



Saint Martin de Tours
Catholic Church

November 9, 2025

Sunday TLM Newsletter

Dedication of the Archbasilica of the Holy Savior

Upcoming Ordo & Holy Mass Schedule

November is dedicated to the Holy Souls in Purgatory

Date	Day of Week	Time	Low/High	Mass Propers/Color	Gloria/Credo/Preface	Commemoration/Notes	Mass Intention
11/9/25	Sunday	Noon	High	Dedication of St. John Lateran	Gloria/Credo/Common	No Commemoration of Sunday	Leo Roy & Georgie Quebedeaux
11/10/25	Monday	8:00 AM	Low	St. Andrew Avellino	Gloria/Common	St. Tryphon et al.	Souls in Purgatory
11/11/25	Tuesday	8:00 AM	High	St. Martin de Tours	Gloria/Credo/Common	St. Mennas	M/M Lazard Romero
11/12/25	Wednesday	8:00 AM	Low	St. Martin I, Pope	Gloria/Common		Maureen Herrera
11/13/25	Thursday	8:00 AM	Low	St. Francis Xavier Cabrini	Gloria/Common		Stephanie Armbruster
11/14/25	Friday	8:00 AM	Low	St. Josaphat	Gloria/Common		ad libitum (Choice of Priest Celebrant)
11/15/25	Saturday	No Public TLM Today		St. Albert the Great	Gloria/Common	(TSG Camp Mass)	Richard & Leatrice Felder
11/16/25	Sunday	Noon	High	XXIII Sunday after Pentecost	Gloria/Credo/Holy Trinity		Frank & Sally Gary & Family

Announcements

Parish Patronal Feast

- Tuesday, November 11, 2025
 - 8:00am TLM
 - 7:00pm Procession with Relic of St. Martin de Tours
 - 7:30pm Food & Music
 - 8:00pm Fireworks

Next Coffee Club

- Sunday, November 23, 2025

Thanksgiving Day Mass

- Thursday, November 27, 2025
 - TLM at 7am (Not at 8am)

Troops of St. George/Children of Mary Meetings

- Saturday, December 6, 2025





Lesson & Gospel

LESSON Apocalypse (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.

GOSPEL Luke 19: 1-10 At that time, Jesus entering in, walked through Jericho. And behold there was a man named Zachæus, 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 of low 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, Zachæus, 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 Zachæus 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 anything, 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.





Ongoing Announcements

- **January 2026 Registration 1st Communion/ Confirmation**
- **Nun Run**
 - Young Women 12 years+ seriously discerning a religious vocation
 - Contact Carla Fruge at 337-552-4614
 - DEADLINE NOVEMBER 24, 2025
- **The following restrooms are available on Sundays during the Noon Mass:**
 - The restrooms in the gym (Dupont Hall)
 - The restroom in the parking lot near the dumpster (Code 1836)
 - Backup restroom: Church KC Hall (Code 1836)
- **Collections at Noon TLM**
 - The first collection goes to St. Martin de Tours Catholic Church (St. Martinville, LA)
 - The second collection goes to the TLMF, a lay-led non-profit (Arnaudville, LA)
- **Donation Opportunities**
 - Coffee Club could use Donations for food and supplies
 - See table in Gym (Dupont Hall)
 - Make Checks out to Diane O'Kelly
 - For Christ the King Louisiana-Based Non-Profit: forchristtheking.com/donations
 - Practicingforheaven.org
- **Support Local Vocations**
 - Conor Williams, ICK givesendgo.com/GD8EE
 - Br. Paul-Pierre (Riley) Maturin spnhouse.org
 - Luke Mayer, ICK gofund.me/8fb09d04
 - Sr. Veronica Oehl, o.s.b.. benedictinesofmary.org
 - Samuel Duplechain edcarm.org
 - Maria Duplechain fairfieldcarmelites.org
 - Benton Brothers instituteofthegoodshepherd.org
- **New Catholic Resource**
 - practicingforheaven.org

6:00-7:30PM

» **ADORATION** «

MEN

WOMEN

HIGH SCHOOL

MIDDLE SCHOOL

YOUNG CHILDREN

» **CHILD CARE** «

Mercredi

WED *Soir* NIGHT

au ST. MARTIN DE TOURS

**FORMATION FOR THE
WHOLE FAMILY**

PRAYER DINNER

SMALL GROUPS/CLASSES ADORATION

Sep. 10, 17, 24 Oct. 8, 15, 22 Nov. 5, 12

The following is a excerpt from:

FUNDAMENTALS OF CATHOLIC DOGMA

DR. LUDWIG OTT

*EDITED IN ENGLISH BY
JAMES CANON BASTIBLE, D.D.*

*TRANSLATED FROM THE GERMAN BY
PATRICK LYNCH, PH.D.*

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CHAPTER 3

Mary's Co-operation in the Work of Redemption

§ 7. The Mediatorship of Mary

Although Christ is the Sole Mediator between God and man (1 Tim. 2, 5), since He alone, by His death on the Cross, fully reconciled mankind with God, this does not exclude a secondary mediatorship, subordinated to Christ (cf. S. th. III 26, 1). "To unite men to God perfectly (perfective) appertains to Christ according to 2 Cor. V. 19. Therefore Christ alone is the perfect mediator between God and man, inasmuch as He reconciled mankind with God by His death. . . . But there is nothing to prevent others in a certain way (secundum quid) from being called mediators between God and man, in so far as they, by preparing or serving (dispositive vel ministerialiter), co-operate in uniting men to God."

The Fathers called Mary the "Go-between" (*μεσίτης*, *mediatrix*). A prayer ascribed to St. Ephrem says of her: "After the Mediator thou art the mediatrix of the whole world" (*post mediatorem mediatrix totius mundi*: *Oratio IV ad Deiparam*. 4th Lesson of the Office of the Feast). The title *Mediatrix* is attached to Mary in official Church documents also, for example, in the Bull "Ineffabilis" of Pope Pius IX (1854); in the Rosary Encyclicals "Adiutricem" and "Fidentem" (D 1940 a) of Pope Leo XIII. (1895 and 1896); in the Encyclical "Ad diem illum" of Pope Pius X (1904). It has also been received into the Liturgy of the Church through the introduction of the Feast of M. *Mariae Virginis omnium gratiarum Mediatrix* (1921).

Mary is designated *mediatrix* of all graces in a double sense:

1. Mary gave the Redeemer, the Source of all graces, to the world, and in this way she is the channel of all graces. (*Sent. certa.*)
 2. Since Mary's Assumption into Heaven no grace is conferred on man without her actual intercessory co-operation. (*Sent. pia et probabilis.*)
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1. Mary is the *Mediatrix* of all graces by her co-operation in the Incarnation. (*Mediatio in universali.*)

Mary freely and deliberately co-operated in giving the Redeemer to the world. Instructed by the angel as to the person and the task of Her Son she freely assented to be Mother of God. Luke 1, 38: "Behold the handmaid of the Lord: be it done unto me according to thy word." The Incarnation of the Son of God, and the Redemption of mankind by the vicarious atonement of Christ were dependent on her assent. In this significant moment in the history of Salvation Mary represented humanity. St. Thomas says: "At the Annunciation the concurrence of the maiden was awaited as a representative of all human nature (*loco totius humanae naturae*)" (S. th. III 30, 1). In regard to these words, Pope Leo XIII remarks: "To a certain extent she (Mary) represented the whole human race" (*quae ipsius generis humani personam quodammodo agebat*). D 1940 a.

The Fathers contrast Mary's obedience at the Annunciation with Eve's disobedience. Mary by her obedience became the cause of the Salvation, while Eve by her disobedience became the cause of death. St. Irenaeus teaches: "As she (Eve) who had Adam as her husband, but was nevertheless a virgin, was disobedient, and thereby became the cause of death to herself and to the whole of mankind, so also Mary, who had a pre-ordained husband, and was still a virgin, by her obedience became a cause of her own salvation and the salvation of the whole human race" (*et sibi et universo generi humano causa facta est salutis*: Adv. haer. III 22, 4; cf. V 19, 1). St. Jerome says: "By a woman the whole world was saved" (*per mulierem totus mundus salvatus est*; Tract. de Ps. 96). Cf. Tertullian, De carne Christi 17.

Mary's co-operation in the Redemption.

The title *Corredemptrix*=*Coredemptrix*, which has been current since the fifteenth century, and which also appears in some official Church documents under Pius X (cf. D 1978 a), must not be conceived in the sense of an equation of the efficacy of Mary with the redemptive activity of Christ, the sole Redeemer of humanity (1 Tim. 2, 5). As she herself required redemption and in fact was redeemed by Christ, she could not of herself merit the grace of the redemption of humanity in accordance with the principle: *Principium meriti non cadit sub eodem merito*. (The author of an act of merit cannot be a recipient of the same act of merit.) Her co-operation in the objective redemption is an indirect, remote co-operation, and derives from this that she voluntarily devoted her whole life to the service of the Redeemer. and, under the Cross, suffered and sacrificed with Him. As Pope Pius XII says in the Encyclical "Mystici Corporis" (1943), she "offered Him on Golgotha to the Eternal Father together with the holocaust of her maternal rights and her motherly love like a new Eve for all children of Adam" (D 2291). As "The New Eve" she is, as the same Pope declares, in the Apostolic Constitution "Munificentissimus Deus" (1950) "the sublime associate of our Redeemer" (*alma Redemptoris nostri socia* [cf. Gn. 3, 12]). Cf. D. 3031: *generoso Divini Redemptoris socia*.

Christ alone truly offered the sacrifice of atonement on the Cross ; Mary merely gave Him moral support in this action. Thus Mary is not entitled to the title " Priest " (sacerdos). Indeed this is expressly laid down by the Holy Office (1916, 1927). Christ, as the Church teaches, " conquered the enemy of the human race alone (solus) " (D 711) ; in the same way, He alone acquired the grace of Redemption for the whole human race, including Mary. The words of Luke 1, 38 : " Behold the handmaid of the Lord," imply Mary's mediate, remote co-operation in the Redemption. St. Ambrose expressly teaches : " Christ's Passion did not require any support " (De inst. virg. 7). In the power of the grace of Redemption merited by Christ, Mary, by her spiritual entering into the sacrifice of her Divine Son for men, made atonement for the sins of men, and (de congruo) merited the application of the redemptive grace of Christ. In this manner she co-operates in the subjective redemption of mankind.

The statement of Pope Pius X in the Encyclical " Ad diem illum " (1904) : (Beata Virgo) de congruo, ut aiunt, promeret nobis, quae Christus de condigno promeruit (D 1978 a) (The Blessed Virgin merits for us de congruo what Christ merited de condigno) is, as the present tense " promeret " shows, not indeed to be taken as referring to the historical objective Redemption, which occurred once and for all, but to her ever-present, intercessory co-operation in the subjective redemption.

2. Mary is the Mediatrix of all graces by her intercession in Heaven. (*Mediatio in speciali.*)

Since her assumption into Heaven, Mary co-operates in the application of the grace of Redemption to man. She participates in the distribution of grace by her maternal intercession which is far inferior in efficacy to that of the intercessory prayer of Christ, the High Priest, but surpasses far the intercessory prayer of all the other saints.

According to the view of the older, and of many of the modern, theologians Mary's intercessory co-operation extends to all graces, which are conferred on mankind, so that no grace accrues to men, without the intercession of Mary. The implication of this is not that we are obliged to beg for all graces through Mary, nor that Mary's intercession is intrinsically necessary for the application of the grace, but that, according to God's positive ordinance, the redemptive grace of Christ is conferred on nobody without the actual intercessory co-operation of Mary.

Recent Popes have declared in favour of this doctrine. Leo XIII says in the Rosary Encyclical " Octobri mense " (1891) : " From that great treasure of

all graces, which the Lord has brought, nothing, according to the will of God, comes to us except through Mary, so that, as nobody can approach the Supreme Father except through the Son, similarly nobody can approach Christ except through the Mother" (1940 a). Pope Pius X calls Mary "the dispenser of all gifts, which Jesus has acquired for us by His death and His blood" (D 1978 a). Pope Benedict XV declared: "All gifts which the Author of all good has deigned to communicate to the unhappy posterity of Adam, are, according to the loving resolve of His Divine Providence, dispensed by the hands of the Most Holy Virgin" (AAS 9, 1917, 266). The same Pope calls Mary: "the mediatrix with God of all graces" (*gratiarum omnium apud Deum sequestra*: AAS 11 1919, 227).

Pope Pius XI in the Encyclical "*Ingravescentibus malis*" (1937) quotes with approval the words of Saint Bernard: "Thus it is His (God's) will that we should have everything through Mary" (AAS 29, 1937, 373). Similarly Pope Pius XII in the Encyclical "*Mediator Dei*" (1947).

Express scriptural proofs are lacking. Theologians seek a biblical foundation in the words of Christ, John 19, 26 et seq.: "Woman behold thy son, son behold thy mother." According to the literal sense these words refer only to the persons addressed, Mary and John. The mystical interpretation, which became dominant in the West in the late Middle Ages (Dionysius the Carthusian), sees in John the representative of the whole human race. In him Mary was given as a mother to all the redeemed. Moreover, it corresponds to the position of Mary as the spiritual mother of the whole of redeemed humanity that she, by her powerful intercession, should procure for her children in need of help all graces by which they can attain eternal salvation.

The idea of the spiritual Motherhood of Mary is part of the Ancient Christian tradition, independently of the interpretation of John 19, 26 et seq. According to Origen the perfect Christ had Mary as mother: "Every perfect person no longer lives (of himself) but Christ lives in him; and because Christ lives in him, it is said of him to Mary: Behold thy son Christ" (Com. in Ioan. 14, 23). St. Epiphanius derives Mary's spiritual Motherhood from the Eve-Mary parallel: "She (Mary) is she of whom Eve is the prototype, who, as such received the appellation 'mother of the living' . . . as to externals the whole human race on earth stemmed from that Eve. Thus in truth, through Mary, the very life of the world was borne, so that she bore the Living One, and became the Mother of the Living. Thus in prototype Mary was called 'Mother of the living'" (Haer. 78, 18). St. Augustine bases Mary's spiritual Motherhood on the mystical unity of the faithful with Christ. As the bodily Mother of God, she is, in a spiritual fashion, also the mother of those who are articulated with Christ. Cf. *De s. virginitate* 6, 6.

Express testimonies, though few in number, to Mary's position as mediatrix of grace are found since the eighth century. They became more numerous during the peak period of the Middle Ages. St. Germanus of Constantinople († 733) says: "Nobody can achieve salvation except through thee . . . O Most Holy One . . . nobody can receive a gift of grace except through thee . . . O Most Chaste One" (Or. 9, 5. Lesson of the Office of the Feast). St. Bernard of Clairvaux († 1153) says of Mary: "God wished that we have nothing, except by the hands of Mary" (In Vig. Nativit. Domini serm. 3, 10). Ps.-Albert the Great calls Mary: "The universal dispenser of all riches" (omnium bonitatum universaliter distributiva; Super Missus est q. 29). In modern times the doctrine that Mary is the Universal Mediatrix of Grace was advocated by St. Peter Canisius, Suarez, St. Alphonsus Liguori, Scheeben, and it is supported by the opinion of numerous theologians at the present day.

Speculatively the doctrine of Mary's Universal Mediation is based on her co-operation in the Incarnation and the Redemption, as well as on her relationship to the Church:

- a) Since Mary gave the source of all grace to men, it is to be expected that she would also co-operate in the distribution of all grace.
- b) As Mary became the spiritual Mother of all the redeemed, it is fitting that she, by her constant motherly intercession should care for the supernatural life of all her children.
- c) As Mary is "the prototype of the Church" (St. Ambrose, Expos. ev. sec. Luc. II 7), and as all grace of redemption is obtained by the Church, it is to be assumed that Mary, by her heavenly intercession, is the universal mediatrix of grace.

Definability

The doctrine of Mary's Universal Mediation of Grace based on her co-operation in the Incarnation is so definitely manifest in the sources of the Faith, that nothing stands in the way of a dogmatic definition. Her position as Mediatrix of Grace in virtue of her intercession in Heaven is less definitely attested. Since however it is organically associated with Mary's Spiritual Motherhood which in turn is based on Scripture and with her intimate participation in the work of her Divine Son, its definition does not seem impossible.