

COR AD COR

Opus Mariæ Mediatrix

VOL. 5 – No. 1 – 13 January, 2000

Dear Friend of Our Lady,

First of all, let me wish a happy and Holy Year of Jubilee to all our members, benefactors and friends. For us, the Holy Year began at Midnight Mass of Christmas, with the rendition by the choir of the magnificent Mass in D major by Antonin Dvořák. In keeping with the spirit of the Year of Jubilee, we have initiated another musical treat for all those who attend Mass at Our Lady's Chapel of Opus Mariæ: at seven of the Masses to be celebrated through out the whole year, we will be highlighting the works of composers who were the choir masters of the seven major pilgrimage churches of the Diocese of Rome. Thus, for the feast of the Holy Innocents, Solemn High Mass was celebrated to the accompaniment of a Mass by Claudio Casciolini, who was *maestro di cappella* until January 1760 at the Basilica of San Lorenzo in Damaso. On January 6, the Solemnity of the Epiphany a Mass by another Roman composer, Giovanni-Battista Casali, who was *maestro di cappella* of the Basilica of St. John Lateran, will be sung. In other musical news, it has been decided to start a children's choir named the *Schola Infantium*. The idea for the name of the children's choir came from the introit of the feast of the Holy Innocents, "Ex Ore Infantium..." (Out of the mouth of babes, [children]). The *Schola Infantium* will be under the capable direction of Timothy McDonnell and classes and rehearsals will take place during two semesters of the year, Michémas in the fall and Candlemas in the spring. This new choir will enhance the celebration of our Sunday Sung Mass and Vespers.

From the Vatican, you may have heard the good news of the beatification of Lúcia and Francesco, two of the seers of Fatima, at Fatima itself on May 13, 2000. Perhaps even more exciting for some, will be the bishops' Jubilee Year gathering at the Vatican on October 8, 2000. On that occasion in union with the bishops, the Holy Father will consecrate the Church and the world to the Immaculate Heart of Mary.

Just a reminder: Please don't forget that you can gain the plenary indulgence for the Holy Year at the Cathedral of your local diocese. You might also inquire of your respective chancery offices, for a list of other designated jubilee churches. The Jubilee Year, itself, seems to have already sparked a lot of interest, with more than a million people passing through the Holy

few days of its opening. A little more than a week later, Vatican officials were surprised at the turnout for the Children's Jubilee. Five thousand, or maybe ten thousand children were expected, but to the astonishment of all, over one hundred thousand children met for the Jubilee Year celebration with the Holy Father in St. Peter's Square. He used the occasion to reaffirm the Church's teaching regarding the sacredness of human life.

To return to the local scene, we were pleased to receive just a few weeks ago, the architect's drawings for the restoration of the St. Jude's Shrine Chapel. We have already removed the termite infested interior walls, and having just recently received the requisite permit from the municipality, soon the entire roof will be removed to be replaced with a brand new one. Unfortunately, however, with the replacement of the roof our funds dry up. So we ask you to keep this project as well as our other renovation projects in mind.

The *Aula Sanctorum* of the St. Joseph conference center was the scene of a number of happy events previous to Christmas. On Gaudete Sunday, December 12, 1999 we had the first of what we hope will be a series of concerts of classical music. Works were presented by Brahms, Bach, Dvořák, Vivaldi and LeClair, among others. A wonderful time was had by all and it proved to be a very joyful way to celebrate Rose Sunday in Advent. Just before Christmas itself, the hall was transformed into a stage for the annual children's nativity play. The narration for the play was taken from the writings of the Saints. At least forty children took part in this production, with a particular abundance of angels. Everyone was touched by this presentation, which also had its moments of humor, when for example one of the littlest angels began to experience discomfort with her halo, promptly removing it and chewing on it. One of the fathers played the donkey, and did a very good job, indeed.

On a practical level, we are aware of the somewhat erratic schedule of our monthly newsletter, at least partially due to the priority which bulk mail receives; something which is beyond our control.

Just a brief note for those who recite the Divine Office each day; you will notice that in the *Benedictus* and *Magnificent* antiphons for the feast of the Epiphany, mention is made of three miracles commemorated on that day; the changing of wine into

Our Lord in the waters of the Jordan and the coming of the wise men to Bethlehem. Why are all three mentioned in the antiphons for this feast? Because it is piously believed that the miracle at Cana and the Baptism of Our Lord took place on the anniversary of the arrival of the three wise men. Speaking of the Epiphany, another custom which we keep here at Opus, is the blessing of Epiphany water on the vigil, January 5. This blessing of water is of Eastern inspiration, given that in the Church of the East, the Baptism of Our Lord is more emphasized on January 6, than in the west. The Roman Rite considers all three mysteries on the Epiphany, but with special emphasis being given to the epiphany itself on January 6, and with special emphasis on the Baptism of Our Lord on the Octave of the Epiphany, January 13, and special emphasis on the wedding feast at Cana on the Second Sunday after Epiphany.

As mentioned previously, the Vigil of the Epiphany saw the blessing of Epiphany Water. It is one of the most elaborate in the Roman Ritual consisting of 1) the chanting of the litany of the Saints, 2) psalms 28, 45 and 146, 3) an exorcism, 4) the *Benedictus*, or *Magnificat*, 5) the exorcism of salt, 6) the commingling of salt with the water and 7) finally the *Te Deum*. As you can see, it is quite a liturgical workout.

Well, I have just about run out of space. Let me once again wish you a Holy Year of Jubilee with a reminder that you are remembered in my monthly Masses for benefactors and friends.

In the Hearts of Jesus and Mary,

Fr. William F. Ashley



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Acta Sanctæ Sedis

Congregation for Divine Worship

On the Administration of the Sacrament of Penance

In fidelity to the mission entrusted to the Church by our Savior Jesus Christ, when he gave to his Apostles and to their successors the power to forgive or to retain sins, the Church “has never failed to call men from sin to conversion through the celebration of penance to show the victory of Christ over sin”.

In recent years, in spite of repeated clarifications given by the Holy See on the necessary conditions for the valid and licit administration of the Sacrament of Penance, there has been an increasing demand for the discriminate use of “general absolution.” It is perhaps important to recall that the recent Statement of Conclusions, signed by the Superiors of six Congregations of the Roman Curia as well as a representation of Australian Bishops, did not revoke anything permitted by the dispositions of law in force. In the hope of removing any remaining doubt or confusion regarding this matter this Congregation has considered it opportune to bring to the attention of the Catholic faithful in Australia, the essential conditions for the ordinary and extraordinary celebration of the sacrament in the Latin Church.

The norms in force are found in particular in the *Ordo Pœnitentiæ* of the *Rituale Romanarum* and in the *Codex Iuris Canonici* and are based on the constant doctrine of the Church, as well as the traditional practice of the Latin Church, and therefore, it is not possible to modify them or to derogate from them for any reason. Consequently, ‘Rite III’ must be understood to be of an “altogether exceptional character” and is in no way, an “ordinary” rite equatable with “Rite I” and “Rite II”. To present “Rite III” as an acceptable alternative to individual and integral confession is contrary to the clear and certain canonical dispositions laid down for the common good of the Church.

Specifically, it is the Church’s solemn teaching that for an integral and complete pardon of sins, three acts are required of the penitent as parts of the sacrament: contrition, confession, and satisfaction. By divine law, it is necessary that penitents confess to a priest all mortal sins as well as any specifying moral circumstances that they remember after a careful examination of conscience.

Having confessed his sins in this way, the penitent is then absolved from his sins in the judicial act of the priest’s sacramental absolution.

For this reason the *Codex Iuris Canonici* states clearly that “integral and individual confession and absolution is the sole, ordinary means by which a member of the faithful who is conscious of grave sin is reconciled with God and with the Church. Physical or moral impossibility alone excuses from such confession...”.

Due to the “altogether exceptional character” of “general absolution”, it may not be administered except in two difficult situations of serious need on the part of the faithful: (1) imminent danger of death in which there is not time for the priest or priests to hear the confessions of the penitents individually; (2) certain well-defined situations where there exists a grave necessity that would deprive the faithful to sacramental grace or of Holy Communion for a lengthy period of time.

If in the opinion of the confessor there is a case of grave necessity that could permit “general absolution”, it is to be submit-

responsibility for deciding whether the necessary conditions are indeed present; without such a decision, “general absolution” may not be conferred. Moreover, as the canon itself points out, “sufficient necessity is not considered to exist when confessors cannot be available merely because of a great gathering of penitents, such as can occur on some major feastday or pilgrimages”.

The authorization given to Diocesan Bishops does not permit them “to change the required conditions, to substitute other conditions for those given, or to determine grave necessity according to their personal criteria however worthy”. The Diocesan Bishop “makes this judgement *graviter onerata conscientia*, and with full respect for the law and practice of the Church”. Furthermore, the fact that the canons acknowledge the right of the faithful to confess their sins on days and at times arranged for their convenience cannot be used as a justification for an alternative practice of “general absolution”.

In this context it is of great importance to remember that even when the sacrament is received by means of a collective absolution, it nevertheless requires, as a result of its divine and irrefutable foundation, that each penitent have the necessary dispositions for the reception of this sacrament, namely, individual and ‘personal repentance for sins committed, the resolution to rectify scandal or injuries that may have been caused in relation to those sins, the intention of amending his life, and the intention to make an integral and individual confession as soon as possible of those grave sins from which he is impeded from confessing at the time. Each of these dispositions must be present in order that the sacramental absolution be received validly.

Nor should the importance of the act of satisfaction be passed over. This final act of the penitent “crowns the sacramental sign of Penance”. Hence, the confessor is to impose salutary and appropriate penance, in proportion to the kind and number of sins confessed, taking into account, however, the condition of the penitent. The penitent, for his part, is bound personally to carry out these penances.

All priests who exercise their ministry reconciling penitents are reminded that these obligations of the faithful are concomitant with a corresponding right for them to be given sacramental grace and the spiritual riches of the Church in individual confession. Therefore, priests are bound to adhere faithfully to the teaching of the Magisterium and to the norms established by the competent authority. To this end, local Ordinaries are asked to promote a thorough catechesis on the authentic nature and requisites of the Sacrament of Penance.

The grace of the sacrament is the communication of the indescribable mercy of God through the ministry of the Church which touches the Christian in the depths of his being, as well as in his relationship with God, with the Church, with others of the faithful, and with all his fellow men. As a consequence, all deviations from the authentic practice of the Church in the regard constitute a serious and wrongful deprivation, also punishable in accordance with the sacred canons.

19 March 1999

P R E C E S

Pietate tua, quæsumus Dómine, nostrórum solve víncula peccatórum, et intercedente beáta sempérque Vírgine Dei Genetríce María cum beáto Ioseph ac beátis Apóstolis tuis Petro et Paulo et ómnibus Sanctis, nos fámulos tuos et loca nostra in omni sanctitate custódi; omnes consanguinitate, affinitate ac familiaritate nobis coniúctos a víitiis purga, virtútibus illústra; pacem et salútem nobis tríbue; hostes visíbiles et invisíbiles rémove; cárnalia desidéria repélle; áërem salúbrem indúlge; amícis et inimícis nostris caritátem largíre; Urbem tuam custódi; Pontíficem nostrum N. Consérva omnes Prælátos, Príncipes cunctúmque pópulum cristiánum ab omni adversitate defénde. Benedíctio tua sit super nos semper, et ómnibus fidélibus defúntis réquiem ætérnam concéde. Amen.

Munda cor meum et corpus meum, sancta María.

Respice, Dómine, ad humilitátem nostram et non déseras nos in témpore tribulatiónis.

Cor Jesu, caritátis víctima, fac me tibi hóstiam vivéntem, sanctam, Deo placéntem.

Of the tender mercy, we beseech Thee, O Lord, loose the bonds of our sins, and through the intercession of Mary, the blessed and ever-Virgin Mother of God, together with that of St. Joseph and Thy blessed Apostles Peter and Paul, and of all Thy Saints, keep us Thy servants and our dwelling places in all holiness; cleanse from sin and endue with virtue all those who are joined to us by kindred, affinity and friendship; grant unto us peace and safety; remove far from us our enemies, both visible and invisible; repress all our carnal desires; grant us wholesome air; bestow Thy charity upon our friends and enemies; guard Thy city; preserve our Pontiff N.; defend all prelates and princes and Thine entire Christian people from every adversity. Let Thy blessing be evermore upon us, and do Thou grant unto all the faithful departed rest everlasting. Amen.

Make my heart and my body clean, holy Mary.

Regard, O Lord, our humility and forsake us not in the time of tribulation.

Hear of Jesus, Victim of charity, make me a living sacrifice to Thee, holy, and pleasing unto God.

Prayer Before a Journey

In viam pacis dírige nos, Dómine. Collaudámus venerántes omnes cæli príncipes, sed præcipue fidélem médicum et cómitem Raphaélem in virtúte alligántem dæmonem.

V. Angelis suis Deus mandávit de te.
R. Ut custódiant te in ómnibus viis tuis.

Orémus.

Deus, qui beátum Raphaélem Archángelum Tobíæ fámulo tuo cómitem dedísti in via: concéde nobis fámulis tuis ut eiúsdem semper protegámur custódia et muniámur auxílio. Per Christum Dóminum nostrum.

Amen.

Procedámus in pace.
In nómine Domini. Amen.

In the way of peace direct us, O Lord. We praise and venerate all the heavenly princes, but especially Raphael, faithful physician and companion true, who with heaven's power bindeth fast the demon.

V. God hath given His Angels charge over thee.
R. To keep thee in all thy ways.

Let us pray.

O God, who didst give the Blessed Archangel Raphael unto Thy servant Tobias to be his fellow-traveler; grant unto us, Thy servants, that the same may ever keep us and shield us, help us and defend us. Through Christ our Lord.

Amen.

Let us go forward in peace.
In the name of the Lord. Amen.

Baculus Pastoralis

Blessed Ildefonso Cardinal Schuster
From *The Sacramentary (Liber Sacramentorum)*
Volume I, Page 221-222

St. Gregory the Great, in the seventh century, gave a fresh impulse to the observance of the station processions and finally rearranged their order, so that with few exceptions the list of station basilicas is to-day just as we find it in the Gregorian Sacramentary. The principle followed in arranging the different stations is not always clear, especially with regard to those in Lent, but for the greater festivals the compiler has certainly found it necessary to keep to the traditional and uniform plan.

The ancient and true Cathedral of Rome is St. Peter's. There the chair of the Apostle was preserved, there baptism was administered, there on Ember Saturdays were held the night vigils and ordinations, there the Pope was consecrated, and lastly there, around the *Confessio* of the Apostle, were laid to rest the Pontiffs in their last sleep. In a word, it was the Vatican, with its historical and liturgical memories, rather than the Lateran, the usual residence of the Pope in the Middle Ages, which became the living and authoritative embodiment of the Roman Pontificate. This idea is well expressed in the following lines which the pious pilgrims of the twelfth century repeated in the baptistry of Damasus near the tomb of St. Peter:

*Auxit Apostolicæ geminatum Sedis honorem
Christus, et ad cælum hanc dedit esse viam;
Nam cui siderei commisit limina regni,
Hic habet in terris altera claustra poli.*

Another inscription from the same Vatican baptistry, in expressing the twofold thought of the laver of regeneration, administered by the successor of St. Peter, and that of the wooden chair of the Apostle preserved in the baptistry, unhesitatingly gives to the Vatican church in the title of *Petri sedes*,

Using it in the same signification as we have indicated above:

*Una Petri Sedes, unum verumque lavacrum,
Vincula nulla tenent quem liquor iste lavat.*

In accordance with this principle the station Mass on all the greater festivals of the year – Christmas, Epiphany, Easter, Ascension, Pentecost, etc. – was always at St. Peter's. To the Lateran belonged the honour of being the habitual residence of the Pontiff, who only exceptionally celebrated the great feasts in the Basilica of the Saviour – when, that is, there was some reason for sparing the people the fatigue of the station procession. Thus, for instance, on the great *feria quinta in Cæna Domini*, the three Masses, for the reconciliation of penitents, for the consecration of the chrism and for the Easter Communion respectively, were all celebrated at St. John Lateran, because it would not have been possible for the faithful to repair three times in one day to St. Peter's, which was then outside the circle of the city walls.

PRAYER REQUESTS

Please pray for the following intentions:

Richard & Margaret D.: for Freddy H.
Jacquie R.: That my older brother return to the Faith.

Jacquie R.: Increase in "Holy" vocations.

Paul M.: Pray that the M. Family persevere in the Catholic Faith.

Eileen M.: A father for Christine.

Eileen M.: That Gerard and all others return to the Faith.

Andrew P.: Return of Latin Tridentine Mass to every parish.

Andrew P.: Health for my mother; conversion of sinners.

Bernard & Margaret D.: A.M.D.G., that the adoption of baby Madeline soon be approved by the courts in favor of her adoptive parents.

Joanne M.: For a nephew who has stopped going to Mass.

Frank N.: Return of my children to the Church.

Dorothy B.: Secure employment for nephew and sister.

Jean G.: Peace; return of morality; Holy Souls in Purgatory; Tridentine Mass here.

Paulita D.: My husband's healing; our financial healing; that we will find a place to move into soon.

Daniel F.: Health of Stella K.

Donald R.: For a vocation to the priesthood for my son, Thomas.

Donald R.: Repose of the soul of my dear wife, Linda.

Katherine V.: Improved eyesight.

Katherine V.: General health, return to Church for three nephews and families.

Andrew P.: Return of the Latin Tridentine Holy Mass to every parish.

Andrew P.: Grace to do God's Holy Will in all things.

Jacquie R.: For older brother to return to the Faith.

Jacquie R.: Conversion of all descendite Catholics.

Ruth J.: Cancer healing for Ruth M. J.

Ruth J.: Complete healing of Cancer for Ruth M. J.

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 7.



Kalendarium

Time after Epiphany

- Jan. 13: **The Baptism of Our Lord** (Introit: *Ecce advénit*)
 Jan. 14: St. Hilary, *Bishop, Confessor, & Doctor* (Introit: *In médio*) *Comm. St. Felix, Priest and Martyr*
 Jan. 15: St. Paul the First Hermit, *Confessor* (Introit: *Justus*) *Comm. St. Maurus, Abbot* [Our Lady of Prompt Succor]
 Jan. 16: **Second Sunday after Epiphany** (Introit: *Omnis terra*; Station: St. Eusebius) [St. Marcellus]
 Jan. 17: St. Antony, *Abbot* (Introit: *Os justi*)
 Jan. 18: *Feria Day* (Introit: *Omnis terra*) *Comm. St. Prisca, Virgin and Martyr* [Chair of St. Peter in Rome]
 Jan. 19: *Feria Day* (Introit: *Omnis terra*) *Comm. SS. Marius, Martha, Audifax & Abachum, MM; St. Canute, King & Martyr*
 Jan. 20: St. Fabian, *Priest and Martyr* and St. Sebastian, *Martyr* (Introit: *Intret in*)
 Jan. 21: St. Agnes, *Virgin and Martyr* (Introit: *Me expectavérunt*)
 Jan. 22: SS. Vincent and Anastasius, *Martyrs* (Introit: *Intret*)
 Jan. 23: **Third Sunday after Epiphany** (Introit: *Adorate Deum*) [St. Raymond of Pennafort; St. Emerentiana]
 Jan. 24: St. Timothy, *Bishop and Martyr* (Introit: *Statuit*)
 Jan. 25: Conversion of St. Paul, *Apostle* (Introit: *Scio cui*) *Comm. St. Peter, Apostle*
 Jan. 26: St. Polycarp, *Bishop and Martyr* (Introit: *Sacerdotes*)
 Jan. 27: St. John Chrysostom, *Bishop, Confessor, and Doctor* (Introit: *In médio*)
 Jan. 28: St. Peter Nolasco, *Confessor* (Introit: *Justus ut palma*) *Comm. Second Feast of St. Agnes, Virgin and Martyr*
 Jan. 29: St. Francis de Sales, *Bishop, Confessor, and Doctor* (Introit: *In médio*)
 Jan. 30: **Fourth Sunday after Epiphany** (Introit: *Adorate Deum*) [St. Martina]
 Jan. 31: St. John Bosco, *Confessor* (Introit: *Dedit illi*)
 Feb. 1: St. Ignatius, *Bishop and Martyr* (Introit: *Mihi autem*)
 Feb. 2: **Purification of the Blessed Virgin Mary** (Introit: *Suscépinus*)
 Feb. 3: *Feria Day* (Introit: *Adorate Deum*) *Comm. St. Blaise, Bishop and Martyr* (**Blessing of throats**)
 Feb. 4: St. Andrew Corsini, *Bishop and Confessor* (Introit: *Statuit ei*) **First Friday**
 Feb. 5: St. Agatha, *Virgin and Martyr* (Introit: *Gaudéamus*) **First Saturday** [St. Philip of Jesus]
 Feb. 6: **Fifth Sunday after Epiphany** (Introit: *Adorate Deum*) [St. Titus; St. Dorothy]
 Feb. 7: St. Romauld, *Abbot* (Introit: *Os justi meditabitur*)
 Feb. 8: St. John of Matha, *Confessor* (Introit: *Os justi*)
 Feb. 9: St. Cyril of Alexandria, *Bishop, Confessor, & Doctor* (Introit: *In médio*) *Comm. St. Apollonia, Virgin and Martyr*
 Feb. 10: St. Scholastica, *Virgin* (Introit: *Dilexisti*)
 Feb. 11: Apparition of Our Lady of Lourdes (Introit: *Vidi civitatem*) [St. Gregory II]
 Feb. 12: Seven Holy Founders of the Servites, *Confessors* (Introit: *Iusti decantavérunt*)
 Feb. 13: **Sixth Sunday after Epiphany** (Introit: *Adorate Deum*)
 Feb. 14: *Feria Day* (Introit: *Adorate Deum*) *Comm. St. Valentine, Priest & Martyr*
 Feb. 15: *Feria Day* (Introit: *Adorate Deum*) *Comm. SS. Faustinus & Jovita, Martyrs*
 Feb. 16: *Feria Day* (Introit: *Adorate Deum*)
 Feb. 17: *Feria Day* (Introit: *Adorate Deum*)
 Feb. 18: *Feria Day* (Introit: *Adorate Deum*) *Comm. St. Simeon, Bishop & Martyr* [St. Mary Bernard Soubirous]
 Feb. 19: *Feria Day* (Introit: *Adorate Deum*)

Season of Sepuagesima

- Feb. 20: **Septuagesima Sunday** (Introit: *Circumdedérunt me*)
 Feb. 21: *Feria Day* (Introit: *Circumdedérunt me*) [St. Margaret of Cortona]
 Feb. 22: **Chair of St. Peter, Apostle** (Introit: *Statuit ei*) *Comm. St. Paul, Apostle*
 Feb. 23: St. Peter Damian, *Bishop, Confessor, & Doctor* (Introit: *In médio*)
 Feb. 24: *Feria Day* (Introit: *Circumdedérunt me*) [Vigil of St. Mattias, *Apostle*]
 Feb. 25: **St. Matthias, Apostle** (Introit: *Mihi autem*)
 Feb. 26: *Feria Day* (Introit: *Circumdedérunt me*)
 Feb. 27: **Sexagesima Sunday** (Introit: *Exsúrge*)
 Feb. 28: St. Gabriel of Our Lady of Sorrows, *Confessor* (Introit: *Oculus Dei*)
 Feb. 29: *Feria Day* (Introit: *Exsúrge*)

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Intentions for the Perpetual Novena in honor St. Jude Thaddeus every Wednesday

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

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

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

- Please list the following prayer intentions in *Cor ad Cor*: _____
- Please pray for the following intention(s): _____

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Signature: _____ **ITE AD JOSEPH!**

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COR AD COR — January, 2000



December 25, 1999
through
January 6, 2001

Holy Year of Jubilee

In honor of
The Most Holy Trinity
To hail in the new



Mass Schedule at Our Lady's Chapel

261 Cross Keys Rd. – Berlin, NJ 08009 — (856-753-3408)

Sundays: 9:00 a.m. & 11:30 a.m. (High Mass), Anticipated Sat. 7:30 p.m.

Weekdays: 9:00 a.m. (preceded by Terce)

Additional Mass at 7:30 p.m. on First Friday, First Class Feasts and select other feasts & special occasions

Wed: 9:00 a.m. & 7:30 p.m. (followed by St. Jude Novena)

Sat.: 9:00 a.m. (preceded by Terce) & 7:30 p.m.

OPUS MARIAE MEDIATRICIS
261 CROSS KEYS RD.
BERLIN, NJ 08009

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