

Hic et Nunc

(Here and Now)

Opus Mariae Mediatrix is pleased to announce an arrangement with the Diocese of Camden for the establishment of the first diocesan staffed full-time (daily Mass and devotions with its own chapel) traditional Latin Mass community in North America, Mater Ecclesiae Mission. This new Latin Mass apostolate will operate out of the facility in Berlin, NJ that we restored and refurbished. Many thanks to all those who have helped in the restoration of this facility. You have played an important part in paving the way for this historic development in the traditional Mass movement. The establishment of this new community sets a precedent for the future development of the role of traditional Latin Mass communities and parishes within the Church, one that we pray will be followed by other bishops throughout the world. A special thanks to Bishop Nicholas DiMarzio for the establishment of this new Latin Mass community, which will have the right to offer the sacraments according to the usage of 1962. He also plans to give Mater Ecclesiae Mission the status of a full-fledged traditional parish. We ask that you keep those who are carrying out this work in your prayers, that God will bless their efforts with success.

Having laid the foundation for the establishment of this new traditional Mass community, Opus Mariae Mediatrix is now in the process of relocating its headquarters (more on our move and new location in the future). The unavoidable inconveniences associated with such a relocation is the reason for our combining the September and October issues of Cor Ad Cor. We hope to be back to our regular monthly schedule with the November issue.

Excerpts from the Declaration “Dominus Iesus” On the Unicity & Salvific Universality of Jesus Christ and the Church Congregation for the Doctrine of the Faith, Aug. 6, 2000

Introduction

4. The Church's constant missionary proclamation is endangered today by relativistic theories which seek to justify religious pluralism, not only *de facto* but also *de iure* (or in principle). As a consequence, it is held that certain truths have been superseded; for example, the definitive and complete character of the revelation of Jesus Christ, the nature of Christian faith as compared with that of belief in other religions, the inspired nature of the books of Sacred Scripture, the personal unity between the Eternal Word and Jesus of Nazareth, the unity of the economy of the Incarnate Word and the Holy Spirit, the unicity and salvific universality of the mystery of Jesus Christ, the universal salvific mediation of the Church, the inseparability — while recognizing the distinction — of the kingdom of God, the kingdom of Christ, and the Church, and the subsistence of the one Church of Christ in the Catholic Church.

The roots of these problems are to be found in certain presuppositions of both a philosophical and theological nature, which hinder the understanding and acceptance of the revealed truth. Some of these can be mentioned: the conviction of the elusiveness and inexpressibility of divine truth, even by Christian revelation; relativistic attitudes toward truth itself, according to which what is

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