

Nova et Vetera

For truth and tradition

Bringing forth from His treasures **new things and old** (Mt. 13)



March 2017

Editorial

Dear friends and benefactors of the Society of St. Pius X in South Africa,

March 2017

We celebrate here in Roodepoort this month the 25th anniversary of the move of the priory from Randburg to its present location in the Roodepoort CBD in February 1992. At the time, a somewhat controversial move, from a comfortable suburb to a poor neighborhood, it has actually been most providential, and has enabled the Society's influence in the Johannesburg area to become much more remarkable and universal. The central location, easily accessible by public transport, has made it possible for traditional Catholics from poorer neighborhoods, such as Soweto and Roodepoort itself, to find a spiritual home, centered around the Holy Sacrifice



School photo of the faculty and 211 students in the primary and girl's high schools in February 2017

of the Mass. The former Roodepoort town school was in fact very adapted to a priory, six classrooms allowing ample room for the priests, sisters, kitchen, refectory, and even for retreats of up to 10 retreatants. The school hall was converted into a magnificent church, through the efforts of Fr. Gerspacher and his helpers.



ST. JOHN THE BAPTIST CATHOLIC SCHOOL - GROWTH



High School boys with Fr. Jenkins in the main hall of St. Joseph's House



Fr. Jenkins celebrates daily Mass for the High School boys at St. Joseph House



Mrs. Wilkins teaching her Grade 4 class



Miss Simelane with her Grade 1 Girls class



Beginning the second floor of the ablutions block, a necessary part of the school extension



Joyful girls victorious after beating a neighboring team at netball



Top of stair case well, looking north to the ablution block and the priory



View of the preparation of the second slab of Bosco House for the third floor, looking north to Sarto House and the priory



The cement pump used to pump cement from the ground to pour the top floor slab on March 9



Food tunnel being erected at the school to provide vegetables for hot lunches and for Hunger No More to feed the poor



An interior view of the food tunnel shows the ten boxes 1,200x1,200, one for each class



Looking north on the top of the third floor slab just poured to the priory. Work on the new classrooms started the very next day

Then the remaining half dozen classrooms served well to allow the opening of a small primary school in 1996. In 2014 the high school started to be added, one grade level at a time, starting with 8th grade. That same year the enrolment grew to 45 students, and the construction of Sarto House was begun. It is a six classroom complex built on the school playground, and occupied since July 2015, at which time the enrolment was 90 students.

However, continued growth of the school to 180 students in 2016, brought about a new construction project, begun in May, the construction of an eight classroom three storey school building, Bosco House. There have been many delays in this project, but presently the workers are preparing for the pouring of the second slab, which will support the third floor.

Finally, in October 2016, the former freemasonic hall of Roodepoort, immediately opposite the priory became available, with nearly 800 square meters of floor area. Repeated negotiations were finally successful, and the parish and school moved in to their new building in December 2016. Repairs and remodelling are still ongoing, but it now houses 18 high school boys. The present enrolment for the school is 229, in Grades Kindergarten through 11, and every available space is in use until such time as Bosco House is completed. Funds are still being sought to make possible the internal finishing, paving, electrical and plumbing for the ablution block.



Grade 2 girls in their classroom in Sarto House



Daily Mass for the primary and girl's high schools

None of this would have been possible without Fr. Schmidberger's adventurous decision 25 years ago, allowing the priory to move to Roodepoort. Meanwhile, the growing faculty and the priests and religious have had to focus on the task at hand, which is to form these open and generous souls into a love of Catholic doctrine and morality, the only path to everlasting life. This requires not only religion and history classes, but a whole culture of excellence, of reading and study, of hard work and achievement, of humility and kindness, of respect and submission. As a part of the striving for the academic high ground, the school has adopted the program of Cambridge International Examinations for the secular subjects, proven to be the most demanding available, and guaranteed to maintain the levels throughout the school.

CONSCIENCE & EDUCATION

The formation of consciences is an essential part of any truly Catholic education, for *“disorderly inclinations must be corrected, good tendencies encouraged and regulated from tender childhood, and above all the mind must be enlightened and the will strengthened by supernatural truth and by the means of grace, without which it is impossible to control evil impulses, impossible to attain to the full and complete perfection of education intended by the Church”* (Pope Pius XI, On the Christian Education of Youth).

The knowledge of the natural law and the objectivity of true morality are fundamental to this formation. Alas, the crisis in the Church has now reached such proportions that true morality is being undermined by its highest authorities. All are aware of the betrayal of true morality contained in *Amoris laetitia*, the post-synodal apostolic exhortation of Pope Francis released in April 2016, opening the door to the reception of the sacraments to persons living in public adultery after a second invalid marriage. The consequences are making themselves felt all over the world, by the ever more explicit application of the loopholes contained in this document. The most scandalous were the Norms issued on January 13, 2017 by the bishops of Malta for divorced and remarried persons. In their application of chapter VIII of *Amoris laetitia*. By a paradoxical abuse of authority, they explicitly forbid the refusal of the sacraments of Penance and Holy Communion to such unrepentant adulterers: *“If...a separated or divorced person who is living in a new relationship manages, with an informed and enlightened conscience, to acknowledge and believe that he or she is at peace with God, he or she cannot be precluded from participating in the sacraments of Reconciliation and the Eucharist”* (§ 10).



How could the Church's authorities permit the reception of the sacraments to public and unrepentant sinners? Their confessions are necessarily invalid and sacrilegious and their Holy Communion sacrilegious also, according to the words of St. Paul: *“For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the body of the Lord”* (I Cor 11:27)?

This question was well answered by Bishop De Galarreta on June 3, 2016: *“If ecclesiastical authorities have reached the point of calling evil good, it is because they have first called error truth....If today we are faced with the scandal of Communion to the divorced and “remarried”, it is on account of post-conciliar legislation and practice, which allowed the inversion of the ends of marriage, weakened its indissolubility, and introduced personalism into it by inventing a new good of marriage: the personal good of the spouses.”* (Ordination sermon, Winona).

SITUATION ETHICS

In fact, there is nothing new about a subjectivist approach to morality, which denies that there is an objective good, just as subjectivism denies that there is an objective truth. It is called Situation Ethics, and it was developed in the first half of the 20th century by protestant theologians, such as Bultmann, Fletcher, Barth, Bonhoeffer, to name just a few. According to them the morality of an act cannot be judged by absolute moral standards, but entirely depends upon the particular context, as judged by the individual conscience.

Efforts to introduce this false ethics into the Catholic Church were strongly resisted by Pope Pius XII, who roundly condemned this false philosophy of Situation Ethics. The authoritative document on this question is the Instruction of the Holy Office, dated February 2, 1956, which clearly states that this system of morality is opposed to moral doctrine and its application as constantly taught in the Catholic Church. It is so opposed because it makes the judgment of morality depend upon the individual light of personal conscience in a particular situation. Here is the condemnation: *“Many things which are determined by this system of Situation Ethics are contrary to objective truth and to the determination of right reason. They bring forth elements of relativism and modernism which are greatly opposed to Catholic doctrine as taught for centuries.”* (Ds 3921).

It is for this reason that Pius XII forbade the teaching of this theory, and even had this to say of it in his allocution of March 23, 1952 to Christian families: *“Everyone can*

see to what dreadful consequences such an overthrow of the very foundations of education would lead... In remitting every ethical situation to the individual conscience, jealously walled up within itself and made absolute arbiter of its determinations, this theory, far from making the way smooth before it, will turn it from the true way, which is Christ."

CULPABLE SELF-DECEPTION

Consequently, we are now living a real crisis of morality, promoted by the authorities of the Church, including Pope Francis, who stand condemned by their predecessors. It does not just affect unrepentant public sinners who have broken their marriage vows and continue to do so. It affects every domain of morality. Using the principles of Situation Ethics, anybody who manages to convince himself that he is at "peace with God" and that he has an "informed and enlightened conscience" can justify just about anything, from contraception and abortion to impurity and fornication before marriage, from theft and lying to perjury, calumny and detraction, from revenge and hatred to covetousness and self-indulgence. There is no limit, nor restraint to the conscience that is its own master, nor any limit to the deception of fallen human nature without the guide of divine Revelation. St. John condemns such an attitude very clearly when he says: *"He who saith that he knoweth him (Christ) and keepeth not his commandments, is a liar, and the truth is not in him"* (I Jn 2:4). The condemnation of the deception of such subjective morality is also indicated by St. John when he says: *"If we say that we have not sinned, we make him a liar, and his word is not in us"* (I Jn 1:10). He says precisely the same of the similar self-deception of the man who says that he loves God, but does not love his brother: *"he is a liar"*. (I Jn 4:20).

This question of morality is of the greatest importance for the salvation of souls, as can clearly be seen. Many souls are led into culpable and vincible error by fooling themselves, convincing themselves that immoral acts are actually moral for them. It is equally destructive for the teaching authority of the Church, which loses its ability to guide, teach and sanctify by abandoning the objective principles of morality taught in Scripture and Tradition.

Is it any wonder that Our Lady of Lourdes kept begging: *"Penance, penance, penance"* and that the Angel of Portugal taught the children of Fatima to pray: *"I offer Thee the most precious Body, Blood, Soul and Divinity of Jesus Christ, present in all the tabernacles of the*

world, in reparation for the outrages, sacrileges and indifference by which He is offended. And through the infinite merits of His most Sacred Heart, and of the Immaculate Heart of Mary, I beg the conversion of poor sinners"?

May a Holy Lent bring us to unite ourselves with this prayer and contribute in some very small way to the restoration of all things in Christ, and of Catholic morality in particular.

Yours faithfully in the Immaculate Heart of Mary,

Father Peter R. Scott

WORDS OF THE ANGEL OF PORTUGAL TO LUCIA, FRANCISCO & JACINTA

"Pray! Pray a great deal! The hearts of Jesus and Mary of designs of mercy for you. Offer up prayers and sacrifices to the Most High...Make everything you do a sacrifice, and offer it as an act of reparation for the sins by which He is offended and in supplication for the conversion of sinners...Above all, accept and bear with submission the sufferings sent you by Our Lord..."

"Most Holy Trinity, Father, Son and Holy Ghost, I adore Thee profoundly. I offer Thee the most precious Body, Blood, Soul and Divinity of Jesus Christ, present in all the tabernacles of the world, in reparation for the outrages, sacrileges and indifference by which He is offended. And through the infinite merits of His most Sacred Heart, and of the Immaculate Heart of Mary, I beg the conversion of poor sinners...Take and drink the Body and Blood of Jesus Christ, horribly outraged by ungrateful men. Repair their crimes and console your God".

REMEMBER THE CRUSADE OF ROSARIES AND SACRIFICES REQUESTED BY H.E. BISHOP BERNARD FELLAY, SUPERIOR GENERAL OF THE SOCIETY OF SAINT PIUS X, TO OBTAIN THE CONSECRATION OF RUSSIA TO THE IMMACULATE HEART OF MARY. THIS CRUSADE CONTINUES UNTIL AUGUST 22, 2017. DO NOT FORGET TO HAND IN YOUR TALLY TO YOUR PRIESTS, SO THAT IT CAN BE INCLUDED IN THE COUNT SENT TO THE SOVEREIGN PONTIFF.

The Society of Saint Pius X has, since 2007, had a mission in Folweni, a large Zulu suburb 45 minutes drive south-west of Durban in the diocese of Mariannhill. The priests of Our Lady of the Holy Rosary Priory in Durban have been celebrating the Mass there with great success, bringing together 100-200 souls for the Holy Sacrifice every Sunday.

The Mass was first celebrated on a monthly basis, then every fortnight, and since August 2015 every Sunday. The name of St. Paul was given to the mission by H.E. Bishop Bernard Tissier de Mallerais, when he first visited in 2009 to administer the sacrament of Confirmation. That year was the 2000th anniversary of the great apostle of the Gentiles.

The parishioners have corresponded with the graces of the Holy Mass, and so over the years many other sacraments and ceremonies necessary for parish life have been administered there: Baptisms, First Communions, Confirmations, Extreme Unction and Funerals, and also the regularization of marriages in the Church. The devotion of the faithful makes it a joy for the priest to visit them and bring them the sacraments, thus accomplishing the highest law of the Church – “the salvation of souls is the supreme law” - and also that the sacraments were instituted for the sanctification of men, who become thereby members of the Mystical Body of Christ and temples of the Blessed Trinity.

Many efforts to obtain land for the construction of a church building have so far failed. Consequently, the Sunday Mass is still being held in the rented classrooms of a local school. Meanwhile the faithful await divine Providence to answer their prayers to find a suitable property to develop a more complete parish apostolate.

However, despite the poor rented accommodation the fervour of the faithful is clearly manifested by their participation in the Holy Sacrifice of the Mass. They sing fervently every Sunday the Kyriele of the Mass, interspersed with their beautiful Zulu hymns. May this mission become a true centre of Catholic spirituality and parish life ad maiorem Dei gloriam.



Fr. Claret preaches during the First Communion Mass in Folweni on January 29, 2017



Elevation at Sunday High Mass in Folweni



Fr. Claret administers First Communions in Folweni



First Communicants together with the entire congregation after Mass outside the rented school



A view of some of the children after Mass



Fr Claret together with the First Communicants after Mass on January 29, 2017



A view of the faithful waiting for Mass to begin

St. John the Baptist Scholarships



Sponsors are sought to provide scholarships for needy children already enrolled in St. John the Baptist school. These scholarships will provide for up to R 1,000 per month, which is half the tuition, the parents having to cover the other R 1,000. The conditions to receive these scholarships are:

- 1) Sunday attendance at the traditional Mass.
- 2) Maintaining an average grade of over 75 %.
- 3) True need, due to inability of the parents to pay full tuition

If you are able to help with a monthly contribution of between R 100 and R 1,000 (-\$10 to \$100) please contact Fr Scott: stjbc@mweb.co.za or P.O. Box 878, Roodeport, 1725, South Africa, and a student will be assigned to you and will pray for your intentions.

Nova et Vetera

*A view of the Society's church in Omaruru,
the oldest Catholic church in Namibia.*

PRIORIES OF THE SOCIETY OF ST. PIUS X IN SOUTHERN AFRICA

Our Lady of Sorrows Priory

11 Amelia St. Roodepoort. 1724
Sunday Masses: 7:30 am and 9:30 am
Weekdays: 7:15 am (Saturday mass: 7:30am)
Tel: (+27) 11 763 1050

Resident priests:

Rev. Fr. Peter R. Scott
Rev. Fr. Paul Kimball
Rev. Fr. John Jenkins

Our Lady of the Holy Rosary Priory

12 Gum Tree Ave. Bulwer. Durban 4001
Sunday Masses: 7:30 am and 9:30 am
Weekdays: 6:30 am (Saturday mass: 8:00 am)
Tel: (+27) 31 201 6642

Resident priests:

Rev. Fr. Anthony Esposito
Rev. Fr. Antoine-Marie Claret

St Joseph's Priory

9 Jean Lane, Strathaven. Harare. Zimbabwe
Sunday Mass: 7:30 am and 9:30 am
Weekdays: 7:15 am
Tel: (+263) 4-339 440

Resident priests:

Rev. Fr. Benoît Martin de Clausonne
Rev. Fr. Etienne Ginoux Defernon

DISTRICT HOUSE

Our Lady Queen of Africa House

458 Shamrock Road. Bredell 1619
Sunday Mass: 8:30 am
Weekdays: 7:15 am
Tel: (+27) 11 396 1807

Resident priests:

Rev. Fr. Henri Wuilloud, District Superior
Rev. Fr. Etienne Demornex, District Bursar

CHAPELS

Our Lady of the Blessed Sacrament Chapel

36 Central Ave. Pinelands. Cape Town 7405
Masses 1st and 3rd Sundays of the month: 9:00 am
Tel: (+27) 21 531 0694 (Chapel)
(+27) 11 763 1050 (Roodepoort)

St Philomena's Chapel

7 Neville St. Westering. Port Elizabeth 6025
Sunday Mass: 9:00 am
Tel: (+27) 31 201 6642 (Durban)

St Augustine's Mission

Letare School, 1821 Gawe Street, Jabulani
Sunday Mass: 11:30 am
Tel: (27+) 11 763 1050

St Paul's Mission

Hlenginsizwe L.P. School. Folweni
Sunday Mass: 9:00 am
Tel: (+27) 31 201 6642

Oratorium St Michael

Windhoek. Namibia
Tel: (264) 64-22 7531
Masses every two months
Tel: (+27) 11 763 1050 (Roodepoort Priory)

Kirche St Bonifatius

Hauptstraße. Omaruru. Namibia
Tel: (264) 64-22 7531
Masses every two months
Tel: (+27) 11 763 1050 (Roodepoort Priory)

Donations to support *Nova et Vetera* can be sent to:
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Account number: 1982290250
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