



Vol.#54-Spring 2020



District of Asia



Blessing of Immaculate Conception Chapel by Fr. Patrick Summers.

Featuring.....

Singapore

Mission

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- *NEW CHAPEL in Kota Kinabalu*
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- *Veritas Academy-Palayamkottai, India*
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Dear Friends & Benefactors



ANYONE who has travelled around the countries of Indonesia, Malaysia and Singapore can tell you, there exists wondrous landscapes, delectable cuisines, and a veritable cornucopia of peoples. One can see extremes in size, with the small but energetic island country of Singapore and, at the opposite extreme, the enormous and innumerable islands of Indonesia. In between these two extremes, you have another country altogether in Malaysia which is a large peninsula and shares (with Indonesia) the magical island of Borneo, the third largest island in the world. With Singapore, you can walk around the country and see most everything in a good month, whereas, with Malaysia and Indonesia, this would not be possible in one lifetime.

Undaunted by the sheer numbers of persons and difficult terrain, missionaries (both male and female) have been working in these hot and muggy climates for centuries to bring the light of truth and the Faith to souls born into the darkness of paganism, idolatry, superstition, and Islam. As St. Paul wrote in his epistle to the Romans, "How then shall they call on him in whom they have not believed? Or how shall they believe him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach unless they be sent, as it is

written: How beautiful are the feet of them that preach the gospel of peace, of them that bring glad tidings of good things?" (*Romans 10:14*)

As you see in the pictures, we had our annual meeting of priests in Manila recently and spent six days over two weeks covering a wide array of topics that deal with our missionary work. The priests were able to attend conferences on the sacrament of confession, on the work of Archbishop Lefebvre and his virtues, on some examples of great missionary priests and on prudent use of technology. Many animated discussions occurred during the meals and in-between conferences about strategies and improvements to our apostolate...especially the critical need to encourage vocations amongst the young men and women we meet in our chapels.

Therefore, the work of the salvation of souls continues day by day, challenge by challenge, and from obstacle to obstacle. The good priests, brothers, sisters and faithful in the Far East are happy to live, work and die in this great battle for their own souls and the souls of those suffering in the darkness of ignorance and error. We certainly rely on your prayers and support in these difficult circumstances. May God reward your generosity 100-fold!

Rev. Fr. Patrick Summers, SSPX
District Superior, Asia



The Foundation of SINGAPORE

by Tim Lambert

ACCORDING to legend Singapore was founded centuries ago when a prince from Sumatra landed on the island and saw a lion. He took it as a good omen and founded a city called Singapura, which means lion city. The legend may or may not be true. In fact, the name Singapura was not recorded until the 16th century and Singapore was really only a trading post with a small population not a city.

Modern Singapore was founded in 1819 by Sir Stamford Raffles (1781-1826). Raffles became a clerk for the British East India Company in 1795. He rose rapidly in the company. In 1805 he was sent to Penang and in 1811 he was made Lieutenant Governor of Java.

In 1818 Raffles was made governor of Bencoolen on the island of Sumatra. Raffles believed the British should establish a base on the Straits of Melaka and in 1819 he landed on the island of Singapore. The island consisted of swamps and jungle with a small population but Raffles realized it could be made into a useful port. At that time two men were vying to become Sultan of the Empire of Johor, which controlled Singapore. In 1812 the Sultan died and his two sons quarrelled over the succession. Raffles supported the older brother Hussein and recognized him as Sultan. Raffles made a deal with him. The British East India Company was given Singapore in return for an annual payment. In 1824 the Company was given the island in return for a lump sum of money. The British established a new trading post at Singapore and it grew very rapidly. As well as Europeans, Malays, Chinese, Indians and Arabs came to live and work there. By 1824 the population had risen to 10,000.

In 1826 Singapore was joined with Melaka and Penang to form the Straits Settlements. In 1867 Singapore became a Crown Colony ruled directly by the British government rather than the East India Company. By 1870 the population of Singapore had risen to 100,000.

Many grand buildings were erected in Singapore in the 19th and early 20th centuries. Among them was the Victoria Theatre & Concert Hall, which was built in 1862.

Several temples were built at that time including the Thian Hock Keng Temple, which was built in 1842.

When the Suez Canal was built in 1869 Singapore became even more important as a 'gateway' between Europe and eastern Asia.

Modern Singapore

In the early 20th century Singapore continued to prosper. Huge amounts of rubber and tin from the region were exported from Singapore. Meanwhile Chinese immigrants continued to arrive.

Then in January 1942 the Japanese conquered Malaysia. On 15 February 1942 Singapore was forced to surrender. The Japanese called Singapore Yonan, which means Light of the South but their rule was tyrannical. Thousands of Chinese Singaporeans were executed.

However, Japan surrendered in August 1945 and on 5 September 1945 the British re-occupied Singapore.

However, after 1945 Singapore slowly moved towards independence. In 1946 the Strait Settlements were dissolved and Singapore was separated from Malaysia. The People's Action Party was formed in 1954 and it proved to be a major force in Singaporean politics. In 1955 a new constitution was introduced. In 1957, the People's Action Party led by Lee Kuan Yew won 43 out of 51 seats. Self government was granted in 1959. Lee Kuan Yew became prime minister.

In 1963 Singapore joined with Malaysia. However, the union was short lived. Singapore left in 1965 and became completely independent. From 1965 to the 1990s Singapore enjoyed rapid economic growth.

In 1990 Lee Kuan Yew resigned as prime minister. He was replaced by Goh Chok Tong. He introduced a more liberal regime. Today Singapore is a prosperous nation and its economy is growing steadily. Singapore is also a very busy port. Today the population of Singapore is 5.6 million.



The CATHOLIC CHURCH

CATHOLICISM is one of the six approved religions in Indonesia, the others being Islam, Protestantism, Hinduism, Buddhism, and Confucianism. According to official figures, Catholics made up 2.9% percent of the predominantly Muslim population in 2010. The number of the Catholics is therefore nearly 7.5 million. East Nusa Tenggara is the only province in Indonesia where Catholicism is the majority, around 55% of its population. There is also a significant Catholic population in North Sumatra, West Kalimantan, South Sulawesi, Maluku, and Central Java, especially in and around Muntilan.



Pre-Portuguese Era

In the 14th century, the first Catholic mission that reached Indonesia was led by Italian Franciscan friar Mattiussi. In his book "Travels of Friar Odoric of Pordenone", he visited several places in today's Indonesia: Sumatra, Java, and Banjarmasin in Borneo, between 1318–1330. He was sent by the Pope to launch a mission into the Asian interiors. In 1318 he

departed from Padua, crossed the Black Sea into Persia and then to Calcutta, Madras, and Sri Lanka. Thence he headed to Nicobar island and Sumatra, before visiting Java and Banjarmasin. He returned to Italy by land through Vietnam, China, and the silkroad to Europe in 1330. The Javanese kingdom mentioned in his record was the Hindu-Buddhist Majapahit kingdom. This mission was a pioneer one, providing the Church some information about Asia. At that time the Catholic Church was not established yet in the region, with Hinduism and Buddhism the religions of the majority of the population.

Portuguese Era

Portuguese explorers arrived in the Maluku Islands in 1534, with the goal of converting the natives to Catholicism and to obtain valuable spices endemic to the region. The Spaniard Francis Xavier, a co-founder of the Jesuit Order, worked in the islands from 1546 to 1547 and baptised several thousand locals of the islands of Ambon, Ternate and Morotai (or Moro), laying the foundations for a permanent mission there. Following his departure from Maluku, others carried on his work and by the 1560s there were 10,000 Catholics in the area, mostly on Ambon; by the 1590s there were 50,000 to 60,000. Portuguese Dominican priests also had some success in missionary activities on Solor where by the 1590s the Portuguese and local Catholic population is thought to have numbered 25,000.

The Dutch East India Company

Cornelis de Houtman was the first Dutchman who sailed east to modern day Indonesia, in 1595. Although his expedition could be considered a commercial failure, it showed the Dutch they were able to sail east in search for the spices. In 1602 the Dutch East India Company (VOC) was created. The Netherlands, like Britain, had a staunchly Protestant government at the time, which extended to the VOC; even though there were many Dutch Catholics, they had little influence. Ambon was conquered and occupied by the VOC in 1605, and the Catholics were forced to convert to Protestantism. The same happened in Manado and the islands of Sangihe-Talaud. In 1613 Solor also fell to the Dutch, and Catholic mission activity was reduced in Flores and Timor, which were still under Portuguese administration. The Catholic priests were replaced with Protestant clergy from the Netherlands. Many Christians at the time converted to Protestantism. For some time, Catholic priests were threatened with capital punishment if found to be residing in VOC territory. In 1624, Father Egidius d'Abreu SJ was executed in Batavia (modern Jakarta) during the administration of Governor General Jan Pieterszoon Coen, for celebrating Mass in prison. Father Alexander de Rhodes, a French Jesuit who invented the Vietnamese westernized alphabet system, was forced to watch his cross and Mass accessories burned underneath where two convicted thieves were just hung to their deaths. De Rhodes was then expelled from VOC territories in 1646. John Gaspard Cratz, an Austrian, was forced to leave Batavia due to difficulties with the administrators when he helped Catholic priests who were in transit in Batavia. He was moved to Macau, joined the Jesuit Order, and died as a martyr in Vietnam in 1737. At the end of the 18th century Western Europe saw intense warfare between France and Great Britain and their respective allies. The sympathies of the people of the Netherlands were divided, and the Netherlands lost its independence. In 1799 the VOC went bankrupt and was dissolved. In 1806 Napoleon assigned his brother Louis Bonaparte, a Catholic, to the throne of the Netherlands.

Dutch East Indies

The change of politics in the Netherlands, mainly because of the accession of Louis Bonaparte, a fervent Catholic, brought a positive effect. Religious freedom was recognised by the government. On 8 May 1807, the pope in Rome was given permission from King Louis to establish an Apostolic Prefecture of East Indies in Batavia. On 4 April 1808, two Dutch priests arrived in Batavia. They were Fr. Jacobus Nelissen and Fr. Lambertus Prinsen. Nelissen became the first Apostolic Prefect when the Apostolic Prefecture of Batavia was created in 1826. Governor General Daendels (1808–1811) replaced VOC with the government of Dutch East Indies. Religious freedom was then practised, although Catholicism was still difficult.

In INDONESIA



Catholicism started to spread in Central Java when Fr. Frans van Lith from the Netherlands came to Muntilan, Central Java, in 1896. His effort showed little progress until 1904 when four chiefs (the heads of the town) from Kalibawang region came to his house and demanded that he catechize them. On 15 December 1904, a group of 178 Javanese were baptised at Semagung, between two trees called "Sono". This place is now called Sendangsono in Muntilan, district Magelang, Central Java, near the border of the province of DI Yogyakarta. Van Lith also established a school for teachers in Muntilan called "Normaalschool" in 1900 and "Kweekschool (also for teachers)" in 1904. In 1918, all Catholic schools were put under the jurisdiction of an institute named "Yayasan Kanisius", which produced the first priests and bishops of Indonesia. In the 20th century, the Catholic Church grew quickly. In 1911, Van Lith established the "Seminari Menengah" (minor seminary). Three out of the six candidates that were at the school during 1911-1914 were received into the priesthood in 1926- 1928. Those priests were FX Satiman SJ, Adrianus Djajasepoetra SJ, and Albertus Soegijapranata SJ.

World War II and the War of Independence

Albertus Soegijapranata SJ became the first Indonesian bishop in 1940. On 20 December 1948, Father Sandjaja and Brother Hermanus Bouwens SJ were killed in a village called Kembaran, near Muntilan, when Dutch soldiers attacked Semarang. Father Sandjaja is recognised as a martyr of the Catholic Church in Indonesia. Monsignor Soegijapranata with Bishop Willekens SJ faced Japanese colonial rule. They managed, however, to keep Saint Carolus Hospital operating normally. Some of the most notable Indonesian national

heroes are Catholics, including Agustinus Adisoetjipto (1947) after whom is named Yogyakarta International Airport, Adisutjipto Airport, Ignatius Slamet Riyadi (1945), and Yos Soedarso (1961).

Post-Independence Era

The first Indonesian archbishop to be made cardinal was Justinus Darmojuwono on 29 June 1967. Pope Paul VI visited Indonesia in 1970, followed in 1989 by Pope John Paul II.

Catholicism and other minority religions have experienced enormous growth especially in areas inhabited by large numbers of Chinese Indonesians and ethnic Javanese. For example, in 2000 in Jakarta alone there were 301,084 Catholics, while in 1960 there were only 26,955. This means the Catholic population increased elevenfold while in the same period the population of Jakarta merely tripled, from 2,800,000 to 8,347,000. This growth may also be attributed to increasing migration to the capital from Christian parts of Indonesia, when in 1960 there were not so many from the regions residing in Jakarta as now. The dramatic increase of the number of Catholics in particular, and Christians in general, has led to enmity and unfounded allegations of "Christianization".

The second half of the 1990s and beginning of the 2000s were also marked by violence against Catholics in particular and Christians in general. However, former president Abdurrahman Wahid, himself a leader of Nahdatul Ulama, one of the biggest Muslim organisations in Indonesia, made several contributions in reconciling the simmering antipathy among the different religious groups. As recently as 2010, there were incidents where Catholics and other Christians were banned from celebrating Christmas services.



GOD is FAITHFUL

*“May the God of peace himself sanctify you in all things: that your whole spirit and soul and body may be preserved blameless in the coming of our Lord Jesus Christ.
He is faithful who hath called you, who also will do it.”
(1 Thessalonians 5:23-24)*

DUE to the size of the District of Asia and the insufficient number of priests, several chapels can only be visited occasionally. Are these faithful less “fortunate” than others? Has God abandoned and forgotten them? A tragic event has recently taken place in a location of the district where Mass is only offered once a month: one of our faithful suddenly died of a heart attack. Yes, a tragic event but very consoling in its circumstances.

The previous evening, the Sunday Mass had been offered at a rented hall by an SSPX priest. The Gospel spoke about death. Catechism after Mass happened to be about Purgatory. Afterwards, one of the faithful had generously accommodated the priest for dinner and for the night at his house. He had kindly insisted on taking the priest’s suitcase to his bedroom.

In the morning, the priest had recited part of the Divine Office, as Mother Church requests it. No doubt the Good Lord directed these prayers for the soul of the man who was staying next door and about to pass away. At breakfast the good host told him that, once his very elderly mother passed away, he wanted to renovate his house and use the upper floor for a more permanent SSPX chapel while keeping the ground floor for a priest’s bedroom, his own and his office. Before taking off to the airport, the gentleman asked Father to bless his mother. The priest obliged and also blessed this good man. They then boarded the car to be driven by another faithful who had just arrived.

Father was in front seat and the gentleman at the back. During the trip, he was talking to Father about the Pope and some prophecies seemingly pertaining to the crisis of the Church. He handed over to Father his financial contribution for the flight expenses and advised Father to use a certain medical remedy to relieve some body pain. There followed a brief silence. All of a sudden, the man bent forward, motionless and unconscious: he was undergoing a massive heart attack.



When it was possible to stop the car, Father went to the back seat and tried in very unfavourable conditions to resuscitate the poor man who, within minutes, completely collapsed and rendered his soul to his Master, before reaching the nearest hospital. The priest gave him the sacramental absolution and prayed over him.

This sudden death was surely a tragic event and quite a shock for faithful and relatives, not to mention the priest and the driver.

But given that this faithful could only have the good Mass once a month -and he had received Holy Communion on the previous evening- what incredible fortune did he have to have a priest at his side at the time of his demise?

The Good Lord does not abandon us. He surely came “as a thief in the night” (1 Thessalonians 5:2), without warning, but he wished his faithful to die in very good dispositions, having spent the last moments of his life, taking care of a minister of the Lord and supporting the SSPX.

Let us pray that this faithful be soon delivered from Purgatory and let us put our full trust in God Who, in spite of the crisis in the Church, does not abandon the sheep of His flock.

God is never outdone in generosity .

“God loveth a cheerful giver. And God is able to make all grace abound in you; that ye always, having all sufficiency in all things, may abound to every good work.” (2 Corinthians 9:7-8).

+May His Soul and the Souls of the Faithful Departed Rest in Peace+

New Chapel in KOTA KINABALU

Immaculate Conception Chapel



The faithful attend the inaugural Mass.

Kota Kinabalu Schola expertly singing the Gregorian Chant.



A simple get together after the MASS is a MUST.



An expression of joy having a new chapel.

Brief History of Catholicism In Sarawak

EARLY CATHOLIC MISSION IN BORNEO

The Catholic mission started in Borneo Island in 1880 through the Missionary Society of St. Joseph, Mill Hill headed by its Superior General Right Rev. Herbert Vaughan; who was also the founder of the Society. Its mission was to commit to propagating the Gospel beyond Europe.

At that time Sarawak was ceded to Raj of Sarawak and was governed by Charles Brooke (1868 - 1917).



Fr. Vaughan was made a Bishop of Salford in 1872 then became Archbishop of Westminster 20 years later.

On 10th July 1881 arrived in Kuching three Mill Hill young missionaries named Fr. Edmund Dunn, Fr. Aloysius Goosens and Fr. Daniel Kilty. They were soon granted with 10 acres of land to build their mission work including a Church and schools. The Mill Hill priests were asked to evangelize the indigenous groups in rural area especially

in Bau and Rajang River after being advised not to cross protestant territories.

Cardinal H. Vaughan said of St. Joseph who was made as its Patron of the Mill Hill Missionaries. *"Whatever has gone well I have put down to the credit of St. Joseph, and what has gone ill has been because his little slave did not perhaps do as he was bid."* - According to Cardinal Herbert, the use of statue of St. Joseph has miraculously aided him to obtain the house and land required for his work at Mill Hill.

POST-VATICAN II IN SARAWAK

After Vatican II, the Church began Ecumenism with non-Christian religions and promoted the so-called Inculturation where the Liturgy was now no longer in Latin but in the languages of the people. It caused deprivation to faithful. To this day, the Latin Mass that was once known has been forgotten and slowly diminished by the revolutionary of Vatican II Council.

EARLY INVITATIONS TO SSPX PRIESTS

The Traditional Catholic movement in Kuching started with a group of university students who studied in West Malaysia back in mid-2000. In 2005, a young man who studied in Universiti Teknologi MARA in Penang discovered a news about Bishop Fellay's meeting with the newly elected Pope Benedict XVI, which happened in September 2005.

The discovery turned into curiosity. He studied the case of the Society of St Pius X and the Traditional Latin Mass which they were fighting for. Eventually in February 2006, the young man wrote an email to the District Superior at that time, Fr. Daniel Couture. He invited the young man to attend the Mass in Kuala Lumpur. On 26th of February 2006, after much curiosity and studies, the young man attended his first Traditional Latin Mass. It was a refreshing experience as Fr Couture said, "once you have breathed clean air, you will discover what pollution is!". The first experience made him wanted to share with another Sarawakian, a lady who too was interested to attend the Mass after the sharing. Their newly found Tradition did not go well with other Catholic students. It was a two-person combat for the Tradition. These 2 youth made a few trips to Kuala Lumpur together to attend the Mass. At the same time in Kuala Lumpur, some university students discovered the Traditional Mass, mostly from Sabah. It was a youth-boom for a period of time for KL chapel until all finished their studies.

So, the two students from Penang went back to Sarawak. One in Kuching, the other in Bintulu. Both kept in touch regarding the faith, and how to keep the Tradition alive. Without Mass, it would be very difficult. So, discussion of how to fly in an SSPX priest was discussed. Demand was not there at that moment but Father Emerson Salvador, for the love of one soul flew in to say Mass.

Therefore, In 28th January 2008, Fr. Emerson Salvador who was still assigned in Singapore, flew to Kuching the capital city of Sarawak to celebrate the first Low Latin Mass at residential house whose faithful was the same Sarawakian student studied in Penang attended the old Mass in Kuala Lumpur 2 years before. At that time, low Mass was celebrated with just family members. The following day, Fr. Salvador visited Catholic Cemetery, enrolled Brown Scapular on the family members and gave a conference.

5 years later a second and third visit was upon invitation from a Sabahan (North Borneo) faithful who worked in Kuala Lumpur requesting Fr. Albert Ghela of SSPX Philippines that came in January and Fr. Fabrice Loschi of SSPX Singapore that came in August to visit Kuching to offer Low Mass at the same residence. Both priests performed their mission work including enrollment in the Brown Scapular, visited bedridden patient and gave Church crisis conference.

Borneo Island, MALAYSIA

UNDER THE GUIDANCE OF SOCIETY OF ST. PIUS X

It all started from a conversation through Facebook on 13th April 2018 with a youth named John who attended Traditional Latin Mass in Chapel of Sacred Heart, Kuala Lumpur and a good lady from Sarawak.



The first Mass celebrated by Fr. Etienne Demornex.

They got to know each other more, frequently discussed via Facebook messenger about the Traditional Catholic Faith. John convinced Pauline to attend Traditional Latin Mass and provided details about the location of the Chapel.

After attending Traditional Latin Mass in the Chapel of Sacred Heart Kuala Lumpur for two times, Pauline finally requested that the mass be held in Kuching for her family.

Her request was granted, and Traditional Latin Mass was held in her house on 30th July 2018. The celebrant was Father Demornex and the Altar Boy was Mr. Cleophas of Kota Kinabalu, Sabah.

It was an exciting event which attracted many curious Catholics too. More than 30 people attended the Mass. After the Mass, a ceremony was held to invest the Brown Scapulars and followed by house blessing.

Subsequently, Holy Mass was held in Kuching once a month. Holy Mass was then celebrated inside the Chapel of Saint Peter which was located on 2nd floor building of The Association of Churches Sarawak. The cost of the Chapel Rental is Rm30 per hour. It is fully airconditioned, clean and quiet place. The building is managed by the Association of the Methodist Church.



The faithful in attendance, at Pauline's house.

During one of his visits, Father Demornex taught Pauline's twin sons, Marshall & Russell how to serve Mass as Altar Servers. After sufficient training, they gained confidence to serve at Mass. Missal Books were then printed for the faithful to refer to during Holy Mass. Father Demornex taught them the correct pronunciation in Latin and Father Wailliez taught them Gregorian Chants.



Our faithful number 20+ persons and we hope that the numbers will grow larger as time goes by. Since its come back, TLM has been actively promoted via through social media platform especially Facebook, Instagram and Whatsapp.

We sincerely thank the Society of Saint Pius X, District Superior, Father Patrick Summers, Father Benoit Wailliez, Father Etienne Demornex and Father Ferrer for their tireless support in guiding us back to the true Catholic faith.

SUPPORT

Veritas Academy – PALAYAMKOTTAI (INDIA)



The children gather to sing farewell to Ms. Maria, our principal of the academy, who recently departed our Mission to pursue a religious vocation in Italy.



With Ms. Maria departing for Italy, the boys acted out a hilarious comedy in which they take charge of the school in her absence. We were relieved it was only fiction!

OUR STUDENTS

OL of Victories School – MANILA (PHILIPPINES)

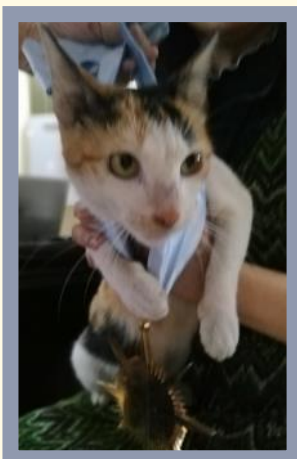


Suddenly, all the pupils turned into saints. Not for long though...



Angels we have heard on high!!!!

Baptism of 5th grader. A moving moment for him and his classmates.



This being the year of the Rat according to Chinese Zodiac, the newest member of our community at OLVCS, Gabriela took it upon herself to keep our school and grounds safe from rodents. Here, Gabriela being awarded the Silver Star for gallantry in action as a cute calico kitten.

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Instaurare Omnia In Christo!