

COR AD COR

Opus Mariæ Mediatrix

VOL. 5 – No. 3 – 13 March, 2000

Dear Friend of Our Lady,

We are now well into the Holy Season of Lent, with its emphasis on more intense prayer, penance and alms giving. We were fortunate this year that the First Friday and First Saturday of the month of March were followed immediately by Quinquagesima Sunday, on which we initiated our annual period of Solemn Eucharistic Adoration (the 40 hours devotion). So it is, that our immediate preparation for Lent saw us privileged to experience five days of Eucharistic Adoration. No doubt, abundant blessings were received by all who spent time in front of Our Eucharistic Lord. An additional blessing accrued to adorers, who, if they spent at least a half hour in adoration, received a plenary indulgence, under the usual conditions of prayer for Our Holy Father, the Pope, confession, reception of Holy Communion and detachment from sin. The Sovereign Pontiffs have recommended for centuries the last three days before Lent (Quinquagesima to Shrove Tuesday) as an ideal, though not obligatory, time for the annual celebration of Solemn Eucharistic Adoration. What better way could one find to decide on resolutions for participation in the Holy Season of Lent, than to converse intimately with Our Lord in the Blessed Sacrament of the Altar.

Our Forty-hours began with Solemn High Mass accompanied by the beautiful strains of Gregorian and Polyphonic masterpieces. The Mass ended with a procession and the chanting of the Litany of the Saints. The Solemn Adoration ends on Shrove Tuesday with Solemn High Mass of the Blessed Sacrament again followed by a Eucharistic procession.

The Sovereign Pontiffs recommended highly these days for Eucharistic Adoration as a means also of making reparation for the immoral abuses that take place on the days of the carnival (caro = meat / vale = farewell, or goodbye). Once upon a time, of course, these pre-Lenten days were spent in piety and virtuous festivity. Unfortunately in many areas, what should be an intense area for preparation for Lent has descended to the extremes of vulgarity.

During our celebration of the Septuagesima season, we were privileged to have a visit from the Ordinary of the Dio-

cese of Camden, Bishop Nicholas DiMarzio. He presided over the celebration of Solemn Mass on Sexagesima Sunday and preached the homily. Yours truly was the celebrant of the Mass, assisted by Father Robert Pasley, Vice-president of the Church Music Association of America, Vice-principal of Camden Catholic High School and priest in residence here in Berlin. Chaplain to the Bishop was Father Charles Kuhl, a retired priest of the diocese, who assists us every weekend.

We were grateful that His Excellency took time out of his hectic schedule to visit us here in Berlin. After Mass, he attended a reception in his honor, at which, we presented to him a copy of the McCaffrey Edition of the 1962 Missale Romanum. In addition, we gave him a bas-relief of Our Lady of the Way. Speaking of bishops, two other dioceses have expressed interest in the apostolate of Opus Mariæ Mediatrix. Details can not be given now, but suffice it to say, they will be provided at the first opportune moment.

Please do not forget, among many other important events during the Great Jubilee of the year 2000, the beatification of Francesco and Jacinta Marto, the two seers of Fatima to Rome on May 13, 2000. Also, given that ours is a Marian apostolate, we can not help but rejoice at the Sovereign Pontiff's decision to consecrate the Church and the world to the Sacred Heart of Jesus through the Immaculate Heart of Mary on October 8, 2000 at the Bishops' Jubilee. The statue of Our Lady will be brought from Fatima for this special occasion. Here in Berlin, ever since the announcement of these great events, as preparation, we have decided to offer up our devotions on the thirteenth of each month: (fifteen decades of the rosary, Holy Mass, blessing of religious articles, enrollment in the various scapulars and reception of the Sacrament of Penance).

For some time now, I have been poring over the pages of a book by Catherine Pickstock, entitled, *AFTER WRITING: On the Liturgical Consummation of Philosophy*. I can not recommend it highly enough, but it will be for many, one of the most difficult books you will ever read. The author spoke at a conference on the

liturgy in New York City last year and sometime after that, was invited to visit Joseph Cardinal Ratzinger, Prefect of the Congregation of the Doctrine of the Faith. For many readers, perhaps most interesting would be chapter four entitled, "I Will Go unto the Altar of God: the Impossible Liturgy";. In it, she makes an analysis of the Medieval Roman Rite, the most recent edition of which was that of 1962 in the Pontificate of Pope John XXIII. There is no way I can do justice to this book in a short letter such as this. I can only recommend that you order it for yourself from: Blackwell Publishers, Inc., 350 Main Street, Malden, MA 02148, USA. A serious reading of this book will not go unrewarded in the deep insights into the nature of true liturgy you will receive. There is a fascinating presentation referred to in the preface of the book and delineated more fully in chapter six on the nature of Transubstantiation. As the author says in the preface, "But the essay builds to a conclusion which asserts that the event of Transubstantiation in the Eucharist is the condition of possibility for all human meaning."- (P. xv.) Once again, why not get a copy of the book and plough your way through it.

As always, our benefactors and friends and all our members are remembered in our daily prayers and in the monthly Mass on the First Saturday in honor of the Immaculate Heart of the Mother of God.

In the Hearts of Jesus and Mary,

Fr. William F. Shleppy



Baculus Pastoralis

Blessed Ildefonso Cardinal Schuster
From *The Sacramentary (Liber Sacramentorum)*
Volume II, Page 223 - 224

HOLY SATURDAY
(Collecta at the Lateran for the Catechumens.)

In olden days the paschal feast was very strict, extending from the evening of Good Friday until the dawn of Easter Sunday. In Rome not even children were dispensed from this fast. For this reason Mass was not celebrated on this day, as the whole Church was watching in devout expectation until the night should come in which the mystery of Christ's resurrection should be celebrated.

Early in the morning of Holy Saturday at the Lateran the archdeacon, having melted some wax, mixed it with chrism, blessed it and poured it into various oval moulds, on which was impressed the figure of the mystical Lamb of God. These *Agnus Dei* were afterwards distributed to the faithful at the Mass on Saturday *in Albis*, as tokens and mementos of the paschal solemnity.

Out of Rome, in places where there still survived the ancient rite of the evening *Lucernarium* and of the blessing of the paschal candle, the wax from which the *Agnus Dei* was formed was that which remained over from the making of the great candle destined to light up the ambo on the night of Easter. As Rome, however, only consented later on to adopt this rite of the paschal *Lucernarium*, in order to conform to the custom which had been steadily spreading since the fifth century, of distributing the waxen *Agnus Dei* to the people, the making of them was entrusted to the archdeacon. We should note that in Rome these papal tokens had no connection at all with the paschal candle, as they had in other churches.

In the late Middle Ages the significance and advantages of these *Agnus Dei* are described in the following Leonine verses:

Balsamus et munda cera cum chrismatis unda
Conficiunt Agnum, quod munus do tibi magnum,
Fonte velut natum, per mystica sanctificatum,
Fulgura desursum pellit et omne malignum.
Peccatum frangit, ut Christi sanguis et angit.

Pregnans servatur, simul et partus liberator.
Munera fert dignis, virtutem destruit ignis.
Portatus munde, de fluctibus eripit undæ.
Morte repentina servat, Satanæque ruina.
Si quis honorat eum retinet super hostem trophæum.
Parsque minor tantum, tota valet integra quantum.

Agnus Dei, miserere mei.
Qui crimina tollis, miserere nobis.

Of balm and purest wax mixed with chrism
The precious Lamb is made, which now I give to you,
As though born at the font and blessed by secret prayer,
It shields you from the thunderbolt and from every harm.
It breaks the bonds of sin, and wars against the power of
evil as does the Blood of Christ.
The woman in childbirth is preserved and safely delivered.
It gives grace to those who are worthy, and quenches flame.
Worn with devotion it saves from the dangers of the deep.
It preserves from sudden death and from Satan's snare.
He who holds it in honour shall triumph over the enemy.
And a small fragment of the *Agnus Dei* will have as much
efficacy as the whole.
Lamb of God, have pity on me.
Thou who takest away the sins of the world, have mercy
upon us.

For some centuries now the blessing of the *Agnus Dei* has been reserved to the Popes, by whom it is solemnly conferred at the beginning and in every successive fifth year of their Pontificate.

P R E C E S

The Litany of Our Lady of Sorrows was composed in 1809 by His Holiness, Pope Pius VII during his captivity under Napoleon. During this holy and penitential season of Lent, let us recite this litany with devotion while meditating on the Sorrows of our Lady, imploring her aid and protection as we purify ourselves through fasting, penance, mortification, and alms-giving during this holy season when we recollect the pains and sorrows of Our Lord and His Blessed Mother.

Kýrie, eléison.
Christe, eléison.
Kýrie, eléison.

Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.

Christe, audi nos.
Christe, exáudi nos.

Christ, hear us.
Christ, graciously hear us.

Pater de cælis, Deus, miserére nobis.
Fili, Redémptor mundi, Deus, miserére nobis.
Spíritus Sancte, Deus, miserére nobis.
Sancta Trínitas, unus Deus, miserére nobis.

God the Father of Heaven, have mercy on us.
God the Son, Redeemer of world, have mercy on us.
God the Holy Ghost, have mercy on us.
Holy Trinity, one God, have mercy on us.

Sancta Maria, ora pro nobis.
Sancta Dei Genetrix, (ora.)
Sancta Virgo virginum, (ora.)
Mater crucifixa, (ora.)
Mater dolorosa, (ora.)
Mater lacrimosa, (ora.)
Mater afflicta, (ora.)
Mater derelicta, (ora.)
Mater filio orbata, (ora.)
Mater gladio transverberata, (ora.)
Mater ærumnis confecta, (ora.)
Mater angustiis repleta, (ora.)
Mater crúci corde affixa, (ora.)
Mater mæstissima, (ora.)
Fons lacrymarum, (ora.)
Cumulus passionum, (ora.)
Speculum patientiæ, (ora.)
Rupes constantiæ, (ora.)
Ancora confidentiæ, (ora.)
Refugium derelictorum, (ora.)
Clipeus oppressorum, (ora.)
Debellatrix incredulorum, (ora.)
Solatium miserorum, (ora.)
Medicina languentium, (ora.)
Fortitudo debilium, (ora.)
Portus naufragantium, (ora.)
Sedatio procellarum, (ora.)
Rekursus mœrentium, (ora.)
Terror insidiantium, (ora.)
Thesaurus fidelium, (ora.)
Oculus Prophetarum, (ora.)
Baculus Apostolorum, (ora.)
Corona Martyrum, (ora.)
Lumen Confessorum, (ora.)
Margarita Virginum, (ora.)
Consolatio Viduarum, (ora.)
Lætítia Sanctorum omnium, (ora.)

Holy Mary, pray for us.
Holy Mother of God, (pray.)
Holy Virgin of virgins, (pray.)
Mother crucified, (pray.)
Mother sorrowful, (pray.)
Mother tearful, (pray.)
Mother afflicted, (pray.)
Mother forsaken, (pray.)
Mother desolate, (pray.)
Mother bereft of thy Son, (pray.)
Mother pierced with a sword, (pray.)
Mother consumed with grief, (pray.)
Mother filled with anguish, (pray.)
Mother crucified in heart, (pray.)
Mother most sad, (pray.)
Fountain of tears, (pray.)
Mass of suffering, (pray.)
Mirror of patience, (pray.)
Rock of consistency, (pray.)
Anchor of confidence, (pray.)
Refuge of the forsaken, (pray.)
Shield of the oppressed, (pray.)
Subduer of the unbelieving, (pray.)
Comfort of the wretched, (pray.)
Medicine of the sick, (pray.)
Strength of the weak, (pray.)
Harbor of the wrecked, (pray.)
Allay of tempests, (pray.)
Resource of mourners, (pray.)
Terror of the treacherous, (pray.)
Treasure of the faithful, (pray.)
Eye of the prophets, (pray.)
Staff of Apostles, (pray.)
Crown of martyrs, (pray.)
Light of confessors, (pray.)
Pearl of Virgins, (pray.)
Consolation of widows, (pray.)
Joy of all Saints, (pray.)

Agnus Dei, qui tollis peccáta mundi, parce nobis
Dómine.
Agnus Dei, qui tollis peccáta mundi, exáudi nos,
Dómine.
Agnus Dei, qui tollis peccáta mundi, miserére
nobis.

Lamb of God, who takest away the sins of the
world, spare us, O Lord.
Lamb of God, who takest away the sins of the
world, graciously hear us, O Lord.
Lamb of God, who takest away the sins of the
world, have mercy on us.

Respice super nos, libera nos, salva nos ab omnibus
angustiis in virtute Iesu Christi. Amen.

Look down upon us, deliver us from all trouble in
the power of Jesus Christ.

Orémus.

Scribe, Domina, vulnera tua in corde meo, ut in eis
legam dolorem et amorem: dolorem, ad sustinendum
per te omnem dolorem: amorem, ad contemnendum
per te omnem amorem.

Let us Pray.

Imprint, O Lady, thy wound upon my heart, that I
may read therein sorrow and love: sorrow, to en-
dure every sorrow for thee; love, to despise every
for thee.

(Credo, Salve Regina, et ter Ave Maria)

(Creed, Hail Holy Queen, and 3 Hail Mary's)

Acta Sanctæ Sedis

Pope Pius XII

Encyclical Letter *Sempiternus Rex Christus* on the Council of Chalcedon

1. Christ, the Eternal King, before he promised the headship of the Church to Peter, the son of John, called together his disciples, and asking them what they and other men believed about himself, praised the faith which would conquer all the storms and attacks of the evil powers, and which Peter, enlightened by the Eternal Father, had declared in these words: 'Thou art Christ, the Son of the Living God'. It is this faith which is 'the strength of God for the salvation of every believer', and which brings forth the apostle's crown, the martyr's palm and the virgin's lily. This faith has been defended and lucidly clarified especially by three oecumenical councils, those of Nicea, Ephesus and Chalcedon. It is now fifteen hundred years since the last of these was concluded. It is fitting, therefore, that both at Rome and in the whole Catholic world, this most happy event should be celebrated with due solemnity; and so giving thanks to God the inspirer of all holy counsels, with deeply moved hearts, we institute those solemnities.

2. As our predecessor Pope Pius XI of happy memory solemnly commemorated the Nicene council in 1925 in the sacred city, and by his encyclical letter *Lux Veritatis* recalled the sacred council of Ephesus in 1931, so we by the present letter pay a tribute of equal honor to the Council of Chalcedon. For inasmuch as both councils, Ephesus and Chalcedon, were concerned with the hypostatic union of the Incarnate Word, they are intimately connected with one another. From the earliest times both councils have enjoyed the highest honor, equally in the East, where they are celebrated in the liturgy, and in the West. St. Gregory the Great bears witness in the West to this fact when he praises both councils together with two of the preceding century, namely, those of Nicea and Constantinople, in the memorable sentence: - 'On them, as a four-cornered stone, the building of the holy faith stands erect, and whoever does not hold their firm doctrine, whatever may be his life or activity, even if he seems to be a rock, nevertheless lies outside the building'.

3. From the consideration of this event and its attendant circumstances, two points arise and stand out, and these we wish, as far as possible, to make yet more clear. They are: the primacy of the Roman pontiff which shone forth clearly in this very grave christological controversy and, secondly, the great importance and weight of the dogmatic definition of Chalcedon. Let those who, through the evils of the time, are separated from the bosom and unity of the Church, especially those who dwell in Eastern lands, not delay to follow the example and the customs of their ancestors in paying due respect to the Roman primacy. And let those who are involved in the errors of Nestorius or Eutyches penetrate with clearer insight into the mystery of Christ and at last accept this definition in its completeness. Those, also, who are led by an excessive desire for new things and, in their investigation of the mystery of our redemption boldly dare to go beyond the sacred and inviolable limits [of true doctrine], should ponder this definition more truly and more deeply. Finally, let all those who bear the Catholic name draw from it

strong encouragement; let them hold fast this evangelical pearl of great price; let them profess and hold it with unadulterated faith; let them render it due honor inwardly and outwardly; and - what is still more important - let them pay it the tribute of lives in which, through God's mercy, they shun whatever is unworthy, incongruous or blameable, and in which they shine with the beauty of virtue, so that they may become sharers of this divinity, who deigned to be a partaker of our humanity.

4. Now, to treat of things in due order, let us recall from the beginning the events which we commemorate. The originator of the whole controversy under discussion at Chalcedon was Eutyches, a priest and archimandrite in a famous monastery in Constantinople. This man, in refuting the Nestorian heresy which maintained that there were two persons in Christ, fell into the opposite error.

5. 'A rash man and quite unskilled', with an extremely obstinate disposition, Eutyches asserted that two moments of time should be distinguished: thus before the Incarnation there were two natures in Christ, the human and the divine; after their union, however, only one existed, since the Word had absorbed the human nature (*hominem*); the body of the Lord came from the Virgin Mary, but was not of our substance and matter; if, indeed, it was human, it was not consubstantial with us, nor with her who gave birth to Christ according to the flesh. Therefore, it was not in true human nature that Christ was born, suffered, was fastened to the cross and rose from the tomb.

6. Eutyches did not grasp that before the union the human nature of Christ did not exist at all, for it only began at the time of his conception; and it is absurd to suppose that after the union one nature resulted from the coalescence of two; for there is no way in which two true and distinct natures can be reduced to one, and the more so [in this case] since the divine nature is infinite and unchangeable.

7. Whoever judges wisely of these opinions will quickly conclude that by them the mystery of the divine dispensation is dissipated into shadowy absurdities and riddles. It was quite clear to those who were of sound piety and theology that this absurd novelty, so repugnant to the teachings of the prophets, to the words of the Gospel and to the dogma contained in the Apostles' Creed and the Nicene profession of faith, had been taken from the vaults of Apollinaris and Valentinus.

(To be Continued.)

8 September, 1951





Coming Up

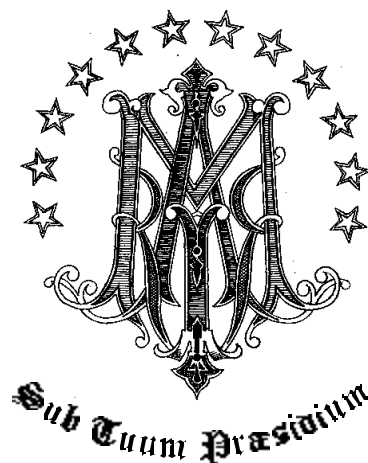
Triduum in Honor of Saint Louis de Montfort

April 25 . 27

And

**Annual Solemn Novena in Honor of
Our Principal Patroness
Our Lady, Mediatrix of All Grace**
Join us at home in recitation of
the novena prayers:

**3 Hail Marys followed each time by
the Collect from the Roman Missal (1962)
of May 8th.**



Dómine Jesu Christe, noster apud Patrem mediátor,
qui beatíssimam Vírginem matrem tuam, matrem quo-
que nostram et apud te mediátricem constituísti: con-
céde; ut quisquis ad te benefícia petitúrus accésserit,
cuncta se per eam impetrásse lætétur: Qui vivis et reg-
nas cum Deo Patre, in unitate Spiritus Sancti, Deus:
per omnia sæcula sæculorum. Amen.

For

O Lord Jesus Christ, our Mediator with the Father, Who
hast deigned to appoint the Blessed Virgin, Thy Mother,
to be our Mother also and our Mediatrix with Thee, gra-
ciously grant that whosoever goes to Thee in quest of
blessings may be gladdened by obtaining them all
through her, Thou Who livest and reignest with the Fa-
ther and the Holy Ghost, ever one God, world without
end. Amen.

those interested: the Vatican Book Store at www.vaticanbookstore.com

PRAYER REQUESTS

Please pray for the following intentions:

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
Fabian W. Bruskewitz.

Santa P.: For his intentions.
Andrew P.: Return of the Latin Tridentine Holy Mass to
every Parish & Health for my mother; for souls in
Purgatory.
Martin G.: Say a prayer for us.
Francis T.: A cure for my eyes.
Helen G.: Please pray for Helen G's arthritis in left hip,
and that she may be healed from depression.
Melvin K.: Spiritual and physical well being of my
elderly mother.
Helen A.: For my brother and father.
Donald R.: My children's return to the faith.
* Linda Roehrig, Deceased
Florence J.: That I don't have the sight in my left eye if it
be God's will.
Thérèse M.: Patience in suffering, conversion of USA,
clergy and lay catholics.
Paul & Marie S.: Humility & Thanksgiving.
Robert G.: That my daughter, Mari, be cured of cancer.
Anonymous: Special intentions of mother and her family.
Rose O'R.: A miraculous cure of tumors for niece, Linda.
Walter C.: For employment for Ditarmon.
Andrew McC.: Return to health for friend.
John H.: Pray for the creation of Latin Mass rite & Novus
Ordo rite in western Catholic church - as in the
Eastern churches.
* Gregory Kendzierski, Deceased
Andrew P.: Return of the Latin Tridentine Holy Mass to

every parish & Health for my mother; Poor Souls in
Purgatory.
Don T.: Personal intentions.
Veronica P.: Holy Father's intentions; end to abortion and
euthanasia.
Raymond P.: For Alex & Tillie P.
Dorothy B.: Increase family income & Improved family
health.
Barbara S.: For our family.
Barbara S.: Return to the Faith for family members who
have left the Church.
Howard & Patricia O.C.: Continued good health.
Daniel F.: Health of Mr. Roman F.
John C.: Return of family to the faith.
Donald R.: Please pray for the good health of the Holy
Father.
Jacquie R.: That our Pope will consecrate Russia to Our
Blessed Mother with his bishops & Increase in
vocations.
Roland C.: Defeat of Cardinal Mahoney's intention to
break with Rome.
Matteo D.A.: Consecration of Russia.
Anne & Joan Marie K.: Consecration of Russia to Our
Lady & A suitable husband for my daughter.
Dolores B.: Leslie V. safe delivery, marital unity, Mary
P. health, family peace, Herk and Dolores T. health,
financial security.
Frances B.: Sale of property & dental problems,
conversion of children.

*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

Season of Lent

- 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**
- April 1: Lenten Feria (Introit: *Verba mea*) **Station: St. Susanna**
- April 2: **Fourth Sunday in Lent** (Introit: *Lætáre Jerúsalem*) **Station: Holy Cross in Jerusalem**
- April 3: Lenten Feria (Introit: *Deus, in nómine*) **Station: Four Holy Crowned Martyrs**
- April 4: Lenten Feria (Introit: *Exáudi Deus*) Comm. St. Isidore, *Bishop, Confessor, & Doctor* **Station: St. Lawrence in Damaso**
- April 5: Lenten Feria (Introit: *Cum sanctificátus*) Comm. St. Vincent Ferrer, *Confessor* **Station: St. Paul Without the Walls**
- April 6: Lenten Feria (Introit: *Lætétur cor*) **Station: SS. Sylvester & Mark**
- April 7: Lenten Feria (Introit: *Meditátio cordis*) **Station: St. Eusebius**
- April 8: Lenten Feria (Introit: *Sitiéntes*) **Station: St. Nicholas in Carcere**
- April 9: **Passion Sunday** (Introit: *Júdica me*) **Station: St. Peter**
- April 10: Monday in Passion Week (Introit: *Miserére mihi*) **Station: St. Chrysogonus**
- April 11: Tuesday in Passion Week (Introit: *Exspécta Dóminum*) **Station: St. Cyriacus**
- April 12: Wednesday in Passion Week (Introit: *Liberátor meus*) **Station: St. Marcellus**
- April 13: Thursday in Passion Week (Introit: *Omnia quæ*) Comm. St. Hermenegild, *Martyr* **Station: St. Appollinaris**
- April 14: Friday in Passion Week (Introit: *Miserére mihi*) Comm. St. Justin, & SS. Tiburtius, Valerian & Maximus, *Martyrs*, Comm. Our Lady of Sorrows **Station: St. Stephen on Mount Cœlius**
- April 15: Saturday in Passion Week (Introit: *Miserére mihi*) **Station: St. John Before the Latin Gate**
- April 16: **Palm Sunday** (Introit: *Dómine ne longe*)
- April 17: Monday in Holy Week (Introit: *Júdica Dómine*) **Station: St. Praxedes**
- April 18: Tuesday in Holy Week (Introit: *Nos autem*) **Station: St. Prisca**
- April 19: Spy Wednesday (Introit: *In Nómine Jesu*) **Station: St. Mary Major**
- April 20: Maundy Thursday (Introit: *Nos autem*) **Station: St. John Lateran**
- April 21: Good Friday **Station: Holy Cross in Jerusalem**
- April 22: Holy Saturday **Station: St. John Lateran**
- April 23: **Easter Sunday** (Introit: *Resurréxi*) **Station: St. Mary Major**
- April 24: Easter Monday (Introit: *Introdúxit vos*) **Station: St. Peter**
- April 25: Easter Tuesday (Introit: *Aqua Sapiéntiæ*) Comm. St. Mark, *Evangelist & Martyr* **Station: St. Peter**
(Greater Litanies at Mass)
- April 26: Easter Wednesday (Introit: *Veníte*) **Station: St. Lawrence Within the Walls**
- April 27: Easter Thursday (Introit: *Victrícem*) **Station: Twelve Holy Apostles**

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My Intentions are: good health employment return to faith vocation in life
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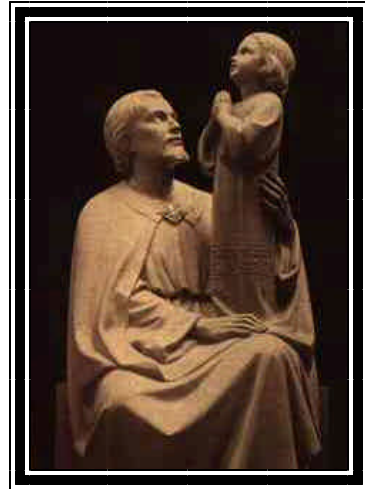
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December 25, 1999
through
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Holy Year of Jubilee

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



March, the Month of St. Joseph

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.

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