

COR AD COR

Opus Mariæ Mediatrix

VOL. 5 – No. 4 – 13 April, 2000

Dear Friend of Our Lady,

One of the apostolates, in which we engage, is a weekly radio program called, "Cor Ad Cor", (Heart to Heart). We are told that it reaches some hundreds of thousands of people in the New York, Pennsylvania and New Jersey area. Yours truly is the host and each week the program consists of the following segments: current affairs in Church and State, aspects of the traditional liturgy and two musical selections from the great treasury of sacred music, either of Gregorian Chant, or of polyphony. This program has assisted many in deepening their knowledge of the Catholic Church and her holy traditions. (By the way, your generous contributions have made this effort at evangelization possible, each show costing two hundred dollars. Please keep that in mind as you continue your generous assistance to our great apostolate.)

Just to give you a clearer idea, this week's show dealt almost entirely with the effort by a fanatical group called "Catholics for A Free Choice", to have the Vatican ousted from permanent observer status at the United Nations. This organization secured the commitment of some four hundred NGOs (Non-Governmental Organizations) to help oust the Vatican from the United Nations. However, much to their credit, the Catholic Family and Human Rights Institute (866 United Nations Plaza, Suite 4038, NY, NY 10017 Ph: (212) 754-5948), under the direction of Austin Ruse, has come to the rescue. On March 15 of this year, they announced that some 1,015 groups from forty-six countries have banded together in support of the Catholic Church's presence in the United Nations. Even before these groups banded together in support of the Vatican, the likelihood of its being ousted from the UN is next to nil.

One of the reasons for this nefarious campaign to oust the Vatican from the UN is the unswerving opposition of the Apostolic See to abortion. As Tom Minnery,

Vice-President of "Focus on the Family" has stated, "Abortion is what this is all about. Pro-abortion forces are pressuring the UN to strip the Holy See of its UN status, simply because the Holy See is the number one defender of an unborn child's human rights."

The Holy See, which has maintained diplomatic liaison with various countries for some sixteen hundred years, is in the forefront in the defense of the value of human life. As a sovereign state, the Vatican also has diplomatic relations with some one hundred and seventy countries and makes every effort to keep pro-life issues front and center.

To turn to another newsworthy item, by the time this newsletter reaches you, I will have traveled to Belleville, Illinois to conduct two retreats; one for women and the other for men. This will mark the second time I have traveled to that diocese with its permission to conduct retreats in the context of the traditional Latin liturgy.

It is hard to believe that within a few weeks the sacred ceremonies of Holy Week will unfold before our eyes. Try to make every effort to attend them in your area, so as to enter into the spirit of the liturgy. The major functions of that week are the following: on Holy Thursday the morning Mass for the blessing of the Sacred Chrism, the Oil of the Sick and the Oil of Catechumens. In the evening of the same day, the Sacrifice of the Last Supper, during which we thank our Lord for the institution of the Blessed Sacrament of the Altar and the Sacrament of Holy Orders. As has been said on occasion, where would we be without the Priesthood? What a sad and cold world this indeed would be without the benefit of priestly ministry! As our Holy Father, Pope John Paul II, stated in his Apostolic Letter to Priests for Holy Thursday of the year 2000: "It is to them (the Apostles) that Jesus hands on the action which he has just performed - - - hanging bread into His Body and wine into His Blood - - - he ac-

tion in which he appears as Priest and Victim." Further on he states, "Wherever the Eucharist is celebrated, the bloody Sacrifice of Calvary will be made present in an unbloody manner; there Christ, Himself, the Redeemer of the world, will be present. It is the will of Christ that, henceforth, his action should also become sacramentally the action of the Church through the hands of priests. In saying, "Do this," he refers not only to the action, but also to the one who is called to act; in other words, He institutes the ministerial priesthood, which thus becomes one of the essential elements of the Church." On the day after Maundy Thursday, we commemorate, in the Mass of the Presanctified, the Passion and Death of Our Lord Jesus Christ upon the Cross. Finally, on Holy Saturday, with the Vigil consisting of the blessing of the new fire, the chanting of the Exultet, the Prophecies, the blessing of Baptismal Water and the Litany of Saints, we prepare to celebrate with joy, ideally at midnight, the first Mass of Easter. Please be assured that you and yours will be remembered in every ceremony of the Sacred Triduum of Holy Week. And may your Easter be filled with heavenly joy.

In the Hearts of Jesus and Mary,

W i l - F l e y
F r . l i a m A s h -
L. William F. Ashley



Baculus Pastoralis

Blessed Ildefonso Cardinal Schuster
From *The Sacramentary (Liber Sacramentorum)*
Volume II , Page 256 . 257

By studying the various *Ordines Cassinenses*, we can reconstruct the whole history of the paschal liturgy at Monte Cassino.

In the ninth century, the paschal *vigilia* began at None on Holy Saturday, and consisted of the ancient twelve lessons with alternate gradual responsories, amongst which were the traditional *Benedictiones* which follow the Lesson from the Book of Daniel. Contrary to the use of other churches in Spain, Gaul, etc., the blessing of the candle and of the water – stripped of every allusion to baptism as being unnecessary in a monastery, the abode of a *gens æterna in qua nemo nascitur* – followed immediately after the lessons; then came the procession accompanied by the singing of a triple litany, going from the Basilica of St. Martin first to that of St. Peter, and then to the neighboring one of St. Benedict, where the Mass of the vigil was celebrated.

Towards the end of the same century – that is, in the time of Abbot Bertarius – the bells were rung when the celebrant intoned the *Gloria in Excelsis*, and after the Epistle the abbot distributed candles to those present. Vespers having been sung, the choir moved in procession to the refectory, chanting the antiphon *Vespere autem sabbati*, and it was only when the priest had recited the collect that the officiating clergy laid aside their vestments. It is well known, indeed, that among the faithful of early days, the *Triclinium* and the refectory were regarded as having an important liturgical character, and the community meal, owing to the benedictions and prayers which accompanied it, brought to mind the first years of Christianity, when the eucharistic agape was the most complete and efficacious expression of the Church's unity of life.

The blessing of the monastery of Monte Cassino took place on Easter Sunday, and that of the adjoining buildings on the Monday following, the whole community being present at the ceremony. To the singing of litanies, the precious crosses and the relics of the saints were carried in procession, so that the whole monastery might be sanctified by their passing. On the Tuesday the liturgy was solemnized in a still more dramatic form. For among our forefathers it was not regarded as something to be hidden in sanctuaries and sacristies, but as the expression of the life and polity of the Christian people in all its fullness; and, as such, was brought out into the light of day, into the free air of the streets and squares, to be greeted by the joyful cries of the populace who came to meet the clergy with smoking censers.

Thus, also on Monte Cassino, the monks of the head monastery came down on that day from the heights to share the holy joys of Easter with their brethren of the monastery of the Saviour, which lay at the foot of the Sacred Mount. The two communities met in the village of San Pietro, where the modern town of Cassino stands. The priests and other clergy of the two houses wore their finest vestments for the occasion, all the silver objects, the reliquaries, and the precious vessels were borne in procession, whilst the monks of both communities exchanged in a brotherly spirit the scriptural greeting: *benedictus qui venit in nomine Domini*. The two choirs then exchanged a fraternal embrace, and the monks of the *Salvatoris*, acting as hosts, led those of Monte Casino to the chanting of the litanies into their Basilica of St. Peter, where they together recited the Office of Terce.

P R E C E S

In the Proper Offices of the Order of the Holy Sepulchre, there is given the following beautiful hymn!

Dic sepulchri gloriosi,
Læta mens, miracula;
Quo velut matris pudicæ
Christus alvo prodiit:
Ut prophetarum fideles
Paginæ sponponderant.

In novo conceptus alvo
Virginis puerperæ,
In novo compostus antro
Conquievit pumicis:
Gloriosus hoc et illa,
Vir, puerque prodiit.

Hæc parit corpus caducum,
Omnium spe serius;
Æviternum reddidit illud,
Omnium spe citius;
Illa pannis involutum,
Linteis hoc conditum.

Ex sinu matris futuram
Ad salutem nascitur;
At salute jam parata,
Rupis alvus reddidit;
Ad crucem parens produxit,
At silex ad gloriam.

Ergo te, cœlestis Agni
Purpurata sanguine
Aula ter felix, adorent
Terra, pontus, æthera;
Nec sepulchrum quis vocarit,
Vita de quo nascitur.

Gloria et honor Deo
Usquequaque altissimo,
Una Patri, Filioque,
Inclyto Paraclito,
Cui laus est, et potestas
Per immensa sæcula.
Amen.

Be glad, my soul, and sing the wonders of the
glorious sepulchre, whence came thy Christ, as,
heretofore, from the womb of his Virgin mother.
Thus was it foretold by the truthful prophets.

He was conceived in the pure womb of a Virgin
Mother; so, too, he was buried in a tomb, wherein
no other man had been placed; from both he and
comes the glorious Jesus, as infant first, and then
as man.

The Mother, after long ages of hope, brings him
forth created in mortal flesh; the tomb, though
none had hoped it, restores him clad in immortal-
ity: Mary wrapped him in swathing-bands; the
sepulchre held him in the winding-sheet.

He is born, for the world's salvation, from the
womb of his Mother; he rises from the tomb, af-
ter our salvation has been wrought: the Mother
nursed him for the Cross; the tomb, for glory.

O thrice holy sanctuary! Beautified with the
Blood of the Lamb of God! Let earth, and sea,
and heaven, venerate thee. How strange to call
that a sepulchre, whence life was born!

Glory and honour be, for ever, to the most high
God! To the Father, Son, and Holy Paraclete,
one praise and power, for everlasting ages.
Amen.

Reflections on the Holy Sacrifice of the Mass

From *Liber Sacramentorum* by Blessed Ildefonso Cardinal Schuster
Volume II . Page 59

We must endeavor to impress on our minds once and for all that the psalmody of the Mass was intended to be clothed with the marvellous melodies contained in the Gregorian antiphony. If, therefore, we wish to appreciate the full artistic beauty of the Roman Liturgy, it is not enough to read, nor even to meditate upon the words of the Missal, for these are like the text of some great drama, the full significance of which cannot be fully grasped until one sees it interpreted on the stage. In the same manner, the Roman Liturgy must be seen and heard in the basilicas, with the music, the sacred vestments, the ritual, and the processions which render it so rich and varied, so sublime and impressive. When carried out as the *Cerimoniale Episcoporum* and the *Missale Romanum* prescribe, the liturgy is seen to be so great a masterpiece of heavenly grace and beauty that no art can ever produce its equal.

Acta Sanctæ Sedis

Pope Pius XII

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

8. A special synod was called at Constantinople; St. Flavian, bishop of that city, presided; Eutyches, who had been vigorously spreading his errors throughout the monasteries, was accused of heresy by Bishop Eusebius of Dorylæum, and condemned. He considered that an injury had been done to him who had withstood the growth of the Nestorian heresy, and appealed to the judgement of some of the bishops placed in higher authority. And so, St. Leo the Great, bishop of the Apostolic See, also received letters of appeal of this kind. No one could have been more suitable and capable for the refutation of Eutyches' error. His solid and shining virtues, his zealous watch equally over peace and religion, his strenuous defense of the dignity of the Roman see, his skill in the spoken word and equally in the management of affairs, have won for him the admiration of all succeeding ages. Moreover, he was accustomed in his allocutions and letters to maintain with great piety and pious greatness that the mystery on the one person and two natures in Christ could never be preached sufficiently. 'The Catholic Church lives by this faith, and is nourished by it, that in Jesus Christ neither is the humanity believed with the true Divinity, nor the divinity without true humanity.'

9. The Archimandrite Eutyches, however, was not confident of the patronage of the Roman Pontiff. So he craftily made use of his friend Chrysaphius, who was a favorite of the emperor, to persuade Theodosius II to take his part and to summon another council at Ephesus under the presidency of Dioscorus, bishop of Alexandria. This man, who as both a friend to himself and an enemy to Flavian, bishop of Constantinople, deceived by a similarity of terms, gave it out that, like his predecessor Cyril, he was determined to defend with all his power that, as there was one person in Christ, so after the 'unification', there was also one nature in Christ. For the sake of peace, St. Leo the Great sent delegates to the council. Among other letters, they brought to the council two epistles, one addressed to the synod, and the other containing a perfect and full developed doctrine in which the errors of Eutyches were refuted, addressed to Flavian.

10. But at this synod of Ephesus, which St. Leo rightly called a 'Robbers' council', Dioscorus and Eutyches carried off everything with a high hand. The first places in the council were denied to the apostolic delegates; the letter of the pope were not allowed to be read, the votes of the bishops were extorted by threats and stratagems; among others Flavian was accused of heresy, deprived of his pastoral ministry and thrown into prison, where he died. The rash fury of Dioscorus even went to the length of criminally hurling an excommunication at the Apostolic See itself. As soon as St. Leo learnt from the deacon Hilary of the evil deeds of this council, he condemned and annulled all the decrees and decisions made by it. His grief at these crimes was greatly increased by the frequent appeals to his authority made by the numerous bishops who had been deposed.

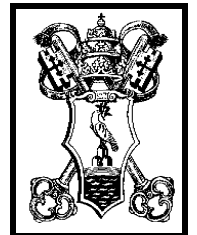
11. Worthy of mention are the lines written by Flavian and by Theodoret of Cyrus to the chief pastor of the Church.

These are Flavian's words: 'After the unjust sentence which it pleased Dioscorus to pronounce against me, everything, as if by some prearranged pact, turned against me; when I appealed to the throne of the prince of the apostles, the Apostolic See, and to the holy synod which is under the authority of your Holiness, a large number of soldiers surrounded me, prevented my taking refuge at the altar, and tried to drag me from the church.' Theodoret wrote as follows: 'If Paul, the preacher of truth...betook himself to the great Peter, much more do we who are weak and lowly turn to the Apostolic See, that we may obtain from you a remedy for the ulcers of the Church. For it is your part to direct us in all things. I await the decision of the Apostolic See... above all that I may learn whether I ought to accept this unjust decision or not: for it is your decision that I await.'

12. Leo then urged Theodosius and Pulcheria in many letters to wipe out this stain. He proposed that they should remedy this sad state of affairs by summoning a council in Italy to reverse the decrees made at Ephesus. When the Emperor Valentine III, his mother Galla and his wife Eudoxia were entering St. Peter's Basilica, he received them accompanied by an assembly of bishops, and besought them with sighs and tears to do all they could to remedy the evil condition of the Church. The emperor wrote to his brother emperor [in the east], and the royal ladies joined their entreaties to his. But it was all to no purpose. Theodosius was in the hands of evil counselors and did nothing to amend the evil. However, he died suddenly; his sister Pulcheria succeeded him and took as her consort on the throne and in marriage one Marcian. Both of these persons were distinguished by their renown for wisdom and true religion. Then Anatolius, who had been illegally raised by Dioscorus to the see of Constantinople, accepted the letter which St. Leo wrote to Flavian on the Incarnation of our Lord. The remains of Flavian were brought back to Constantinople with great solemnity. The exiled bishops were restored to their sees, and the general hostility to the heresy of Eutyches grew so strong that there scarcely seemed to be any further need for a council. To this result, the invasions of the barbarians, which were jeopardizing the safety of the Roman Empire, also contributed.

(To be continued)

8th of September, 1951





Coming Up

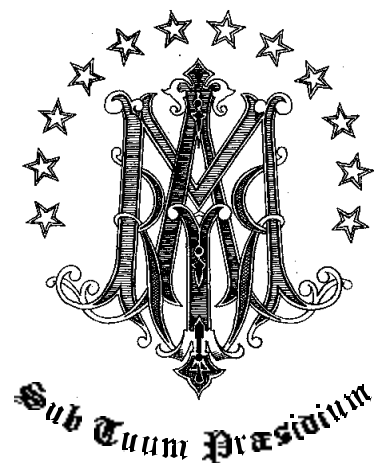
Triduum in Honor of Saint Louis de Montfort

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 Mary's 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, One God, Who livest and reignest
with the Father and the Holy Ghost, world without end.
Amen.

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

PRAYER REQUESTS

Please pray for the following intentions:

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 OR.: 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 Catholi c church - as in the
Eastern churches.
* Gregory Kendziarski, 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.
Richard & Margaret D.: That all my family come to the
True Catholic Faith.
Rose B.: For a Tridentine Mass in our diocese; Return of

my children to the Faith.
* Mara Kozina, Deceased (1/24/28 - 8/21/95)
Barbara L.: Conversion for brother.
Brian B.: For the conversion of a young man greatly in
need of God's grace through the intercession of St.
Joseph.
Frances B.: Sale of property and dental problems.
Conversion of children.
Donna C.: For the Poor Souls in Purgatory; salvation of
the dying and for my special intentions.
Daniel F.: Health of Mr. Peter K. & Mrs. Julia F.
Louis M.: Peace in the world and purification of the
Church.
Roseanne A.: Conversion - Guidance.
Andrew P.: Return of the Latin Tridentine Holy Mass to
every parish.
Andrew P.: Conversion of sinners; conversion of
America to God.
Beatrice V.: Better health for Thomas Vincent.
Anita Holcomb
Intention: Return of my children to the Holy Roman
Catholic Church.
Leroy K.: That Larry's health improve.

*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.

K a l e n d a r i u m

Season of Lent

- 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**
- April 28: Easter Friday (Introit: *Edúxit eos*) **Station: St. Mary of the Martyrs**
- April 29: Easter Saturday (Introit: *Edúxit Dóminus*) **Station: St. John Lateran**
- April 30: Low Sunday (Introit: *Quasi modo*) **Station: St. Pancras**
- May 1: **St. Joseph the Worker**, *Spouse of the Blessed Virgin Mary* (Introit: *Sapiéntia réddidit*)
- May 2: St. Athanasius, *Bishop, Confessor, & Doctor* (Introit: *In médio*)
- May 3: Feria Day (Introit: *Quasi modo*) Comm. St. Alexander and Comps., *Martyrs & St. Juvenal, Bishop & Confessor*
- May 4: St. Monica, *Widow* (Introit: *Cógnovi Dómine*)
- May 5: St. Pius V, *Pope & Confessor* (Introit: *Si díligis me*)
- May 6: Feria Day (Introit: *Quasi modo*)
- May 7: Good Shepherd Sunday (Introit: *Misericórdia Dómini*)
- May 8: Feria Day (Introit: *Misericórdia Dómini*)
- May 9: St. Gregory Nazianzen, *Bshop, Confessor, & Doctor* (Introit: *In médio*)
- May 10: St. Antoninus, *Bishop & Confessor* (Introit: *Státuit*) Comm. SS. Gordian and Epimachus, *MM*
- May 11: SS. Philip and James, *AA* (Introit: *Clamavérunt ad te*)
- May 12: SS. Nereus, Achilleus, Domitilla & Pancras (Introit: *Salus autem*)
- May 13: St. Robert Bellarmine, *Bishop, Confessor & Doctor* (Introit: *In médio*)
- May 14: **Third Sunday after Easter** (Introit: *Jubiláte Deo*)
- May 15: St. John Baptist de la Salle, *Confessor* (Introit: *Os iusti*)
- May 16: St. Ubaldus (Introit: *Státuit*)
- May 17: St. Paschal Baylon, *Confessor* (Introit: *Os iusti*)
- May 18: St. Venantius, *Martyr* (Introit: *In virtúte*)
- May 19: St. Peter Celestine, *Pope & Confessor* (Introit: *Si díligis me*)
- May 20: St. Bernardine of Sienna, *Confessor* (Introit: *Os iusti*)
- May 21: **Fourth Sunday after Easter** (Introit: *Cantáte Dómino*)
- May 22: Feria Day (Introit: *Cantáte Dómino*)
- May 23: Feria Day (Introit: *Cantáte Dómino*)
- May 24: Feria Day (Introit: *Cantáte Dómino*)
- May 25: St. Gregory VII, *Pope & Confessor* (Introit: *Si díligis me*)
- May 26: St. Philip Neri, *Confessor* (Introit: *Cáritas Dei*) Comm. St. Eleutherius, *Pope & Martyr*
- May 27: St. Bede the Venerable, *Confessor & Dcotor* (Introit: *In médio*) Comm. St. John I, *Pope & Martyr*
- May 28: **Fifth Sunday after Easter** (Introit: *Vocem iucunditátis*)
- May 29: St. Mary Magdalen de Pazzi, *Virgin* (Introit: *Dilexísti*) **Rogation Day**
- May 30: Feria Day (Introit: *Vocem iucunditátis*) Comm. St. Felix I, *Pope & Martyr* **Rogation Day**
- May 31: **Queenship of the Blessed Virgin Mary** (Introit: *Gaudeámus omnes*) Comm. *Vigil of the Ascension of Our Lord*
Second Vespers of Ascension **Rogation Day**

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And the Perpetual Novena in honor St. Jude Thaddeus every Wednesday

My Intentions are: good health employment return to faith vocation in life
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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.

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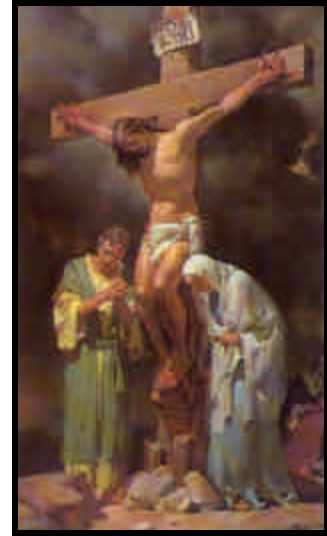
COR AD COR — April, 2000



December 25, 1999
through
January 6, 2001

Holy Year of Jubilee

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



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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