



Defende Nos

No.133

Saint Michael's Priory SSPX



Our Founder's Word

Mary...is also, thanks to her Divine Motherhood, the Mediatrix of all the graces which we are given. Her spiritual motherhood is universal. If Jesus is the head of the mystical body, Mary is the neck, as the Fathers of the Church say. Mary, being the Mother of the Eternal Priest, exercises a particular motherhood with respect to all those who participate in Jesus' priesthood. May the Virgin Mary deign to form us into priests in the image of her Divine Son!

Spiritual Journey, p. 57

Our Lady Co-Redemptrix

INTERVIEW WITH DOM DAVIDE PAGLIARANI ON THE PUBLICATION OF *MATER POPULI FIDELIS*

FSSPX.News: Reverend Superior General, on the 4th of November the Dicastery for the Doctrine of the Faith (hereinafter “DDF”) issued a document entitled *Mater Populi Fidelis*, which restricts the use of certain titles traditionally attributed to the Most Blessed Virgin. What was your first reaction to it?

Don Davide Pagliarani: I must confess that it had a profound impact on me. Although Pope Leo XIV had already expressed his desire for continuity with his predecessor, I did not expect a document issued by a Roman dicastery aimed at restricting the use of those titles—so rich in meaning—which the Church has traditionally attributed to the Virgin. My first reaction was to celebrate a Mass in reparation for this new attack against Tradition and, still more, against the Most Blessed Virgin Mary.



Indeed, not only is the use of the titles Co-Redemptrix and Mediatrix of all graces being called into question, but their traditional meaning is being denaturalised. This is graver still, for the denial of these truths is tantamount to dethroning the Most Blessed Virgin, and that wounds the Catholic soul in what is dearest to it. In truth, together with the Most Holy Eucharist, the Most Blessed Virgin represents the most precious gift that Our Lord has bequeathed to us.

What struck you the most?

First of all, the very fact of considering the use of the term Co-Redemptrix as “*always inappropriate*”, which, in practice, amounts to forbidding it. The reason given is as follows: “*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.*”(No. 22).

Now then, this is not an exotic term suggested by a visionary after a doubtful apparition, but an expression which the Church has employed for centuries and whose precise meaning has been clearly established by theologians. Moreover, several Popes have used this expression. The paradox is that John Paul II himself employed this title on several occasions. In his Magisterium, Saint Pius X defines very clearly both the foundation and the scope of Our Lady’s co-redemption, although he does not use this exact term, but rather that of “*Reparatrix of the lost world.*”

What does he say exactly?

In his Marian encyclical *Ad diem illum* (2 February 1904), Saint Pius X addresses, in a very direct and lucid manner, both the co-redemption and even the universal mediation of Mary. Let us allow him to explain it in his own words:

“*When the supreme hour of the Son came, beside the Cross of Jesus there stood Mary His Mother, not merely occupied in contemplating the cruel spectacle, but rejoicing that her Only Son was offered for the salvation of mankind, and so entirely participating in His Passion, that if it had been possible she would have gladly borne all the torments that her Son bore.*

And from this community of will and suffering between Christ and Mary she merited to become most worthily the Reparatrix of the lost world and Dispensatrix of all the gifts that Our Saviour purchased for us by His Death and by His Blood. It cannot, of course, be denied that the dispensation of these treasures is the particular and peculiar right of Jesus Christ, for they are the exclusive fruit of His Death, who by His nature is the mediator between God and man. Nevertheless, by this companionship in sorrow and suffering already mentioned between the Mother and the Son, it has been allowed to the august Virgin to be the most powerful mediatrix and advocate of the whole world with her Divine Son.

The source, then, is Jesus Christ of whose fullness we have all received, from whom the whole body, being compacted and fitly joined together by what every joint supplieth, according to the operation in the measure of every part, maketh increase of the body unto the edifying of itself in charity. But Mary, as St. Bernard justly remarks, is the channel or, if you will, the connecting portion the function of which is to join the body to the head and to transmit to the body the influences and volitions of the head - We mean the neck. Yes, says St. Bernardine of Sienna, she is the neck of Our Head, by which He communicates to His mystical body all spiritual gifts.

*We are then, it will be seen, very far from attributing to the Mother of God a productive power of grace—a power which belongs to God alone. Yet, since Mary carries it over all in holiness and union with Jesus Christ, and has been associated by Jesus Christ in the work of redemption, she merits for us *de congruo*, in the language of theologians, what Jesus Christ merits for us *de condigno*, and she is the supreme Minister of the distribution of graces. Jesus sitteth on the right hand of the majesty on high; Mary sitteth at the right hand of her Son—a refuge so secure and a help so trusty against all dangers that we have nothing to fear or to despair of under her guidance, her patronage, her protection”.*

This quotation is certainly lengthy, yet it contains the very answers to the conclusions set forth in the doctrinal note of the DDF. Moreover, it is worth noting that this encyclical of Saint Pius X is mentioned only in a footnote at the end of the text, but never actually cited. The reason is easy to grasp: it is not compatible with the new theological orientation.

But what do you believe is the real reason why the DDF now considers the concept of co-redemption to be “always inappropriate”?

The reason is, first of all, ecumenical. It must be understood that the notion of co-redemption, like that of universal mediation, is absolutely incompatible with Protestant theology and spirit. These notions had already been set aside at the time of the Council, after a heated debate in which a number of the Council Fathers called for the universal mediation to be defined as a dogma of faith. This exclusion, inspired by ecumenism, has had the disastrous effect of diminishing the faith. If the traditional teaching on the Most Blessed Virgin is not regularly recalled, it is ultimately lost. In other words, those who drafted this document are truly convinced that these are dangerous terms for the faith. This is catastrophic.

The text, in its entirety, constantly repeats that the Most Blessed Virgin must in no way offend against the uniqueness and centrality of the mediation of Our Lord and His unique role as Redeemer. This concern seems almost pathological—a kind of spiritual paranoia, inexplicable in a Catholic. Indeed, no faithful soul, instructed in the truths of the faith, who turns to the Most Blessed Virgin and allows himself to be guided by her, can possibly run the risk of venerating her excessively to the detriment of Our Lord. Marian devotion, enlightened by faith, has only one purpose: to allow us to penetrate more deeply into the mystery of Our Lord and of Redemption. This was well understood—and practised—until the Council. Here we are faced with a vicious circle bordering on the absurd: we are warned against a supposedly excessive means of attaining an end, when

that very means has been given to us precisely for that end.



Two images of Our Lady, Mediatrix of All Graces. The one on the left shows how she is said to have appeared in Lipa, Philippines in 1948.



Do you believe that the ecumenical concern is the only reason behind this initiative of the Vatican?

I believe another reason must be taken into account. The expressions censured in the Roman document are directly related to the mystery of Redemption and to the grace that flows from it. Yet, tragically, the very concept of Redemption is no longer the same today. The ideas of “expiatory sacrifice for our sins” and “sacrifice satisfying divine justice” are being increasingly abandoned. The notion of a sacrifice offered to God to appease His justice is no longer accepted. In the modern perspective, Our Lord does not really need to merit, nor to make satisfaction for our sins, nor to offer an expiatory sacrifice, for the mercy of God is not altered by the reality of man’s sin: it is unconditional. God always forgives, out of sheer generosity.

Consequently, Our Lord is Redeemer in a completely new sense: His death is nothing more than the ultimate and supreme manifestation of this merciful love of the Father. It should not, therefore, surprise us that from this distortion of the concept of Redemption there inevitably arises a fundamental incapacity to understand how and why the Virgin could have been associated with it through her suffering. In this regard, the text of the DDF contains a revealing warning: *“Therefore, 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”* (No. 37).

Going back to the concept of “co-redemption,” why do you consider it so important?

First of all, it is the expression of a homogeneous development of Catholic dogma, regarded as a common theological conclusion, and even, for some, as a truth definable as a dogma of faith. It has its origin in the Gospel itself and expresses the precise extent of the association with the work of Redemption that Our Lord willed for His Mother. It is neither a parallel Redemption nor something added to the work of Our Lord, as certain caricatures would have us mistakenly believe. It is simply an incorporation—absolutely unique—into the work of Christ, without possible equivalent, which acknowledges Our Lady’s proper place and draws the necessary consequences therefrom.

What authoritative arguments does the DDF text rely upon?

This theological note cites the unfavourable opinion of Cardinal Josef Ratzinger, who held that the concept of co-redemption was not sufficiently rooted in Sacred Scripture. However, we must not forget that Cardinal Ratzinger himself upheld theories on the subject of Redemption which were not traditional (particularly, in his work *Introduction to Christianity* of 1968, reissued in 2000 with a preface by the author). But the note relies above all on the authority of Pope Francis. Let us read his words as they are quoted in the text: “...*Mary 'never wished to appropriate anything of her Son for herself. She never presented herself as a co-Saviour. No, a disciple.' Christ's redemptive work was perfect and needs no addition; therefore, 'Our Lady did not want to take away any title from Jesus... She did not ask for herself to be a quasi-redeemer or a co-redeemer: no. There is only one Redeemer, and this title cannot be duplicated.' Christ 'is the only Redeemer; there are no co-redeemers with Christ'*”(No. 21).

These words are painful to read. They are a caricature of the true reasons on which the Co-Redemption is founded. It suffices to say that the question is not what Our Lady might have wished to be—that would be ridiculous—but rather to acknowledge what Divine Wisdom granted and required her to be: in the one work of Redemption, she was allowed to offer on our behalf a fitting act of satisfaction, whereas Jesus Christ satisfied for us in strict justice. Through her perfect charity and unique union with God, she was granted to merit for us what Our Lord merited in strict justice.

Is there a link between co-redemption and the mediation of all graces?

It is evident that there is a connection between these two concepts: for this reason, the title “Mediatrix of all graces” has likewise been called into question, since its use is now considered dangerous and therefore strongly discouraged, as we shall see in greater detail. Because of Our Lady’s association with the work of Redemption, and because she too has merited for us—though in a different manner—all that Our Lord merited for us, she was appointed by Our Lord Himself as the dispenser of all the graces thus obtained. This is what emerges from the findings of traditional theology, as well as from the magisterium of Saint Pius X, which we have just recalled.

Of course, the present doctrinal note does not deny the possibility that the saints and the Blessed Virgin may merit. However, it implicitly calls into question the universal and necessary mediation of Mary in the distribution of graces: *“In the perfect immediacy between a human being and God in the communication of grace, not even Mary can intervene. Neither friendship with Jesus Christ nor the Trinitarian indwelling can be conceived of as something that comes to us through Mary or the saints. In any case, what we can say is that Mary desires this good for us and she asks for it, together with us. (No. 54) [...] The fact is that only God, the Triune God, justifies. Only God raises us to overcome the infinite disproportion that separates us from divine life; only he acts in us with his Trinitarian indwelling; only he enters into us and transforms us, making us sharers in his divine life. It does not honor Mary to attribute to her any mediation in the accomplishment of this work that belongs exclusively to God.”* (No.55).

In reality, for the reasons already given, the Most Blessed Virgin has merited for us not merely certain graces, but all and each one of them; and she has merited not only their application but also their acquisition at the foot of the cross: since she was united with Christ the Redeemer in the very act of Redemption here below, before interceding for us in Heaven.

Why, then, is there a warning against the use of the title “Mediatrix of all graces”, and why is this term considered incapable of ensuring a correct understanding of the role of the Virgin?

On this point, we may respond that the authors of the text are influenced by a certain prejudice: they do not accept that God may have willed—and that Tradition may have explained—something different from the preconceived idea they have formed for themselves. It is true that Our Lord is the only Mediator and that there is only one Redemption, His, in superabundance. Yet, just as Our Lord freely chooses the means to accomplish Redemption—dying on the Cross in particular, when He could have chosen another way—He also freely chose to associate His Mother with His work in the manner He willed. No one, not even the Prefect of the DDF, can take from Our Lord the power to act according to His divine wisdom and to make His Mother the Co-Redemptrix and universal Mediatrix of all graces.

Our Lord is fully aware that in acting thus He diminishes nothing of His dignity as Redeemer. But the consequence of this choice by Our Lord is clear: just as it is necessary to turn to Him for salvation, so too is it necessary to turn to His Mother, though in a different manner. To fail to acknowledge this necessity is to reject the decrees of Our Lord, the Tradition of the Church, and the means given to Christians to attain salvation. This preconceived idea, which even seems like obstinacy, appears frequently in the text. Let us limit ourselves to a few passages: *“If one considers the fact that the Trinitarian indwelling (uncreated grace) and our participation in the divine life (created grace) are inseparable, we cannot think that this mystery depends on a ‘passage’ through Mary’s hands”* (No. 45). *“No human person—not even the Apostles or the Blessed Virgin—can act as a universal dispenser of grace”* (No. 63); *“...the title ‘Mediatrix of All Graces’ risks presenting Mary as the one who distributes spiritual goods or energies apart from our personal relationship with Jesus Christ”* (No. 68).

From a pastoral point of view, how do you assess the impact of these decisions by the DDF?

I believe I can say that the negative repercussions will be multiple and catastrophic. First of all, we must not forget that Mary is the perfect model of the Christian life. By minimising Our Lady’s association with the work of Redemption, the text diminishes the call made to each soul to enter through the Cross into the work of Redemption, of reparation, and of personal sanctification. This corresponds exactly to a Protestant view of the Christian life, in which there is no longer room for cooperation in the work of Christ that sanctifies and saves us. For this reason, Luther destroyed the religious life and regarded every good work, including the Holy Mass, as an offence to the greatness of Christ’s work, which, being perfect, requires no addition. Any addition would amount to a denial of its perfection. As Catholics, we profess precisely the opposite: it is precisely because Christ’s work is sovereignly perfect that it is able to encompass the cooperation of creatures without losing anything of its own perfection. Moreover, these decisions of the DDF seem catastrophic to me in the current context, especially for the faith and spiritual life of the simplest and most needy souls. I think of the social and moral peripheries, to use a term in vogue during the previous pontificate. For the most abandoned, the Blessed Virgin often remains the only refuge in the current desert. I have witnessed with my own eyes how a simple and sincere devotion to the Blessed Virgin is capable of securing the salvation of souls who do not have the possibility of seeing a priest regularly.

For this reason, a DDF text intended to caution souls against traditional Marian notions seems to me both indefensible and pastorally irresponsible. Without hesitation, I would choose the following prayer, which is also found in the liturgy:

“Dignare me laudare te, Virgo sacrata. Da mihi virtutem contra hostes tuos. Allow me to praise thee, O sacred Virgin. Against thy enemies give me strength.”

Interview conducted at Menzingen on November 9, 2025

PRIORY NEWS



Top left: Fr Vassal and the participants at the students' day of recollection at St. Michael's Priory on Nov. 15.

Above: Fr. Scott leads St. Pius X parishioners in Yaba to the cemetery on November 2.

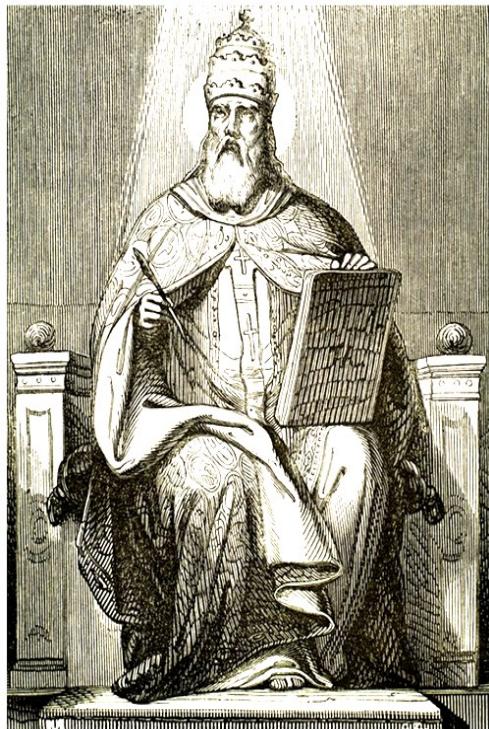
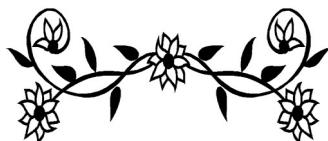
Left: Visit to Red Cross Orphanage organized by the St. Anne's Guild from St. Pius X church in Yaba.

OUR HEAVENLY FRIENDS

Pope St. Damasus I (366-384)

After Julian the Apostate was cut off in full career by a Persian arrow, the Church in the West enjoyed peace. That brave and capable soldier, Valentinian, was not only a Christian but a Catholic. It was a time for growth and development, and in St. Damasus the Church had a leader suited to the time. Damasus was born in Rome of Spanish descent. He was elected pope by a large majority, but a minority refused to accept the election and set up Ursinus as antipope. Rome rang with tumult until finally Valentinian exiled Ursinus.

Damasus was a capable administrator, a writer, and a holy bishop. He repeatedly condemned heresy yet was so merciful to repentant heretics that the dour old Arian-fighter, Lucifer of Cagliari, actually left the Church in disgust to start a rigorist schism. While Arians still troubled the Church, new heresies added to the difficulties of Damasus. Macedonius was teaching that the Holy Ghost was not divine. Apollinaris was holding that Christ did not have a rational human soul. Both heresies were condemned by Damasus.



In the East the Arians were enjoying a final fling. Valentinian's less capable and less orthodox brother, Valens, was openly Arian. He made it difficult for Catholics in the East, but in 378 Valens was defeated and killed by the hard-charging Goths at Adrianople. His successor, Emperor Theodosius, was Catholic, and threw his support behind them and asked that a council of the Church in the Eastern Empire be held to settle the matter. This council met at Constantinople in 381.

Since it was an Eastern council, Pope Damasus does not seem to have had any direct connection with it, but the council adopted the Pope's teaching, re-condemned Arianism and made a strong declaration of the divinity of the Holy Ghost against the Macedonians. Damasus approved the doctrinal decrees of the council and it became ranked as an ecumenical council.

Damasus published the canon of Holy Scripture, that is, a list of the books of the Old and New Testaments which are to be considered the inspired word of God. To spread the knowledge of Holy Scripture, the Pope urged his friend the great St. Jerome to translate the Bible again into Latin. St. Jerome did so and produced that Vulgate edition which has served the Church so long and so usefully.

Damasus was noted, too, for his clear statement on the hierarchy in the Church. Quoting the words of Christ to Peter, "Thou art Peter and upon this rock I will build My church," Damasus says that the Roman Church is above all others. Next in importance comes Alexandria, founded by St. Mark at St. Peter's command, and Antioch, where St. Peter ruled before going to Rome..

Now that the persecutions were over, Damasus worked hard to foster devotion to the martyrs. He encouraged pilgrimages to the catacombs. He built stairways and light wells in the sacred vaults. On the martyrs' tombs he placed inscriptions. Indeed, the Pope himself wrote many of these in excellent verse. He diligently searched the records for accounts of martyrdoms. Historians and archeologists as well as lovers of Holy Writ owe much to this intelligent and pious pope. His feast day is on the 11th of November.

DECREE OF ST. DAMASUS

The arrangement of the names of Christ, however, is manifold:

LORD, because He is Spirit;
 WORD, because He is God;
 SON, because He is the only-begotten son of the Father;
 MAN, because He was born of the Virgin;
 PRIEST, because He offered Himself as a sacrifice;
 SHEPHERD, because He is a guardian;
 WORM, because He rose again;
 MOUNTAIN, because He is strong;
 WAY, because there is a straight path through Him to life;
 LAMB, because He suffered;
 CORNER-STONE, because instruction is His;
 TEACHER, because He demonstrates how to live;
 SUN, because He is the illuminator;
 TRUTH, because He is from the Father;
 LIFE, because He is the creator;
 BREAD because He is flesh;
 SAMARITAN, because He is the merciful protector;
 CHRIST, because He is anointed;
 JESUS, because He is a mediator;
 VINE, because we are redeemed by His blood;
 LION, because He is King;
 ROCK, because He is firm;
 FLOWER, because He is the chosen one;

SHE WHO STANDS BENEATH THE CROSS

Excerpts from Bishop Joseph Strickland, November 5, 2025

On 4 November 2025, the Holy See released a Doctrinal Note through the Dicastery for the Doctrine of the Faith (DDF) entitled *Mater Populi Fidelis*, signed by DDF Prefect Cardinal Victor Manuel Fernandez. In the document, Cardinal Fernandez declares *“it would not be appropriate to use the title ‘Co-redemptrix’ to define Mary’s cooperation.”* The stated reason is that such a 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”* (No 22).

Because many of the faithful are unsettled by these words, and because love for the Blessed Virgin is the heartbeat of authentic Catholic faith, I feel compelled as a successor of the Apostles to reaffirm the perennial teaching of the Church regarding Our Lady’s singular cooperation in the Redemption.

It is striking that the rationale given – to avoid “confusion” and for ecumenical reasons – echoes the same language that for more than half a century has been used to soften and obscure Catholic truth. Such reasoning has dulled the sharp edge of doctrine until only vague sentiment remains. But truth cannot be sacrificed on the altar of diplomacy. Ecumenism that silences truth ceases to be true unity. The path forward is not to blur what makes the Faith distinct, but to proclaim it with clarity and charity, trusting the light of revelation to dispel confusion, not conceal it.

In recent years, this pattern has repeated itself across many fronts of Church life. Under the pretext of being “welcoming” and “inclusive,” the Church’s supernatural identity is slowly being traded for a sociological one. What was once defined by grace and conversion is now being recast in the language of accommodation and affirmation. The call to repentance is replaced by the call to belonging. The world is told it need not change; only the Church must change to fit it. And so the Faith is diluted, the Cross is softened, and the Gospel becomes sentimental rather than salvific. But love without truth is not mercy – it is deception.

This new document must be seen in that context. To dismiss the title Co-Redemptrix is not simply a linguistic concern. It is part of an ongoing effort to strip the Faith of its supernatural claims, to make the Church appear harmless to a world that hates the Cross. The Blessed Virgin is the most perfect human reflection of divine truth. To diminish her role is to diminish the reality of grace itself. When her exalted titles are declared “inappropriate,” it is not she who is diminished – it is our understanding of Christ that is diminished, for every Marian truth protects a Christological truth.

Mary's cooperation in Redemption is a perennial doctrine, as witnessed by the Fathers. St. Irenaeus taught that "the knot of Eve's disobedience was loosed by the obedience of Mary," and St. Ephrem called her "the ransom of captives." From the dawn of the Church, the Virgin's obedience has been seen as the undoing of Eve's rebellion and the beginning of mankind's restoration.

The confusion surrounding the term Co-Redemptrix arises largely from a misunderstanding of the prefix "co-." In Latin, it is "cum," which does not mean "equal to," but "with." Mary is not a rival redeemer, but the one who suffered with the Redeemer. Her entire participation was dependent, derivative, and subordinate – yet profoundly real. Just as the first Eve cooperated in the fall, the New Eve cooperated in restoration. Her fiat at the Annunciation and her standing beneath the Cross are two poles of that divine cooperation. Mary participated in the redemptive work of her Son, who alone could reconcile humanity.

From the beginning, the Church has professed that Mary's fiat – her total and free consent to God's plan – was not a passive moment but a true and active cooperation in the saving work of her Son. The word Co-Redemptrix first makes its appearance by means of an official pronouncement during the reign of Pope St. Pius X. In 1908, the Vatican's Congregation of Rites asked for devotion to the Sorrowful Mother to increase, and for gratitude of the faithful toward the "merciful Co-Redemptrix of the human race" to intensify.

On 22 January 1914, the Sacred Congregation of the Holy Office (now called the Dicastery for the Doctrine of the Faith) granted a partial indulgence of 100 days for the recitation of a prayer of reparation to Our Lady as follows: *"I bless thy holy Name, I praise thine exalted privilege of being truly Mother of God, ever Virgin, conceived without stain of sin, Co-Redemptrix of the human race."* When the Holy See – and in fact the very same office that just issued this document – could attach indulgences to such a prayer, it cannot now pretend that the doctrine behind it is "inappropriate." Language may require pastoral explanation, but truth cannot be retracted.

Pope St. Pius X in his encyclical *Ad Diem Illum Laetissimum* (2 February 1904) taught: *"Now the Blessed Virgin did not conceive the Eternal Son of God merely in order that He might be made man taking His human nature from her, but also in order that by means of the nature assumed from her, He might be the Redeemer of men. For which reason the Angel said to the shepherds: Today there is born to you a Savior, who is Christ the Lord."* He continued: *"Mary, since she was ahead of all in holiness and union with Christ, and was taken up by Christ into the work of human salvation; she merited congruously, as they say, what Christ merited condignly, and is the chief minister of the dispensation of graces."* This is not poetry but papal teaching. This defines what the Church has always known: Mary's motherhood is not only physical but redemptive, spiritual, and universal.

In addition to “Co-Redemptrix,” the document *Mater Populi Fidelis* also addressed the Marian title “Mediatrix” and “Mediatrix of All Graces,” stating that such titles do not contribute to a correct understanding of Mary’s role as intercessor.

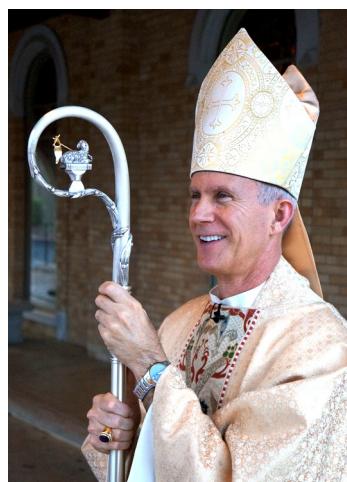
However, Pope Leo XIII taught in *Adiutricem Populi* (5 September 1895): “*... It is right to say that nothing at all of that very great treasury of all grace which the Lord brought us – for ‘grace and truth came through Jesus Christ’ – nothing is imparted to us except through Mary, since God so wills*” From her participation in the Redemption flows her maternal mediation. Every grace that comes from the Heart of Christ passes through the hands of His Mother, not by necessity of nature but by the divine will which associates her in the order of grace.

Pope St. Pius X in *Ad Diem Illum* (2 February 1904) stated: “*... She became most worthily the reparatrix of the lost world, and so the dispensatrix of all the gifts which were gained for us by the death and blood of Jesus ... and she is the chief minister of the dispensation of grace.*” My dear brothers and sisters, this attack on Marian doctrine must be understood as part of a wider unraveling. The modern spirit seeks a Church that no longer offends, no longer warns, no longer calls sin by name. It wants a Church without sacrifice, a Cross without blood, a heaven without conversion. Such a vision is not renewal – it is replacement.

Therefore, we must stand firm. Let us not be silent when truth is being dismantled under the pretense of prudence. The faithful have the right – and the duty – to speak the language of faith handed down by the saints. To call Mary Co-Redemptrix and Mediatrix of All Graces is not to add to revelation but to honor what revelation already contains. Let priests, religious, and laity speak her titles with confidence and teach their meaning. Let our homes, our apostolates, and our sorrows be consecrated anew to her Immaculate Heart. In times when shepherds falter and confusion spreads, Our Lady remains the sure sign of orthodoxy, the mirror of the Church, the one who crushes the serpent’s head. To her we entrust the renewal of faith, the purification of the clergy, and the triumph of her Immaculate Heart promised at Fatima.



*Right: H.E.
Bishop Joseph
Strickland,
Emeritus of
Tyler, TX
Left: Mary
CoRedemptrix*



Eucharistic Crusade

December intention: For children who are not in Catholic schools

Next meeting: **Sunday 28th December** after the High Mass

Treasure for October 2025

	NIGERIA	GHANA
Treasure sheets	38	3
Morning Offerings	1052	76
Masses	230	34
Sacramental Communions	198	22
Spiritual Communions	689	81
Sacrifices	608	35
Decades of the Rosary	6767	563
Visits to the Blessed Sacrament	305	29
Fifteen minute meditations	329	33
Good Examples	719	36

Our Lady of Good Success

Rosaries during October— 11,698

Next meeting: **Sunday 21st December**

Holy Souls' Society

Next meeting: **Sunday 28th December.**

Legion of Mary

Every Sunday after the High Mass

Altar Boy Practice

Next meeting: **Saturday 13th December at 9:00 am**

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- * **Sunday Mass :** 9am (*Sung Mass*)
- * **Weekly Mass :** 7.15 am & 6.00 pm
- * **Saturday Mass:** 7.15 am
- * **Benediction of the Blessed Sacrament :**
Saturday at 8.00 am
- * **Confessions and Priest's office:**
Sunday 8.00am
- Mon—Sat 8.00 - 9.00 am and 4:30 - 5:30 pm
- * **Children's catechism :** Sunday 10.30 - 11.30

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Sunday

- ⌘ **Sunday Mass:** 7am & 9am (*High Mass*)
- ⌘ **Saturday Mass:** 9am / 6pm (*Low Mass*)
- ⌘ **Confessions :**
Sunday 6.00- 7.00am, Saturday 5.00-6.00pm
- ⌘ **Catechism & Conference :** Sunday 10.30
- 11.30am

ST. PIUS V CHAPEL

34 Anyika Street
Beside Best Aluminium
Awada—Obosi ONITSHA
Contact : Mr. Stan IZUCHI
(0703 054 4862)
(0805 140 0230)

ONITSHA
1st, 3rd &
5th Sundays
at 8:30 am;
2nd & 4th
Sundays at
4 pm

- ☒ **Sunday Mass** : 8 am or 4 pm
- ☒ **Saturday Mass**: 6pm before 1st, 3rd & 5th Sundays
- ☒ **Confessions**: Sunday 7am-8am or 3-4 pm
- ☒ **Catechism & Conference** : Sunday

SACRED HEART CHAPEL

44 Khartoum St.
WUSE 5 - ABUJA
Contact : Mr. Emmanuel
GILBERT (0803 329 6427)
Or (0814 900 3374)

ABUJA
Every
Saturday
and
Sunday

- **Sunday Mass** : 9.00am (*Sung Mass*)
- **Saturday Mass** : 5.00pm (*Low Mass*)
- **Confessions**:

IMMACULATE HEART OF MARY CHAPEL

Flat 20, Federal
Department of Agri-
culture Quarters,
Rumuodomaya,
PORT HARCOURT

PORT HAR-COURT

1st, 3rd & 5th
Sundays at 4 pm;
2nd & 4th Sun-
days at 8 am

- **Sunday Mass:** 4 pm or 8 am
- **Confessions:** 3 pm or 7 am
- **Saturday Mass & Confessions:** 6 pm before 2nd & 4th Sundays.