

COR AD COR

Opus Mariæ Mediatrixis

VOL. 5 – No. 2 – 13 February, 2000

Dear Friend of Our Lady,

A number of you have written, e-mailed, or telephoned regarding the item of news in a previous newsletter concerning the consecration of the Church and the world to the Immaculate Heart of Mary by Our Holy Father, the Pope and the bishops on October 8, 2000. The most frequent question being: "Where did you get the news from?" The only place where we have seen mention made of this event is on the web site of the zenit news agency from Rome. For those of you who are computer literate (I am sure there are many), you can go to their site www.zenit.org. Once you enter the site, enter the archive for 1999, then click the calendar at November 28, 1999. The third item is entitled "Fatima added to Papal Pilgrimages in 2000". Among other things, you will notice the following paragraph:

Navarro-Valls (spokesman for the Vatican) highlighted the extraordinary tie that unites John Paul II to the Virgin at Fatima. On October 8, 2000 her statue will be taken to Rome. On the occasion of the Bishops' Jubilee, the Pope and his brother bishops will solemnly consecrate the Church and the world to Our Lady.

The news item also mentions the pilgrimage of the Holy Father to Fatima where he will beatify Francesco and Jacinta Marto on May 13, 2000, feast of Our Lady of Fatima and anniversary of the attempted assassination in 1981 on the Pope's life in St. Peter's Square.

Devotees of consecration to Jesus through Mary cannot but be heartened by these two events planned for the Great Jubilee of the year 2000.

Soon, we will celebrate the Feast of the Great Protector of Holy Mother Church, i.e., St. Joseph. He was given the title of Protector of the Universal Church by Pope Pius IX, who also will be beatified during the Holy Year of Jubilee. This year, the Feast of St. Joseph is transferred to March 20, due to the fact that March 19, is the second Sunday of Lent. St. Joseph, as is well known, figured greatly in the events at Fatima in 1917. Some believe that the Apostolic Exhortation, *Redemptoris Custos*, of the present Holy Father, is a response given to the promise of St. Joseph in the apparitions to

Sister Lucia, Francesco and Jacinta. Whatever the case may be, it behooves us to give to St. Joseph in our spiritual lives, the place he so richly deserves. To help you, in that regard, I can not recommend enough the book entitled, *True Devotion to St. Joseph and the Church*, with the subtitle, *The Doctrinal Basis and Practice of Total Consecration through St. Joseph and the Church*, by the Dominican Theologian, Dominic de Domenico. It is available from *St. Gabriel Press, 3050 Gap Knob Road, New Hope, KY, 40052*. You will be richly rewarded in the reading of this book. Among other things, he has a beautiful section on the likeness of the Holy Family of Jesus, Mary and Joseph, to the Holy Trinity of Father, Son and Holy Spirit. He enriches our understanding of the relationship between the earthly trinity and the Heavenly Trinity, between the created trinity and the Uncreated Trinity. His emphasis on the role of St. Joseph in the economy of salvation is magnificent. There is no way I can give you a sufficient idea of the richness of this book. Please purchase a copy and see your spiritual life grow by leaps and bounds.

Believe it, or not, the Holy Season of Lent is just around the corner, Ash Wednesday this year being March 8. Our Lord reminds in the Gospel of the necessity of penance: "Unless ye do penance, ye shall all likewise perish." The Code of Canon Law reminds us that:

"All members of the Christian faithful in their own way are bound to do penance in virtue of the Divine Law; in order that all may be joined in a common observance of penance, penitential days are prescribed in which the Christian faithful in a special way pray, exercise works of piety and charity, and deny themselves by fulfilling their responsibilities more faithfully, and especially by observing fast and abstinence according to the norm of the following canons." (Canon 1249)

The following canons from numbers 1250 to 1253 outline the present penitential discipline of the Church. Canon 1250 states as follows: "All Fridays throughout the year and the time of Lent are penitential days and times throughout the Universal Church." In addition, Canon 1251 prescribes that, "Abstinence from eating

meat, or another food according to the prescriptions of the Conference of Bishops is to be observed on Fridays throughout the year unless they are first class feasts; abstinence and fast are to be observed on Ash Wednesday and on the Friday of the Passion and Death of Our Lord Jesus Christ."

Who is obliged to fast and abstain? Canon 1252 states clearly, "All persons who have completed their fourteenth year are bound by the law of abstinence; all adults are bound by the law of fast up to the beginning of their sixtieth year. Nevertheless, pastors and parents are to see to it that minors who are not bound by the law of fast and abstinence are educated in an authentic sense of penance."

The Holy Season of Septuagesima begins this year on Sunday, February 20. It is believed that St. Gregory the Great fixed this season in its present form. The three Sundays and weeks of this season are the time during which we should seriously make our resolutions regarding prayer, penance and almsgiving during the Season of Lent.

May the Season of Lent in the Holy Year of Jubilee be one of singular graces and blessings for you and yours! You are all remembered in my monthly First Saturday Mass for all our benefactors, friends and members.

In the Hearts of Jesus and Mary,

Wiliam F. Ashley
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261 Cross Keys Rd. ✪ Berlin, New Jersey 08009

☎ 856-753-3408 voice; 856-753-2671 fax

Visit us on the World Wide Web at www.omm.org – E-mail: info@omm.org

Baculus Pastoralis

**Jean Honoré,
Archbishop of Tours**

The Tide of Vain Credulity: The Church's Role in Apparitions

**First Printed in
*Fidelity Press, July-August, 1989***

One may well ask why, among the many reported apparitions, the Church approves of some to the exclusion of others. Are there reasons that could appear to some people to be discriminatory? Briefly, what are the criteria, the objective norms used to determine which ones merit the sanction of the Church's approval or its reserved judgment, if not outright disapproval?

Let me begin by recalling the Church's general attitude towards the phenomenon of apparitions and of the supernatural. Contrary to what certain Christians may think, this attitude is not one of favorable disposition, but rather of skepticism and of the most extreme reserve. Instinctively conscious of the incertitude of the human judgment in a field as complex as that of the supernatural, the Church remains on the defensive. The reasons for such an attitude are easily understandable.

First, there is the constant risk of deception and fakery. The Church believes there is a devil and that his seductive powers can be exercised under the cover of the supernatural at the expense of the believers. Religious history is fraught with such exploitations.

Secondly, the Church fears that the faithful will be carried away with the tide of vain credulity and superstition. Devotion is secondary to faith: private revelations will never have the same importance as the Gospel Revelation. It is this latter Revelation that has been confided to the Church, and that is the one the Church must protect and transmit. Its mission is primarily in that intangible fidelity to the Word she has received from the Lord. By approving too hastily the message of apparitions she fears she may be catering to a spontaneous craving for the supernatural to the detriment of the faith which, in fact, is more obscure and more demanding.

Finally, we must not disregard the fact that the supernatural is always susceptible to interpretations and transpositions on the aesthetical level which, fostering forms of sentimental and naive piety, unflinchingly shock the critical intelligence of many believers, especially those engaged in dialogue with unbelievers who, in turn, risk finding in these manifestations new alibis to refuse to believe.

These are some of the reasons that

prompt the Church to exert the greatest circumspection in the matter of the supernatural and revelations.

However, if the Church knows that Revelation was closed with the death of the last of the apostles, she also knows that the history of salvation continues from one century to the other, and that the Lord is ever present among his people. He is present in the work of grace and holiness accomplished in his Church through the Holy Spirit. He is present in the ministry of the Word and of the Sacraments, which characterizes the mission of the Church sent into the world to preach the Gospel to every creature. He is also present in certain manifestations of His power and his sovereignty over the world from which supernatural events emerge and, in particular, Marian apparitions.

Again, it is to his Church that He, in some way, gives the mandate to recognize, interpret, and approve these apparitions by proposing them to the veneration and the devotion of the faithful. Therefore, it is the Church's duty to perform this difficult task of discernment which permits us to declare, in reference to an apparition, "The finger of God is there." The Church accomplishes this discernment through the magisterium who, in virtue of the Apostolic succession, are endowed with the power of grace. And thus, the recognition of apparitions and the approval of pilgrimages are decisions of the Church's magisterium in which its authority is engaged.

This function of the magisterium is carried out along very definite lines and procedures that often require long delays between the information gathered within the confines of the diocese and the investigation made by the Roman Congregations. We find that the same attention and strictness is observed here as in the canoniza-

tion processes. More than the various methods of procedures, I believe I must signal out the different criteria that are followed.

There is first of all, as I have said with regard to Lourdes, the conformity of the message with the Gospel Revelation and the dogmatic tradition of the Church. God's word is the foundation of our faith. The first condition, therefore, is that the message transmitted by the seers be in complete agreement with this Word. At Lourdes the Blessed Virgin's revelation that she is the Immaculate Conception was a determining factor in the Church's approval of the Massabieule.

On the other hand, we must consider the contents of the message relative to Christian attitudes such as invitation to prayer, penance and conversion of the heart, brotherly love, hope, etc. In this matter, Lourdes, like Pontmain, presents (in the simplicity of the words and expressions) a startling likeness to the evangelical Beatitudes.

A more difficult point is the revelation of "secrets" which sometimes accompany certain apparitions, such as La Salette and Fatima. Most often these secrets deal with predictions concerning the future, about which the magisterium of the Church exercises an extreme prudence.

Another important criterion of evaluation is the truthfulness of the seers. The investigation always begins with a profound examination of their personality: psychic equilibrium, conditions of life, level of maturity, etc. One expert after the other interrogates the witnesses who must not contradict themselves in the testimony. The fact that the Church-approved apparitions were often witnessed by children or young adults does not lessen the rigor of the scrutiny and a severity (in controlling the declarations) that can be likened to a regular court procedure. The great concern is to forestall the risk of manipulation by the adults.

Thus, it is only at the end of this long and patient study of the facts that the Church's magisterium arrives at its conclusion. It is often preceded by the popular movement, but it remains independent of all outside pressure.

Let us now draw a few conclusions from what we have

P R E C E S

Senatus apostolici
Princeps, et præco Domini:
Pastor prime fidelium,
Custodi gregem creditum.

Per pascua virentia,
Nos verbi fruge recrea:
Refectas oves prævius
Caulis infer cœlestibus.

Supernæ claves januæ
Tibi, Petre, sunt traditæ:
Tuisque patent legibus
Terrena cum cœlestibus.

Tu petram veræ fidei,
Tu basim ædificii
Fundas, in qua Catholica
Fixa surgit Ecclesia.

Umbra tua, dum graderis,
Fit medicina languidis;
Textrinis usa vestium
Sprevit Tabitha feretrum.

Catena vinctum gemina,
Virtus solvit angelica;
Veste sumpta cum caligis,
Patescunt fores carceris.

Sit Patri laus ingenito,
Sit decus Unigenito,
Sit utriusque parili
Majestas summa Flamini.

Amen.

**Hymn in
Honor of
St. Peter,
Prince of the
Apostles**

**Composed by
St. Peter
Damian**

**Feast of the
Chair of
St. Peter,
February 22**

O prince of the apostolic senate! Herald of
our Lord! First pastor of the faithful!
Watch over the flock entrusted to thee.

Lead us through verdant pastures, feeding
us with the nourishment of the word; and
lead us, thus fed, into the heavenly fold,
whither thou hast already gone.

To thee, Peter, have been delivered the
keys of heaven's gate; and all things,
both in heaven and on earth, acknowledge thy
authority.

'Tis thou that chooseth the city where is
to be established the rock of the true
faith, the foundation of the building, on which
the Catholic Church stands immovable.

Thy shadow, as thou passest by, heals the
sick; and Tabitha, that made garments
for the poor, was raised to life at thy bidding.

Bound with two chains, thou wast set free
by an angel's power; he bids thee put on
thy garments and thy sandals, and lo! The
prison-door is opened.

To the Father unbegotten, and to the only-
begotten Son, and to the coequal Spirit
of them both, be praise and kingly highest
power.

Amen.

PRAYER REQUESTS

Please pray for the following intentions:

Frank N.: Return of my children to the Church.
Dorothy B.: Secure employment for nephew and
sister.
Jean G.: Peace; return of mobility; 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.
Carmen M.: Return of Jim T. to the Catholic Faith.
* Mary Kozina (born January 24; 1928; died August
21; 1995.)
P. J. K.: Bill S. H.'s disease cure.
Agota B.: Healing for Elizabeth and Claire. Baptism
for Hayley; Adam; Zdi & Lai. Return of Pasrich to
Elizabeth. Laci & Carolyn's return to the Faith.
Don T.: For my belated vocation. For the vocations
of more priests.
Jean K.: For healing of Sherry; Chris and for their
daughter's return to the Faith.
Matteo D'A.: For the consecration of Russia.
Gerard McH.: Pray for McH; especially Eric.

Donald L. R.: Repose of souls of my wife; Linda R.
For my three children.
Dominick Z.: Please pray that Our Lord Jesus will
heal my brother; Valentine Z., who suffers from
mental illness.
* Marvin Murray, Deceased
John C.: Return of family to Faith.
Rosalino I.: A good job for my daughter. Return to
the Faith and the Poor Souls.
Sandra W.: Family healing and conversion.
Mary R.: I am in the process of bankruptcy.
Manuel & Luba A.: Pray for seminarians - W.
Comteca; S. John; N. Callaghan.
Michael & Bridget G.: That Kevin will seek and
obtain the help he needs to get well.
Daniel F.: Health of Mrs. Julia F.
Jacquie R.: Russia's consecration to Our Blessed
Mother's Immaculate Heart.
Charles S.: For the efforts of the FSSP and of Bishop

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.

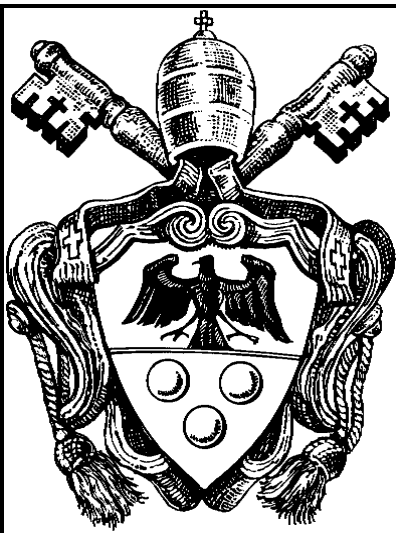
To have your prayer request listed here, check the box on the return form on page 7.

Acta Sanctæ Sedis

Pope Pius XI

Studiorum Ducem, On St. Thomas Aquinas, June 29, 1923

26. But inasmuch as St. Thomas has been duly proclaimed patron of all Catholic schools because he marvelously combined both forms of wisdom, the rational and the divinely inspired, because he has recourse to prayer and fasting to solve the most difficult problems, because he used the image of Christ crucified in place of all books, let him be a model also for seminarians, so that they may learn how to pursue their studies to the best advantage and with the greatest profit to themselves. Members of religious communities should look upon the life of St. Thomas as upon a mirror; he refused even the highest dignities offered to him in order to live in the practice of the most perfect obedience and to die in the sanctity of his profession. Let all the Faithful of Christ take the Angelic Doctor as a model of devotion to the august Queen of Heaven, for it was his custom often to repeat the "Hail Mary" and to inscribe the sweet Name upon his pages, and let them ask the Doctor of the Eucharist himself to inspire them with love for the Divine Sacrament. Priests above all will be zealous in so doing, as is only proper. "For Thomas was accustomed, unless prevented by illness, to say Mass daily and heard another Mass said by his *socius* or some other friar which he very often served," declares the careful historian of his life. But could anyone find words to express the spiritual fervour with which he said Mass himself, the anxious care with which he made his preparation, the thanksgivings he offered to the divine Majesty after he had said it?



27. Again, if we are to avoid **errors** which are the source

and fountain-head of all the miseries of our time, the teaching of Aquinas must be adhered to more religiously than ever. For Thomas refutes the theories propounded by Modernists in every sphere, **in philosophy**, by protecting, as We have reminded you, the force and power of the human mind and by demonstrating the existence of God by the most cogent arguments; **in dogmatic theology**, by distinguishing the **supernatural from the natural order** and explaining the reasons for belief and the dogmas themselves; **in theology**, by showing that the articles of faith are not based upon mere opinions but upon truth and therefore cannot possibly change; **in exegesis**, by transmitting the true conception of divine inspiration; in the **science of morals**, in **sociology** and **law**, by laying down sound principles of legal and social, commutative and distributive, justice and explaining the relations between justice and charity; in the theory of **asceticism**, by his precepts concerning the perfection of the Christian life and his confutation of the enemies of the religious orders in his own day. Lastly, against **the much vaunted liberty of the human reason** and its independence in regard to God he asserts the rights of primary Truth and the authority over us of the Supreme Master. It is therefore clear why **Modernists** are so amply justified in fearing no Doctor of the Church so much as Thomas Aquinas.

CAMPAIGN TO KICK THE VATICAN OUT OF THE UN GROWS TO 400 ORGANIZATIONS

From – Catholic Family & Human Rights Institute – January 21, 2000 Volume 3, Number 10

Almost one year ago, a group of non-governmental organizations (NGOs) announced that they intend to get the Vatican kicked out of the United Nations. Through extensive international media coverage, a sophisticated web-site, and advertising in the New York Times, the campaign has grown to 400 organizations that are now calling for the UN to downgrade the status of the Vatican from Permanent Observer to NGO.

The leader of the campaign is Frances Kissling, President of Catholics for a Free Choice (CFFC), an NGO dedicated to overturning official Catholic teaching on contraception and abortion. Kissling last year compared the Holy See's position at the UN with "Euro-Disney sitting on the Security Council." Kissling wondered "why...an entity that is in essence 100 square acres of office space and tourist attractions...with a citizenry that excludes women and children have a place at the table where governments set policies affecting the very survival of women and children."

Called "See Change", the campaign began with 70 organizations, including one of the most powerful UN NGOs, International Planned Parenthood Federation, the largest abortion provider in the world. The coalition has grown to include three major strands: pro-abortion groups, those in favor of population control, and groups hostile to religion.

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Continued from page 4.

Participants include the Center for Reproductive Law and Policy, Equality Now, Marie Stopes International, the National Abortion Federation, the Feminist Majority, the Sierra Club, Population Concern, Center for Research on Population and Security, the American Humanist Association, and Atheists United. The list includes groups from more than a dozen countries.

Kissling claims her coalition will ask UN Secretary General Kofi Annan to “review” the status of the Holy See. Their complaint is that the Holy See delegation is able to block various initiatives to expand women’s rights in UN documents. Over the years, beginning at the International Conference on Population and Development, the Holy See has become the main voice in opposition to expansion of abortion in UN documents. The Holy See participates in a loose-knit coalition of Catholic and Muslim states that has also stopped the efforts to expand gender to include homosexuality, and to redefine the family to include homosexual couples.

Since the UN works by consensus, any small group of states can theoretically stop any piece of language they find objectionable. Since most states rely on foreign aid, the pressure to bend to the will of the Clinton Administration and the increasingly radical European Union is intense. The Holy See does not receive any foreign aid, so it cannot be pressured in the traditional ways.

Not even Kissling believes her campaign will have the stated effect of taking the Holy See out of the UN. She said as much in an article in the Washington DC-based Legal Times published last summer. Veteran UN observers understand that the Kissling effort is really intended to intimidate the Holy See delegation and to scare away her allies from Latin America and the Middle East.

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Apparitions, Continued from page 2

said. 1) What the Church recognizes and approves is the supernatural character, the divine origin of the apparitions. She also grants them public credibility which, in the eyes of the faithful, guarantees the orthodoxy of the devotion and the pilgrimage. 2) This public approval of the apparitions does not imply for Christians what theologians call the “assent of faith.” The message of the apparitions, even if it is approved by the Church, retains the character of a private revelation, which is not the direct and explicit object of our faith. The Christian, therefore, remains free to accept or to reject it. However, in deference to the judgment of the Church, the Christian should have an attitude of openness and “pious affection.” 3) With respect to the apparitions or visions which have not been publicly approved by the Church, it is fitting to maintain an attitude of prudence and reserve. The Church allows us to carry out certain forms of prayer, but in a private manner. She warns us against massive demonstrations that might risk abusing the faith, and, especially, she warns us against the risk of credulity, or of devotion that would endanger the proper balance of faith and Christian hope. 4) With regard to revelations that have been totally turned down, it behooves the Christian conscience to bind itself through obedience to the Church’s decision. That decision was not made without close scrutiny. There is need here to purify the religious sentiment, which we know is forever exposed to what I call: “the tide of vain credulity” and the need for supernatural signs.

My conclusion is precisely that our pilgrimage, in the footsteps of Bernadette and

her message, is for us a challenge to be rooted in our faith and to purify it by adhering to the essentials. Lourdes is the meeting place to which our Lord invites us, that we might be strengthened in our certitudes and our faithfulness as believers.

Our certitudes rest upon what is at the heart of the Gospel: the revelation of the Son of God. We need not look for any other truth than that: “God sent his son into the world ... that through him the world might be saved” (John 1:11, 17). This is the central truth of our faith. There is no other. “I have told you everything in my Son,” writes St. John of the Cross. And the entire message Bernadette received from the Blessed Virgin does nothing else but recall the mission of Christ the Redeemer, which is to reconcile all mankind in the tenderness and forgiveness of the Father.

Already St. Paul was preoccupied with maintaining the faith of his disciples within the very center of the mystery of Christ: “Only you must continue in your faith, firm on your foundations, never to be dislodged from the hope offered by the gospel which you heard” (Col. 1:23). And to Timothy, he adds: “For the spirit that God gave us is no craven spirit, but one to inspire strength, love, and self-discipline” (2 Tim. 1:7)

Our faithfulness as believers is founded on our faithfulness and, I might add, our loyalty, to the church, more specifically to the magisterium which the Lord has established for this mission of evangelization – a mission which implies, first of all, spiritual discernment with respect to every event of a supernatural character.

The faithful Christian is the one who defers to the judgment of the Church and does not try to put aside his own prudence

by undertaking new and unprecedented devotions. Much less is it a question of taking pleasure in visions, which, instead of building up the faith, risk leading it astray in dubious prophetism.

In closing, I would like to share a conviction of mine. The best antidote for this craving for the sensational and private revelations is to participate directly and effectively in the Church’s mission. A Christian who teaches religion, for example, shares too much in the seriousness of the transmission of the Christian mysteries and in faith education to burden himself with new revelations. The Gospel and the Creed are enough for him. A Christian who wishes to witness to his faith in the midst of human realities runs less risk of being won over by predictions whose obvious effects are to render the faith weak and lead one to abandon the apostolic field, where the vocation of the baptized lay person is to be found.

Bernadette presents us with the picture of truth and simplicity in the faith. We should look at her. She is the icon given to us by the Blessed Virgin to discover, in her, why and how we should believe.

Kalendarium

Time after Epiphany

- 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*) **Station: St. Laurence outside the Walls**
 Feb. 21: *Feria Day* (Introit: *Circumdedérunt me*) [St. Margaret of Cortona]
 Feb. 22: **Chair of St. Peter, Apostle** (Introit: *Státuit 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. Matthias, Apostle]
 Feb. 25: **St. Matthias, Apostle** (Introit: *Mihi autem*)
 Feb. 26: *Feria Day* (Introit: *Circumdedérunt me*)
 Feb. 27: **Sexagesima Sunday** (Introit: *Exsúrge*) **Station: St. Paul outside the Walls**
 Feb. 28: St. Gabriel of Our Lady of Sorrows, *Confessor* (Introit: *Oculus Dei*)
 Feb. 29: *Feria Day* (Introit: *Exsúrge*)
 Mar. 1: *Feria Day* (Introit: *Exsúrge*)
 Mar. 2: *Feria Day* (Introit: *Exsúrge*)
 Mar. 3: *Feria Day* (Introit: *Exsúrge*) **First Friday**
 Mar. 4: St. Casimir, *Confessor* (Introit: *Si diligis me*) *Comm. St. Lucius I, Pope & Martyr*; **First Saturday**
 Mar. 5: **Quinquagesima Sunday** (Introit: *Esto mihi*) **Station: St. Peter's**
 Mar. 6: SS. Perpetua and Felicitas, *Martyrs* (Introit: *Da nobis*)
 Mar. 7: St. Thomas Aquinas, *Confessor & Doctor* (Introit: *In medio*)



Season of Lent

- Mar. 8: **Ash Wednesday** (Introit: *Misereris omnium*) **Day of fast & abstinence** **Station: St. Sabina** [St. John of God]
 Mar. 9: Thursday after Ash Wednesday (Introit: *Dum clamarem*) *Comm. St. Frances of Rome, Widow* **Station: St. George**
 Mar. 10: Friday after Ash Wednesday (Introit: *Audivit Dominus*) *Comm. Forty Holy Martyrs* **Station: SS. John & Paul**
 Mar. 11: Saturday after Ash Wednesday (Introit: *Audivit Dominus*) **Station: St. Tryphon**
 Mar. 12: **First Sunday in Lent** (Introit: *Invocabit me*) **Station: St. John Lateran** [St. Gregory the Great]
 Mar. 13: Lenten *Feria* (Introit: *Sicut oculi*) **Station: St. Peter's Chains**
 Mar. 14: Lenten *Feria* (Introit: *Domine refugium*) **Station: St. Anastasia**
 Mar. 15: **Ember Wednesday** (Introit: *Reminiscere*) **Station: St. Mary Major** [St. Ludovica de Marillac]
 Mar. 16: Lenten *Feria* (Introit: *Confessio et pulchritudo*) **Station: St. Lawrence in Panisperna**
 Mar. 17: **Ember Friday** (Introit: *De necessitatibus meis*) *Comm. St. Patrick, Bishop & Conf.* **Station: Church/12 Apostles**
 Mar. 18: **Ember Saturday** (Introit: *Intret oratio*) *Comm. St. Cyril of Jerusalem, Bishop, Conf. & Doctor* **Station: St. Peter**
 Mar. 19: **Second Sunday in Lent** (Introit: *Reminiscere miserationem*) **Station: St. Mary in Dominica**
 Mar. 20: **St. Joseph, Confessor** (Introit: *Justus ut palma*) *Comm. Lenten Feria* **Station: St. Clement**
 Mar. 21: Lenten *Feria* (Introit: *Tibi dixit*) *Comm. St. Benedict, Abbott* **Station: St. Balbina**
 Mar. 22: Lenten *Feria* (Introit: *Ne derelinquas me*) **Station: St. Cecilia** [St. Catharine Flisca Adorna]
 Mar. 23: Lenten *Feria* (Introit: *Deus in adiutorium*) **Station: St. Mary's beyond the Tiber**
 Mar. 24: Lenten *Feria* (Introit: *Ego autem*) *Comm. St. Gabriel, Archangel* **Station: St. Vitalis**
 Mar. 25: **Annunciation B. V. Mary** (Introit: *Vultum tuum*) *Comm. Lenten Feria* **Station: SS. Marcellinus and Peter**
 Mar. 26: **Third Sunday in Lent** (Introit: *Oculi mei*) **Station: St. Laurence-without-the-Walls**
 Mar. 27: Lenten *Feria* (Introit: *In Deo*) *Comm. St. John Damascene, Conf. & Doctor* **Station: St. Mark**
 Mar. 28: Lenten *Feria* (Introit: *Ego clamávi*) *Comm. St. John Capistran, Conf.* **Station: St. Pudentiana and St. Agatha**
 Mar. 29: Lenten *Feria* (Introit: *Ego autem*) **Station: St. Sixtus**
 Mar. 30: Lenten *Feria* (Introit: *Salus Pópuli*) **Station: SS. Cosmas and Damian**
 Mar. 31: Lenten *Feria* (Introit: *Fac mecum*) **Station: St. Laurence in Lucina**

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22
Feast of
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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)

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