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**To Restore and Defend Our Ecclesiastical Traditions of the Latin Rite to the
Diocese of Harrisburg**

SS. Peter and Paul Roman Catholic Chapel

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“...this missal is hereafter to be followed absolutely, without any scruple of conscience or fear of incurring any penalty, judgment or censure, and may freely and lawfully be used... **Accordingly, no one whatsoever is permitted to infringe or rashly contravene this notice of Our permission, statute, ordinance, command, precept, grant, direction, will, decree and prohibition. Should any person venture to do so, let him understand he will incur the wrath of Almighty God and of the Blessed Apostles Peter and Paul.**”

Pope St. Pius V, Papal Bull, *QUO PRIMUM*, Tridentine codification of the “received and approved” immemorial Roman rite of Mass



Dedication of the Archbasilica of the Holy Savior

(St. John Lateran)

Twenty-Second Sunday after Pentecost

St. Theodore, Martyr

November 9, 2025

Among the rich and splendid Roman basilicas where the ceremonies of Christian worship were celebrated in great pomp, after the era of persecution, there is one of first rank whose dedication is solemnized on this anniversary. The palace of the Lateran on the Coelian Hill belonged to Fausta, the wife of Constantine. The Emperor, after his conversion gave it to the Pope as his private residence, and founded there the church of the Lateran which became the mother and mistress of all the churches of Rome and of the world.

On November 9, 324, A.D., Pope St. Sylvester consecrated it under the name of Basilica of St. Savior. This was the first public consecration of a church. A long time after, under Lucius II in the twelfth century, it was dedicated to St. John the Baptist, whose name had been given to the adjoining baptistery. Wherefore it has been given nowadays the title of St. John Lateran.

In this basilica and the adjoining palace were held, from the fourth to the sixteenth centuries, more than twenty-five councils, five which were ecumenical. On the most solemn days the Station was held there. Holy Orders were conferred there, penitents were reconciled, catechumens were baptized on Easter Day, and as neophytes they came there in procession during the whole octave.

St. John Lateran is inaugurated, on the first Sunday in Lent, the great liturgical season consecrated to penance; there is held the assembly on Palm Sunday and that on Rogation Tuesday, there are carried out the ceremonies on Maundy Thursday and Easter Eve and Mass is celebrated on Saturday in Albis and on the eve of Pentecost.

The Church which had been destroyed was rebuilt and consecrated anew by Benedict XIII, in 1726, and the commemoration of this consecration was fixed, as that of the first church, on November 9.

St. Theodore, a soldier in the Roman legion at Amasea in Pontus, was arrested on account of his Christian faith. He was cast into prison, and torn with iron hooks until his ribs were laid bare. The martyr, filled with joy, never ceased singing the verse of the Psalm: “I will bless the Lord at all times.” He was then burned alive and gave up his soul to God in 306 A.D.

As we have seen, the breviary lessons throughout October are taken from the Book of Machabees.

Judas Machabeus had heard very great things of the power of Rome, of far-off countries brought to subjection and many kings compelled to pay yearly tribute; and on the other hand, of the willingness of the Roman people to accede to requests made to them, and of their readiness to swear friendship with any nation that approached them for the purpose. Judas, therefore, decided to take the step of sending messengers to Rome itself, to seek the friendship and alliance of its people. This request was received favorably by the senate, who later twice renewed the treaty of peace, first with Jonathan and then with Simon, who had succeeded their brother Judas Machabeus as a ruler. Soon however, the little kingdom was torn by civil war, brothers in hostile camps disputing the power between them. One of these thought fit to summon the Romans to his assistance; the invitation was accepted, and in 63 B. C. Pompey took Jerusalem.

It must be remembered that Rome never gave back what it had taken by force of arms. Palestine became and remained a Roman colony, the Senate appointing Herod, king of the Jews. This ruler, by way of pleasing the Jews richly rebuilt and enlarged the Temple at Jerusalem, and it was into this third Temple that our divine Lord made His triumphal entry later on.

From the moment of this conquest the Chosen People had to pay tribute to Rome, a fact which is alluded to in today's Gospel. This incident marks one of the last days of our Lord's life, and it was an occasion when the Master, in an answer full of heavenly wisdom, put to confusion His enemies, who from then on, were more than ever bent upon His destruction.

The necessity of paying tribute to Caesar was all the more odious to the Jews, since it went quite contrary to their instinct for universal supremacy, the promise of which Israel believed it had received. It followed that anyone who maintained the duty of payment had public opinion against him, while those who held the opposite view incurred the anger of the Roman authority in possession, and of those among the Jews who approved it and who formed the party of the Herodians. When therefore, the Pharisees thought to drive our Lord on to one or the other of the horns of this dilemma, it was in order to embroil Him either with the people or with the Roman power; on one count or the other they thought they could secure His arrest.

The better to attain their end, they sent Him a deputation of Jews consisting of members of both parties, of "their disciples with the Herodians," as St. Matthew puts it. To get an answer to their question, these men began by telling our Lord that they knew that He "taught the way of God in truth" without "regarding the person of men." And then they laid their snare before Him. "Is it lawful to give tribute to Caesar or not?" But Jesus, knowing the malice that was in them, answers: "Why do ye tempt me, ye hypocrites?" And then, evading their attack with the greatest skill, He bade them show Him "the coin of the tribute" to force them, as He always did on these occasions, to answer their own question.

For when the Jews had offered Him "a penny" of this money, He asks them: "Whose image and inscription is this?" "They say to Him: Caesar's." As a matter of fact, before the tribute could be paid it was a necessary preliminary to change the money of the country for coins bearing the image of the emperor; and since a coin is only of value in the country of the monarch whose image it bears, by this very exchange the Jews acknowledged that they were under Caesar's rule, and that they intended to pay tribute to him. "Render therefore to Caesar," says our Lord, "the things that are Caesar's," and then suddenly becoming the Judge of His hearers, He adds: "And to God the things that are God's," which means that since the soul of a man belongs to God who made it in His image, all the faculties ought to return to Him, in the sense of paying the tribute of their worship and service.

"We," says St. Augustine, "are the coins of God stamped with His image, and God demands the return of His coins as Caesar did the return of his," And St. Jerome adds: "Let us give to Caesar the money which bears his inscription, since we cannot do otherwise, but let us give ourselves freely and of our own accord to God, for what our soul bears it the glorious imprint of the face of God and not the more or less majestic head of an emperor." Bossuet says: "This image will one day pass again through the hands and before the eyes of Jesus Christ, and some day He will look at us and say: 'Whose image and inscription is this?' And the very depth of our being will answer: 'God's.' 'It is for Him that we were made and we must bear His stamp upon us. It had to be restored in baptism of which it is the effect and character. But what has become of the divine features which we ought to bear? Christian soul, may God's image be in your reason! But this you have drowned in drunkenness; you have sunk it in the love of pleasure; you have surrendered it to ambition; you have made it the slave of gold, which is a form of idolatry; you have sacrificed it to your appetites of which you have made a god; you have made of it an idol of vain glory, and instead of praising and blessing God day and night, it is itself constantly praised and admired.'"

And the divine Redeemer will say: "Amen, Amen, I know you not: you are not my work, no longer do I see in you what I put there. You have chosen to form yourself in your own way: you are the work of pleasure and ambition: you are the work of the devil, whose works you have done, and whom, by taking him as your model, you have made your father. Go with him who knows you, and whose promptings you have followed; go to fire eternal which has been prepared for him. O just Judge! And where shall I be found? Shall I acknowledge myself, when my Creator has disowned me?"

It is in this sense that we must interpret this Sunday's Gospel, one of the last of the ecclesiastical year and in which the Church reminds us of the end of the world. Thus the Epistle twice speaks of the coming of Christ as nigh at hand. St. Paul prays that "He who hath begun a good work in you, will perfect it unto the day of Christ Jesus," since the grace of final perseverance comes from Him alone. Again the apostle asks that our "charity may more and more abound in knowledge and in all understanding"; that we "may approve the better things"; that we "may be sincere and without offense unto the day of Christ" (Epistle). For in this dread moment: If the Lord "shall observe iniquities.... Who shall endure it?" (Introit).

But the Lord is the "helper and protector" of them that hope in Him (Alleluia), for there is propitiation with the God of Israel (Introit, Secret). And we shall ourselves experience this mercy if we are merciful to our neighbour. "How good and how pleasant a thing it is for brethren to dwell together in unity," says the Gradual. Especially must we be found in prayer in the hour of danger, for if we cry to the Lord, He will hear us (Communion).

The prayer, in the highest degree social and fraternal, to which almighty God is especially attentive is the prayer of His bride the Church. He hears and answers her, like Assuerus the king, when as the Offertory reminds us, Esther his wife approached him that he might save God's people from death."

INTROIT:

Gen. 28: Awesome is this place: it is the house of God and the gate of heaven; and it shall be called the court of God.

Ps. 83: How lovely are thy tabernacles, O Lord of hosts! my soul longeth and fainteth for the courts of the Lord. Glory be, etc. Awesome is this place, etc.

COLLECT:

O God, who with each returning year bringest round once more the day of the consecration of this Thy holy temple, and dost lead us again in safety to take part in these holy mysteries, graciously hear Thy people's prayer, and grant that whosoever shall enter this temple to ask good things from Thee may be gladdened by receiving them all. Through our Lord, etc.

O God, our refuge and strength, who art the author of all goodness, hear, we pray, the devout prayers of Thy Church, and grant that what we faithfully ask we may effectually obtain. Through our Lord, etc.

O God, who dost encompass and shield us by the glorious confession of blessed Theodore, Thy Martyr, grant that we may profit by his example and be strengthened by his prayers, Through our Lord, etc.

LESSON: *Apoc, 21, 2-5:*

In those days: I saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a great voice from the throne, saying: Behold the tabernacle of God with men, and he will dwell with them. And they shall be his people; and God himself with them shall be their God. And God shall wipe away all tears from their eyes: and death shall be no more, nor mourning, nor crying, nor sorrow shall be any more, for the former things are passed away. And he that sat on the throne, said: Behold, I make all things new.

GRADUAL:

This place has been made by God; it is a mystery beyond measure, it is free from all stain. O God, before whom the choir of angels stands, give ear to the prayer of thy servants. Alleluia, alleluia.

Ps. 137: I will worship towards thy holy temple, and I will give glory to thy name. Alleluia

GOSPEL: *St. Luke, 19, 1-10*

At that time: Jesus entering in, he walked through Jericho. And behold, there was a man named Zacheus, who was the chief of the publicans, and he was rich. And he sought to see Jesus who he was, and he could not for the crowd, because he was low of stature. And running before, he climbed up into a sycamore tree, that he might see him; for he was to pass that way. And when Jesus was come to the place, looking up, he saw him, and said to him: Zacheus, make haste and come down; for this day I must abide in thy house. And he made haste and came down; and received him with joy. And when all saw it, they murmured, saying, that he was gone to be a guest with a man that was a sinner. But Zacheus standing, said to the Lord: Behold, Lord, the half of my goods I give to the poor; and if I have wronged any man of any thing, I restore him fourfold. Jesus said to him: This day is salvation come to this house, because he also is a son of Abraham. For the Son of man is come to seek and to save that which was lost.

OFFERTORY:

1 Par. 29: O Lord God, in the simplicity of my heart I have joyfully offered all these things; and I have seen with great joy thy people, who are present: O God of Israel, keep this will.

SECRET:

Favorably incline to our prayers, O Lord, we pray, that we who are enclosed within the limits of this temple, whose dedication we celebrate on this anniversary, may please Thee by an entire and perfect devotion of body and soul; that while we make these our present offerings, we may by Thy assistance deserve to arrive at eternal rewards. Through our Lord, etc.

Grant, O merciful God, that this saving oblation may unceasingly deliver us from the liabilities of our wrong-doing and preserve us from all adversities. Through our Lord, etc.

Receive, O Lord, the prayers of the faithful with the offerings which they bring; and through the intercession of blessed Theodore, they Martyr, may these offices of loving devotion bring us to the glory of heaven. Through our Lord, etc.

COMMUNION:

Matt. 21: My house shall be called the house of prayer, saith the Lord; every one that asks therein receives, and he who seeks finds, and to him who knocks it shall be opened.

POSTCOMMUNION:

O God, who preparest of living and chosen stones an eternal dwelling for Thy majesty, assist Thy suppliant people, that as Thy Church grows in corporal space, it may be enlarged by spiritual increase. Through our Lord, etc.

We have received, O Lord, the gifts of this sacred mystery, humbly imploring Thee that what Thou hast bidden us do in memory of Thee may avail for the assistance of our weakness. Who liveth and reigneth, etc.

Grant, we pray, O Lord, through the intercession of blessed Theodore, Thy Martyr, that what we take with the mouth we may receive with a clean heart. Through our Lord, etc.

LAST GOSPEL: *Matt. 22, 15-21*

At that time, the Pharisees went and consulted among themselves how to ensnare Jesus in his speech. And they send to him their disciples, with the Herodians, saying: Master, we know that thou art a true speaker, and teachest the way of God in truth, neither carest thou for any man, for thou dost not regard the person of men: tell us, therefore, what dost thou think? Is it lawful to give tribute to Caesar or not? But Jesus knowing their wickedness, said: Why do you tempt me, ye hypocrites? Show me the coin of the tribute. And they offered him a penny. And Jesus saith to them: Whose image and inscription is this? They say to him: Caesar's. Then he saith to them: Render therefore to Caesar the things that are Caesar's, and to God the things that are God's.

Why did the Pharisees try to ensnare Jesus in His speech?

In order to find some reason to accuse Him before the emperor, or to make Him hated by the Jews; for had He denied tribute to Caesar, they would have accused Him before the emperor as guilty of high treason; had He, on the contrary made it obligatory to pay tribute, then they would have denounced Him as a destroyer of the liberty of the people, who considered themselves a free nation owing allegiance only to God. Like the Pharisees are all those who, under the appearance of friendship, only cause vexation and misfortune to their neighbor.

Who are really hypocrites?

Those who in order to cheat their neighbor, appear outwardly pious and holy, whilst inward they are full of malice; those who have honey on the tongue, but gall in the heart, and sting like scorpions, when we least expect it. Because there are so many vices connected with hypocrisy (Matt. 23), therefore Christ has denounced no sin more emphatically than this one. Hypocrites are brethren of Cain, Joab, and Judas, of whom the first killed his brother, the second his cousin and the third betrayed his divine Master with a kiss. Such false men are cursed by God (Mal. 1, 14). I hate a mouth with a double tongue (Prov. 8, 13). "The devil silently possesses the hearts of hypocrites and quietly sleeps in them, whilst he gives them no peace," says St. Gregory; and St. Jerome writes: "Pretended holiness is double malice." Better is an open enemy, before whom we can be on our guard, than a hypocritical friend of whom we have no suspicion, because we look upon him as a friend. Beware, therefore, my dear Christian, of the vice of hypocrisy, which is so hateful to God; endeavor always to be sincere with God, thyself and thy neighbor, and to walk in-true humility before God, then mayest thou carry His image within thee.

PRAYER Help me, O Lord, for the number of the saints is decreasing and truth is becoming rare among men. They speak vain things each with his neighbor: their lips are deceitful, and they speak with double hearts. Let the Lord destroy all those who say: We will magnify our tongue; our lips are our own; who is Lord over us? O Lord, deliver my soul from wicked lips and deceitful tongues give me grace to preserve Thy image in my soul, by piety and virtue. Direct my heart to justice and keep it from avarice, that I may give to each his own.

PROPER OF THE SAINTS FOR THE WEEK OF NOVEMBER 9th:

Date	Day	Feast	Rank	Color	F/A	Mass Time and Intention
9	Sun	Dedication of the Basilica of Our Savior 26 th Sunday after Pentecost St. Theodore, Martyr	d2cl	W		Mass 9:00 AM; Confessions 8:00 AM; Rosary of Reparation 8:30 AM
10	Mon	St. Andrew Avellino, C St. Tryphon & Comp., Mm	d	W		Mass 8:30 AM: Rosary of Reparation before Mass
11	Tue	St. Martin of Tours, BpC St. Mennas, M	d	W		Mass 8:30 AM: Rosary of Reparation before Mass
12	Wed	St. Martin I, PM	sd	R		Mass 8:30 AM: Rosary of Reparation before Mass
13	Thu	St. Didacus, C	sd	W		Mass 8:30 AM: Rosary of Reparation before Mass
14	Fri	St. Josaphat, BpM	d	R	A	Mass 8:30 AM: Rosary of Reparation before Mass
15	Sat	St. Albert the Great, BpCD BVM-Mather of Divine Providence	d	W		Mass 9:00 AM; Confessions 8:00AM; Rosary of Reparation 8:30 AM
16	Sun	23 rd Sunday after Pentecost St. Gertrude, V, Abbess	sd	G		Mass 9:00 AM; Confessions 8:00 AM; Rosary of Reparation 8:30 AM



Behold the tabernacle of God with men, and he will dwell with them. And they shall be his people; and God himself with them shall be their God

Oh, how awful is this place! Truly it is no other than the house of God, and the gate of heaven.
Vespers Antiphon of the Magnificat for the feast of a dedication of a Church

ANNOUNCEMENTS:

Ss. Peter & Paul Chapel is open to its members at any time of the day or night for visits to our Lord in the Blessed Sacrament.

Constantine had placed the imperial treasure at the disposal of the bishops; and he himself stimulated their zeal for what he called in his edicts the work of the churches. Rome, the place of his victory by the cross, the capital of the now Christian world, was the first to benefit by the prince's munificence. In a series of dedications, to the glory of the holy apostles and martyrs, Sylvester, the pontiff of peace, took possession of the eternal city in the name of the true God.

Today is the birthday of the mother and mistress of churches, called 'of our Saviour, *Aula Dei* (God's palace), the golden basilica'; it is a new Sinai, whence the apostolic oracles and so many Council have made known to the world the law of salvation. No wonder this feast is celebrated by the whole world. Dom Gueranger, *The Liturgical Year*, Dedication of the Basilica of the Saint Saviour

Domum Dei decet sanctitudo: Sponsum ejus Christum adoremus in ea. Such is the Invitatory antiphon, which sums up the liturgical thought of the day: 'Holiness becometh the house of God: let us adore therein Christ her Spouse.' What is this mystery of a house that is at the same time a bride? Our churches are holy because they belong to God, and on account of the celebration of the holy Sacrifice therein, and the prayer and praise offered to the divine Guest who dwells there. More truly than the figurative tabernacle or the ancient temple, they are separated solemnly and for ever by their dedication from all the dwellings of men, and exalted far above all earthly palaces.... 'I saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a great voice from the throne, saying: Behold the tabernacle of God.'

Dom Gueranger, *The Liturgical Year*, Dedication of a Church

Every Christian has participation in Christ; and having become the temple of the Holy Ghost, 'bears God in his body.' This 'temple of God,' says the apostle, 'is holy, which you are'; the temple is the individual Christian; it is also the Christian assembly... It is bone of His bone, flesh of His flesh, one body with Him, and, together with Him, the one victim which is to burn eternally with the fire of love upon the altar of heaven. At the same time, Christ is the Corner-stone on which other living stones, all the predestined, are built up by the apostolic architects into the holy temple of the Lord. Thus the Church is the bride, and by and with Christ she is the house of God. She is such already in this world, where in labour and suffering the elect stones are chiseled, and are laid successively in the places assigned them by the divine plan...I saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. And heard a great voice from the throne, saying: Behold the tabernacle of God" (Apoc. 21, 2-3). Dom Gueranger, *The Liturgical Year*, Dedication of a Church

When Solomon dedicated the temple, he reminded Jehovah of His former promises concerning the place He would choose for His name to dwell in. Our churches are far superior to the ancient temple, for they have in them more than the name of the Lord; moreover, every Christian is now the dwelling place of God. How much more excellently such is Mary, the predestined tabernacle, sanctified and dedicated from the first moment of her existence to the God who was to take Flesh in her and thus begin to dwell among us! Dom Gueranger, *The Liturgical Year*, Dedication of a Church

"I have loved, O Lord, the beauty of Thy house, and the place where Thy glory dwelleth." May this word remain with us as a lingering fragrance of the great solemnity. Thy house, O God, is our church, unspeakably beautiful with the splendor of the divine mysteries. Compared with her, what was the tabernacle that sheltered the Ark of the Covenant of Sinai? And yet the thought of it filled the heart of David in the desert, and made him faint like the stag panting after the fountains of water. Let us learn from our fathers, who lived in the ages of expectation, how to love the courts of the Lord.

Christian! The exile which afflicted David can never be your fate; for in Baptism you became the sanctuary of God. Let this Dedication day remind you of the consecration which took you from yourself to make you the temple of the Holy Ghost; to give you to Christ together with whom your life is henceforth hidden in the sweet and fruitful secrecy of the Father's Face. Learn to render to the blessed Trinity in your soul a homage worthy of His presence.

Lastly, baptized and consecrated soul, remember that you are not alone at the banquet of God's love; that divine charity which unites you to Christ the Spouse must link you to His members, and fit you, a living stone, to the other stones; preparing you here below for your future place in the structure of the heavenly sanctuary.

Dom Gueranger, Dedication of a Church

Three thousand six hundred and sixty churches dedicated to St. Martin in France alone, and well nigh as many in the rest of the world, bear witness to the immense popularity of the great thaumaturgus. In the country, on the mountains, and in the depth of the forests; trees, rocks, and fountains, objects of superstitious worship to our pagan ancestors, received, and in many places still retain, the name of him who snatched them from the dominion of the powers of darkness to restore them to the true God. Martin's mission was to complete the destruction of paganism, which had been driven from the towns by the martyrs but remained up to his time master of the vast territories removed from the influence of the cities. It was Satan who said to St. Martin, 'I will beset thy path at every turn', and he kept his word. He has kept his word to this very day; century after century, he has been working ruin around the glorious tomb which once attracted the whole world to Tours; in the sixteenth, he delivered to the flames, by the hands of the Huguenots, the venerable remains of the protector of France.

Dom Gueranger, *The Liturgical Year*, St. Martin de Tours

"The greater and more persistent your confidence in God, the more abundantly you will receive all that you ask. "
St Albert the Great

It is related of St. Andrew Avellino, that ten thousand devils came to tempt him at his death. The conflict that he had in his agony with the powers of hell was so terrible that all the good religious who assisted him trembled. They saw the saint's face swelled to such a degree from agitation, that it became quite black, every limb trembled and was contorted; his eyes shed a torrent of tears, his head shook violently; all gave evidence of the terrible assault he was enduring on the part of his infernal foes. All wept with compassion, and redoubled their prayers, and at the same time trembled with fear on seeing a saint die thus. They were, however, consoled at seeing, that often, as if seeking for help, the saint turned his eyes towards a devout picture of Mary; for they remembered that during life he had often said that at death Mary would be his refuge. At length God was pleased to put an end to the contest by granting him a glorious victory; for the contortions of his body ceased, his face resumed its original size and color, and the saint, with his eyes tranquilly fixed on the picture, made a devout inclination to Mary (who it is believed then appeared to him), as if in the act of thanking her, and with a heavenly smile on his countenance tranquilly breathed forth his blessed soul into the arms of Mary. At the same moment, a Capuchiness, who was in her agony, turning to the nuns who surrounded her, said, "Recite a Hail Mary; for a saint has just expired."

St. Alphonsus de Ligouri, *The Glories of Mary, On the Death of St. Andrew Avellino*

But Poland left in a state of humiliating inferiority the clergy and people of the Graeco-Slavonic rite, who had taken shelter in her bosom; her politicians never could be true Catholics on an equality with their Latin brethren. Soon, however, the Latin Poles were engaged in deadly combat with the Muscovites, and we know how the former were vanquished. Historians lay down the causes of Poland's defeat; but they usually forget the principal one, which rendered it irremediable, that is the almost total destruction of the Union of Brzesc (Brest), the forced return to schism of the immense majority of the Ruthenians whom St. Josaphat had brought into the Catholic Church. The consummation of this execrable work contributed more than political circumstances or military triumphs, to establish Russia's victory. Poland, reduced to nine million Latins could no longer struggle against her former rival now become her stern ruler. Dom Gueranger, *The Liturgical Year, Feast of St. Josaphat*

St. Josaphat, a native of Wladimir, in Vokhynia, and belonging to a noble family of Kuncewicz, embraced monastic life in the Order of St. Basil the Great. He always kept fresh the flower of chastity, which he had from his youth consecrated to Mary. Commissioned in spite of his early age to govern the monastery of Bytene, he became shortly afterwards archmandrite of Vilna and lastly very much against his wish archbishop of Polotzk, of the Ruthenian rite.

The apostolic zeal of the youthful Archbishop excited against him the hatred of hell. Attacked at Vitebsk by the schismatic and heretical Orthodox, he was cruelly put to death in 1623, and obtained from God the conversion of his murderers.

Let us pray through the intercession of St. Josaphat that the blood he willingly shed for the conversion of the Orthodox may bring about their return to the holy Catholic Church outside of which there is no salvation.

Feast of St. Josaphat, Bishop and Martyr

I adore You, O Precious Blood of Jesus, flower of creation, fruit of virginity, ineffable instrument of the Holy Spirit, and I rejoice at the thought that You came from the drop of virginal blood on which eternal Love impressed its movement; You were assumed by the Word and deified in His person. I am overcome with emotion when I think of Your passing from the Blessed Virgin's heart into the heart of the Word, and, being vivified by the breath of the Divinity, becoming adorable because You became the Blood of God.

I adore You enclosed in the veins of Jesus, preserved in His humanity like the manna in the golden urn, the memorial of the eternal Redemption which He accomplished during the days of His earthly life. I adore You, Blood of the new, eternal Testament, flowing from the veins of Jesus in Gethsemane, from the flesh torn by scourges in the Praetorium, from His pierced hands and feet and from His opened side on Golgotha. I adore You in the Sacraments, in the Eucharist, where I know You are substantially present....

I place my trust in You, O adorable Blood, our Redemption, our regeneration. Fall, drop by drop, into the hearts that have wandered from You and soften their hardness.

O adorable Blood of Jesus, wash our stains, save us from the anger of the avenging angel. Irrigate the Church; make her fruitful with Apostles and miracle-workers, enrich her with souls that are holy, pure and radiant with divine beauty. St. Albert the Great

Now, how is *charity* to be perfected in them? It must abound, more and more, *in knowledge and in all understanding* of salvation, that is, in faith. It is faith that constitutes the basis of all supernatural virtue. A restricted, a *diminished*, faith could never support a large and high-minded charity. Those men, therefore, are deceiving themselves whose love for revealed truth does not keep pace with their charity! Such Christianity as that believes as little as it may; it has nervous dread of new definitions; and out of respect for error, it cleverly and continually narrows the supernatural horizon. Charity, they say, is the queen of virtues; it makes them take everything easily, even lies against truth; to give the same rights to error as to truth is, in their estimation, the highest point of Christian civilization grounded on love! They quite forget that the first object of charity, God who is substantial Truth, has no greater enemy than a lie; they cannot understand how it is that a Christian does not do a work of love by putting on the same footing the Object beloved and His mortal enemy! The apostles had very different ideas; in order to make charity grow in the world, they gave it a rich sowing of truth... But now, with the connivance of those whose Baptism made them, too, children of light, error has regained its pretended rights. As a natural consequence, the charity of an immense number has grown cold in proportion; darkness is again thickening over the world, as though it were in the chill of its last agony.

Dom Gueranger, *The Liturgical Year, Twenty-second Sunday after Pentecost*

"It is by the path of love, which is charity, that God draws near to man, and man to God. But where charity is not found, God cannot dwell. If, then, we possess charity, we possess God, for 'God is Charity' (1John 4:8)." St. Albert the Great

Thus, the more violently they try to occupy the places of worship, the more they separate themselves from the Church. They claim that they represent the Church; but in reality, they are the ones who are expelling themselves from it and going astray. Even if Catholics faithful to the Tradition are reduced to a handful, they are the ones who are the true Church of Jesus Christ.
St. Athanasius

The apostolate should always be exercised in a saintly manner, with such purity of intention, such interior union with God, such generous forgetfulness and abnegation of self, and with so great a love for souls that the apostolate flows from the interior spirit which informs it and at the same time nourishes and renews this same spirit. Pope Pius XII, *Primo Feliciter*

Eternal Father, I offer the precious Body, Blood, Soul and Divinity of Thy only begotten Son, Our Lord and Savior, Jesus Christ, for the Holy Souls in Purgatory, sinners everywhere, sinners in the Universal Church and those within my home and within my family. Our Lord to St. Gertrude, if said with true devotion, would free 1000 souls from Purgatory

INSTRUCTION ON THE FOLLY OF HUMAN RESPECT

Thou art a true speaker ' neither carest thou or any man, for thou dost not regard the person of men (Matt. 22, 16).

In this Christians ought especially to follow the Saviour, and not permit themselves to be deterred from piety, and the practice of virtue by fear or human respect. What matters it, what people think and say of us, if we only please God? He alone can truly benefit or injure us; therefore he alone is to be feared, as Christ says: Fear ye not them that kill the body, and are not able to kill the soul: but rather fear him that can destroy both soul and body in hell (Matt. 10, 28).

How foolishly, therefore, do those act who through fear of displeasing certain people, are afraid to serve God and practice piety; who even go so far as to commit sin; who in order to be pleasing to others, oppress innocent, poor and forsaken people; who adopt the latest and most scandalous fashions and customs; those who eat meat on days of abstinence, or give it to others; those who sing sinful songs, or what is still worse, do not hesitate to ridicule sacred things to give others occasion to laugh, or in order to be considered strong-minded. Implore God daily and sincerely, that He may take from you this vain fear of men and give you instead the fear of the Lord, which is the beginning of wisdom.

INSTRUCTION ON THE VALUE AND DIGNITY OF THE SOUL

Whose image is this? (Matt. 22, 20)

Thus we should often ask ourselves with respect to our soul, particularly when we are tempted to stain and ruin it by sin, Whose image is this? We should then say to ourselves, "Is it not the likeness of God, a likeness painted with the blood of Jesus, an image for which the Saviour gave His life? Should I defile and deform this by sin and voluptuousness? God forbid!" For in truth, what among all created things, except the angels, is more beautiful and more precious than a human soul, which is in the state of grace? "Could we," says St. Catherine of Sienna, "behold with our corporal eyes a soul in the state of grace, we would see with astonishment that it surpasses in splendor all flowers, all stars, the whole world, and there is probably no one who would not wish to die for such beauty." It is a dwelling of the Blessed Trinity! Christ did not give His life for all the goods and treasures of this earth, but for the human soul. And yet many estimate their soul at such little value that they sell it for a momentary pleasure, for a present not worth a penny! For shame! The body we estimate so highly that we take all pains to decorate it and keep it alive, and the soul the image and likeness of God, we take no pains to keep in the state of grace, and adorn with virtues! What folly!

Some say they are not bound by the doctrine, explained in Our Encyclical Letter [*Mystici Corporis*] of a few years ago, and based on the Sources of Revelation, which teaches that the Mystical Body of Christ and the Roman Catholic Church are one and the same thing. Some reduce to a meaningless formula the necessity of belonging to the true Church in order to gain eternal salvation. Others finally belittle the reasonable character of the credibility of Christian faith. These and like errors, it is clear, have crept in among certain of Our sons who are deceived by imprudent zeal for souls or by false science. To them We are compelled with grief to repeat once again truths already well known, and to point out with solicitude clear errors and dangers of error. Pope Pius XII, *Humani Generis*

It follows that ignorance has the nature of mortal sin on account of either a preceding negligence, or the consequent result; and, for this reason, ignorance is reckoned one of the general causes of sin. All sin proceeds from ignorance. St. Thomas Aquinas

TWENTY-SECOND SUNDAY AFTER PENTECOST

OUR DUTIES

PRESENCE OF GOD - Teach me, O Lord, to fulfill all my duties in homage to Your sovereign Majesty.

MEDITATION:

I. The teachings contained in the Mass of this Sunday can be synthesized in the well-known statement of Jesus, which we read in the Gospel (Mt 22, 15-21) of this day. "Render. . . to Caesar the things that are Caesar's, and to God, the things that are God's"; in other words, fulfill with exactness your duties toward God and toward your neighbor, by giving to each one his due.

The Epistle (Phil I, 6-11) presents St. Paul to us as a model of charity toward those whom God has confided to his care. "I have you in my heart," writes the Apostle to the Philippians, "for that in my bands and in the defense and confirmation of the Gospel, you all are partakers of my joy." St. Paul is keenly aware of his spiritual paternity toward the souls he has begotten in Christ; even from a distance, he feels responsible for their success, is preoccupied with their perseverance in good, sustains them with his fatherly affection and wise counsels : "Being confident of this very thing, that He, who hath begun a good work in you, will perfect it unto the day, of Christ Jesus." He does not want them to be frightened because he is far away from them: he is nothing but a poor instrument, God alone is the true guide of souls, and He will complete the work begun. As for him, they may be certain that he does not cease to love them: "For God is my witness how I long after you all in the heart of Jesus Christ."

St. John Chrysostom asserts that the heart of Paul is the heart of Christ because of the great love for souls which makes him so like the Redeemer; thus should it be possible to say of the heart of every apostle. When God has put us in contact with a soul and has asked us to occupy ourselves with it, we can no longer be disinterested; this soul is henceforth bound to ours, we should feel responsible for it, and bound to help it even to the end.

After having spoken to us of the solicitude we should have for those confided to our care, the Epistle reminds us also of charity toward our neighbor in general : "That your charity may more and more abound in knowledge and in all understanding : that you may approve the better things." He speaks of a charity increasingly delicate in its understanding of the souls of others, adapting itself with an ever more refined tact to the mind, the demands, the tastes of others; a charity which must urge us, as St. Paul says, to "approve"- and therefore, to do -"the better things," in order that we "may be sincere and without offence unto the day of Christ."

2. The Gospel outlines, clearly and distinctly, the position of the Christian toward civil authority. The insidious question : "Is it lawful to give tribute to Caesar, or not?" gives Jesus the occasion to solve the problem of the relation between religious and civil duties. He asks for a coin and says : "Whose image and inscription is this? They say to Him : Caesar's. Then He saith to them : Render, therefore, to Caesar the things that are Caesar's, and to God the things that are God's."

There is no opposition between the rights of political power and the rights of God, since "there would be no power unless it were given from above" (cf. Jn. 19, 11) : political authority, legitimately constituted, comes from God and must be respected as a reflection of the divine authority. This is precisely the reason why every Christian is bound to fulfill all the duties of a good citizen, and, consequently, must obey political authority, unless its orders are opposed to the law of God; for, in this case, it would no longer represent divine authority and then, as St. Peter says, "We ought to obey God rather than men" (Acts 5,29).

We must not believe that because we are vowed to the apostolate or dedicated to religious works, we are, by this fact, dispensed from civic duties; on the contrary, even in this domain Catholics should be in the front rank. Emperors, kings, statesmen, soldiers, whom the Church honors as saints, tell us that sanctity is possible everywhere and for everyone, that it can be realized by those who dedicate themselves to the service of the State, because even here it is a question of serving God in His creatures.

By telling us to render to Caesar what is Caesar's, Jesus teaches us to give to the State all that falls under its jurisdiction, that is, everything that concerns temporal order and the public good. But Jesus does not stop there, He says more "Give to God what is God's." If the coin which bears the image of Caesar should be restored to Caesar, with much greater reason should our soul, which bears the image of God, be restored to God. To say that we must give our soul to God, is to say that we owe Him everything, because, as a matter of fact, we have received everything from Him. In this sense, to fulfill our duties toward our neighbor, toward our equals or our inferiors, toward our ecclesiastical or civil superiors, is to fulfill our duty toward God; it is to restore to Him everything He has given us, by submitting our freedom to His law, by putting our will in the service of His will.

COLLOQUY:

"O my God, since I am Yours for so many reasons, and have so many obligations to serve You, permit no longer that sin, or Satan, or the world, usurp, even in the slightest degree, that which is entirely Yours. But, if it please You, take complete and absolute possession of my being and of my life. Here I am, O my God, I give myself entirely to You, protesting to You that I do not wish to exist but for You, and that I do not want to think, or say, or do, or suffer anything but for Your love, today, tomorrow, and always" (St. John Eudes).

"O my Lord Jesus, You gave Yourself to me and You ask only for my heart. But, O my Lord, what is this poor heart of mine when You are all? If my heart were worth a more than those of all the children of men combined, and all the love of the angels, and if its capacity were so great, that it could contain more than all the empyreal heaven, I would consecrate it wholly to You. It would be a very poor gift, and even almost nothing, to so great a Lord. ` But, how much more shall I not give You, and wholly repose in You, this little spark of a heart which I find in myself! Because this is for me a very great thing, that You should deign to keep my heart. Would it not be folly if I should consecrate it henceforth to some creature, when my God wills it for Himself? I do not want it to remain any longer in me, but to repose entirely in You, who have created it to praise You. It is better that I place my heart in eternal Joy, in divine majesty and in immense goodness, rather than in my frailty; that I place it in Your deity, rather than in my iniquity" (St. Bonaventure).

**Then he saith to them:
Render therefore to Caesar
the things that are
Caesar's, and to God the
things that are God's.**



To be open to the truth of real things and to live by perceived truth: these constitute the essence of the moral person. Only one who sees and affirms this objective reality is also able to recognize how deeply the ruin penetrates that an unchaste heart allows to happen within itself. Josef Pieper, *Brief Reader on the Virtues of the Human Heart*

Let us begin with regulating the understanding and the will.

The primary means is prayer, by which is sought the light of the Holy Ghost... The second is a persistent application to the serious and diligent examination of every object in order to distinguish the good from the evil. A judgment is formed which is not in accord with external appearances, the testimony of our senses, or the standards of a corrupt world, but which is conformable to the judgment of the Holy Ghost.

Then we shall clearly see that what the world pursues with such eagerness and affection is mere vanity and illusion; that ambition and pleasure are dreams which, once shattered, are succeeded by sorrow and regret; that ignominy is a subject of glory, and sufferings a source of joy; that nothing can be more noble or approach the Divine nature more closely than to forgive those who injure us, and to return good for evil.

We shall see clearly that it is greater to despise the world than to have it at one's command; that it is infinitely preferable to submit to the humblest of men for God's sake, than to command kings and princes; that an humble knowledge of ourselves surpasses the deepest sciences; in short, that greater praise is due to him who curbs his passion on the most trivial occasions, than to him who conquers the strongest cities, defeats entire armies, or even works miracles and raises the dead to life.

Dom Lorenzo Scupoli, *The Spiritual Combat*

If the Son of God will have all men to be saved, how is it that so many suffer the torments of Hell? I answer in one word: They wish it. He sends preachers of His Gospel to all parts of the world to proclaim: "He who believes, and is baptized, shall be saved." And if any are unwilling to enter on this way, they perish by their own fault and not by the lack of will on the part of the Redeemer. For an hour the perfidious Jews exulted over Christ in His sufferings; Judas for an hour enjoyed the price of his avarice; for an hour Pilate gloried that he had regained the friendship of Herod and not lost the friendship of Caesar. But for nearly two thousand years they have all been suffering the torments of Hell; and their cries of despair will be heard forever and ever. St. Robert Bellarmine

Obedience to the will of God was, for the Jews, at all times, an impregnable rampart against all their enemies; it turned a Saul, a persecutor of the Church, into a Paul, the Apostle of the Gentiles; it turned the early Christians into martyrs, for martyrdom does not consist in suffering and dying for the Faith; it consists, rather, in the conformity of the martyr's will to the Divine will, which requires such a kind of death and not another. Fr. Michael Mueller, C.S.S.R., *Prayer, The Key to Salvation*

This is the goal of those secret sects which have come forth from the darkness to destroy and desolate both the sacred and civil commonwealth. [...] "It is an act of great piety to expose the concealments of the impious and to defeat there the devil himself whose slaves they are" (Pope Leo the Great). Therefore we entreat you to use every means of revealing to your faithful people the many kinds of plots, pretense, errors, deceit and contrivance which are enemies use.[...] Also exhort them unceasingly to flee from the sects and societies of the impious as from the presence of the Serpent earnestly avoiding everything which is at variance with the wholeness of the faith, religion and morality. Blessed Pius IX, *Qui Pluribus*, (Against the Secret Societies)

"There are two things that kill the soul, despair and perverted hope." St. Augustine

Efforts must therefore be made to bring about an organization of society in which the life of the people will not be subordinate to and at the mercy of Stock Exchange operations and financial coups by the few. Already, in the great Encyclical *Rerum Novarum*, May 15th, 1891, Pope Leo XIII had alluded to the havoc wrought by usury. "For the ancient working-men's guilds were abolished in the last century and no other organization took their place. Public institutions and the very laws have set aside the ancient religion. Hence, by degrees, it has come to pass that workingmen have been surrendered, all isolated and helpless, to the hard-heartedness of employers and the greed of unchecked competition. The mischief has been increased by rapacious usury, which, although more than once condemned by the Church, is nevertheless, under a different guise, but with the like injustice still practiced by covetous and grasping men. To this must be added ... the concentration of so many branches of trade in the hands of a few individuals, so that a small number of very rich men have been able to lay upon the teeming masses of the laboring poor a yoke little better than that of slavery itself." Rev. Denis Fahey, *The Kingship of Christ According to the Principles of St. Thomas*

Blessed Margaret Mary received from our Divine Lord another communication relative to Charity. He showed her the soul of a deceased person who had to undergo but a light chastisement, and he told her that among all the good works which this person had performed in the world, He had taken into special consideration certain humiliations to which she had submitted in the world, because she had suffered them in the spirit of charity, not only without murmuring, but even without speaking of them. Our Lord added, that, in recompense, He had given her a mild and favorable judgment. Fr. Paul Sullivan, O.P., *How to Avoid Purgatory*

The Church is One, Holy, Catholic Apostolic, and *Roman* : unique, the Chair founded on Peter. Outside her fold is to be found neither the true faith nor eternal salvation, for it is impossible to have God for a Father if one does not have the Church for a Mother. Blessed Pope Pius IX, *Singulari Quidem*

The belief in the existence of one God who rewards and punishes, known by natural reason, is the necessary precondition for receiving the virtue of supernatural faith.

But without faith it is impossible to please God. For he that cometh to God, must believe that he is, and is a rewarder to them that seek him. Heb. 1, 6

Of course charity itself is impossible without faith and hope. Could anyone love a man if he did not believe it was possible to be or become his friend? Or if he despaired of ever gaining his friendship? So it is with man in relation to God as He is in Himself. Man must believe it is possible to attain a perfect friendship with God in Heaven and he must hope to attain this friendship through God's power before he can love God as his supernatural destiny.

Fr. Walter Farrell, O. P. and Fr. Marin Healy, *My Way of Life – The Summa Simplified for Everyone*

There is no difference between this example of Jewish “truth” and Novus Ordo theology and praxis?

Lying is now a “heightened version of reality” because it may be “true in a higher metaphysical sense”!?

. . . . What anti-Semites keep insisting are “fake Holocaust stories” need to be seen in a more positive light as “the truth of imagination,” to quote the famous phrase of the poet John Keats. If something is perceived as true by the mind, though strictly speaking it may not have happened, and if that event is subsequently seen as a living truth in the minds of millions of other good people who have been exposed to that same heightened version of reality, then it must on no account be dismissed as a “lie” (. . .) All such stories are true in a higher metaphysical sense, and to deny them is a sacrilege (. . .) We have a sacred obligation to the six million who died under the tyranny of the evil Nazi dictator Adolf Hitler to remember the dead and dismiss with contempt all attempts to deny the Holocaust by referring to “fake Holocaust stories.” I repeat: **there is no such thing as a fake Holocaust story. Every Holocaust story is true, 100 per cent true, whether it happened or not.** (. . .) In the sublime words of Elie Wiesel: “In literature, certain things are true though they didn’t happen, while others are not true, even if they did happen.”

Seymour Zak, defending “fake Holocaust stories” after Herman Rosenblat’s holocaust story, *An Angel at the Fence*, was publically exposed as a pure fabrication. Hollywood was unmoved. The film production based upon the book proceeded as planned.

And, lastly, to sum all up in a word. As the Incarnation is God’s Book of Life, the knowledge of his Sacred Heart is the interpretation and the unfolding of that Book. The whole mystery of God and of man, and the relations of God and man in grace and in glory, are all written in the Sacred Heart. They that know the Sacred Heart know God; they that love the Sacred Heart love God; and they that are made like to the Sacred Heart are made like to God. It is the compendium of the whole science of God, of the whole way of salvation, of the whole gospel of eternal life.

Cardinal Henry Edward Manning, *The Sacred Heart, God’s Way of Love*

The world is governed by very different personages to what is imagined by those who are not behind the scenes.... That mighty revolution which is at the moment preparing in Germany, and which will be, in fact, a second and greater Reformation, and of which so little is yet known in England, is developing entirely under the auspices of the Jews. [.....]

One can trace Jewish influence in the last revolutionary explosions in Europe (1848). An insurrection has taken place against traditions, religion and property, the destruction of the semitic principle, the extirpation of the Jewish religion, either under its Mosaic or Christian form, the natural equality of men and the annulment of property are proclaimed by the secret societies which form the provisional government, and men of Jewish race are found at the head of each of them. The People of God cooperate with atheists, the most ardent accumulators of property link themselves with communists. The select and chosen race walks hand in hand with the scum of the lower castes of Europe. And all this because they wish to destroy this Christianity which owes them its very name and whose tyranny they can no longer bear.

Benjamin Disraeli, Jewish Prime Minister of Great Britain, from Vicomte Leon De Poncins, *The Secret Powers behind Revolution, Freemasonry and Judaism*, 1929

"Knowest thou what it is to love Me in truth? It is to realize that everything which is not pleasing to Me is a lie."
Our Lord, Jesus Christ to St. Teresa of Avila

“And we saw in an immense light that is God: ‘something similar to how people appear in a mirror when they pass in front of it’ a Bishop dressed in White – ‘we had the impression that it was the Holy Father.’ Other Bishops, Priests, men and women Religious going up a steep mountain, at the top of which there was a big Cross of rough-hewn trunks as of a cork-tree with the bark; before reaching there the Holy Father passed through a big city half in ruins and half trembling with halting step, afflicted with pain and sorrow, he prayed for the souls of the corpses he met on his way.” Sister Lucia of Fatima, the Third Secret, as she transcribed it.

“As the blossom without the sun can give no fruit, so the will, without the assistance of the Holy Ghost, can produce no good works for heaven.” St. Bonaventure

The (natural) moral virtues can make a man honest and virtuous, and can regulate his actions according to reason, but they can in no way bring him into friendship with God or even give him the possibility of meriting eternal life.

Fr. Gabriel of St. Mary Magdalen, *Divine Intimacy*

Do you want to be sure of never resisting God? Then remember always our Lord's own words: *The spirit indeed is willing, but the flesh is weak.* We must watch and pray, as He bids us, that we enter not into temptation. Watch, so as not to expose ourselves or give advantage to the enemy; pray, in order that we may obtain from God the strength we need. Abiding, thus, in the salutary fear of being unfaithful to grace, God will preserve us from all evil. Or, if He permits us from time to time to realize our weakness, it will never be by a deadly fall; He will interpose His own hand between us and the blow, to prevent it from doing us harm. He will quickly raise us up again, and we shall be all the stronger afterwards. Rev. John Grou, S.J., *Spiritual Maxims*

If the damned were asked 'Why are you in hell?', they would answer: 'For having resisted the Holy Ghost.' If the Saints were asked: 'Why are you in heaven?', they would answer: 'For having listened to the Holy Ghost.'

St. John Mary Vianney, Cure d'Ars

"Pray for the conversion of Russia." Blessed Virgin Mary at Fatima

Your must understand. The leading Bolsheviks who took over Russia were not Russians. They hated Russians. They hated Christians. Driven by ethnic hatred they tortured and slaughtered millions of Russians without a shred of human remorse. The October Revolution was not what you call in America the "Russian Revolution." It was an invasion and conquest over the Russian people. More of my countrymen suffered horrific crimes at their bloodstained hands than any people or nation ever suffered in the entirety of human history. It cannot be understated. Bolshevism was the greatest human slaughter of all time. The fact that most of the world is ignorant of this reality is proof that the global media itself is in the hands of the perpetrators. We cannot state that all Jews are Bolsheviks. But: without Jews there would have been no Bolshevism. For a Jew nothing is more insulting than the truth. The blood maddened Jewish terrorists murdered sixty-six million in Russia from 1918 to 1957.

Aleksandr Solzhenitsyn (1918-2008), Noble Prize winning novelist, historian and victim of Jewish Bolshevism

American Catholic Apostasy: PEW POLE 2025

29% of U.S. Catholics say they attend Mass weekly.

59% of Catholics say abortion should be legal.

76% U.S. Catholics say society should be accepting of homosexuality.

61% U.S. Catholics support legal homosexual "marriage."

80% of Catholics view Pope Francis favorably.

84% of U.S. Catholics say they have a favorable view of Leo although 67% say they know little about Leo, and 25% know nothing at all.

Pope Leo XIV commemorates Nostra Aetate anniversary with interfaith celebrations

Catholic NewsAgency | Vatican City | Kridina Millare | Oct 29, 2025

Pope Leo XIV joined faith leaders on Tuesday to commemorate the 60th anniversary of Nostra Aetate, the Church's declaration on building relationships with non-Christian religions.

Approximately 300 representatives of world religions and cultures joined the Holy Father for an evening ecumenical prayer service for peace organized by the Community of Sant'Egidio and held at the Colosseum in Rome.

"Peace is a constant journey of reconciliation," the Holy Father said at the Oct. 28 event.

Thanking religious leaders for coming together in Rome, he said their interfaith meeting expressed their shared "conviction that prayer is a powerful force for reconciliation."

"This is our witness: offering the immense treasures of ancient spiritualities to contemporary humanity," he said.

"We need a true and sound era of reconciliation that puts an end to the abuse of power, displays of force, and indifference to the rule of law," he added. "Enough of war, with all the pain it causes through death, destruction, and exile!"

In his remarks, the pope urged people not to be indifferent to the "cry of the poor and the cry of the earth" in their pursuits for peace in countries scarred by ongoing conflict and injustice.

"In the power of prayer, with hands raised to heaven and open to others, we must ensure that this period of history, marked by war and the arrogance of power, soon comes to an end, giving rise to a new era," he said.

"We cannot allow this period to continue. It shapes the minds of people who grow accustomed to war as a normal part of human history," he continued.

Pope Leo and other religious leaders lit candles to symbolize their shared prayer and renewed commitment to engage in interfaith dialogue.

Several people waved small blue banners with the word "peace" in different languages while Pope Leo and the other religious leaders lit candles to symbolize their shared prayer and renewed commitment to engage in interfaith dialogue.



After the prayer gathering at Rome's iconic landmark, the Holy Father returned to the Vatican to join colorful celebrations jointly organized by the Dicastery for Interreligious Dialogue and the Dicastery for Promoting Christian Unity.

To mark the 60th anniversary of Nostra Aetate, several multicultural music and dance performances were held inside the Vatican's Paul VI Audience Hall as well as a presentation highlighting papal initiatives to promote the Church's dialogue with other religions since the pontificate of Pope Paul VI.

Pope Leo's appearance and special address toward the end of the two-hour gathering highlighted the Church's reverence for all people and its desire to collaborate with others for the common good.

"We belong to one human family, one in origin, and one also in our final goal," he said. "Religions everywhere try to respond to the restlessness of the human heart."

"Each in its own way offers teachings, ways of life, and sacred rites that help guide their followers to peace and meaning," he said. Emphasizing the common mission shared among people of different religions to "reawaken" the sense of the sacred in the world today, the Holy Father encouraged people to "keep love alive."

"We have come together in this place bearing the great responsibility as religious leaders to bring hope to a humanity that is often tempted by despair," Leo said.

"Let us remember that prayer has the power to transform our hearts, our words, our actions, and our world," he said.

Doctrinal Note on Marian titles: Mother of the faithful, not Co-redemptrix

The document of the Dicastery for the Doctrine of the Faith, approved by Pope Leo XIV, offers clarifications on titles applied to the Blessed Virgin Mary, and calls for special attention to the use of the expression, "Mediatrice of all graces."

Vatican News



The Dicastery for the Doctrine of the Faith on Tuesday, 4 November 2025, published *Mater populi fidelis* ("The Mother of the Faithful People"), a Doctrinal Note "On Some Marian Titles Regarding Mary's Cooperation in the Work of Salvation." Signed by the Prefect, Cardinal Víctor Manuel Fernández, and the Secretary for the

Dicastery's Doctrinal Section, Monsignor Armando Matteo, the Note was approved by the Pope on 7 October.

Mater populi fidelis (MPF) is the fruit of a long and complex collegial effort. It is a doctrinal document on Marian devotion, centred on the figure of Mary, who is associated with the work of Christ as Mother of believers. The Note provides a significant biblical foundation for devotion to Mary, as well as marshalling various contributions from the Fathers, the Doctors of the Church, elements of Eastern tradition, and the thought of recent Popes.

In this positive framework, the doctrinal text analyses a number of Marian titles, encouraging the adoption of some of those appellations and warning against the use of others. Titles such as "Mother of Believers," "Spiritual Mother," "Mother of the Faithful" are noticed with approval in the Note. Conversely, the title of "Co-redemptrix" is deemed inappropriate and problematic. The title of "Mediatrice" is considered unacceptable when it takes on a meaning that excludes Jesus Christ; however, it can be used appropriately so long as it expresses an inclusive and participatory mediation that glorifies the power of Christ. The titles "Mother of Grace" and "Mediatrice of All Graces" are considered acceptable when used in a very precise sense, but the document also warns of particularly broad explanations of the meaning of the terms.

Essentially, the Note reaffirms Catholic doctrine, which has always emphasised that everything in Mary is directed towards the centrality of Christ and His salvific work. For this reason, even if some Marian titles admit of an orthodox interpretation through correct exegesis, *Mater populi fidelis* says it is preferable to avoid them.

In his presentation of the Doctrinal Note, Cardinal Fernández expresses appreciation for popular devotion but warns against groups and publications that propose a certain dogmatic development and raise doubts among the faithful, including through social media. The main problem in interpreting these titles applied to Our Lady, he says concerns the way of understanding Mary's association with Christ's work of redemption (paragraph 3).

Co-redemptrix

Regarding the title "Co-redemptrix," the Note recalls that "some Popes have used the title "without elaborating much on its meaning." Generally, it continues, "they have presented the title in two specific ways: in reference to Mary's divine motherhood (insofar as she, as Mother, made possible the Redemption that Christ accomplished) or in reference to her union with Christ at the redemptive Cross.

The Second Vatican Council refrained from using the title for dogmatic, pastoral, and ecumenical reasons. Saint (sic) John Paul II referred to Mary as 'Co-redemptrix' on at least seven occasions, particularly relating this title to the salvific value of our sufferings when they are offered together with the sufferings of Christ, to whom Mary is united especially at the Cross" (18).

The document cites an internal discussion within the then-Congregation for the Doctrine of the Faith, which in February 1996 had discussed the request to proclaim a new dogma on Mary as "Co-redemptrix or Mediatrice of all graces." Then-Cardinal Joseph Ratzinger was opposed to such a definition, arguing, "the precise meaning of these titles is not clear, and the doctrine contained in them is not mature. [...] It is not clear how the doctrine expressed in these titles is present in Scripture and the apostolic tradition." Later, in 2002, the future Benedict XVI expressed himself publicly in the same way: "The formula 'Co-redemptrix' departs to too great an extent from the language of Scripture and of the Fathers and therefore gives rise to misunderstandings... Everything comes from Him [Christ], as the Letter to the Ephesians and the Letter to the Colossians, in particular, tell us; Mary, too, is everything that she is through Him. The word 'Co-redemptrix' would obscure this origin."

The note clarifies that Cardinal Ratzinger did not deny the good intentions behind the proposal, nor the valuable aspects reflected in it, but nonetheless maintained that they were "being expressed in the wrong way" (19).

Pope Francis also expressed his clear opposition to the use of the title Co-Redemptrix on at least three occasions. Tuesday's Doctrinal Note concludes: "It is always inappropriate to use the title 'Co-redemptrix' to define Mary's cooperation. This title risks obscuring Christ's unique salvific mediation and can therefore create confusion and an imbalance in the harmony of the truths of the Christian faith. [...] When an expression requires many, repeated explanations to prevent it from straying from a correct meaning, it does not serve the faith of the People of God and becomes unhelpful" (22).

Mediatrix

The Note emphasises that "the biblical statement about Christ's exclusive mediation is conclusive. Christ is the only Mediator" (24). At the same time, MPF recognises "the fact that the word 'mediation' is commonly used in many areas of everyday life, where it is understood simply as cooperation, assistance, or intercession. As a result, it is inevitable that the term would be applied to Mary in a subordinate sense. Used in this way, it does not intend to add any efficacy or power to the unique mediation of Jesus Christ, true God and true man" (25).

Further, "it is clear that Mary has a real mediatory role in enabling the Incarnation of the Son of God in our humanity" (26).

Mother of believers and Mediatrix of all graces

Mary's maternal role "in no way obscures or diminishes" the unique mediation of Christ, "but rather shows its power [...] Understood in this way, Mary's motherhood does not seek to weaken the unique adoration due to Christ alone but, rather, seeks to enkindle it."

Therefore, the Note states, "one must avoid titles and expressions that present Mary as a kind of 'lightning rod' before the Lord's justice, as if she were a necessary alternative before the insufficiency of God's mercy" (37b).

Thus, the title "Mother of Believers" "enables us to speak of Mary's role in our relation to our life of grace". However, MPF goes on to urge caution concerning the use of expressions that may convey "less acceptable notions" (45).

"Cardinal Ratzinger already affirmed" for example, "that the title 'Mary, Mediatrix of All Graces' was not clearly grounded in Revelation." So, the Note continues, "in line with this conviction, we can recognize the difficulties this title poses, both in terms of theological reflection and spirituality" (45). In fact, "no human person — not even the Apostles or the Blessed Virgin — can act as a universal dispenser of grace. Only God can bestow grace, and he does so through the humanity of Christ" (53).

"Some titles, such as 'Mediatrix of All Graces,' have limits that do not favour a correct understanding of Mary's unique place," MPF explains, adding, "In fact, she, the first redeemed, could not have been the mediatrix of the grace that she herself received" (67).

Nonetheless, the Doctrinal Note acknowledges that "the term 'graces,' when seen in reference to Mary's maternal help at various moments in our lives, can have an acceptable meaning. The plural form expresses all the aids — even material — that the Lord may grant us when He heeds His Mother's intercession" (68).

COMMENT: Amazing to hear these apostates chirping about the lack of "precise meaning" of theological terms while obscurity in definition is, and has been since Vatican II, the calling card of the Novus Ordo theologian and prelates. They like to muddle what is clear. Let's start with the title, "Mother of Believers" and "Mother of the Faithful." These are, in fact, worthy titles of the Mother of God and frequently occur in St. Mary of Agreda's City of God, yet the Novus Ordo clerics would never be found offering a precise definition and meaning for the term "faithful" and then identify exactly who the "faithful" are.

The term "faithful" has a precise Catholic definition. It refers to those who have been baptized into the Catholic Church and profess the one, holy, catholic and apostolic faith. By virtue of this incorporation by baptism they have become "children of God." They faithfully believe all the truths that God has revealed on the authority of God the Revealer. Only those who have become thus members of the Mystical Body of Christ share by participation in His divine nature and become brothers and sister of Jesus Christ and therefore, sons of His Mother. This definition excludes all heretics, schismatics, Jews, pagans, and any other form of idolaters. Novus Ordo clerics heretically teach that everyone is a child of God by virtue of the Incarnation. Everyone by nature is a creature of God created in His image and likeness with the spiritual soul with the powers of reason and free will, but every creature is born in original sin and cut off from the friendship of God. He is only a "child of God" *in potentia*. Without the sacrament of Baptism and the Catholic faith they can never become "children of God." This obscurity of definition as to who is a child of God and thus a child of the Blessed Virgin Mary ultimately obscures what is necessary as a necessity of means to obtain salvation.

The title Mediatrix of all grace is long established and of sound and precise theological understanding. Those that pretend otherwise are ignorant, proud, and deceitful. They have no excuse. 'The law of prayer determines the law of belief' is, as affirmed by St. Pius X in *Pascendi*, a canon of faith from the time of Celestine I, that is, a dogma of the Catholic Church. The immemorial Roman rite has a Mass in honor of the Blessed Virgin Mary, Mediatrix of all grace celebrated on May 31 established by Pope Benedict XV. Regarding this feast, Dom Gaspar Lefebvre, O.S.B. of the Abby of St. Andrew teaches:

"The will of God is that we should have everything through Mary," says St. Bernard. The Father has sent us His Son, but His will was to make His coming depend upon the Fiat of the Virgin, which He commanded to the angel Gabriel to solicit on the day of the Annunciation.

The Father and the Son send us the Holy Ghost, but it is through Mary that He comes down to men. On the day of Pentecost, according to an ancient Tradition, the heavenly fire which descended on the Cenacle first rested on Mary, and then on the apostles. This is a figure of what happens every day in the Church where the Holy Ghost is sent invisibly into our souls. "All the gifts of the Holy Ghost are distributed by Mary to those whom she chooses, whenever she wishes and as much as she wishes," says St. Bernardine of Siena.

The graces which the Holy Ghost pours down on us are due to the merits of Christ on Calvary; but in order that God may bestow them on the world, it is necessary that Mary should intervene. Having cooperated by her divine maternity and by her sufferings at the foot of the Cross in the Incarnation and Redemption, she has deserved to co-operate when they are continually applied to creatures by the most High. "By the communion of sorrows and of will between Christ and Mary," says St. Pius X, "she has deserved to become the dispenser of all the blessings which Jesus acquired for us by His blood" (Encyclical 2-2-1904). Such is His will, but it is essential that she should constantly intercede for each one of us. This she does, relying on the blood of Christ by whom she was herself saved, and who alone saves us. This actual intervention of Mary plays a preponderating part in

the salvation of the world. It is important that we should realize this, and it is the object of the feast of Mary Mediatrix of all Graces. A clear idea of the fact may be obtained by simple reading the texts of the Mass and Vespers.

"Through the Virgin," says St. Bernardine of Siena, "life-giving graces flow from Christ, who is the head, into His mystical body." "Through her," adds St. Antoninus, "come from heaven all the graces granted to the world." "What all the saints united to thee may obtain for us by their intercession," writes St. Anselm, "thy pleading alone may obtain without the help of their prayers." The maternal solicitude of Mary for the whole human race is therefore continual, and it is because of this that unceasingly, through the Mass, the sacraments, the hierarchy and other channels of grace, the merits of Calvary are applied to our souls. "We may affirm," declared Pope Leo XIII, "that by the will of God, nothing is given to us without Mary's mediation, in such a way that just as no one can approach the almighty Father but through His Son, so no one, so to speak, can approach Christ but through His Mother" (Encyclical, 9-22-1891).

Let us therefore not consider as of small importance the efforts made to establish this point of doctrine of Mary's mediation, since this doctrine enables us to understand the divine plan, and clearly manifests the mediation of the Son of God of which it is a corollary.

St. Mary of Agreda at the Coronation of the Blessed Virgin Mary, Queen of Heaven, writes that Jesus Christ addressed the entire heavenly assembly of angels and saints saying:

"My Father and eternal God, this is the Woman, that gave Me my human form in her virginal womb, that nourished Me at her breast and sustained labors for Me, that shared in my hardships and so-operated with Me in the works of Redemption. This is She, who was always most faithful and fulfilled our will according to our entire pleasure; She, pure and immaculate as my Mother, through her own works, has reached the summit of sanctity according to the measure of the gifts We have communicated to Her; and when She had merited her reward and could have enjoyed it forever, She deprived Herself of it for Our glory and returned to attend to the establishment, the government, and instruction of the Church militant; and We, in order that She might live in it for the succor of the faithful, deferred her eternal rest, which She has merited over and over again. In the highest bounty and equity of our Providence it is just, that my Mother should be remunerated for her works of love beyond all other creatures; and toward Her the common law of the other mortals should not apply. If I have merited for all infinite merits and boundless graces, it is proper that my Mother should partake of them above all the others who are so inferior; for She in her conduct corresponds to our liberality and puts no hindrance or obstacle to our infinite power of communicating our treasures and participating them as the Queen and Mistress of all that is created."

Sanctifying grace is the created participation in the divine nature. The Blessed Virgin is the "Queen and Mistress of all that is created." In this Mass the Church prays:

"O Lord Jesus Christ, our Mediator with the Father, who hast appointed the most blessed Virgin, Thy mother, to be our mother also and our mediatrix before Thee: Grant that whosoever draweth nigh to Thee to beseech any benefit, may receive all things through her and rejoice.

Rev. Gregory Alastruey's theological work titles, *The Blessed Virgin Mary*, says that, "There are five principle titles and offices due Mary, the Mother of God, by reason of her cooperation in redemption: Mediatrix, Co-redemptrix, Mother of Christians, Patroness or Advocate, and Queen and Mistress of the universe. I would recommend those who deny this proper honor to the Mother of God obtain a copy of the book and have their stupidity erased. I do not say, ignorance erased because willful ignorance is stupidity. Fr. Alastruey affirms that "Mary is truly mediatrix of the human race and this doctrine pertains to the deposit of faith." He then draws from Scripture, the Fathers, and theologians in support of this truth. He proves from the Church Fathers that the word "mediatrix" was explicitly used by St. Ephrem, St. Epiphanius, St. John Chrysostom, St. Basil of Seleucia, St. Andrew of Crete, St. Germanus of Constantinople, St. John Damascene, St Theodore, St. Antoninus and Denis the Carthusian. He draws richly from the divine liturgy from both Eastern and Roman traditions. The errors of the Protestant heretics are addressed and exposed which are curiously the same as expressed by the Novus Ordo popes.

Lastly, it is worth asking Why do the Novus Ordo popes hate these proper titles of the Mother of God? The answer is simple. The Blessed Virgin asked the three children at Fatima on June 13, 1917, "Are you willing to offer yourselves to God to bear all the sufferings He wills to send you, as an act of reparation for the sins by which He is offended, and of supplication for the conversion of sinners?" To which question all answered, "Yes, we are willing." The Mother of God said on July 13 after the children has seen a vision of Hell, "Sacrifice yourselves for sinners, and say many times, especially whenever you make some sacrifice: O Jesus, it is for love of You, for the conversion of sinners, and in reparation for the sins committed against the Immaculate Heart of Mary." On August 13 the Mother of God continued saying, "Pray, pray very much, and make sacrifices for sinners; for many souls go to hell, because there are none to sacrifice themselves and to pray for them." The Blessed Virgin is asking the children to be co-redemptors and co-mediators of grace with her in union with our Lord and Savior Jesus Christ for the conversion and salvation of sinners. If the title of Co-Redemptrix and Mediatrix of all Grace can be taken away from the Mother of God then no one is responsible to do penance for their own sins or the sins of others. This falls back to the Protestant heresy on the dogma of justification and the very nature of our incorporation into the divine nature in the Mystical Body of Christ. Leo/Provost, like his predecessor Francis/Bergoglio, believes that proselytism is "solemn nonsense." They attack the titles to excuse their own faithless sloth. They are working to obscure the very means of salvation. As Jesus Christ said: "But woe to you scribes and Pharisees, hypocrites; because you shut the kingdom of heaven against men, for you yourselves do not enter in; and those that are going in, you suffer not to enter" (Matt 23:13).

Pope Leo is just another heretic who denies the Blessed Virgin Mary her just titles of Mediatrix of all Grace and Co-Redemptrix. Only a few days ago, he celebrated with heretics, schismatics, Jews, Moslems, and a variety of idolaters a shared communion praying to their common god a united petition for peace in the world. He continues to ignore the peace plan offered by the Blessed Virgin Mary, Mediatrix of all Grace, at Fatima. Pope Leo will soon learn that those who insult the Mother have made an enemy of the Son.