



SSPX

# Archbishop Lefebvre and Christ the King

*Continued from the inside*

work of our Lord's Redemption must also be accomplished through civil society?" And yet this is so, for "everything was made for our Lord Jesus Christ," as St. Paul teaches (Col. 1. 16).

Man has but one ultimate goal: eternal salvation. The Church works directly toward this goal, but the State should also work towards it, although indirectly, for civil society is also a creature of our Lord Jesus Christ. Consequently, as St. Pius X teaches, the State has as its "ultimate object ... man's eternal happiness after this short life shall have run its course."

"This... is founded on the dogmatic reason and on the experience of the conversion of numerous nations subsequent to the conversion of their rulers: for example, Clovis, Ethelbert, and so on. This fact prompted St. Alphonsus Liguori to declare: 'If I convert a king, I do more for the Catholic cause than hundreds of missionaries.'"

Archbishop Lefebvre also held the supernatural and traditional position of the Church on Christ the King—namely, that the State should be an instrument in the work of Redemption. He is not far from taking as his own the program of his brother in religion and co-alumnus of Santa Chiara, Denis Fahey: "In order to favour union with Christ as Priest in Holy Mass, God wants the world organized under Christ as King."

From this it follows that: "At Holy Mass all the members of Christ express their determination to work for the integral establishment of the rights of God and of Christ the King over the world."

More briefly, Archbishop Lefebvre would often say: "The Holy Sacrifice of the Mass is the expression of the kingship of our Lord Jesus Christ."

At the French Seminary in Rome, the young Marcel Lefebvre learn of the liberal, Freemasonic agenda in three points: (1) The banishment

of Christ the King from government by the secularization of the State; (2) eliminating the Mass which would result from the persecution of the Church by legal means, and ultimately the secularization of the Church itself, the supreme plot of initiated Masons; in order to, (3) finally suppress the grace of Jesus Christ High Priest in souls—the very secularization of Catholic souls. All of this happened after the Second Vatican Council.

What Archbishop Lefebvre did is reverse this satanic program in order to come up with the Catholic program, which is that of the Society of St. Pius X, also in three points: (1) Restore to the faithful the Mass—the true Mass, the Holy Sacrifice of the Mass—which is the source and expression of the reign of Jesus Christ, (2) By the grace of the Mass, form an elite of faithful Catholics living in the state of grace; and (3) through the work of this elite in public institutions—not just in ecclesiastical organizations, but also in openly Catholic civil organizations—re-crown our Lord Jesus Christ in society: "Reestablish all things in Christ," according to the motto of St. Pius X.

This is the program Archbishop Lefebvre tried to explain to Cardinal Joseph Ratzinger, the future Benedict XVI, in a meeting they had in Rome on 14 July, 1987:

Eminence...you are working to dechristianize society and the Church, and we are working to Christianize them. For us, our Lord Jesus Christ is everything, He is our life. The Church is our Lord Jesus Christ; the priest is another Christ; the Mass is the triumph of Jesus Christ on the cross; in our seminaries everything tends towards the reign of our Lord Jesus Christ. But You! You are doing the opposite: you have just wanted to prove to me that our Lord Jesus Christ cannot, and must not, reign over society. For us, our Lord Jesus Christ is everything!"



## Immaculate Heart of Mary Church

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Fr. Ian Andrew Palko, FSSPX

*Pastor*

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*Priests' Weekday Residence*



# Schedule and Information

## Mass

First Fridays — 7 P.M.  
Saturdays — 8 A.M.  
Sundays — 9 A.M.

## Confessions

Saturdays — 7:30 A.M.  
Sundays — 8:15 A.M.  
*and by appointment*

## Other Sacraments

Marriages must be arranged with the pastor at least 6 months in advance. For Extreme Unction, or Sick Calls, or other concerns consult the pastor. By phone : 06-281 3976. By e-mail : ihm@sspx.org.nz.

For Sacramental emergencies call 022 522 8171.

## Blessing of Religious Objects

Leave items on the vestibule table with a name on them. They will be marked 'blessed'.

## Catholic Enquiry Classes

Consult the pastor to arrange for classes in preparation to enter the Church.

## Other Nearby Occasional Mass Locations :

### Hamilton

4 Comries Road  
Terry Goodall — 07-855 1790  
First, Third and Fifth Sundays  
Confessions — 1:30 P.M.  
Mass — 2:00 P.M.

### Whangarei (Maungatapere)

1182 State Highway 14  
Second Sunday of the Month  
Confessions — 1:30 P.M.  
Mass — 2:00 P.M.

## Bank Transfer information for Donations

Westpac (Whanganui Branch)  
Society of St Pius X, General Account  
03-0791-0293304-00

Indicate : "IHM Church"  
Send your name and donation number to  
info@sspx.org.nz or call 06-344 3814

# Archbishop Lefebvre and Christ the King

Adapted from Msgr Bernard Tisser de Mallerais:

**O**N THE VIA SANTA CHIARA, where he trained for the priesthood from 1923 to 1929, Fr. Lefebvre learned from Fr. Henri Le Floch, the Father Superior of the house, not to separate what should be joined: the divinity of our Lord Jesus Christ and His social reign, a priest's doctrine and his piety, and also the Holy Sacrifice of the Mass and the social reign of our Lord Jesus Christ. This is the teaching of the popes in their encyclicals.

During the Second Vatican Council, Archbishop Marcel Lefebvre became the head of the resistance against false religious freedom in the name of Christ the King. During the presentation of two rival drafts on religious freedom, one by Cardinal Bea and one by

Cardinal Ottaviani, at the last meeting of the Central Preparatory Commission in June 1962, he gave his opinion. About the liberal schema of Cardinal Bea, he said: "On Religious Liberty: I vote No...since it is based on false principles solemnly condemned by the sovereign pontiffs, for example Pius IX, who calls this error "madness"...The schema on religious liberty does not preach Christ and therefore seems false."

About the Catholic schema of Cardinal Ottaviani, he said: "I would vote 'Yes', however, the exposition of the fundamental principles could be done with more reference to Christ the King as in the encyclical *Quas Primas*...Our Council could have as its aim to preach Christ to all men, and to state that it belongs to the Catholic Church alone to be the true

## Extra Mass : 28 Oct (Labour Day)

There will be an extra Mass for the Feast of Sts Simon & Jude on Monday, 28 Oct at 8 A.M.

## First Friday : All Saints' Day

First Friday, 1 Nov, is All Saints' Day. The Blessed Sacrament will be exposed at 5:30 P.M. Benediction precedes the Mass at 7 P.M. Unless announced otherwise, this will be the First Friday schedule for the summer months.

preacher of Christ who is the salvation and life of individuals, families, professional associations, and of other civil bodies...The Theological Commission's schema expounds the authentic doctrine but does so like a thesis; it does not sufficiently show the aim of this doctrine which is nothing other than the reign of Christ...From the point of view of Christ as source of salvation and life, all the fundamental truths could be expounded as they say "pastorally," and in this way the errors of secularism, naturalism, and materialism, etc., would be excluded."

The Declaration on Religious Freedom promulgated by the Council on 7 Dec 1965, *Dignitatis Humanae*, seems to assert that the State must recognize the Catholic religion as the one true one, but at the same time it teaches the "natural" freedom of the adherents of false cults to practice their beliefs publicly. This contradiction became more problematic after the Council from the way the Holy See required its application by States that were still officially Catholic: the article in their constitutions professing the Catholic religion as the State religion had to be expunged.

So, while passing through Colombia, South America, soon after the suppression of the "Catholic religion" as "that of the nation," Archbishop Lefebvre remarked that "the speech of the president of the Republic is more Catholic than the Nuncio's." The Archbishop was indignant that Ireland had agreed to replace the expression "the special position of the holy, Catholic, Apostolic, and Roman Church as guardian of the faith professed by the great majority of its citizens," with "the homage of public worship" given by the State "to Almighty God."

In Italy, Article 1 of the Lateran Accords 1929, read: "Italy recognizes and reaffirms the principle ...

# Announcements

## First Saturday : All Souls' Day

First Saturday, 2 Nov, is All Souls' Day. As is traditional, three Masses are said, one following another beginning at 7 A.M. Communion will be given at the last of these. That Mass will begin about 8 A.M.

## Forty Hours Devotion

Thank you for your generosity with the Forty Hours Devotion.

by which the Catholic, Apostolic and Roman religion is the only religion of the State."

In 1984, to the consternation of Archbishop Lefebvre, the new concordat between the Holy See and Italy only recognized that "the principles of Catholicism constitute part of the historical patrimony of the Italian people." In 1977, Cardinal Giovanni Colombo, the Archbishop of Milan, had declared: "The State can only be secular...we are calling for a State that does not embrace any particular ideology, that does not impose the dogmas of any culture, and that does not identify with any party."

In terms that are insulting to the Church of Christ thus put on a par with ideologies, parties, and cultures, the Cardinal could not better express the current interpretation given to *Dignitatis Humanae* as propounding the agnostic and indifferentist State. The State's pledge of allegiance to Jesus Christ, God Incarnate and the one true God, would amount to uncharitableness, contempt for human dignity, and unfair discrimination.

Archbishop Lefebvre spoke out against these liberal platitudes in an interview with the three cardinals who questioned him in 1975. "The goal of the secularization of the State," he said, "is nothing other than the goal of the devil, who is behind Freemasonry: the destruction of the Catholic Church by affording all the false religions freedom of speech and by forbidding the State to work for the social kingship of our Lord Jesus Christ."

The archbishop explained what he meant: First of all, the recognition of Christ by the State is not a privilege; it is the right of the Man-God and Redeemer of the human race. On the other hand, "How many Catholics are still able to recognize that the

*Continued on the back*