  
Dona vigorem cordibus.

**A**stans superno Judici,  
Causam perora criminum:  
Iramque mulce vindicem,  
Fidus rogator Numinis.

**M**agni resumptor prælii,  
Hostem superbum deprime;  
Contra rebelles spiritus  
Da robur, auge gratiam.

**D**eo Patri sit gloria,  
Eiusque soli Filio,  
Cum Spiritu Paraclito,  
Et nunc, et in Perpetuum. Amen.

**O**Raphael, divinely sent guide, graciously receive the hymn we suppliants address to thee with joyful voice.

**M**ake straight for us the way of salvation, and forward our steps: lest at any time we wander astray, and turn from the path to heaven.

**L**ook down upon us from on high; reflect into our souls the splendour shining from above, from the holy Father of lights.

**G**ive perfect health to the sick, dispel the darkness of the blind: and while driving away diseases of the body, give spiritual strength to our souls.

**T**hou who standest before the sovereign Judge, plead for the pardon of our crimes: and as a trusty advocate appease the avenging wrath of the Most High.

**R**enewer of the great battle, crush our proud enemy: against the rebel spirits give us strength, and increase our grace.

**T**o God the Father be glory, and to His only Son, together with the Paraclete Spirit, now and for evermore. Amen.

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## Prayer to St. Joseph from the Raccolta

**V**irginum Custos et Pater, sancte Ioseph, cuius fidéli custodiæ ipsa Innocéntia, Christus Iesus, et Virgo vírginum María commíssa fuit, te per hoc utrúmque caríssimum pignus Iesum et Mariám óbsecro et obtéstor, ut me ab omni immundítia præservátum, mente incontamináta, puro corde et casto córpore Iesu et Mariæ semper fácias castíssime famulári. Amen.

**S**aint Joseph, father and guardian of virgins, into whose faithful keeping were entrusted Innocency itself, Christ Jesus, and Mary, the Virgin of virgins, I pray and beseech thee through Jesus and Mary, those pledges so dear to thee, to keep me from all uncleanness, and to grant that my mind may be untainted, my heart pure and my body chaste; help me always to serve Jesus and Mary in Perfect chastity. Amen.

# Acta Sanctæ Sedis

## Pope Pius XII

### Encyclical Letter *Sempiternus Rex Christus* on the Council of Chalcedon. Numbers 38-46 (end).

**38** For our part we desire that they should always bear in mind that Our thoughts are thoughts of peace and not of affliction (cf. Jer. xxix, 11). It is well known, moreover, that we have demonstrated this by our actions. If, under the pressure we boast of this, then we boast in the Lord, who is the giver of every good-will. For we have followed in the path of our predecessors and worked diligently to facilitate the return of the Oriental peoples to the Catholic Church. We have guarded their legitimate rites. We have promoted the study of their affairs. We have promulgated beneficent laws for them. We have shown deep solicitude in our dealings with the sacred council of the Roman curia for oriental affairs. We have bestowed the Roman purple on the patriarch of the Armenians.

**39** When the recent war was waging and producing its fruits of famine, want and disease, we made no distinction between them and those who are accustomed to call us Father, but sought everywhere to relieve the increasing misery; we strove to help widows, children, old people and the sick. We would have been happier truly had our means been equal to our desires! Let those then who, through the calamities of time, have been cut off, not be slow to pay due respect to this divinely erected and unbroken rock, this Apostolic See for whom to rule is to serve. Let them bear in mind and imitate Flavian, that second John Chrysostom, in his sufferings for justice; and the fathers of Chalcedon, those most worthy members of the Mystical Body of Christ; and Marcian, that strong, gentle and wise ruler; and Pulche-



ria, that resplendent lily of inviolate royal beauty. From such a return to the unity of the Church we foresee that there would flow a rich fountain of blessings unto the common good of the whole Christian world.

**40** Truly we are aware of the accumulation of prejudice that tenaciously prevents the happy fulfillment of the prayer offered by Christ at the last Supper to his Eternal Father for the followers of the Gospel: 'That they may be one' (John xvii, 21). But we know also that such is the strength of prayer, when those who pray are joined together in a common fervor, a strong faith, and a clear conscience, that it can lift up a mountain and cast it headlong into the sea (cf. Mark ii, 23). We desire then and we wish that all those who have at heart an earnest invitation to Christian unity --and surely no one who belongs to Christ would belittle the importance of this matter--should pour forth their united prayers and supplications to God, from whom comes all unity, order and beauty, that the praiseworthy desires of every right-thinking person may soon be brought to fulfillment. Let research be made without jealousy or anger to straighten out the path by which this good may be reached; let us bear in mind that today we are accustomed to retrace and weigh the events of bygone ages more calmly than in the past.

**41** Furthermore, there is another reason which demands the immediate coalition of all ranks under the single sign of the cross in order to oppose the turbulent attacks of the infernal enemy. Who is not horror struck at the ferocity and hatred with which the enemies of God, in many

parts of the world, threaten to eradicate and wipe out everything divine and Christian? All those who are signed with the sacred character of baptism and are deputed by their state to fight the good fight of Christ, cannot remain disunited and dispersed against the confederated ranks of their enemies.

**42** The chains, the agonies, the tortures, the groans, the blood of the innumerable multitude of persons, known and unknown, who recently and even today, have suffered and still suffer on account of their courage and constancy in the profession of their faith, cry out to all with louder and louder voice as the days go by, to embrace the unity of the Church.

**43** Our hope for the return of these brothers and sons separated from the Apostolic See is made stronger by this harsh crucifixion and these bloody martyrdoms of so many other brothers and sons. Let no one neglect or impede the saving work of God. To the blessings and joys of this return we exhort and urge all those who follow the erroneous doctrines of the Nestorians and the Monophysites. Let them be sure that we should think it the brightest gem in the crown of our apostolate if the opportunity were given us of treating with honor and charity those who are the more dear to us because the long period of their withdrawal has excited in us the greater desire [for their return].

**44** This is our final wish, venerable brethren, that when through your diligence the memory of the sacred council of Chalcedon is celebrated, all should be urged to adhere with a most firm faith to Christ our Redeemer and our King. Let no one be deceived by the fallacies of human philosophy or led astray by the quibbles of human speech; let no one

by doubt the dogma confirmed at Chalcedon, namely, that there are in Christ two true and perfect natures, the divine and the human, not confused one with another, but joined together and subsisting in the one person of the Word. Let all then be joined in a close bond with the author of our salvation, who is 'the way of holy life, the truth of divine doctrine, and the life of eternal happiness' (St. Leo Serm. lxxii, I. PL. Liv, 390). Let all love our restored nature in him, let them cultivate the liberty bought by him; let them cast out the folly of the aged world; let them turn with joy to the wisdom that is ignorant of old age, the wisdom of spiritual infancy.



**8th of September, 1951**

**45** May God Who is One in Three, whose nature is goodness, whose will is power, receive these burning desires, through the intercession of the Blessed Virgin Mary, Mother of God, the Holy Apostles Peter and Paul, and Euphemia the Virgin Martyr, who triumphed at Chalcedon. Do you, venerable brethren, add your prayers to ours for this cause, and see that what we have written to you is made known as widely as possible. Giving you now our thanks for this, to you and to all priests and to all Christ's faithful, whose spiritual advancement lies in your care, lovingly we bestow the apostolic blessing. May it enable you to take with greater readiness Christ's yoke upon you, a yoke that is neither heavy nor harsh, and may you become more and more like to him in humility, of whose glory you hope to be sharers.

**46** Given at St. Peter's Basilica, Rome, on the 8th September, the feast of the birthday of the Virgin Mary, in the year 1951, the thirteenth of our pontificate.

# Kalendarium

Sept. 29: **The Dedication of St. Michael the Archangel**

(Introit: *Benedicite*)

Sept. 30: St. Jerome, *Confessor & Doctor of the Church* (Introit: *In médio*)

## The Month of the Holy Rosary

Oct. 1: **Sixteenth Sunday after Pentecost** (Introit: *Miserére mihi*)  
[St. Remigius]

Oct. 2: Holy Guardian Angels (Introit: *Benedicite Dóminum*)

Oct. 3: St. Teresa of the Child Jesus, *Virgin & Doctor* (Introit: *Veni de Líbano*)

Oct. 4: St. Francis of Assisi (Introit: *Mihi autem*)

Oct. 5: *Commemoration of St. Placid and Comp., Martyrs* (Introit: *Salus autem*)

Oct. 6: St. Bruno (Introit: *Os justi*)

**First Friday** (Introit: *Cogitationes*; Sacred Heart)

Oct. 7: **Our Lady of the Rosary** (Introit: *Gaudeamus omnes*) *Comm. St. Mark I*

**First Saturday/Vatican World Wide Rosary**

Oct. 8: **Seventeenth Sunday after Pentecost** (Introit: *Justus es*)

**External Solemnity of Our Lady of the Rosary** (Introit: *Gaudeamus omnes*) [St. Brigid of Sweden & St. Sergius etc.]/**Pope and Bishops consecrate the Church and the world to the Immaculate Heart of Mary**

Oct. 9: St. John Leonard, *Confessor* (Introit: *In sermónibus*) *Comm. SS. Denis and companions*

Oct. 10: St. Francis Borgia, *Confessor* (Introit: *Os justi*)

Oct. 11: **Divine Motherhood of the Blessed Virgin Mary** (Introit: *Ecce Virgo*)

Oct. 12: FERIA DAY (Introit: *Justus es*)

Oct. 13: St. Edward, *King & Confessor* (Introit: *Os justi*)

Oct. 14: St. Callistus I, *Pope & Martyr* (Introit: *Si diligis*)

Oct. 15: **Eighteenth Sunday after Pentecost** (Introit: *Da pacem*) [St. Teresa of Avila]

Oct. 16: St. Hedwig, *Widow* (Introit: *Cognovi*)

Oct. 17: St. Margaret Mary Alocoque, *Virgin* (Introit: *Sub umbra*)

Oct. 18: **St. Luke, Evangelist** (Introit: *Mihi autem*)

Oct. 19: St. Peter Alcantara, *Confessor* (Introit: *Justus*)

Oct. 20: St. John Cantius, *Confessor* (Introit: *Miseratio*) [The B.V.M. "Mater Admirabilis"]

Oct. 21: *Comm. of St. Hilarion, Abbot* (Introit: *Os justi*) & *Comm. SS. Ursula & Comp., Virgins & MM* (Introit: *Loquebar*)

Oct. 22: **Nineteenth Sunday after Pentecost** (Introit: *Salus pópuli*)

Oct. 23: St. Anthony Mary Claret, *Bishop & Confessor* (Introit: *Sacerdotes Tui*)

Oct. 24: St. Raphael, *Archangel* (Introit: *Benedicite Dóminum*)

Oct. 25: St. Isidore the Farmer, *Confessor* (Introit: *Justus*) *Comm. SS. Chrysanthus and Daria, Martyrs*

Oct. 26: *Commemoration of St. Evaristus, Pope & Martyr* (Introit: *Si diligis*)





Oct. 27: Feria Day (Introit: *Salus pópuli*)

Oct. 28: **SS. Simon & Jude, Apostles** (Introit: *Mihi autem*)



Oct. 29: **Christ the King** (Introit: *Dignus est Agnus*) [Plenary Indulgence: Consecration to Christ the King]

Oct. 30: Feria Day (Introit: *Omnia quæ*)

Oct. 31: Feria Day (Introit: *Omnia quæ*)



## The Month of the Holy Souls

**Nov. 1-8th: a visit to a cemetery grants a plenary indulgence.**

Nov. 1: **All Saints** (Introit: *Gaudeamus*)

Nov. 2: **All Souls** (Introit: *Requiem ætérnam*) [Priests may offer 3 Masses today]

Nov. 3: Feria Day (Introit: *Omnia quæ*) Votive Mass for the Dead [St. Hubert] First Friday (Introit: *Cogitationes*; Sacred Heart)

Nov. 4: St. Charles Borromeo, *Bishop & Confessor* (Introit: *Statuit*) *Comm. St. Vitalis and Comps., MM.* Votive Mass for the Dead First Saturday (Introit: *Adeamus*; Immaculate Heart).

Nov. 5: **Twenty-First Sunday after Pentecost** (Introit: *In voluntáte*) [Holy Relics; St. Martin de Porres]

Nov. 6: Feria Day (Introit: *In voluntáte*) Votive Mass for the Dead

Nov. 7: Feria Day (Introit: *In voluntáte*) Votive Mass for the Dead [St. Leonard]

Nov. 8: *Comm. Four Holy Crowned Martyrs* (Introit: *Intret in*)

Nov. 9: **Dedication of the Archbasilica of Our Holy Saviour** (Introit: *Terribilis*) *Comm. St. Theodore, Martyr*

Nov. 10: St. Andrew Avellini, *Confessor* (Introit: *Os justi*) *Comm. SS. Trypon, Respicus & Nympha, Martyrs*

Nov. 11: St. Martin, *Bishop & Confessor* (Introit: *Statuit*) *Comm. St. Mennas, Martyr*

Nov. 12: **Twenty-Second Sunday after Pentecost** (Introit: *Si iniquitátes*) [St. Martin I]

Nov. 13: St. Didacus, *Confessor* (Introit: *Justus*)

Nov. 14: St. Josaphat (Introit: *Gaudeámus omnes*)

Nov. 15: St. Albert the Great, *Bishop, Confessor, & Doctor* (Introit: *In Medio*)

Nov. 16: St. Gertrude, *Virgin* (Introit: *Dilexisti*)

Nov. 17: St. Gregory the Worker, *Bishop & Confessor* (Introit: *Statuit*)

Nov. 18: Dedication of the Basilicas of SS. Peter and Paul, *Apostles* (Introit: *Terribilis*)

Nov. 19: **Twenty-Third Sunday after Pentecost** (Introit: *Dicit Dóminus*) [St. Elizabeth of Hungary; *St. Pontianus*]



**Continued from page 4** true for some would not be true for others; the radical opposition posited between the logical mentality of the West and the symbolic mentality of the East; the subjectivism which, by regarding reason as the only source of knowledge, becomes incapable of raising its “gaze to the heights, not daring to rise to the truth of being”; the difficulty in understanding and accepting the presence of definitive and eschatological events in history; the metaphysical emptying of the historical incarnation of the Eternal Logos, reduced to a mere appearing of God in history; the eclecticism of those who, in theological research, uncritically absorb ideas from a variety of philosophical and theological contexts without regard for consistency, systematic connection, or compatibility with Christian truth; finally, the tendency to read and to interpret Sacred Scripture outside the Tradition and Magisterium of the Church.

On the basis of such presuppositions, which may evince different nuances, certain theological proposals are developed — at times presented as assertions, and at times as hypotheses — in which Christian revelation and the mystery of Jesus Christ and the Church lose their character of absolute truth and salvific universality, or at least shadows of doubt and uncertainty are cast upon them.

### **I. The Fullness and Definiteness of the Revelation of Jesus Christ**

6. Therefore, the theory of the limited, incomplete, or imperfect character of the revelation of Jesus Christ, which would be complementary to that found in other religions, is contrary to the Church's faith. Such a position would claim to be based on the notion that the truth about God cannot be grasped and manifested in its globality and completeness by any historical religion, neither by Christianity nor by Jesus Christ.

Such a position is in radical contradiction with the foregoing statements of Catholic faith according to which the full and complete revelation of the salvific mystery of God is given in Jesus Christ. Therefore, the words, deeds, and entire historical event of Jesus, though limited as human realities, have nevertheless the divine Person of the Incarnate Word, “true God and true man” as their subject. For this reason, they possess in themselves the definitiveness and completeness of the revelation of God's salvific ways, even if the depth of the divine mystery in itself remains transcendent and inexhaustible. The truth about God is not abolished or reduced because it is spoken in human language; rather, it is unique, full, and complete, because he who speaks and acts is the Incarnate Son of God. Thus, faith requires us to profess that the Word made flesh, in his entire mystery, who moves from incarnation to glorification, is the source, participated but real, as well as the fulfilment of every salvific revelation of God to humanity,<sup>14</sup> and that the Holy Spirit, who is Christ's Spirit, will teach this “entire truth” (Jn 16:13) to the Apostles and, through them, to the whole Church. ...

### **II. The Incarnate Logos and the Holy Spirit in the Work of Salvation**

10.... It is likewise contrary to the Catholic faith to introduce a separation between the salvific action of the Word as such and that of the Word made man. With the incarnation, all the salvific actions of the Word of God are always done in unity with the human nature that he has assumed for the salvation of all people. The one subject which operates in the two natures, human and divine, is the single person of the Word.

Therefore, the theory which would attribute, after the incarnation as well, a salvific activity to the Logos as such in his divinity, exercised “in addition to” or “beyond” the humanity of Christ, is not compatible with the Catholic faith. ...

12. There are also those who propose the hypothesis of an economy of the Holy Spirit with a more universal breadth than that of the Incarnate Word, crucified and risen. This position also is contrary to the Catholic faith, which, on the contrary, considers the salvific incarnation of the Word as a trinitarian event. In the New Testament, the mystery of Jesus, the Incarnate Word, constitutes the place of the Holy Spirit's presence as well as the prin-

... ciple of the Spirit's effusion on humanity, not only in messianic times (cf. Acts 2:32-36; Jn 7:39, 20:22; 1 Cor 15:45), but also prior to his coming in history (cf. 1 Cor 10:4; 1 Pet 1:10-12).

... In conclusion, the action of the Spirit is not outside or parallel to the action of Christ. There is only one salvific economy of the One and Triune God, realized in the mystery of the incarnation, death, and resurrection of the Son of God, actualized with the cooperation of the Holy Spirit, and extended in its salvific value to all humanity and to the entire universe: "No one, therefore, can enter into communion with God except through Christ, by the working of the Holy Spirit".

### **III. Unicity and Universality of the Salvific Mystery of Jesus Christ**

... 14. It must therefore be firmly believed as a truth of Catholic faith that the universal salvific will of the One and Triune God is offered and accomplished once for all in the mystery of the incarnation, death, and resurrection of the Son of God.

... Hence, those solutions that propose a salvific action of God beyond the unique mediation of Christ would be contrary to Christian and Catholic faith. ...

### **IV. Unicity and Unity of the Church**

... The Catholic faithful are required to profess that there is an historical continuity — rooted in the apostolic succession — between the Church founded by Christ and the Catholic Church: "This is the single Church of Christ... which our Saviour, after his resurrection, entrusted to Peter's pastoral care (cf. Jn 21:17), commissioning him and the other Apostles to extend and rule her (cf. Mt 28:18ff.), erected for all ages as 'the pillar and mainstay of the truth' (1 Tim 3:15). This Church, constituted and organized as a society in the present world, subsists in [subsistit in] the Catholic Church, governed by the Successor of Peter and by the Bishops in communion with him". With the expression *subsistit in*, the Second Vatican Council sought to harmonize two doctrinal statements: on the one hand, that the Church of Christ, despite the divisions which exist among Christians, continues to exist fully only in the Catholic Church, and on the other hand, that "outside of her structure, many elements can be found of sanctification and truth", that is, in those Churches and ecclesial communities which are not yet in full communion with the Catholic Church. But with respect to these, it needs to be stated that "they derive their efficacy from the very fullness of grace and truth entrusted to the Catholic Church".

17. Therefore, there exists a single Church of Christ, which subsists in the Catholic Church, governed by the Successor of Peter and by the Bishops in communion with him. The Churches which, while not existing in perfect communion with the Catholic Church, remain united to her by means of the closest bonds, that is, by apostolic succession and a valid Eucharist, are true particular Churches. Therefore, the Church of Christ is present and operative also in these Churches, even though they lack full communion with the Catholic Church, since they do not accept the Catholic doctrine of the Primacy, which, according to the will of God, the Bishop of Rome objectively has and exercises over the entire Church.

On the other hand, the ecclesial communities which have not preserved the valid Episcopate and the genuine and integral substance of the Eucharistic mystery, are not Churches in the proper sense; however, those who are baptized in these communities are, by Baptism, incorporated in Christ and thus are in a certain communion, albeit imperfect, with the Church. Baptism in fact tends per se toward the full development of life in Christ, through the integral profession of faith, the Eucharist, and full communion in the Church.

"The Christian faithful are therefore not permitted to imagine that the Church of Christ is nothing more than a collection — divided, yet in some

**Continued from page 11**

way one — of Churches and ecclesial communities; nor are they free to hold that today the Church of Christ nowhere really exists, and must be considered only as a goal which all Churches and ecclesial communities must strive to reach”. ... The lack of unity among Christians is certainly a wound for the Church; not in the sense that she is deprived of her unity, but “in that it hinders the complete fulfilment of her universality in history”.

#### **VI. The Church and the Other Religions in Relation to Salvation**

... 22. With the coming of the Saviour Jesus Christ, God has willed that the Church founded by him be the instrument for the salvation of all humanity (cf. Acts 17:30-31).90 This truth of faith does not lessen the sincere respect which the Church has for the religions of the world, but at the same time, it rules out, in a radical way, that mentality of indifference “characterized by a religious relativism which leads to the belief that ‘one religion is as good as another’”. If it is true that the followers of other religions can receive divine grace, it is also certain that objectively speaking they are in a gravely deficient situation in comparison with those who, in the Church, have the fullness of the means of salvation. ...

Joseph Card. Ratzinger, Prefect

Tarcisio Bertone, S.D.B., Archbishop Emeritus of Vercelli, Secretary



## **Book Reviews & Recommended Reading**

The English version of the book we have all been waiting for has finally arrived: Joseph Cardinal Ratzinger’s *The Spirit of the Liturgy*. He chose the title from a book of the same name by Fr. Romano Guardini. Just as Fr. Guardini published his volume to encourage the liturgical movement of his time, so to, Cardinal Ratzinger hopes to do the same by the publication of this new volume. From the present day vantage point he is able to re-launch the liturgical movement, while at one and the same time both citing its blessings and clearly demonstrating some of the imbalances which surely need correction.

Perhaps most important of all is the emphasis he places on the sacred liturgy as part of apostolic tradition. Thus he emphasizes the delicacy with which it must be approached, lest we tamper unnecessarily with the great patriarchal liturgical rites of the Church.

Among other things he deals with are:

The proper orientation of the altar;

The role of silence in the liturgy, even recommending it for the Canon of the Mass;

The tendency to treat the liturgy not as a given, but as a field for constant committee work, reducing it to the level of a “show”, featuring applause at the various acts, so out of tune with the true spirit of the liturgy;

One cannot recommend highly enough the reading of this relatively short work. The benefits to the reader will be immense. If I could afford to I would send a copy to every cleric in the Church. (Fr. Ashley)

***This book is available from Neri Publications (see facing page)***

# Neri Publications – Catholic Books and Gifts

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Please pray for the following intention(s): \_\_\_\_\_

***Prayer Intensions 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.

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## PRAYER REQUESTS

Please pray for the following 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.: David's 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

- Andrew P.: Health for my mother; poor souls in purgatory
- Dorothy B.: Improved family health, physical and financial
- Eddie F.: Special intentions if they are pleasing to God and good for our souls
- Carl S.: Return of son to priesthood
- ✘ William Martin, Deceased
- Matteo D'A.: Consecration of Russia
- Vijuna S.: family, friends, priests
- Claire D.: Jerry D. to be healed of pancreatitis; Gail R. son healing of knee
- F & G B.: Conversion of nephew, in a Hindu cult for about 20 years
- Sebastian D.: Loving return of my three daughters - and of my ex-wife, if possible.
- Donald L. R.: Repose of the soul of my wife, Linda; for my children and grandchildren
- Dorothy B.: Triumph of the Immaculate Heart of Mary
- Eddie F.: Special intentions peace and love in the family
- Jacquie R.: For cousin who has cancer; for older brother to return to the faith
- Charles R.: The grace to know the horror of our sins through the intercession of St. J. M. Vianney

*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.

## ALL SOULS ENVELOPES

**Please note the Holy Souls envelopes included with this issue of Cor Ad Cor; they can be used to send us your intentions for remembrance in a special novena of Masses to be offered Nov. 1 through Nov. 9 for the souls in Purgatory, as well as a remembrance in all of the Masses offered throughout the month of November.**