

COR AD COR

Opus Mariæ Mediatrix

VOL. 5 – No. 10

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**VOL. 5 – No. 10
13 November, 2000**

A Monthly publication of Opus Mariæ Mediatricis

(The Work of Mary Mediatrix)

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Dear friend of Our Lady,

First of all I write with some wonderful news indeed! With the gracious permission of Bishop Thomas Doran, our Sisters, Ancillae Mariæ Mediatricis (The Handmaids of Mary, Mediatrix), have taken up residence in the Diocese of Rockford, Illinois. The letter of welcome reads as follows:

Dear Sisters:

In the absence of the Most Reverend Bishop I wish to acknowledge receipt of your kind letter addressed to him and dated August 27, 2000. Pleased be assured that you are most welcome to set up your community in the Diocese of Rockford and to pursue your objectives in accord with the norms of Canon Law and the particular law of this local church. Furthermore, please consider this letter a formal confirmation of Bishop Doran's permission for you to reserve the Most Blessed Sacrament in your residence in this diocese. Should you need any assistance from the Chancery please contact me at the above address and telephone number. With the assurance of our prayers and with every good wish for you, I am

Sincerely yours in Christ,

(signed)
Reverend Monsignor David D. Kagan, J.C.L.
Vicar General/Moderator of the Curia
Judicial Vicar
(September 1, 2000)

Well, there it is---as I said good news indeed---and good news for which we are deeply grateful to



His Excellency, Bishop Thomas Doran. At present this new community, devoted to the traditional Latin Liturgy, has two sisters, with four other prospective candidates already being considered. Our two sisters, Sister Mary Neri and Sister Mary Montfort, are both registered nurses, while the latter holds a Doctorate in Music. This new community is semi-contemplative, with a goodly portion of the day given over to liturgical prayer---Holy Mass, the entire Divine Office, Eucharistic Adoration, as well as, of course, Marian devotions in the spirit of St. Louis Marie Grignion de Montfort and St. Maximilian Kolbe. Their one apostolic work will be the visitation of the sick each Friday in honor of Our Lord's passion and death.

Let me assure you --- it is the generosity, both spiritual and financial --- of all the members and benefactors of Opus Mariae Mediatrix ---that has made this great new venture possible. The credit goes to you for this and so many other worthy initiatives, for example the first mission, totally devoted to the Tridentine Liturgy and staffed by diocesan clergy, soon, *Dei gratia*, to be erected to the status of a parish in the Diocese of Camden.

Let me assure you also, that none of these great works would succeed without your prayers, refined in the crucible of suffering, united to that of Jesus Christ on the Cross!

Of necessity I must move on to other matters. Please don't forget that, despite all the media hype, the new millennium begins January 1, 2001. Given that a plenary indulgence is granted for the chanting of the *Veni Creator* on Dec. 31st each year and for the chanting of the *Te Deum* on Jan. 1st each year, what better way could be found to ring out the old millennium and ring in the new---perhaps with a Holy Hour from 11:30 PM, Dec 31st to 12:30 AM, Jan 1st, 2001. Not long after Jan 1st, the Great Jubilee of the year 2000 will come to an end with the solemn closing of the Holy Door at the Vatican Basilica, by His Holiness, Pope John Paul II, on the Feast of the Epiphany, Jan 6th. And don't forget, before we arrive at that auspicious occasion, we enter the Holy Season of Advent, our preparation for the Solemnity of Christ Mass. Advent is marked by the spirit of expectancy---of Our Lord's coming at the end of time, of His coming in the mystery of the Incarnation, and of His coming by grace! By the way, if I might suggest a book for meditation on that theme during Advent, why not pick up a copy of Matthias Scheeben's masterpiece, *The Glories of Divine Grace*, available from Neri Publications.

Well, space once again limits any further considerations. And if the flood of mail around Christ Mass time delays the arrival of our Christmas edition, let me wish now, to each and everyone, a Blessed Christ Mass.

In the Hearts of Jesus and Mary,



Fr. William F. Ashley

P R E C E S

Psalm 22 (23)

Psalmus David.

Dominus regit me, et nihil mihi
deerit:

In loco pascuæ ibi me collocavit.
Super aquam refectionis educavit
me,

Animam meam convertit.

Deduxit me super semitas iusti-
tiæ,
Propter nomen suum.

Nam, et si ambulavero in medio
umbræ mortis,
Non timebo mala, quoniam tu
mecum es.

Virga tua, et baculus tuus,
Ipsa me consolata sunt.

Parasti in conspectu meo men-
sam,
Adversus eos qui tribulant me;
Impinguasti in oleo caput meum;
Et calix meus inebrians quam
præclarus est!

Et misericordia tua subsequetur
me
Omnibus diebus vitæ meæ;
Et ut inhabitem in domo Domini,
In longitudinem dierum.

- *Vulgate Translation*

A psalm of David.

The Lord ruleth me: and I shall
want nothing.

He hath set me in a place of pas-
ture.

He hath brought me up, on the wa-
ter of refreshment:

He hath converted my soul.

He hath led me on the paths of jus-
tice, for his own name's sake.

For though I should walk in the
midst of the shadow of death, I
will fear no evils, for Thou art
with me.

Thy rod and Thy staff, they have
comforted me.

Thou hast prepared a table before
me, against them that afflict
me.

Thou hast anointed my head with
oil; and my chalice which inebri-
ateth me, how goodly is it!

And Thy mercy will follow me all
the days of my life.

And that I may dwell in the house
of the Lord, unto length of
days.

- *Douay-Rheims Translation*

**Address of John Paul II
To The 18th International Congress
of The Transplantation Society
Tuesday 29 August 2000
(part 1 of 2)**



Distinguished Ladies and Gentlemen,

1. I am happy to greet all of you at this International Congress, which has brought you together for a reflection on the complex and delicate theme of transplants. I thank Professor Raffaello Cortesini and Professor Oscar Salvatierra for their kind words, and I extend a special greeting to the Italian Authorities present.

To all of you I express my gratitude for your kind invitation to take part in this meeting and I very much appreciate the serious consideration you are giving to the moral teaching of the Church. With respect for science and being attentive above all to the law of God, the Church has no other aim but the integral good of the human person.

Transplants are a great step forward in science's service of man, and not a few people today owe their lives to an organ transplant. Increasingly, the technique of transplants has proven to be a valid means of attaining the primary goal of all medicine - the service of human life. That is why in the Encyclical Letter *Evangelium Vitae* I suggested that one way of nurturing a genuine culture of life "is the donation of organs, performed in an ethically acceptable manner, with a view to offering a chance of health and even of life itself to the sick who sometimes have no other hope" (No. 86).

2. As with all human advancement, this particular field of medical science, for all the hope of health and life it offers to many, also presents *certain critical issues* that need to be examined in the light of a discerning anthropological and ethical reflection.

In this area of medical science too the fundamental criterion must be *the defence and promotion of the integral good of the human person*, in keeping with that unique dignity which is ours by virtue of our humanity. Consequently, it is evident that every medical procedure performed on the human person is subject to limits: not just the limits of what it is technically possible, but also limits determined by respect for human nature itself, understood in its fullness: "what is technically possible is not for that reason alone morally admissible" (Congregation for the Doctrine of the Faith, *Donum Vitae*, 4).

3. It must first be emphasized, as I observed on another occasion, that every organ transplant has its source in a decision of great ethical value: "the decision to offer without reward a part of one's own body for the health and well-being of another person" (*Address to the Participants in a Congress on Organ Transplants*, 20 June 1991, No. 3). Here precisely lies the nobility of the gesture, a gesture which is a genuine act of love. It is not just a matter of giving away something that belongs to us but of giving something of ourselves, for "by virtue of its substantial union with a spiritual soul, the human body cannot be considered as a mere complex of tissues, organs and functions . . . rather it is a constitutive part of the person who manifests and expresses himself through it" (Congregation for the Doctrine of the Faith, *Donum Vitae*, 3).

Accordingly, any procedure which tends to commercialize human organs or to consider them as items of exchange or trade must be considered morally unacceptable, because to use the body as an "object" is to violate the dignity of the human person.

This first point has an immediate consequence of great ethical

Continued from page 5 Import: *the need for informed consent*. The human "authenticity" of such a decisive gesture requires that individuals be properly informed about the processes involved, in order to be in a position to consent or decline in a free and conscientious manner. The consent of relatives has its own ethical validity in the absence of a decision on the part of the donor. Naturally, an analogous consent should be given by the recipients of donated organs.

4. Acknowledgement of the unique dignity of the human person has a further underlying consequence: *vital organs which occur singly in the body can be removed only after death*, that is from the body of someone who is certainly dead. This requirement is self-evident, since to act otherwise would mean intentionally to cause the death of the donor in disposing of his organs. This gives rise to one of the most debated issues in contemporary bioethics, as well as to serious concerns in the minds of ordinary people. I refer to the problem of *ascertaining the fact of death*. When can a person be considered dead with complete certainty?

In this regard, it is helpful to recall that *the death of the person* is a single event, consisting in the total disintegration of that unitary and integrated whole that is the personal self. It results from the separation of the life-principle (or soul) from the corporal reality of the person. The death of the person, understood in this primary sense, is an event which *no scientific technique or empirical method can identify directly*.

Yet human experience shows that once death occurs *certain biological signs inevitably follow*, which medicine has learnt to recognize with increasing precision. In this sense, the "criteria" for ascertaining death used by medicine today should not be understood as the technical-scientific determination of the *exact moment* of a person's death, but as a scientifically secure means of identifying *the biological signs that a person has indeed died*.

5. It is a well-known fact that for some time certain scientific approaches to ascertaining death have shifted the emphasis from the traditional cardio-respiratory signs to the so-called "*neurological*" criterion. Specifically, this consists in establishing, according to clearly determined parameters commonly held by the international scientific community, the complete and irreversible cessation of all brain activity (in the cerebrum, cerebellum and brain stem). This is then considered the sign that the individual organism has lost its integrative capacity.

With regard to the parameters used today for ascertaining death - whether the "encephalic" signs or the more traditional cardio-respiratory signs - the Church does not make technical decisions. She limits herself to the Gospel duty of comparing the data offered by medical science with the Christian understanding of the unity of the person, bringing out the similarities and the possible conflicts capable of endangering respect for human dignity.

Here it can be said that the criterion adopted in more recent times for ascertaining the fact of death, namely the *complete and irreversible* cessation of all brain activity, if rigorously applied, does not seem to conflict with the essential elements of a sound anthropology. Therefore a health-worker professionally responsible for ascertaining death can use these criteria in each individual case as the basis for arriving at that degree of assurance in ethical judgement which moral teaching describes as "moral certainty". This moral certainty is considered the necessary and sufficient basis for an ethically correct course of action. Only where such certainty exists, and where informed consent has already been given by the donor or the donor's legitimate representatives, is it

Continued from page 6

morally right to initiate the technical procedures required for the removal of organs for transplant.

6. Another question of great ethical significance is that of *the allocation of donated organs* through waiting-lists and the assignment of priorities. Despite efforts to promote the practice of organ-donation, the resources available in many countries are currently insufficient to meet medical needs. Hence there is a need to compile waiting-lists for transplants on the basis of clear and properly reasoned criteria.

From the moral standpoint, an obvious principle of justice requires that the criteria for assigning donated organs should in no way be "discriminatory" (i.e. based on age, sex, race, religion, social standing, etc.) or "utilitarian" (i.e. based on work capacity, social usefulness, etc.). Instead, in determining who should have precedence in receiving an organ, *judgements should be made on the basis of immunological and clinical factors*. Any other criterion would prove wholly arbitrary and subjective, and would fail to recognize the intrinsic value of each human person as such, a value that is independent of any external circumstances.

PONTIFICAL ACADEMY FOR LIFE

Declaration on the Production and the Scientific and Therapeutic use of Human Embryonic Stem Cells

This document seeks to contribute to the debate on the production and use of *embryonic stem cells* [ES cells] which is now taking place in scientific and ethical literature and in public opinion. Given the growing relevance of the debate on the limits and liceity of the production and use of such cells, there is a pressing need to reflect on the ethical implications which are present. . . .

Ethical Problems: Given the nature of this article, the key ethical problems implied by these new technologies are presented briefly, with an indication of the responses which emerge from a careful consideration of the human subject from the moment of conception. It is this consideration which underlies the position affirmed and put forth by the Magisterium of the Church.

The **first ethical problem**, which is fundamental, can be formulated thus: *Is it morally licit to produce and/or use living human embryos for the preparation of ES cells?*

The answer is negative, for the following reasons:

1. On the basis of a complete biological analysis, the living human embryo is - from the moment of the union of the gametes - a *human subject* with a well defined identity, which from that point begins its own *coordinated, continuous and gradual development*, such that at no later stage can it be considered as a simple mass of cells.

2. From this it follows that as a *human individual* it has the *right* to its own life; and therefore every intervention which is not in favour of the embryo is an act which violates that right. Moral theology has always taught that in the case of *Ajus certum tertii*" the system of probabilism does not apply.

3. Therefore, the ablation of the inner cell mass (ICM) of the blastocyst, which critically and irremediably damages the human embryo, curtailing its development, is a *gravely immoral* act and consequently is *gravely illicit*.

4. *No end believed to be good*, such as the use of stem cells for the preparation of other differentiated cells to be used in what look to be promising therapeutic procedures, *can justify an intervention of this kind*. A good end does not make right an action which in itself is wrong.

5. For Catholics, this position is explicitly confirmed by the Magisterium of the Church which, in the Encyclical *Evangelium Vitae*, with reference to the Instruction *Donum Vitae* of the Congregation for the Doctrine of the Faith, affirms: *A*The Church has always taught and continues to teach that the result of human procreation, from the first moment of its existence, must be guaranteed that unconditional respect which is morally due to the human being in his or her totality and unity in body and spirit: The human being is to be respected and treated as a person from the moment of conception; and therefore from that same moment his rights as a person must be recognized, among which in the first place is the inviolable right of every innocent human being to life" (No. 60). . . .

In conclusion, it is not hard to see the seriousness and gravity of the ethical problem posed by the desire to extend to the field of human research the production and/or use of human embryos, even from an humanitarian perspective.

The possibility, now confirmed, of using **adult stem cells** to attain the same goals as would be sought with embryonic stem cells - even if many further steps in both areas are necessary before clear and conclusive results are obtained - indicates that adult stem cells represent a more reasonable and human method for making correct and sound progress in this new field of research and in the therapeutic applications which it promises. These applications are undoubtedly a source of great hope for a significant number of suffering people.

The full text is available from our website

Kalendarium

- 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 Wonderworker, *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*]
- Nov. 20: St. Felix of Valois, *Confessor* (Introit: *Justus*)
- Nov. 21: Presentation of the Blessed Virgin Mary (Introit: *Salve sancta Parens*)
- Nov. 22: St. Cecilia, *Virgin & Martyr* (Introit: *Loquebar*)
- Nov. 23: St. Clement I, *Pope & Martyr* (Introit: *Dicit Dominus*) *Comm. St. Felicitas, Martyr*
- Nov. 24: St. John of the Cross, *Confessor & Doctor* (Introit: *In medio*) *Comm. St. Chrysogonus, Martyr*
- Nov. 25: St. Catherine of Alexandria, *Virgin & Martyr* (Introit: *Loquebar*) [B.V.M. Mother of Divine Providence]
- Nov. 26: **Last Sunday after Pentecost** (Introit: *Dicit Dominus*) [St. Sylvester]
- Nov. 27: *Feria Day* (Introit: *Dicit Dominus*)
- Nov. 28: *Feria Day* (Introit: *Dicit Dominus*)
- Nov. 29: *Feria Day* (Introit: *Dicit Dominus*) *Comm. St. Saturninus, Martyr*
- Nov. 30: **St. Andrew, Apostle** (Introit: *Mihi autem*)
- Dec. 1: *Feria Day* (Introit: *Dicit Dominus*); **First Friday**
- Dec. 2: St. Bibiana, *Virgin & Martyr* (Introit: *Me expectaverunt*); **First Saturday**
- Dec. 3: **First Sunday of Advent** (Introit: *Ad te levávi*; Station at St. Mary Major) [St. Francis Xavier]
- Dec. 4: St. Peter Chrysologus, *Bishop, Confessor, & Doctor* (Introit: *In medio*) *Comm. St. Barbara, Virgin & Martyr*; *Comm. Feria of Advent*
- Dec. 5: *Feria of Advent* (Introit: *Ad te levávi*) *Comm. St. Sabbas, Abbas*
- Dec. 6: St. Nicholas, *Bishop & Confessor* (Introit: *Statuit*) *Comm. Feria of Advent*
- Dec. 7: St. Ambrose, *Bishop, Confessor, & Doctor* (Introit: *In médio*) *Comm. Feria of Advent*
- Dec. 8: **Immaculate Conception of the Blessed Virgin Mary** (Introit: *Deus*) *Comm. Feria of Advent*
- Dec. 9: *Feria of Advent* (Introit: *Ad te levávi*)
- Dec. 10: **Second Sunday of Advent** (Introit: *Populus Sion*; Station at Holy Cross in Jerusalem)
- Dec. 11: St. Damasus I, *Pope & Conf.* (Introit: *Si diligis me*) *Comm. Feria of Advent*

Dec. 12: **Our Lady of Guadalupe** (Introit: *Salve sancta Parens*) Comm. Feria of Advent

Dec. 13: **St. Lucy, Virgin & Martyr** (Introit: *Dilexisti*) Comm. Feria of Advent

Dec. 14: Feria of Advent (Introit: *Populus Sion*)

Dec. 15: Feria of Advent (Introit: *Populus Sion*)

Dec. 16: **St. Eusebius, Bishop & Martyr** (Introit: *Sacerdotes Dei*) Comm. Feria of Advent

Dec. 17: **Third Sunday of Advent, Gaudete Sunday** (Introit: *Gaudete*; Station at St. Peter's)

Dec. 18: Feria of Advent (Introit: *Gaudete*)

Dec. 19: Feria of Advent (Introit: *Gaudete*)

Dec. 20: **Ember Wednesday** (Introit: *Rorate cæli*; Station: St. Mary Major)

Dec. 21: **St. Thomas, Apostle** (Introit: *Mihi autem*) Comm. Feria of Advent

Dec. 22: **Ember Friday** (Introit: *Prope es*; Station: The Twelve Apostles)

Dec. 23: **Ember Saturday** (Introit: *Veni*; Station: St. Peter's)



Dec. 24: **Vigil of the Nativity of Our Lord** (Introit: *Hodie sciētis*; Station at St. Mary Major)

Dec. 25: **NATIVITY OF OUR LORD** (Introit: 1. *Dominus dixit*; Station at St. Mary at the crib. 2.

Lux fulgēbit; Station at St. Anastasia. 3. *Puer natus*; Station at St. Mary Major) Comm. *St. Anastasia, Martyr at Second Mass at Dawn.*



Dec. 26: **St. Stephen, First Martyr** (Introit: *Etenim sederunt principes*; Station at St. Stephen on the Coelian Hill) Comm. *Octave of Christmas*

Dec. 27: **St. John, Apostle & Evangelist** (Introit: *In médio Ecclesiæ*; Station at St. Mary Major) Comm. *Octave of Christmas*

Dec. 28: **Holy Innocents, Martyrs** (Introit: *Ex ore infāntium*; Station at St. Paul) Comm. *Octave of Christmas*

Dec. 29: **Fifth Day within the Octave of Christmas** (Introit: *Puer natus*) Comm. *St. Thomas Becket, Bishop & Martyr*

Dec. 30: **Sixth Day within the Octave of Christmas** (Introit: *Puer natus*)

Dec. 31: **Sunday within the Octave of Christmas** (Introit: *Dum médium*; Station at St. Stephen on the Coelian Hill.) Comm. *St. Sylvester I, Pope & Confessor*

Jan. 1: **Octave Day of the Nativity – The Circumcision of Our Lord** (Introit: *Puer natus*; Station at St. Mary in Trastavere)



Jan. 2: **The Most Holy Name of Jesus** (Introit: *In nómine*)

Jan. 3: **St. Frances Xavier Cabrini, Virgin** (Introit: *Tenuisti*)

Jan. 4: Feria Day (Introit: *Puer natus*)

Jan. 5: Feria Day (Introit: *Puer natus*) Comm. *St. Telesphorus, PM (Eve of the Epiphany–Blessing of Epiphany Water); First Friday*

Jan. 6: **The Feast of the Epiphany** (Introit: *Ecce advénit*; Station at St. Peter); **First Saturday**

END OF HOLY YEAR OF JUBILEE

Acta Sanctæ Sedis

Pope John Paul II

General Audience, Wednesday, 11 October, 2000

Eucharist is perfect sacrifice of praise

1. “Through Him, with Him, in Him, in the unity of the Holy Spirit, all glory and honor is Yours, almighty Father.” This proclamation of Trinitarian praise seals the prayer of the Canon at every Eucharistic celebration. The Eucharist, in fact, is the perfect “sacrifice of praise”, the highest glorification that rises from earth to heaven, “the source and summit of the Christian life in which (the children of God) offer the Divine Victim (to the Father) and themselves along with It” (*Lumen gentium*, n. 11). In the New Testament, the Letter to the Hebrews teaches us that the Christian liturgy is offered by “a High Priest, holy, blameless, unstained, separated from sinners, exalted above the heavens,” who achieved a unique sacrifice once and for all by “offering up Himself” (cf. Heb 7: 26-27). “Through Him then”, the Letter says, “let us continually offer up a sacrifice of praise to God” (Heb 13: 15). Today let us briefly recall the two themes of sacrifice and praise which are found in the Eucharist, *sacrificium laudis*.

2. First of all the sacrifice of Christ becomes present in the Eucharist. Jesus is really present under the appearances of bread and wine, as He Himself assures us: “This is my body ... this is my blood” (Mt 26: 26, 28). But the Christ present in the Eucharist is the Christ now glorified, who on Good Friday offered Himself on the cross. This is what is emphasized by the words he spoke over the cup of wine: “This is My Blood of



the covenant, which is poured out for many” (Mt 26: 28; cf. Mk 14: 24; Lk 22: 20). If these words are examined in the light of their biblical import, two significant references appear. The first consists of the expression “blood poured out” which, as the biblical language attests (cf. Gn 9: 6), is synonymous with violent death. The second is found in the precise statement “for many”, regarding those for whom this blood is poured out. The allusion here takes us back to a fundamental text for the Christian interpretation of Scripture, the fourth song of Isaiah: by his sacrifice, the Servant of the Lord “poured out his soul to death”, and “bore the sin of many” (Is 53: 12; cf. Heb 9: 28; 1 Pt 2: 24).

3. The same sacrificial and redemptive dimension of the Eucharist is expressed by Jesus’ words over the bread at the Last Supper, as they are traditionally related by Luke and Paul: “This is My Body which is given for you” (Lk 22: 19; cf. 1 Cor 11: 24). Here too there is a reference to the sacrificial self-giving of the Servant of the Lord according to the passage from Isaiah already mentioned (53: 12): “He poured out his soul to death...; he bore the sin of many, and made intercession for the transgressors.” The Eucharist is above all else a sacrifice. It is the sacrifice of the Redemption and also the sacrifice of the New Covenant, as we believe and as the Eastern Churches clearly profess: “Today’s sacrifice”, the Greek Church stated centuries

ago [at the Synod of Constantinople against Sotericus in 1156-57], "is like that offered once by the Only-begotten Incarnate Word; it is offered by him (now as then), since it is one and the same sacrifice" (Apostolic Letter *Dominicae Cenae*, n. 9).

4. The Eucharist, as the sacrifice of the New Covenant, is the development and fulfillment of the covenant celebrated on Sinai when Moses poured half the blood of the sacrificial victims on the altar, the symbol of God, and half on the assembly of the children of Israel (cf. Ex 24: 58). This "blood of the covenant" closely united God and man in a bond of solidarity. With the Eucharist the intimacy becomes total; the embrace between God and man reaches its apex. This is the fulfillment of that "new covenant" which Jeremiah had foretold (cf. 31: 31-34): a pact in the spirit and in the heart, which the Letter to the Hebrews extols precisely by taking the prophet's oracle and linking it to Christ's one definitive sacrifice (cf. Heb 10: 14-17).

5. At this point we can illustrate the other affirmation: the Eucharist is a sacrifice of praise. Essentially oriented to full communion between God and man, "the Eucharistic sacrifice is the source and summit of the whole of the Church's worship and of the Christian life. The faithful participate more fully in this sacrament of thanksgiving, propitiation, petition and praise, not only when they wholeheartedly offer the Sacred Victim, and in it themselves, to the Father with the priest, but also when they receive this same Victim sacramentally" (Sacred Congregation of Rites, *Eucharisticum Mysterium*, n. 3e).

As the term itself originally says in

Greek, Eucharist means "thanksgiving"; in it the Son of God unites redeemed humanity to Himself in a hymn of thanksgiving and praise. Let us remember that the Hebrew work *todah*, translated "praise", also means "thanksgiving". The sacrifice of praise was a sacrifice of thanksgiving (cf. Ps 50 [49]: 14, 23). At the Last Supper, in order to institute the Eucharist, Jesus gave thanks to his Father (cf. Mt 26: 26-27 and parallels); this is the origin of the name of this sacrament.

6. "In the Eucharistic sacrifice the whole of creation loved by God is presented to the Father through the death and the Resurrection of Christ" (CCC, n. 1359). Uniting herself to Christ's sacrifice, the Church in the Eucharist voices the praise of all creation. The commitment of every believer to offer his existence, his "body", as Paul says, as a "living sacrifice, holy and acceptable to God" (Rom 12: 1), in full communion with Christ, must correspond to this. In this way, one life unites God and man, Christ crucified and raised for us all and the disciple who is called to give himself entirely to Him.

The French poet Paul Claudel sings of this intimate communion of love, putting these words on Christ's lips: "Come with me, where I Am, in yourself, / and I will give you the key to life. / Where I Am, there eternally / is the secret of your origin ... / Where are your hands that are not mine? And your feet that are not nailed to the same cross? I died and rose once and for all! We are very close to one another / How can you separate yourself from Me / without breaking My heart?" (La Messe là-bas).





Book Reviews & Recommended Reading

Forget Not Love. The Passion of St. Maximilian Kolbe.

By Andre Frossard.

The famous French author's unique writing style captivates the reader with the heroic story of St. Maximilian Kolbe, a modern apostle of Catholic evangelization, Marian spirituality, and a martyr of charity. With the encouragement of Pope John Paul II and the help of documentation (some unpublished) given to him by the Vatican, Frossard chronicles the dramatic and moving life of this Polish Franciscan who volunteered to die in place of a fellow prisoner at Auschwitz.

While his heroic martyr's death is well known, Frossard shows how Kolbe's whole life was one of extraordinary generosity in devotion to his ideal of "love without limits." Kolbe was that rare combination of mystic, intellectual genius, theologian, and down-to-earth practicality. His tremendous creative energies (despite constant bouts of tuberculosis and less than one lung) enhanced the lives of all those who knew him, the millions who read his publications, and the countless persons inspired by his example.

This book reveals the interesting and impressive details of Kolbe's childhood, vision of Mary, brilliance in his studies, his founding of the largest monastery in the world (700 Franciscans), massive printing apostolate, missionary journeys to Japan, and his final act of love in Auschwitz. Frossard has captured the heart of the man whom Pope John II declared "*the patron saint of this difficult century.*"

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



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 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. Vienney

Andrew P.: Health for my mother, return of the Latin Tridentine Mass to every parish
 Joanne M.: Return to faith of 13 fallen away Catholics
 Veronica P.: Elected officials who will defend life, end abortion, and euthanasia
 Bruce L.: For his family
 Dominick Z.: Please pray for my brother Valentine, he suffers with Mental Illness
 Jacquie R.: For older brother to return to the faith & all my special intentions
 Daniel F.: Consecration of Russia to the Immaculate Heart of Mary
 Ellen C.: Health of M. C. C.
 Thomas: Ryan C. for his health
 Michael G.: For the sincerity and stability of my present job and that of my life
 Andrew P.: Health for my mother, return of the Latin Tridentine Mass to every parish
 Patricia B.: B. P. for gift & embracing of God's true faith

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.

Cor Ad Cor is now on the Internet

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