NOVEMBER 2026 @ St Francis de Sales Catholic Church, Mableton, GA						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
25 Christ the King 7 am Mass fh 8:30 am Mass fh **No CCD** 10:30 am Mass ff 1 pm Mass ff	26 Feria (22nd Sunday after Pentecost) 6:30 am Mass ff 9 am Mass fh	27 (ff away) Feria 6:30 am Mass fh **No 12-noon Mass**	28 (ff away) **Ss Simon & Jude, *Apostles*** 6:30 am Mass fh **No 9 am Mass** 7 pm Inquiry Class fh	29 (ff away) Feria 6:30 am Mass fh **No 12-noon Mass**	30 Feria 6:30 am Mass ff 7 pm Mass & Holy Hour fh	31 Saturday of Our Lady 7 am Mass ff 9 am Mass fh
1 **All Saints** (23rd Sunday after Pentecost) 7 am Mass ff 8:30 am Mass ff 9:30-10:15 am CCD 10:30 am sung Mass fh (*followed by All Saints party*) 1 pm Mass fh	2 **Commemoration of All Souls** 6 & 6:30 am fh 9 am Mass fh 7 pm sung Mass ff	3 Daily Mass for the Dead 6:30 am Mass fh 12 noon Mass ff	4 Daily Mass for the Dead 6:30 am Mass fh 9 am Mass ff 7 pm Inquiry Class fh	5 Daily Mass for the Dead 6:30 am Mass fh 12-noon Mass ff 5:30-8 pm Adoration 6-7 pm Confession	6 Sacred Heart of Jesus 6:30 am Mass & devotions fh 9 am Mass for Co-Op ff 9 am- 1:30 pm Co-Op 7 pm Mass & Holy Hour ff	7 Immaculate Heart of Mary 7 am Mass/devotions fh 9 am Mass/devotions ff 10 am St. Stephen's Guild
8 **5th Res. Sun. after Epiphany** **7** am Mass fh 8:30 am Mass fh 10:30 am sung Mass ff 9:30-10:15 am CCD 1 pm Mass ff	9 **Ded. of AB of the Most Holy Savior** 6:30 am Mass ff 9 am Mass fh	10 St Andrew Avellino, *Confessor* 6:30 am Mass ff 12 noon Mass fh	11 St Martin of Tours, *Bishop & Confessor* 6:30 am Mass ff 9 am Mass fh **6 pm Finance Council** (no Inquiry Class)	12 St Martin I, *Pope & Martyr* 6:30 am Mass ff 12 noon Mass fh	13 St Francis Xavier Cabrini, *Virgin* 6:30 am Mass ff 9:30 am-1:30 pm Co-Op 7 pm Mass & Holy Hour fh	14 St Josaphat, *Bishop & Martyr* 7 am Mass ff 9 am Mass fh 9 am - 1:30 pm FNE 10 am Children Choir
15 ***Potluck Sunday*** **6th Res. Sun. after Epiphany** 7 am Mass ff 8:30 am Mass ff 9:30-10:15 am CCD 10:30 am sung Mass fh 1 pm Mass fh	16 St Gertrude the Great, *Virgin* 6:30 am Mass fh 9 am Mass ff	17 St Gregory the Wonderworker, *Bishop & Confessor* 6:30 am Mass fh 12 noon Mass ff	18 **Ded. of Bas. of Ss Peter & Paul** 6:30 am Mass fh **No 9 am Mass** 7 pm Inquiry Class fh	19 St Elizabeth of Hungary, *Widow* 6:30 am Mass fh 12 noon Mass ff	20 St Felix of Valois, *Confessor* 6:30 am Mass fh 4:30-6:45 pm FNE 7 pm Mass & Holy Hour ff	21 **Presentation of BVM** 7 am Mass fh 9 am Mass ff 10:30 am CCM fh 10 am Children Choir
22 **24th & Last Sunday after Pentecost** 7 am Mass fh 8:30 am Mass fh 10:30 am sung Mass ff 9:30-10:15 CCD 1 pm Mass ff	23 St Clement I, *Pope & Martyr* 6:30 am Mass ff 9 am Mass fh	24 St John of the Cross, *Confessor & Doctor* 6:30 am Mass ff 12 noon Mass fh	25 St Catherine of Alexandria, *Virgin & Martyr* 6:30 am Mass ff 9 am Mass fh 7 pm Inquiry Class ff	26 ***Thanksgiving Day*** St Sylvester, *Abbot* 6:30 am Mass ff 9 am Mass fh (**no 12-noon Mass**)	27 O.L. of Miraculous Medal 6:30 am Mass ff 4:30-6:45 pm FNE 7 pm Mass & Holy Hour fh	28 Saturday of Our Lady 7 am Mass ff 9 am Mass fh
29 **1st Sunday of Advent** 7 am Mass ff 8:30 am Mass ff 10:30 am sung Mass fh **No CCD** 1 pm Mass fh	30 St Andrew, *Apostle* 6:30 am Mass fh 9 am Mass ff	1 Feria of Advent 6:30 am Mass fh 12 noon Mass ff	2 St Bibiana, *Virgin & Martyr* 6:30 am Mass fh 9 am Mass ff 7 pm Inquiry Class fh	3 St Francis Xavier, *Confessor* 6:30 am Mass fh 12 noon Mass ff	4 Sacred Heart of Jesus 6:30 am Mass & devotions fh 4:30-6:45 pm FNE 7 pm Mass & Holy Hour ff	5 Immaculate Heart of Mary 7 am Mass/devotions fh 9 am Mass/devotions ff

(11/12/26)

On August 6, 2000, the Congregation of Doctrine of the Faith published ***DOMINUS IESUS.*** *This document concerns the unicity & salvific universality of Jesus Christ & the Church. St Pope John Paul II, on June 16, 2000, ratified & confirmed this Declaration & ordered its publication. An excerpt follows:*

VI. THE CHURCH AND THE OTHER RELIGIONS IN RELATION TO SALVATION

20. From what has been stated above, some points follow that are necessary for theological reflection as it explores the relationship of the Church and the other religions to salvation.

Above all else, it must be *firmly believed* that "the Church, a pilgrim now on earth, is necessary for salvation: the one Christ is the mediator and the way of salvation; he is present to us in his body which is the Church. He himself explicitly asserted the necessity of faith and baptism (cf. *Mk* 16:16; *Jn* 3:5), and thereby affirmed at the same time the necessity of the Church which men enter through baptism as through a door".[77] This doctrine must not be set against the universal salvific will of God (cf. *1 Tim* 2:4); "it is necessary to keep these two truths together, namely, the real possibility of salvation in Christ for all mankind and the necessity of the Church for this salvation".[78]

The Church is the "universal sacrament of salvation",[79] since, united always in a mysterious way to the Saviour Jesus Christ, her Head, and subordinated to him, she has, in God's plan, an indispensable relationship with the salvation of every human being.[80] For those who are not formally and visibly members of the Church, "salvation in Christ is accessible by virtue of a grace which, while having a mysterious relationship to the Church, does not make them formally part of the Church, but enlightens them in a way which is accommodated to their spiritual and material situation. This grace comes from Christ; it is the result of his sacrifice and is communicated by the Holy Spirit";[81] it has a relationship with the Church, which "according to the plan of the Father, has her origin in the mission of the Son and the Holy Spirit".[82]

21. With respect to the *way* in which the salvific grace of God - which is always given by means of Christ in the Spirit and has a mysterious relationship to the Church - comes to individual non-Christians, the Second Vatican Council limited itself to the statement that God bestows it "in ways known to Himself".[83] Theologians are seeking to understand this question more fully. Their work is to be encouraged, since it is certainly useful for understanding better God's salvific plan and the ways in which it is accomplished. However, from what has been stated above about the mediation of Jesus Christ and the "unique and special relationship" [84] which the Church has with the kingdom of God among men - which in substance is the universal kingdom of Christ the Saviour - it is clear that it would be contrary to the faith to consider the Church as *one way* of salvation alongside those constituted by the other religions, seen as complementary to the Church or substantially equivalent to her, even if these are said to be converging with the Church toward the eschatological kingdom of God.

Certainly, the various religious traditions contain and offer religious elements which come from God,[85] and which are part of what "the Spirit brings about in human hearts and in the history of peoples, in cultures, and religions".[86] Indeed, some prayers and rituals of the other religions may assume a role of preparation for the Gospel, in that they are occasions or pedagogical helps in which the human heart is prompted to be open to the action of God.[87] One cannot attribute to these, however, a divine origin or an *ex opere operato* salvific efficacy, which is proper to the Christian sacraments.[88] Furthermore, it cannot be overlooked that other rituals, insofar as they depend on superstitions or other errors (cf. *1 Cor* 10:20-21), constitute an obstacle to salvation.[89]

22. With the coming of the Saviour Jesus Christ, God has willed that the Church founded by Him be the instrument for the salvation of *all* humanity (cf. *Acts* 17:30-31).[90] This truth of faith does not lessen the sincere respect which the Church has for the religions of the world, but at the same time, it rules out, in a radical way, that mentality of indifferentism "characterized by a religious relativism which leads to the belief that 'one religion is as good as another'".[91] If it is true that the followers of other religions can receive divine grace, it is also certain that *objectively speaking* they are in a gravely deficient situation in comparison with those who, in the Church, have the fullness of the means of salvation.[92] However, "all the children of the Church should nevertheless remember that their exalted condition results, not from their own merits, but from the grace of Christ. If they fail to respond in thought, word, and deed to that grace, not only shall they not be saved, but they shall be more severely judged".[93] One understands then that, following the Lord's command (cf. *Mt* 28:19-20) and as a requirement of her love for all people, the Church "proclaims and is in duty bound to proclaim without fail, Christ who is the way, the truth, and the life (*Jn* 14:6). In him, in whom God reconciled all things to himself (cf. *2 Cor* 5:18-19), men find the fullness of their religious life".[94]