

# COR AD COR

## Opus Mariæ Mediatrix

VOL. 5 — No. 5 — 13 May, 2000

Dear Friend of Our Lady,

We find ourselves once again in the month of May, the month of Mary. We should make a point of increasing our devotion to Our Blessed Mother during the month consecrated for years now to her. Our celebration for the month began, ever so appropriately, with High Mass on May 1st, in honor of her holy spouse, St. Joseph. For us April ends and the month of May begins with our annual solemn novena in honor of Our Lady, Mediatrix of Grace, which feast falls on May 8th (*Missale Romanum* 1962). Those who use previous editions of the *Missale Romanum* will note that the feast was appointed to be observed on May 31st each year. However, in what seems to be a judicious change, the feast was transferred to May 8, given that May 31st in the traditional missal has always been celebrated as the obligatory Feast of the Queenship of Mary. In another judicious change, the rubrics of the 1962 *Missale Romanum* give permission for any of the Masses designated in the appendix of the Missal as "for some places" may be celebrated as votive Masses of the 4th Class universally. Thus any priest may celebrate the Mass in honor of Our Lady, Mediatrix of Grace on May 8th, as there is no obligatory feast and also on

Each and everyone of our benefactors and friends was remembered in a special way in our daily novena prayers from April 29th to May 7th and also of course on the Mass of the feastday itself, May 8th.

As has been the case for a number of years now, the World Day of Prayer for Vocations and Mothers' Day occur on the same date, this year the 14th of May. It is indeed a happy coincidence, given the role of mothers in nurturing vocations to the Sacred Priesthood and Consecrated Life. Evocative of this role is the ceremony of the traditional rite of ordination in which, the linen bindings, placed around the new priest's hands, were later given by him to his mother. The tradition in many countries was that the mother would be buried with these sacred bindings, symbolizing the deep relation that exists between mother and priest-son.

Let us not forget then, to raise up prayers and entreaties to the Divine Majesty for an increase of vocations throughout the world.

The month of May will be significantly enriched this year, when our Holy Father, Pope John Paul II, travels to the shrine of Our Lady of Fatima in Portugal on May 12th to preside over the ceremony for the beatification of the Venerable Servants of God, Francisco and Jacinta Marto on May 13th.

A group of Opus Mariæ devotees, under the direction of Mrs. Regina Fox, will be traveling to the shrine for this august occasion. Would that I could go, but my schedule will not allow it. Let us not forget another great Marian event this year---the collegial consecration by Pope John Paul II and all the bishops of the world, to the Immaculate

the Bishops' Jubilee, October 8, 2000. Let us pray that this act of consecration of the Church and the World will be rich in blessings.

By the way, those who would like to intensify their devotion might like to acquire a copy of *The Little Office of the Blessed Virgin Mary* "in Latin and English" which is available from Neri Publications --- See the order form elsewhere in this issue.

Holy Week at Our Lady's Chapel this year, saw significant advances, particularly in the area of sacred music, from the setting of the *Hosanna Filio David* by Tomas Luis Victoria which accompanied the entrance of the sacred ministers for the blessing of palms on First Passion Sunday to the beautiful settings of the *Kyrie* (Viadana), the *Gloria* (Haydn), the offertory motet, *Laudate Dominum* (Vivaldi), to a setting of the *Sanctus* and *Benedictus* (Victoria), at the Midnight Mass of Easter following the Vigil. (For your information, our music programme here at OMM received a positive review in the month of December in the Philadelphia Inquirer).

As always, you are remembered in my monthly First Saturday Mass for our benefactors and friends and in our daily prayers for the same.

In the Hearts of Jesus and Mary,



# Baculus Pastoralis

Blessed Ildefonso Cardinal Schuster  
From *The Sacramentary ( Liber Sacramentorum )*  
Volume II , Page 388 . 389

WHIT-SUNDAY  
*Station at St. Peter*

On this day Christ, risen from the grave and seated at the right hand of the Father, communicates his own divine life to the members of His mystical body through the outpouring of the Holy Ghost. So the Church, which until this moment has been confined within the narrow walls of the upper room, like an infant in its cradle, having attained its full development, now first appears before the world, glowing with holiness and truth. The Holy Spirit, which flows to-day through her pure limbs, fills her with the life of Christ, associating her with his teaching and with his work of redemption, whence St. Paul has well said that the apostolic labours of those who preach the Gospel have their share in this very work; indeed, the Saviour told the same Apostle on the road to Damascus that it was He Himself who was being persecuted and who suffered in the members of His Church.

Peter is the leader around whom gathers the little flock of Sion on this first Christian Pentecost, and he inaugurates to-day his pontifical primacy when he announces for the first time the Gospel message to the representatives of the various nations, without distinction of race or nationality, of country or State. It is Peter, too, who in the name of the whole Church protests against the false and vulgar accusation of drunkenness brought against the Apostles, and, lastly, it is he who consequent on that first sermon converts and baptizes the first three thousand neophytes, who thus are added to the household of Christ.

For this reason the station, unlike that of Easter Sunday, is held to-day at the Vatican Basilica where the Pope used formerly to celebrate the first Vespers, the night vigil and the Mass. According to the Roman rite for the greater solemnities of the year, the night Office of the vigil on this occasion was duplicated; it was carried out first in the crypt where the tomb of the Apostle was venerated, and afterwards at the high altar. At this latter celebration, which was the more solemn of the two, the Canons sang the first lesson, the Cardinals the second, and the Pope himself the third. After the Mass the Pontiff was crowned with the *regnum*, and returned in procession to the Lateran.

The Introit, which is taken from the Book of Wisdom, should be heard, in order to be fully appreciated, together with the majestic and joyful melody which the ancient Gregorian music has allotted to it. It is well known that all the present texts of the Missal and of the Breviary have beautiful melodies attached to them. As no one, for instance, would desire to judge of a opera simply by reading the *libretto* of the author, but would also wish to hear the music and see the full effect of the *mis-en-scène*, so, in order thoroughly to appreciate the sense of beauty and inspiration, the powerful influence produced by the sacred liturgy on Christian people, it is necessary to see it performed in the full splendor of its architectural setting, of the clergy in their vestments, of the music, the singing, and the ritual, and not to judge of it merely from a curtailed and simplified presentment.

# P R E C E S

**The Chaplet of Divine Mercy is a beautiful set of prayers imploring God the Father's mercy on ourselves and on the whole world. This chaplet was given to Saint Faustina Kowalska, a Polish sister of Our Lady of Mercy who tirelessly promoted this devotion until her death in 1938.**

*The Chaplet of Divine Mercy is recited on the standard Rosary of five decades.*

**Pater noster, qui es in cælis, sacrificetur nomen tuum. Adveniat regnum tuum. Fiat voluntas tua, sicut in cælo et in terra.** *Panem nostrum quotidianum da nobis hodie, de dimitte nobis debita nostra sciut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem, sed libera nos a malo. Amen.*

**Ave Maria, gratia plena, Dominus tecum. Benedicta tu in mulieribus, et benedictus fructus ventris tui, Iesus.** *Sancta Maria, Mater Dei, ora pro nobis peccatoribus, nunc, et in hora mortis nostræ. Amen.*

**Credo in Deum Patrem omnipotentem, Creatorem cæli et terræ. Et in Iesum Christum, Filium eius unicum, Dominum nostrum, qui conceptus est de Spiritu Sancto, natus ex Maria Virgine, passus sub Pontio Pilato, crucifixus, mortuus, et sepultus, descendit ad inferos, tertia die resurrexit a mortuis, ascendit ad cælos, sedet ad dexteram Dei Patris omnipotentis, inde venturus est iudicare vivos et mortuos.** *Credo in Spiritum Sanctum, sanctam Ecclesiam catholicam, sanctorum communionem, remissionem peccatorum, carnis resurrectionem et vitam æternam. Amen.*

(Ad singula grana in qua PATER NOSTER dicitur:)

**Pater æterne, offero tibi Corpus et Sanguinem, animam et divinitatem dilectissimi Filii Tui, Domini nostri, Iesu Christi, in propitiatione pro peccatis nostris et totius mundi.**

(Ad singula grana in qua AVE MARIA dicitur:)

**Pro dolorosa Eius passione, miserere nobis et totius mundi.**

(In conclusione, ter dicitur:)

**Sanctus Deus, Sanctus Fortis, Sanctus Immortalis, miserere nobis et totius mundi.**

**Our Father, who art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done on earth as it is in heaven.** *Give us this day our daily bread and forgive us our trespasses as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. Amen.*

**Hail Mary, full of grace, the Lord is with thee. Blessed art thou amongst women and blessed is the fruit of thy womb, Jesus.** *Holy Mary, Mother of God, pray for us sinners, now, and at the hour of our death. Amen.*

**I believe in God, the Father almighty, Creator of heaven and earth. I believe in Jesus Christ, His only Son, Our Lord. He was conceived by the power of the Holy Spirit and born of the Virgin Mary. He suffered under Pontius Pilate, was crucified, died, and was buried. He descended to the dead. On the third day He rose again. He ascended into heaven and sits at the right hand of God, the Father Almighty. From thence He shall come to judge the living and the dead. I believe in the Holy Spirit, the holy Catholic Church, the communion of Saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen.**

(On the OUR FATHER beads:)

**Eternal Father, I offer You the Body and Blood, Soul and Divinity of Your dearly beloved Son, Our Lord Jesus Christ, in atonement for our sins and those of the whole world.**

(On the HAIL MARY beads:)

**For the sake of His sorrowful passion, have mercy on us and on the whole world.**

(In conclusion <after the five decades> 3 times:)

**Holy God, Holy Mighty One, Holy Immortal One, have mercy on us and on the whole world.**

# Acta Sanctæ Sedis

## Pope Pius XII

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

13. Nevertheless, at the emperor's wish and with the pope's approval, a council was held. Chalcedon was a city of Bithynia near the Thracian Bosphorus, within sight of Constantinople, which was situated on the opposite bank. Here, in the vast suburban basilica of St. Euphremia, virgin and martyr, on the 8th of October, assembled the fathers, who had previously met for this purpose in the city of Nicea. They were about 600 in number, all of the East, except for two exiles from Africa.

14. The book of the gospels was placed in the middle; nineteen representatives of the emperor and the senate took their places before the altar rails. The role of the apostolic delegates had been entrusted to the devout Bishops Paschasinus of Lilybæum in Sicily and Lucentius of Ascoli, and to the priests Boniface and Basil. To these was added Julian bishop of Cosm to aid them by his diligent labors. The delegates of the Roman Pontiff took the first places among the bishops; they were named first, they spoke first, they signed the Acts first, and by virtue of their delegated authority, they confirmed or rejected the decisions of the others. For example, in the case of condemnation of Dioscorus, the delegates ratified it in these words: "The holy and blessed archbishop of great and ancient Rome, Leo, through us and through this holy synod, together with the blessed and praiseworthy Apostle Peter who is the rock and foundation of the Orthodox Faith, has deprived him (Dioscorus) of all episcopal dignity and removed him from every priestly office."

15. Furthermore, the papal delegates not only exercised the authority of presidents, but their right to this honor by presiding was recognized by all the fathers of the council, as was shown clearly by the letter sent by the synod to St. Leo "For you", they wrote, "showed us benevolence in presiding over us in the persons of those who held your place, as the head over the members."

16. It is not necessary for us to relate the whole history of the synod, but we will touch only on the principle points which served to place the truth in full light and to foster the cause of religion. Therefore, since it concerns the dignity of the Apostolic See, we must mention canon XXVIII of this council, by which the next place of honor after the Roman see was granted to Constantinople, as the imperial city. Although there was nothing in this against the divine primacy of jurisdiction of the see of Peter, which indeed was taken for granted, nevertheless, this canon was passed in the absence of the papal legates, and they subsequently objected to it. It was therefore clandestine, surreptitious and lacking in all force of law and, as such, condemned by St. Leo in many letters. Marcian and Pulcheria accepted this rescissory sentence, and even Anatolius wrote to St. Leo excusing his blameworthy boldness: "With regard to the decree laid down by the recent synod of Chalcedon on behalf of the see of Constantinople, let your Beatitude rest assured that this was not my fault. But it was the desire of the reverend clergy of Constantinople... the validity and confirmation of this action being reserved to the authority of your Beatitude.

17. Let us come now to the central point of the whole question, i.e. to the solemn definition of the Catholic faith, by which the pernicious error of Eutyches was rejected and condemned. In the fourth session of the sacred synod the representatives of the emperor asked that a new formula of the faith should be composed. But the papal legate, Paschasinus, expressed the feeling of all when he replied that it was not necessary; the ground, he said was sufficiently covered by the creeds already in use, and the canonical documents approved by the Church; among these the letters of St. Leo to Flavian was the most important. "Thirdly (i.e. after the creeds of Nicea and Constantinople and their explanations by St. Cyril at the council of Ephesus) the writings composed by the holy and apostolic Leo, pope of the universal Church, against the heresies of Nestorius and Eutyches, have already shown what the true faith is. This holy synod likewise holds and follows this same faith."

18. It is useful to note here that this very important letter of St. Leo to Flavian concerning the Incarnation of the Word was read in the third session of the council, and hardly had the voice of the reader ceased, when there went up a unanimous cry: "This is the faith of the fathers, this is the faith of the Apostles. So we all believe, and so believe all orthodox Christians. Let him be anathema who does not believe this. Peter has spoken through Leo."

19. After this all unanimously agreed that the document of the bishop of Rome fully and perfectly concorded with the creeds of Nicea and Constantinople. Nevertheless, in the fifth session at the requests of the representatives of the Emperor Marcian and the senate, a new definition of the faith was worked out by a select committee of the bishops congregated from diverse lands in the basilica of St. Euphremia. It was made up of a prologue, of the creeds of Nicea and Constantinople (which was promulgated for the first time) and of a condemnation of the doctrine of Eutyches. This rule of faith was approved by the unanimous consent of the council.

8th of September, 1951



### The Maxims of St. Philip Neri

- We must not leave off our prayers because of distractions and restlessness of mind, although it seems useless to go on with them. He who perseveres for the whole of his accustomed time, gently recalling his mind to the subject of his prayer, merits greatly.
- If in times of dryness in prayer we make acts of humility, self-knowledge, protestations of our own inability to help ourselves, and petitions for God's assistance, all this is real and substantial prayer,
- The best remedy for dryness of spirit, is to picture ourselves as beggars in the presence of God and the saints, and like a beggar, to go first to one Saint, then to another, to ask a spiritual alms of them with them same earnestness as a poor fellow in the streets would ask an alms of us.

### The Triumph of the Cross

The Cross in mystery  
Is veiled for us below;  
Without great light to see,  
Who shall its splendor know?  
Alone the lofty mind  
Shall this high secret trace;  
And none shall heaven find  
Who grasps it not by grace.

- St. Louis Marie de Montfort

### Prayer to Our Lady, Help of Christians

O Mary, powerful virgin, thou art the mighty and glorious protector of the Church; thou art the marvelous help of Christians; thou art terrible as an army in battle array; thou alone hast destroyed every heresy in the whole world. In the midst of our anguish, our struggles and our distress defend us from the power of the enemy and at the hour of our death receive our souls in paradise. Amen.

- St. John Bosco

## PRAYER REQUESTS

Please pray for the following intentions:

- |  |  |   |
|--|--|---|
| Richard & Margaret D.: That all my family come to the True Catholic Faith.   | Daniel F.: Health of Mr. Peter K. & Mrs. Julia F.                    | sinners, Sue & Mike, Vocations, Pope F & G B.: Return to the faith for many members of my family. |
| Rose B.: For a Tridentine Mass in our diocese; Return of my children to the Faith.                                 | Louis M.: Peace in the world and purification of the Church.         | F & G B.: Intentions.   |
| ✠ Mara Kozina, Deceased (1/24/28 - 8/21/95)  | Roseanne A.: Conversion - Guidance.                                  | Ann R.: Intentions.   |
| Barbara L.: Conversion for brother.  | Andrew P.: Return of the Latin Tridentine Holy Mass to every parish. | Charlene V.: Intentions.  |
| Brian B.: For the conversion of a young man greatly in need of God's grace through the intercession of St. Joseph. | Andrew P.: Conversion of sinners; conversion of America to God.      | Donna C.: Intentions.   |
| Frances B.: Sale of property and dental problems. Conversion of children.  | Beatrice V.: Better health for Thomas Vincent.                       | Helen N.: Spiritual, mental & emotional healing for a son.  |
| Donna C.: For the Poor Souls in Purgatory; salvation of the dying and for my special intentions.                   | Anita Holcomb  | John C.: Return of the family to the faith  |
|  | Intention: Return of my children to the Holy Roman Catholic Church.  | Raymond Von B.: Intentions.   |
|  | Erroy K.: That Larry's health improve.                               | ✠ Anna Marie Rohleder, Deceased.  |
|  | Bill & Stephanie F.: Conversion of                                   | Fred C.: Intentions.  |
|  |  | Clarence T.: Intentions.  |
|  |  | Carole K.: Intentions.  |

*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

- 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 diligis 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 diligis me*)  
 May 26: St. Philip Neri, *Confessor* (Introit: *Cáritas Dei*) *Comm. St. Eleutherius, Pope & Martyr*  
 May 27: St. Bede the Venerable, *Confessor & Doctor* (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: *Dilexisti*) **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**  
 June 1: **Ascension of Our Lord** (Introit: *Viri Galilæi*)  
 June 2: Feria Day (Introit: *Viri Galilæi*) *Comm. SS. Marcellinus & Peter, MM and St. Erasmus, BM*  
 June 3: Feria Day (Introit: *Viri Galilæi*)  
 June 4: **Sunday after Ascension** (Introit: *Exáudi Dómine*)  
 June 5: St. Boniface, *Bishop & Martyr* (Introit: *Exsultábo in Ierúsalem*)  
 June 6: St. Norbert, *Bishop & Confessor* (Introit: *Státuit*)  
 June 7: Feria Day (Introit: *Exáudi Dómine*)  
 June 8: Feria Day (Introit: *Exáudi Dómine*)  
 June 9: Feria Day (Introit: *Exáudi Dómine*) *Comm. SS. Primus & Felician, MM*  
 June 10: **Vigil of Pentecost** (Introit: *Cum sanctificatus*)  
 June 11: **Pentecost Sunday** (Introit: *Spiritus Dómini*)  
 June 12: Pentecost Monday (Introit: *Cibávit eos*)  
 June 13: Pentecost Tuesday (Introit: *Accípite iucunditátem*) (*St. Anthony of Padua, CD*)  
 June 14: Ember Wednesday (Introit: *Deus dum egrederéris*)  
 June 15: Pentecost Thursday (Introit: *Spiritus Dómini*)  
 June 16: Ember Friday (Introit: *Repleátor os*)  
 June 17: Ember Saturday (Introit: *Cáritas Dei*)  
 June 18: **Trinity Sunday** (Introit: *Benedicta sit*)  
 June 19: St. Juliana Falconieri, *Virgin* (Introit: *Dilexisti*) *Comm. SS. Gervase & Protase, MM*  
 June 20: Feria Day (Introit: *Benedicta sit*) *Comm. St. Silverius, PM*  
 June 21: St. Aloysius Gonzaga, *Confessor* (Introit: *Minuisti eum*) *First Vespers of Corpus Christi*  
 June 22: **Corpus Christi** (Introit: *Cibávit eos*)  
 June 23: Vigil of the Nativity of St. John the Baptist (Introit: *Ne timeas*)  
 June 24: **Nativity of St. John the Baptist** (Introit: *De ventre*) *Comm. At Vespers 2nd Sunday after Pentecost*  
 June 25: **Second Sunday after Pentecost** (Introit: *Factus est*)  
 June 26: SS. John and Paul, *Martyrs* (Introit: *Multæ tribulatiónes*)  
 June 27: Feria Day (Introit: *Factus est*)  
 June 28: Vigil of SS. Peter and Paul, *Apostles* (Introit: *Dicit Dóminus*)  
 June 29: **SS. Peter & Paul, Apostles** (Introit: *Nunc scio*) *Comm. Sacred Heart of Jesus at Vespers*  
 June 30: Sacred Heart of Jesus (Introit: *Cogitáriones Cordis*) *Comm. Most Precious Blood of Our Lord at 2nd Vespers*  
 July 1: Most Precious Blood of Our Lord (Introit: *Redemisti nos*) *Comm. At 2nd Vespers – 3rd Sunday after Pentecost*  
 July 2: **Third Sunday after Pentecost** (Introit: *Réspice in me*) *Comm. Visitation of the Blessed Virgin Mary*

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**Intentions for the Triduum to St. Louis DeMontfort April 25-27**

**The Novena to Our Lady, Mediatrix of Grace April 30 – May 8**

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

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

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- Please pray for the following intention(s): \_\_\_\_\_

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**ITE AD JOSEPH!**

If you know of anyone who you think would like to receive Cor Ad Cor simply provide their name and address in the space below.

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# COR AD COR — M a y , 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.

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

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