

IS THE POPE A CATHOLIC?

*Ave, Regina Caelorum! Ave, Domina Angelorum! Salve radix, salve porta,
ex qua mundo lux est orta. Gaude Virgo Gloriosa, super omnes speciosa.
Vale, O Valde Décora. Et pro nobis Christum exora.*¹

The latest exercise in theological incompetence from the Vatican is ‘a doctrinal note’ issued by the *Dicastery for the Doctrine of the Faith*, questioning the titles accorded Our Blessed Lady, Co-Redemptrix and Mediatrix of All Graces. Pope Leo XIV has seen fit to endorse it. Holy Mother Church, during the pontificate of Pope Benedict XV, approved the Proper of a Mass and condign Office for the feast of *Mary, Mediatrix of all Graces* for celebration in various places. In all Missals of the Roman Rite up to that of John XXIII of 1962 and thereafter, the Mass is able to be celebrated on May 31st. A copy of the text in Latin and English is set forth in the Appendix.

The Church’s entitlement to recognise Mary’s mediacy in the distribution of graces is set out by Fr Reginald Garrigou-Lagrange in his *The Mother of the Saviour*. He first quotes St Thomas:

“[T]here is no reason why there should not be, after Christ, other secondary mediators between God and men who cooperate in uniting them in a ministerial and dispositive manner.”

He then goes on:

“Such mediators dispose men for the action of the principal Mediator, or transmit it, but always in dependence on His merits. The prophets and priests of the Old Testament were mediators of this kind, for they announced the Saviour to the chosen people by offering sacrifices which were types of the great sacrifice of the Cross...”

He speaks of Our Blessed Lady.

“Since she is a creature, she is, of course, altogether below God Incarnate. But at the same time she is raised far above men by the grace of the divine maternity... and by the fulness of grace which she received [from the very moment of] her Immaculate Conception. Hence, the mediation attributed by the liturgy and the Christian sense of the faithful to Mary is... subordinated to that of Jesus and not coordinated; her mediation depends completely on the merits of the Universal Mediator. Nor is her mediation necessary... [I]t has, however, been willed by God as a kind of radiation of the Saviour’s mediation... The Church regards it as most useful and efficacious to obtain from God all that we need to lead us directly or indirectly to salvation and perfection. Last of all, Mary’s mediation is perpetual and extends to all men, and to all graces without exception...”²

He sets out the teachings of the Church’s Fathers and Doctors in support.

“Mary’s mediation was affirmed in a general and implicit way from the earliest centuries by the use of the titles ‘New Eve’ and ‘Mother of the Living’. There is all the more reason for so understanding tradition in that the titles were attributed to her not solely because she gave birth physically to the Saviour but because she co-operated morally in His redemptive work, especially by uniting herself... intimately to the sacrifice of the Cross. [Footnote to writings of St Justin, St Irenaeus & Tertullian in support.]

“From the 4th century onwards, and notably in the 5th century, the Fathers affirm clearly that Mary intercedes for us, that all the benefits and aids to salvation come to us through her, by her intervention and her special protection. From this time, too, she is called mediatrix between God and men or

¹ Anthem to the Blessed Virgin of Hermannus Contractus (+1054) sung from the Feast of the Purification until Maundy Thursday. “Hail, O Queen of heaven enthroned! Hail, by Angels mistress own’d! Root of Jesse, Gate of morn, whence the world’s true Light was born. Glorious Virgin, joy to thee, loveliest whom in heaven they see, fairest thou where all are fair. Plead with Christ our sins to spare.”

² *The Mother of the Saviour*, Dublin, 1949, pp. 198-9

between Christ and us. Recent studies have thrown much light on this point. [Footnote to studies by theologians Bittremieux, Dublanchy, Bover, Frietoff, Merkelbach, Genevois and Galtier]

“The antithesis between Eve, cause of death, and Mary, cause of salvation for all men, is repeated by St Cyril of Jerusalem, St Epiphanius, St Jerome and St John Chrysostom. [Footnote details their writings.] The following invocation of St Ephraem deserves to be quoted in full: ‘*Hail, most excellent mediatrix of God and men. Hail, most efficacious reconciler of the whole world*’. [Source footnoted]

“St Augustine speaks of Mary as mother of all the members of our Head, Jesus Christ. He tells us that by her charity she co-operated in the spiritual birth of all the faithful who are Christ’s members. [Source footnoted.] St Peter Chrysologus says that Mary is the mother of all the living by grace, whereas Eve is the mother, by nature, of all the dying. [Source footnoted,] It is evident that he considers Mary as associated with the divine plan for our redemption.

“From the 8th century we may quote the Venerable Bede. St Andrew of Crete calls Mary Mediatrix of Grace, dispenser and cause of life. St Germanus of Constantinople says that no one has been saved without the co-operation of the Mother of God. The title mediatrix is given by St John Damascene also, who asserts that we owe her all the benefits conferred on us by Jesus.” [The source of each is footnoted].

In addition, St John Vianney, the Curé d’Ars, is reported to have remarked,

“All the saints have a great devotion to Our Lady: no grace comes from Heaven without passing through her hands. We cannot go into a house without speaking to the doorkeeper. Well, the Holy Virgin is the doorkeeper of Heaven.”

The above ought be sufficient to demonstrate to the weakest intellect that the content of the ‘doctrinal note’ is so much nonsense. It rehashes errors of that pseudo-synod denominated a ‘Second Vatican Council’ which concluded in 1965.

At the close of that ‘Council’ Paul VI moved to terminate the authority of the Holy Office, the body responsible for securing the orthodoxy of the Church’s pronouncements,³ whose head was the conservative, Alfredo Cardinal Ottaviani, nemesis of the progressive forces at the ‘Council’. The man appointed for its demolition was the theologian, Fr Josef Ratzinger, one of that ‘Council’s’ periti. Ironically, Ratzinger, now Archbishop, was in 1981 appointed by Pope John Paul II to head its successor, the *Congregation for the Doctrine of the Faith*. This body, for more than forty years now, in its various iterations, has striven to promote the thinking of that pseudo-synod demonstrating, as it did so, its serial incompetence in matters of faith and morals. This ‘doctrinal note’ is just another instance of its ineptitude.

One is surely entitled to ask whether Leo XIV regards himself as belonging to the Church that Pope Benedict XV ruled from 1914 to 1922—or to some other Church.

Michael Baker

November 9th, 2025—*Dedication of St John Lateran*

22nd Sunday after Pentecost

APPENDIX

Proper of Mass for Our Lady Mediatrix of All Graces (adjustments for Paschal time omitted for simplicity)

³ The *Sacred Congregation of the Holy Office* instituted by Pope Paul III in 1542.

Introit (*Heb.* 4: 16; *Ps.* 120: 1)

Adeamus cum fiducia ad thronum gratiae, ut misericordiam consequamur. Et gratiam inveniamus in auxilio opportuno. (*Ps.*) Levavi oculos meos in montes: unde veniet auxilium mihi. Gloria Patri. Adeamus...

Collect

Domine Jesu Christe, noster apud Patrem mediator, qui beatissimam Virginem Matrem tuam, Matrem quoque nostrum et apud te mediatricem constituisti: concede ut quisquis ad te beneficia petiturus accesserit, cuncta se per eam inpetrasset laetetur; Qui vivis et regnas.

Epistle (*Is.* 55: 1-3, 5)

Omnes sitientes, venite ad aquas: et qui non habetis argentum, properate, emite et comedite: venite, emite absque argento, et absque ulla commutatione vinum et lac. Quare appenditis argentum non in panibus, et laborem vestrum non in saturitate? Audite audientes me, et comedite bonum, et delectabitur in crassitudine anima vestra. Inclinate aurem vestrum, et venite ad me; audite, et vivet anima vestra. Ecce gentem, quam nesciebas, vocabis: et gentes, quae te non cognoverunt, ad te current propter Dominum Deum tuum, et sanctum Israël quia glorificavit te.

Gradual (*Ecclus.* 24: 25-26)

In me gratia omnis viae et veritatis, in me omnis spes vitae et virtutis. Transite ad me omnes qui concupiscitis me, et a generationibus meis implemini.

Alleluia

Alleluia, alleluia. Salve Mater Misericordiae, Mater spei et gratiae, O Maria. Alleluia.

Gospel (*Jn.* 19: 25-27)

In illo tempore: Stabant iuxta crucem Jesu mater eius, et soror matris eius Maria Cleophae, et Maria Magdalene. Cum vidisset ergo Jesus matrem et discipulum stantem, quem diligebat, dicit matri suae:

Introit

Let us go with confidence to the throne of grace, that we may obtain mercy, and find grace in seasonable aid. (*Ps.*) I have lifted up my eyes to the mountains: whence help shall come to me. Glory be to the Father. Let us go...

Collect

O Lord Jesus Christ, our Mediator with the Father, Who hast appointed the most Blessed Virgin, Thy Mother, to be also our Mother, and our mediatrix with Thee: grant that whosoever shall approach Thee for some favour, may rejoice at obtaining all things through her: Who livest and reignest.

Epistle

All ye that thirst, come to the waters; and you that have no money, make haste, buy and eat. Come, buy wine and milk without money and without any price. Why do you spend money on that which is not bread, and your labour for that which does not satisfy? Hearken diligently to me and eat that which is good, and your soul shall be delighted in fatness. Incline your ear and come to me: hear and your soul shall live. Behold thou shalt call a nation which thou knewest not: and the nations that knew not thee shall run to thee, because of the Lord, thy God, and for the Holy One of Israel, for He hath glorified thee.

Gradual

In me is all grace of the way of the truth: in me is all hope of life and of virtue. Come to me all you that desire me, and be filled with my fruits.

Alleluia, alleluia. Hail, thou Mother of mercy, thou Mother of hope and of grace, O Mary. Alleluia.

Gospel

At that time, there stood by the cross of Jesus, His Mother and His Mother's sister, Mary of Cleophas, and Mary Magdalene.

Mulier ecce filius tuus. Deinde dicit discipulo: Ecce mater tua. Et ex illa hora accepit discipulus in sua.

Offertory (*Jer. 18: 20*)

Recordare, Virgo Mater Dei, in conspectu Dei, ut loquaris pro nobis bona, et ut avertat indignationem suam a nobis.

Secret

Matris tuae ac mediatrix nostrae precibus Domine, quaesumus, haec hostiarum oblatio nosmetipsos, tua gratia largiente, tibi perficiat munus aeternum: Qui vivis et regnas.

Communion

Valde mirabilis es, O Maria, et facies tua plena est gratiarum.

Postcommunion

Subveniat nobis, Domine, beatae Mariae Matris tuae ac nostrae mediatrix oratio: ut per haec sacrosancta commercia, tua gratia largiente, ad redemptionis aeternae proficiamus augmentum: Qui vivis et regnas.

When, therefore, Jesus had seen His Mother and the disciple standing there whom He loved, He said to His Mother: Woman, behold thy son. After that, He said to the disciple: Behold thy Mother. And from that hour the disciple took her to his own.

Offertory

Be mindful, O Virgin Mother of God, when thou standest in the sight of the Lord, to speak good things for us, and to turn away His anger from us.

Secret

We offer unto Thee our prayers and oblations, O Lord Jesus Christ, and humbly beseech Thee that, even as in our prayer we recall the piercing of the most sweet soul of Thy blessed Mother Mary, so through the merits of Thy death, and the repeated loving intercession of Thy Mother and her holy companions at the foot of the cross, we may share in the reward of the blessed: Who livest and reignest.

Communion

Happy the heart of the blessed Virgin Mary, who without dying earned the palm of martyrdom beneath the cross of our Lord.

Postcommunion

O Lord Jesus Christ, may the sacrifice of which we have partaken while devoutly recalling the anguish of thy Virgin Mother, win for us from Thy mercy all good and healthful fruit: Who livest and reignest.
