

Schedule of Masses for New Zealand Weekly

Wanganui: Sundays: 8:00am low Mass
10:00am High Mass
Daily: 7:15am Mass
11:25am Mass (except Thu.)
5:30pm Rosary
Thursdays: All day adoration from the morning 7:00am Mass to
Rosary and Benediction at 5:30pm; Mass at 6:00pm.
Fridays: 5:30pm Stations of the Cross
Saturdays: 5:30pm novena to Our Lady of Perpetual Succour.
First Fridays: 6:00pm Mass, Exposition and whole night adoration.

Auckland (103 Avondale Road, Avondale, priest available on ph. 021 188 2653)

First Fridays: 7:00pm Mass and holy hour.
Saturdays: 9:30am Confessions
10:00am Mass with Rosary and Benediction.
Sundays: 8:30am Confessions
9:00am Mass; instruction after Mass.

Wellington (Tawa) (contact: Mrs. Mary Shaw, ph. 04- 232 7297):

Sundays: 9:30am High Mass every Sunday
except on Aug 12, Aug 26, Nov 13: 5:00pm
Fridays: Stations of the Cross and Rosary, to pray and sacrifice for
the sanctification of priests and seminarians and to obtain
priestly vocations.

Hamilton (4 Comries Road: Mr Terry Goodall, Ph. 07- 855 1790):

Sundays: 2:00pm low Mass

Other Masses

Napier (contact Mr. O'Donnell, ph. 06- 843 9446)

Location: Dunstall Funeral chapel, cnr Edwardes & Bowers Streets, Napier.

5:00pm Mass on following Sundays: Aug. 5, 19, 26, Sept 16, 30, Oct.
7, 21, Nov 4, 18, Dec. 2, 16

Society of St. Pius X in New Zealand



Newsletter — July 2007

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LETTER OF FATHER LAISNEY

16th July 2007

Our Lady of Mount Carmel

Dear Friends and Benefactors,

The Motu Proprio *Summorum Pontificum* of July 7th is a major event for the Church. I enclose Bishop Fellay's press release and letter to the faithful. It is worth noting that Cardinal Castrillón sent him the text of the Motu Proprio together with the Pope's letter to the bishops a week before its official release – as was done for all the other Catholic bishops – with a cover letter stating that at Rome *they* consider the lifting of the decree of excommunication less difficult than the Motu Proprio. This is rather encouraging. This is the first contact of Bishop Fellay with the Cardinal since the 15th November 2005.

I am currently explaining in the instruction class to the faithful and to the senior students all the background of this Motu Proprio, but it would go beyond the scope of this letter to do it here. Let me just highlight the major points.

The first and major point is the **recognition that the Traditional Mass had never been abrogated**. Bishops, priests and faithful have been persecuted, branded with all kinds of names, because they wanted the Traditional Mass; the real motive behind the sanctions taken against some of them was this attachment to the Mass of all times. By acknowledging now that it had never been abrogated, the fidelity of these bishops, priests and faithful is vindicated; the invalidity of the sanctions taken against them is manifest, since they lacked true motive. (The apparent motive, such as the lack of *dimissorial letters* for Archbishop Lefebvre in 1976, was just a pretext).

Together with this recognition, the preamble is important to notice: the Pope writes, “the usages universally accepted by uninterrupted apostolic tradition [...] must be observed not only to avoid errors but also to transmit the integrity of the faith.” How true! Note the force of the word *must*. Who has been faithful to this principle, if not those who have kept the Traditional Mass? The Novus Ordo is not a “usage uni-

pope himself, and in which, as he himself writes in this letter, the Mass of Saint Pius V and of Paul VI would fecundate each other.

In any case, there is with Benedict XVI the clear desire to re-affirm the continuity of Vatican II and the Mass issued from it, with the bimillenary Tradition. This denial of a rupture caused by the last council – already made manifest in his address to the Curia on December 22, 2005 – shows that what is at stakes in the debate between Rome and the Priestly Society of Saint Pius X is essentially doctrinal. For this reason, the undeniable step forward made by the Motu Proprio in the liturgical domain must be followed – after the withdrawal of the decree of excommunication – by theological discussions.

The reference to Archbishop Lefebvre and the Society of Saint Pius X made in the accompanying letter, as well as the acknowledgment of the testimony given by the young generations which take up the torch of Tradition, clearly point out that our constancy to defend the *lex orandi* has been taken into account. With God's help, we must continue the combat for the *lex credendi*, the combat for the faith, with the same firmness.

Menzingen, July 7, 2007
+ Bernard Fellay

Press Release from the General Superior of the Priestly Society of Saint Pius X

By the Motu Proprio *Summorum Pontificum*, Pope Benedict XVI has reinstated the Tridentine Mass in its rights, and clearly affirmed that the Roman Missal promulgated by Saint Pius V had never been abrogated. The Priestly Society of Saint Pius X rejoices to see the Church thus regain her liturgical Tradition, and give the possibility of a free access to the treasure of the Traditional Mass for the glory of God, the good of the Church and the salvation of souls, to the priests and faithful who had so far been deprived of it. The Priestly Society of Saint Pius X extends its deep gratitude to the Sovereign Pontiff for this great spiritual benefit.

The letter which accompanies the Motu Proprio does not hide however the difficulties that still remain. The Society of Saint Pius X wishes that the favorable climate established by the new dispositions of the Holy See will make it possible – after the decree of excommunication which still affects its bishops has been withdrawn – to consider more serenely the disputed doctrinal issues.

Lex orandi, lex credendi, the law of the liturgy is that of the faith. In the fidelity to the spirit of our founder, Archbishop Marcel Lefebvre, the attachment of the Society of Saint Pius X to the traditional liturgy is inseparably united to the faith which has been professed “always, everywhere and by all.”

Menzingen, July 7, 2007,
+ Bernard Fellay

Letter of the Superior General of the Priestly Society of Saint Pius X

Dear faithful,

The Motu Proprio *Summorum Pontificum* of July 7, 2007 reinstates the Tridentine Mass in its right. In the text it is clearly acknowledged that it had never been abrogated. Thus fidelity to this Mass – for the sake of which many priests and lay people have been persecuted or even penalized for almost forty years – this fidelity never was a disobedience. Today it is merely a matter of justice to thank Archbishop Marcel Lefebvre for having maintained us in this fidelity to the Mass of all times in the name of true obedience, and against all the abuses of power. There is also no doubt that this recognition of the right of the traditional Mass is the fruit of the very many rosaries addressed to Our Lady during our Rosary Crusade last October; we must now know how to tell her our gratitude.

Beyond the re-establishment of the Mass of Saint Pius V in its legitimate right, it is important to study the concrete measures issued by the Motu Proprio and the justification given by Benedict XVI in the letter accompanying the text:

- *By right*, the practical dispositions taken by the pope must enable the traditional liturgy – not only the Mass, but also the sacraments – to be celebrated normally. This is an immense spiritual benefit for the whole Church, for the priests and faithful who were up to now paralyzed by the unjust authority of the bishops. However, in the coming months it will be good to observe how these measures are applied *in fact* by the bishops and parish priests. For this reason, we will continue to pray for the pope so that he may remain steadfast after the courageous act he has done.
- The letter accompanying the Motu Proprio gives the pope's reasons. The affirmation of the existence of one single rite under two forms – the ordinary and the extraordinary forms –, of equal rights and especially the rejection of the exclusive celebration of the traditional liturgy, may, it is true, be interpreted as the expression of a political desire not to confront the Bishops' Conferences which are openly opposed to any liberalization of the Tridentine Mass. But we may also see in this an expression of the "reform of the reform" desired by the

versally accepted by uninterrupted apostolic tradition." Unity with the universal Church has been manifest and still today is manifest in the Traditional Mass: one could and still can go to a Latin Mass anywhere in the world and not feel a stranger at all; one can fully participate in it. The same cannot be said of the new Mass.

A second and very important point is in the practical domain: by this Motu Proprio, the Pope makes it *concretely possible for many priests to return to the Traditional Mass*: according to article 2, each Catholic priest of the Latin rite needs no special permission, neither from their bishop nor from Rome, to use this rite for "Masses celebrated without the people" (i.e. usually weekday Masses)... and, according to article 4, any faithful who so wishes may attend these "Masses without people"! For the priests who desire a return to the Traditional Mass, this is a major step forward, though there may be only *relatively* few priests who do return to it.

For groups of faithful who ask for it, the Pope stresses the duty of the parish priest and of the bishop to provide even a Sunday Mass in the Traditional rite. Though he does not impose it, such stress will certainly have a positive effect in practice and multiply such Masses.

A third noticeable element is that he allows not just the Mass but also all the Sacraments (though it does not mention Holy Orders) to be given with the Traditional rite, even allowing a return to the Traditional Breviary.

All this is good and will certainly have a very positive effect for the life of the Church. We must pray for priests, that many take this opportunity to return to the Traditional Mass, and that many faithful also return to it.

The Motu Proprio does not refer directly to the Society of St. Pius X; however in the letter to the bishops which the Pope wrote to present to them the Motu Proprio, he makes explicit reference to us, and explaining the why of this Motu Proprio, he writes, "It is a matter of coming to an interior reconciliation in the heart of the Church." Bishop Fellay comments: "this means that we are not outside of the Church."

However, as Bishop Fellay points out, this is far from the end of the crisis. Indeed, in this accompanying letter, the Pope asks for “the recognition of its [i.e. of the new rite] value and holiness.” Now it was certainly not for reasons of nostalgia or aesthetics that we have undergone so many years of name-calling and marginalisation. The words of Archbishop Lefebvre on 29th June 1976 still ring in my ears: “if in all objectivity we seek the true motive animating those who ask us not to perform these ordinations, if we look for the hidden motive, it is because we are ordaining these priests that they may say the Mass of all time. It is because they know that these priests will be faithful to the Mass of the Church, to the Mass of Tradition, to the Mass of all time, that they urge us not to ordain them. In proof of this, consider that six times in the last three weeks – six times – we have been asked to re-establish normal relations with Rome and to give as proof the acceptance of the new rite... Thus it is clear that it is *on the problem of the Mass* that the whole drama between Ecône and Rome depends... The very insistence of those who were sent from Rome to ask us to *change rite* makes us wonder. And we have the precise conviction that this *new rite* of Mass expresses a *new faith*, a faith which is not ours, a faith which is not the Catholic Faith. This new Mass is a symbol, is an expression, is an image of a new faith, of a *Modernist faith*. For if the most holy Church has wished to guard throughout the centuries this precious treasure which She has given us of the rite of Holy Mass which was canonized by St. Pius V, it has not been without purpose. It is because this Mass contains *our whole Faith*, the *whole Catholic Faith*...” Thus it was not for light reasons that Archbishop Lefebvre had refused the new Mass; it was for reasons of Faith, to keep the whole of the Catholic Faith. As he explains in his *Declaration* of 21st November 1974, though not heretical in itself, the reform came from heresy and leads to heresy: and thirty years of its use have shown both. Many of the clergy promoting the novelties have abandoned their priesthood; many faithful have abandoned either the faith entirely or its practice. Many of those faithful who still practise from time to time do not really follow the laws of God for example with regard to Mass attendance every Sunday or to contraception (this is manifest by the small number of children found in many Novus Ordo congregations).



The accounting has been at last finalised for the past years: for the year 2005 the net result was \$6,275. For the year 2006, the adjusted net result was \$30,120, and for the first semester 2007: \$72,703. The last two net results were adjusted, deducting the profit from the sale of the two houses where the Sisters used to be, so as to reflect the efforts of the community. This shows a very nice progress, to help our sisters, and we thank all of you. You might say: this is not enough to build. The rest of the money for the building comes from the sale of the house that Fr Lorrigan had deeded to the Society, and of the two houses where the sisters were living, and by a loan from the District of Asia of \$250,000, plus a few private loans totalising \$50,000. Thanks to all this we have not yet drawn from the bank. But we need to reimburse these borrowings... and to finish the constructions, and to plan for stage three.

Also, as Fr Gentili used to do, I give you here the accumulated funds, taken from the last accounting report before 2005, plus the results of the last two years. These funds are the amounts accumulated by the chapels for their own “building fund” by their second collection. If the first collection was not enough to cover the travel expenses, I have taken this from the second collection.

May Our Lady of Mount Carmel pray for all of you and us and keep us all under her motherly mantle, faithful to Our Lord Jesus Christ.

Yours sincerely in Jesus and Mary,
Father François Laisney

Name of Account	Total
Capital Wanganui	740,111.13
Capital Auckland	242,553.00
Fund Auckland	7,754.86
Fund Hamilton	13,374.45
Fund Wellington	97,403.50
Fund Napier	7,401.86
Fund Christchurch	5,057.00
Fund Dunedin	14,672.31



Here in Wanganui, we received **two postulants Sisters** at the end of June; they have started their religious life with generosity and started to learn teaching with the more experienced Sisters. God willing, they will take the veil after Christmas. They should be followed next January by others and more next June, so that our new convent should be full or almost full within a year! We must already think of building “stage three.” As you can see on the picture, our new building has its roof; the builders are doing their best to finish at least two new rooms for the postulants as soon as possible.

Mr Leonard Raaymakers, who went last December to the Benedictine monastery of Bellaigue in France, took the habit last month on the Feast of the Sacred Heart and took the name of Brother Lazarus. One other young lady of St. Anthony’s has gone to France to try a vocation, and God willing there may be others later. All these vocations are “the most illustrious portion of the flock of Christ” as St. Cyprian already called them in the third century. Let us pray for all these vocations, that they persevere and grow in holiness, for the glory of God and the salvation of many souls.

Financial update: Father Couture’s appeal explained in last letter has stirred some generosity and we are currently at a total of around \$130,000. There is still \$70,000 to reach Father Couture’s goal. All these donations are “doubled” by the generous benefactor who will match them up to \$200,000. But the time is running out, since we have to reach the target by the feast of the Assumption. Please help.

Many modern seminaries are putting in danger the faith of the few seminarians who go there (see *Good Bye Good Men*). The contrast between the fruits of the Traditional Mass, as we can see them in our little community at St. Anthony’s, and the fruits of the new Mass, or rather the lack of fruits, is every year more visible. There is no way we would ever accept the new Mass.

This is what the Pope and many conservative Catholics do not yet fully understand. They appreciate the value of the Traditional Mass, but do not see what is wrong in the new one. They concede that there were abuses, but do not accept to see within the official text itself *the seed of these abuses*. They insist that there is continuity and no rupture before and after Vatican II: this is undoubtedly what these conservatives *intended*, but is it really what *is*? When one studies Vatican II, especially at the light of what Pope Paul VI and some in the Roman Congregations themselves have said afterwards, it appears clearly that there are many ambiguities throughout the Council, several important “*time bombs*” and even some explicit errors such as the new definition of religious freedom (DH 2). These conservatives concede that there is a crisis in the Church, but they blame the world for it. Why then don’t they see the connection between Vatican II, whose principle was to open the Church to the world, and this crisis? Yes, indeed, the world is the cause of this crisis, but precisely it is Vatican II, which is responsible for so much influence of the world within the Church. The deadly principles of the world, false principles of liberalism – liberty, equality, fraternity – against which the Popes have fought for 150 years before the Council, these principles were accepted at Vatican II and rebaptised “religious freedom, collegiality and ecumenism.” And they have brought their deadly fruits within the Church. Let us pray that these conservatives come to see this.

Our Lord has not abandoned His Church, and, through His grace, many have kept the Faith they had learnt before and, especially through devotion to Our Lady, have been able to persevere. But they were ill at ease with the novelties. They were also often spiritually weakened, especially by practices such as Communion in the hand. Now these will welcome the return of the Traditional Mass, where their Faith will find

the solid food, of which they had been deprived for so long. And since vocations had usually come from more pious families, these priests will find in the Traditional Mass the *raison d'être* of their priesthood, to offer the unbloody Sacrifice of Our Lord Jesus Christ. The Society of St. Pius X will be there to help them return to the Traditional Mass.

We shall offer a special **Requiem Mass for Father Stephen Abdo's 20th anniversary** on July 27th. All the faithful in New Zealand should pray for the repose of his soul, though by now many will not have known him. He was the first Society of St. Pius X priest stationed in Wanganui right after his ordination on 27th June 1986. His great zeal for souls solidly established our apostolate in New Zealand. One of the remarkable accomplishments of this zeal was the return of Father Sim, CSSR, to the Traditional Mass, the future founder of the Redemptorists presently in Scotland. (One day, God willing, they may open a house in New Zealand). On 26th July 1987 Father Abdo was killed by a car which crossed the highway and ran into the car he was driving. His re-



mains rest at Ecône near Archbishop Lefebvre's. We shall not forget his parents in our prayers.

God willing, the fourth priest promised by Fr Couture last year should be coming early September. There has been an exchange of priests, and **Fr Frank Kurtz** is now expected. He has had some extended experience in schools in the USA and UK during his ten years of priesthood. We are looking forward to his coming. We need to pray for him and for more vocations: the harvest is great but the labourers are few.

On 17th June, we had our yearly procession in honour of St. Anthony, which went very well. Afterwards the faithful offered me for my Jubilee a beautiful chalice: this was really a very nice surprise, and now I'm using it every day to offer the Holy Sacrifice for all of you.

We had recently a visit of Fr Onoda, the only Japanese priest of the Society of St. Pius X, residing at Manila: our prayers accompany him in Japan and Korea, his fields of apostolate.