



S S P X

Immaculate Heart of Mary Chapel of the Society of Saint Pius X

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October 2024 Bulletin

Mass Schedule for October 2024

Tue. 01. <i>15th Feria</i>	No Mass, 17:30 Rosary
Wed. 02. <i>Holy Guardian Angels</i>	No Mass, 17:30 Rosary
Thu. 03. <i>St. Therese of the Child Jesus</i>	No Mass, 17:30 Rosary
Fri. 04. <i>St. Francis of Assisi (1st Friday)</i>	19:00 Mass, followed by Adoration until midnight
Sat. 05. <i>Our Lady on Saturday (1st Sat.)</i>	8:00 Mass, followed by Benediction and Rosary
Sun. 06. 20th Sunday after Pentecost	Mass at 9:00 Mass in Hamilton 14:30
Mon. 07. <i>The Most Holy Rosary</i>	6:00 Mass, 17:30 Rosary
Tue. 08. <i>St. Bridget</i>	No Mass, 17:30 Rosary
Wed. 09. <i>St. John Leonardi</i>	No Mass, 17:30 Rosary
Thu. 10. <i>St. Francis Borgia</i>	No Mass, 17:30 Rosary
Fri. 11. <i>Maternity of Our Lady</i>	19:00 Mass
Sat. 12. <i>Our Lady on Saturday</i>	8:00 Mass
Sun. 13. 21st Sunday after Pentecost	Mass at 9:00 Mass in Whangarei 14:30
Mon. 14. <i>St. Callistus</i>	6:00 Mass, 17:30 Rosary
Tue. 15. <i>St. Theresa of Avila</i>	No Mass, 17:30 Rosary
Wed. 16. <i>St. Hedwig</i>	No Mass, 17:30 Rosary
Thu. 17. <i>St. Margaret Mary Alacoque</i>	No Mass, 17:30 Rosary
Fri. 18. <i>St. Luke</i>	19:00 Mass
Sat. 19. <i>St. Peter of Alcantara</i>	8:00 Mass
Sun. 20. 22nd Sunday after Pentecost	Mass at 9:00 Mass in Hamilton 14:30
Mon. 21. <i>Feria</i>	6:00 Mass, 17:30 Rosary
Tue. 22. <i>Feria</i>	No Mass, 17:30 Rosary
Wed. 23. <i>St. Anthony Mary Claret</i>	No Mass, 17:30 Rosary
Thu. 24. <i>St. Raphael the Archangel</i>	No Mass, 17:30 Rosary
Fri. 25. <i>Feria</i>	19:00 Mass
Sat. 26. <i>Our Lady on Saturday</i>	8:00 Mass
Sun. 27. Feast of Christ the King	Mass at 8:30, followed by Procession
Mon. 28. <i>Sts. Simon and Jude</i>	6:00 Mass, 17:30 Rosary
Tue. 29. <i>Feria</i>	No Mass, 17:30 Rosary
Wed. 30. <i>Feria</i>	No Mass, 17:30 Rosary
Thu. 31. <i>Feria</i>	No Mass, 17:30 Rosary

Sermon of Archbishop Marcel Lefebvre on the Feast of Christ the King, given on October 28, 1979

My very dear friends, My very dear brethren,

In the magnificent encyclical *Quas Primas*, in which Pius XI established the feast of Christ the King, the pope explains why Our Lord Jesus Christ is truly King. He gives two reasons for this.

Christ is King by Nature

The first of these reasons is that which the Church calls the hypostatic union, that union between Christ's person and His human nature. Our Lord is King because He is God. There are not two persons in Our Lord Jesus Christ; there is not a human person and a divine person, but only one person: the divine person which directly assumes a human soul and a human body, without the need for a human person.

Consequently, Our Lord Jesus Christ – the one who was seen on the roads of Palestine, the one who was seen in Bethlehem as an infant – He is King. And this is not all. He possesses the quality of kingship, but the Church teaches us that by the union of God to Christ's human nature, Our Lord is Savior, Priest and King - essentially.

He cannot but be Savior, because He is the only one who can say that He is God. He is the only one who can say is the Priest, the Pontiff, the only one who truly makes a link between heaven and earth. And He is the only one who can say that He is King. Our Lord is truly King not only of the earth but also the King of Heaven.

This is the first profound reason for the kingship of Our Lord Jesus Christ. Of this we must be convinced in order to see in Our Lord Jesus Christ our King, our personal King.

Christ is King by Conquest

But there is also a second reason, and this as well Pope Pius XI explains very well. Our Lord Jesus Christ is King by way of conquest. By what conquest? Because Our Lord Jesus Christ has conquered us all by His blood, by His cross, by Calvary: *Regnavit a ligno Deus*. God has reigned from the wood, that is to say from the Cross. Our Lord Jesus Christ has actually conquered all souls by right, a strict right. Every soul that will be created by God and that will live even an instant on this earth is a subject of Our Lord Jesus Christ by right. Because He has conquered them by His blood. He needs to redeem them, He wants to redeem them, He desires to redeem them all, and to apply to them His blood, His divine blood, in order to redeem all souls and bring them to God.

Yes, Our Lord Jesus Christ, by His Blood and by His Cross, is our King by right. And this is why in the first centuries after the peace of Constantine, when Christians were able to show the cross officially in their churches, in their temples, in their meeting places, they usually represented Our Lord Jesus Christ as King, crowned with the crown of kings. For Christ is our King, and He is such by the Cross.

Now we must ask of ourselves the consequences of these principles. If the nature of Our Lord Jesus Christ the King is such, if Jesus has conquered our hearts and our souls by His death on the cross, we must ask ourselves this: is Our Lord Jesus Christ truly our King? Practically, daily, in all of our actions, in all of our thoughts?

And so, Pope Pius XI considers in his encyclical the way in which Our Lord Jesus Christ must be our King. He must be King of our intellect. Yes, of our very thoughts, because He is the Truth. Jesus Christ is the Truth because He is God. And so, can we say Our Lord Jesus Christ is truly King of our thoughts, of our reflections, of our intellectual life, of our life of faith? Is Our Lord Jesus Christ truly the one who is the light of our minds?

And Our Lord Jesus Christ is also King of our will. He is the Law. If the tables of the law were found in the Ark of the Covenant, in the Old Testament, they represented nothing else than Our Lord Jesus Christ, because today He is in our tabernacles.

But with what power! We have the Law in our tabernacles, in our Arks of the Covenant. No longer cold stones, but Our Lord Jesus Christ Himself, He Who is the Law. The Word of God is the Law by Whom all things were made, and in Whom all things were made. And He is the Law not only of all souls, of all spiritual beings, of all hearts, but He is the Law of all creation.

Every law that we discover in nature comes from Our Lord Jesus Christ, the Word of God. And when we think that all creatures follow the laws of God, whether these are the laws of physics, the laws of chemistry, the laws of nature: these laws are followed impeccably. And we who should follow exactly the law of God, which is written in our hearts, must cling closely to this law, which is the way to happiness, the way to Eternal life.

Men have turned themselves away from the law. And so, Our Lord Jesus Christ must become again the King of our will. And we must conform our wills to His law, to His law of love, to His law of charity, to those two commandments which He Himself gave to us, containing all the commandments: Love God, love your neighbor. There is but one and only commandment. He himself said it. Can we truly say we are conforming our will to the law of Our Lord Jesus Christ? Is Jesus the King of our will?

Lastly, Jesus must be – and again it is Pius XI who says this – the King of our hearts. Are our hearts truly attached to Our Lord Jesus Christ? Do we realize that Our Lord Jesus Christ is everything for us? *Omnia in omnibus*, Jesus Christ is all, and He is in all things. *In ipso omnia constant*, says St. Paul. In Him all things are held up, in Him we live, in Him we are, in Him we move. St. Paul said this in his discourse at the

Areopagus. *In ipso enim vivimus et movemur et sumus.* We are in Him. He holds all things in His hands.

The Example of the Holy Family

So, we must ask ourselves what the Blessed Virgin and St. Joseph must have thought. I think that this is an admirable example for us. If we really wish Our Lord Jesus Christ to be our King, and truly, we must imagine what Nazareth must have been like: Jesus, Mary and Joseph.

What did Mary think of Jesus? What did Joseph think of Jesus? It is incredible, isn't it? It is a great mystery, an unfathomable mystery of the goodness and of the charity of God, to think that He permitted two creatures, chosen by Him, to live with Him. For St. Joseph during 30 years, for the Blessed Virgin during 33 years, to live in intimacy with Jesus, an intimacy with Him who is God; with the one without Whom neither Mary nor Joseph were able to speak, to think, or to live.

Mary carried Jesus in her arms, carried God in her arms. As the gospel often says: it was not Jesus whom she carried, but Jesus who carried her. For Jesus is much greater than her, since He is God.

Our Eucharistic King

Beneath the frail exterior of His body the Blessed Virgin Mary adored the living God – for she knew that this was the living God whom she had in her house; she knew by the annunciation of the angel, and Joseph knew it perfectly as well.

Well, we know that we have in our tabernacles, beneath the frail exterior of the Eucharist, the living Jesus: Jesus is there. And not only do we possess Him in our tabernacles, but we possess Him in a manner even more intimate, I would say, than the most blessed virgin Mary and St. Joseph, when Our Lord gives himself to us as nourishment. Let us reflect that in our bodies, in our hearts, we truly carry Jesus; we

carry the God that carries us. For without Him we cannot live or exist, nor say a single word, nor think a single thought.

It is this God that we carry within us in the Eucharist, when we receive Him within us. Let us ask Our Lord Jesus Christ that He be our King. He has the right to be our King. That He give to us a will submitted to His law, like that of the Blessed Virgin Mary and St. Joseph.

Conclusion

Let us ask Mary and Joseph to help us live under the sweet reign of Our Lord Jesus Christ. For we know and we hope that we will be someday in this kingdom, and we will see Him in His splendor, in His glory.

As we say so often, when we recite the Angelus: *Per passionem ejus et crucem ad resurrectionis gloriam perducamur* : by His passion and cross we will share in the glory of His resurrection.

And though must we pass through the passion and cross Jesus on earth, one day we will partake in the glory of His resurrection. This glory which lights up heaven, which is heaven, for God is heaven. Our Lord Jesus Christ is Heaven. In Him we live with the grace of God, and by the grace of God, if we already have him as King here below, then we will have him as King of glory for all eternity.

Let us today entreat the most Blessed Virgin Mary and St. Joseph, not only for ourselves, but also for our families, for all those who surround us. That they may come to the light of Our Lord Jesus Christ who know Him but little, who do not obey him, who distance themselves from Him. Let us have pity on all those souls who do not know the King of love and of glory – in Whom we have the happiness to believe, Whom we have the happiness to love.

General Information

Legion of Mary Meetings are held every Saturday after Mass. Visitors are welcome. (Please contact Geoff Dale if you are interested.)

Adult Catechism is scheduled for every Sunday, starting 10 minutes after mass, unless otherwise noted. Classes will be given by Fr. Lipp, and they are recommended for everyone, especially those new to the faith or to tradition. Currently, there is no scheduled catechism class for children. Please approach Fr. Lipp if you have children who need to prepare for the Sacraments, and we will arrange catechism and testing.

Sick Calls can be arranged to happen every 2-4 weeks. Please contact Fr. Lipp if you want to arrange a sick call for a family member or friend or if you know of a sick parishioner who has not been able to come to mass for more than two weeks.

Extreme Unction should be given whenever there is a reasonable danger of death from some disease or an internal cause. Please consult the pastor early along, as this sacrament can often aid in physical healing. Contact the pastor ideally before any immediate risk of death to arrange to receive this anointing.

Sacramental Emergencies: If a parishioner is in *immediate danger of death* call Fr. Lipp immediately at [+64 21-045 8558](tel:+64210458558) and leave a message, clearly indicating the nature of the emergency, your name, and the name of the person in danger of death. If no response, call [+64 6-281 3976](tel:+6462813976) (Whanganui Emergency Number).

Baptism: Contact the Pastor well before the due date of any children. Children should be Baptized as soon as possible, and parents cannot be excused from serious sin if they delay more than a month.

Confirmation is usually offered in August or December once every 1-2 years. Contact the pastor to arrange classes well in advance of the bishops' visit.

Marriages must be arranged with the pastor at least 6-12 months before the proposed date of marriage to allow for instruction and a canonical investigation. No date can be set until after the investigation is complete.

Blessing of Religious Items on Sundays after Mass (just before catechism) Please bring your smaller items to the communion rail on the gospel side. Larger items like vehicles can be blessed after catechism.