



LET US ALSO GO, THAT WE MAY DIE WITH HIM *John 11:16*

# APOSTLE

Newsletter of Asian District of the Society of Saint Pius X, St. Pius X Priory, 286 Upper Thomson Road, Singapore 574402

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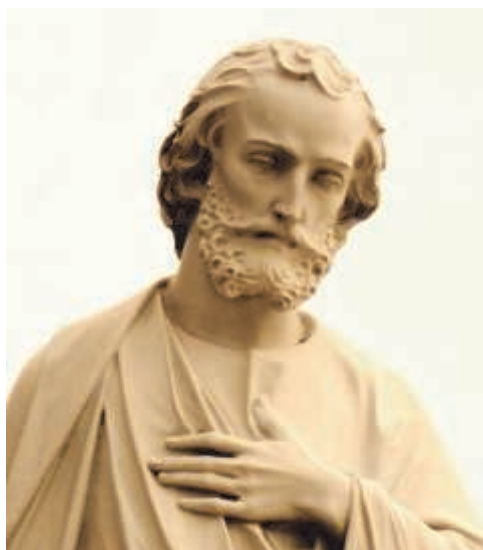


*Church of the Holy Ghost, Manapad, India*

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## Editorial : Go to Joseph

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Dear Faithful,

The Society of St. Pius X would not exist today, after 40 years, without the constant help of St. Joseph. Archbishop Lefebvre once said that, to deny that Providence and St. Joseph have helped us materially, sometimes even miraculously, would be to tell a lie.

St. Joseph is invoked in the Society of St. Pius X under many titles, especially Protector of the Universal Church, of vocations, model of interior life, provider for all our material needs. St. Pius X's baptismal name was Joseph, "Giuseppe", in Italian.

So this year 2011, we, in the SSPX, especially in Asia, want to honour St. Joseph first in gratitude for all we owe him, and then, to beg him to continue to shower us even more with graces in the spiritual and temporal order. 2010 was the 40th anniversary of the foundation of the SSPX. 2011 is the 25th anniversary of the first priory in Asia, i.e. in Tailapuram (now moved to Palayamkottai), Tamil Nadu, and 2012 will be the 20th anniversary of the opening of the priory in the Philippines.

### SAINT JOSEPH AGAINST TEMPTATION

A perfect religious was much troubled by violent temptations, especially during her spiritual exercises: what gave her most concern during these conflicts was that she feared she had abandoned herself to pusillanimity and discouragement, thinking she would never attain that precious liberty of spirit which is the peculiar privilege and inheritance of the children of God.

In her anguish she had recourse to her good mother, the Blessed Virgin, and begged that through her intercession peace and tranquillity might succeed to the tempest of her soul, saying that her only motive in asking this favour was that she might be united to God in prayer with a heart more pure, more fervent, and more perfectly disengaged from all transitory things. "O Holy Virgin!" she added, "if you will not grant me this favour yourself, deign at least to show me one amongst your favourites in heaven to whom I may have recourse with confidence as to the father of my soul, to obtain the favour I now ask." Scarcely had she concluded this simple supplication to the Mother of Mercy, when she felt

her heart overflowing with spiritual joy and peace; at the same moment she beheld with the eyes of her soul St. Joseph himself, who was represented to her as being beloved by Mary above all the other saints, in the first place, because he was her spouse, and secondly, on account of his transcendent virtues, which have entitled him to be preferred to all the other saints as the worthy master of the interior life and the spiritual father of souls.

The religious from that moment placed herself entirely under the direction of St. Joseph, whom she ever after regarded as a tender parent, who not only possessed the will, but also the means of serving her. The effects of his protection were soon experienced by his devoted daughter, for she was delivered by him from all her interior pains; and when afterwards assailed by any temptation, she had only to cast herself like a child into the arms of her good parent, and was immediately restored to peace of mind and interior recollection.

*A Manual of Practical Devotion  
to St. Joseph*

by Father Patrignani, S.J.

"Ite ad Joseph!" is what Sacred Scripture tells us to this day: you want the Holy Mass? Go to St. Joseph! Vocations? Go to St. Joseph? Help in the temporal field? Ask St. Joseph. Purity according to your state of life? Turn to him with confidence.

Between 1st and 18th March, throughout the District we will offer two novenas to prepare for the Feast of St. Joseph; On

19th March, we will consecrate the District to him, and then from 20th to 28th March, we will conclude with a third Novena in thanksgiving.

In Jesus, Mary and Joseph,

Father Daniel Couture  
District Superior

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# Doctrine : The Hermeneutic of Ambiguity

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## THE HERMENEUTIC OF THE HERMENEUTIC OF CONTINUITY

*By Don Davide Pagliarani*

*A Summary*

### INTRODUCTION

In his allocution of 22nd December 2005 to the Consistory, Benedict XVI admitted that there were ill-feelings in the Church since Vatican II. These ill-feelings could not come from the Council itself, said the Pope, since it was an act of the Magisterium, and as such, it cannot be bad since in the Magisterial teaching of the Church there can be no rupture with its past. Therefore, these ill-feelings can only come from the post-Conciliar period, and a faulty interpretation of the Council, the so-called hermeneutic of rupture. Thus, the only solution to the crisis which followed Vatican II is to interpret it in line **with Tradition. This is the “hermeneutic of continuity”.** This is the mind of the Pope. However, this postulates a series of elements which do not save the Council, but rather indirectly prove its failure.

### PART ONE: THE ECLIPSE OF THE MAGISTERIUM

(cf. Our Lady of La Salette)

It is of the specific nature of the Magisterium to teach (magister, in Latin, means teacher). The Magisterium is the proximate rule of faith; its *raison d'être* is to teach us what to believe and how to live. Scripture and Tradition, on the other hand, are the remote rules of faith because they need to be interpreted. Now, Vatican II certainly did not teach properly if it needs, 40 years later, to be interpreted (e.g. if a teacher needs another teacher to explain to his pupils his lesson, he is a bad teacher!). Vatican II, therefore, did not fulfil the requirements of an act of

the Magisterium as it did not teach properly.

Furthermore, Vatican II claimed throughout its four sessions to be a pastoral Council, which means a Council giving a clearer teaching, something to be understood more easily by the common people. Now, if it needs further interpretation, then it was obviously not clear in the first place, which means that it was not very pastoral either.

It is the Magisterium which made and approved Vatican II, and is thus the sole interpreter of the Council. Now if, as the pope says, it is the post-Conciliar period which failed to interpret the Council properly – such is the hermeneutic of rupture – then it is the post-Conciliar Magisterium that failed. The hermeneutic of continuity thus accuses the post-Conciliar Magisterium of having failed. The hermeneutic of rupture is, moreover, clearly the unanimous position of all the bishops and theologians even since the Council; a proof of this is their hostile attitude with regards the *Motu Proprio Summorum Pontificum* bringing back the traditional Mass.

Here are two proofs that the post-Conciliar Magisterium interpreted the Council as a rupture. First, the liturgical reform of 1969. It was a rupture with Tradition, but it was not an abuse, it was fully approved by Paul VI, and thus imposed by the post-Conciliar Magisterium. Secondly, the ecumenical meeting of Assisi in 1986 was the clear and most visible fruit of the Council and the post-Council

Magisterium, to use expressions of John Paul II himself. Now this meeting was in clear rupture with Tradition. Thus, until Pope Benedict XVI, the Council was officially interpreted by the Magisterium itself as a rupture with the past. To try to impose a new interpretation, the hermeneutic of continuity, leads to the admission that something went wrong with the exercise of the authority of the Magisterium ever since.

Msgr. Pozzo, the secretary of Ecclesia Dei, said, on 2nd July 2010, that the first cause of the hermeneutic of rupture (N.B. he is implying here the rupture between the Council and the post-Conciliar period, and not between the Council and Tradition), was the fact that in the post-Conciliar period there was a systematic renunciation of the use of anathemas (condemnations of errors). But he omitted to say that the post-Conciliar period simply continued the practice of the Council which also renounced the use of anathemas (cf. the opening discourse of John XXIII). The rupture in fact is not between the post-Conciliar period and the Council, but between the Council and Tradition. The Council and the subsequent period are truly in perfect continuity.

### PART TWO: THE ULTIMATE CONSEQUENCES OF THE HERME- NEUTICS OF CONTINUITY: VATICAN II IS NOT INFALIBLE

An infallible definition of the Church **is always clear, doesn't need to be interpreted.** If a definition does need an inter-

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## Doctrine: Anyone else want Vatican II?

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pretation, it is that interpretation that is infallible, and no longer the definition itself. Now, if Vatican II needs an interpretation, as we are now told, it immediately implies that it was not infallible.

By using the expression ‘pastoral’, the Council clearly stated that it was speaking to the modern man of the day, of the 1960s. But this modern man is always changing. So, if the Council wanted to speak to a constantly changing man, it does not need interpretation, it needs a complete reformulation, because man in the 2000s is no longer the same as in the 1960s.

If Benedict XVI were to re-write his discourse of December 2005 today, he would certainly change many things as a result of his experience of the last six years.

If the Church has renounced its role of defining (because no Conciliar and Post-

Conciliar text even pretends to have a definitive, universal, perennial meaning for a constantly changing man), then it has also renounced its role to teach, and is therefore unable to govern.

One might object that, just as patience was required to apply the decisions of previous Councils, then we should also be patient with this one. The answer to this objection is that the fundamental cause of the difficulties in applying previous Councils is the very opposite of those which plague Vatican II. Texts of previous Councils were sometimes disputed because of their dogmatic and disciplinary clarity; they were self-explanatory. Vatican II, on the other hand, was generally received with enthusiasm by subsequent popes and clergy, but we are now told that it was not properly understood!

Finally, although it was denied that **Vatican II was a “super-dogma”** (which is a

meaningless expression, as one can never exaggerate a true dogma), nevertheless, it has certainly been regarded as an absolute owing to its absence of links with the past.

### CONCLUSION

The issue of the hermeneutic of continuity has the merit of highlighting the fundamental problem of the Council: it is a structural problem, before being one of content.

It did not teach, nor can it teach since it refused to define anything; it will need constant re-interpretation for a constantly changing man. It clearly manifests that both the Council and the post-Conciliar **Magisterium have failed.** Ω

*Summarised by Fr. Daniel Couture.*

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*The full text of this study can be found at <http://www.stas.org/component/content/article/6/502.html>*



# DICI

The Official Communications Website of the Society of Saint Pius X  
[www.dici.org](http://www.dici.org)



## ISLAM MUST ADOPT THE SPIRIT OF VATICAN II

The interreligious dialogue promoted by the Second Vatican Council is based on principles that sprang from Enlightenment philosophy. It would be rash, however, to think that the notion of religious freedom is common to all the religions that are supposed to be involved in this dialogue. To declare that the writings of the Encyclopedists of 18th century Europe are the universal and eternal expression of human aspirations is easy to do in Paris or Rome, but not in Tunis or Tripoli. Unless you make an imam out to be a reluctant Voltairean or an unwitting disciple of Rousseau.

Interreligious dialogue is based on the presupposition that Enlightenment ideas are shared by all the inhabitants of the

planet, that they make up a common platform allowing them to engage in a fruitful exchange. But we must not forget that these ideas themselves are very new in the Catholic Church. They were condemned by the popes until Pius XII. And it took Vatican II to bring about what Cardinal Joseph Suenens called a “[revolution of] 1789 in the Church”.

Hence, in order for real interreligious dialogue to take place, it is necessary and sufficient for Islam, for example, to adopt the spirit of the conciliar Declaration *Dignitatis Humanae* on religious freedom. In plain language, Vatican II must be exported to Cairo!

Rev. Fr. Alain Lorans

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# Fight for Life and the Family in the Philippines

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## DO YOU BETRAY GOD WITH A KISS?

### *A Report from the Frontline*

In the Philippines, the “reproductive health” debate has intensified. Advocates pushing for what they call the women’s basic “human rights” to free access to contraception and mandatory “sexual health” education have aggressively pre-empted a Congressional approval of the Reproductive Health Bill. It is an understatement to say that reproductive health advocates and policymakers have been pushing, ushering, and coaxing the Reproductive Health Bill through Congress. On Monday 7th March, Congressman Garin unconstitutionally delivered the introductory speech for the bill though it was not in the agenda. Her speech was ruled “out of order” and excluded from the proceedings. On International Women’s Day, 8th March 2011, 1,500 supporters of the bill took to the streets across the country to rally for the passage of the Reproductive Health Bill. Then with a blatant show of confidence, UN TV falsely aired the news that the Reproductive Health Bill has passed its second reading in Congress, meaning that it will proceed to a vote, which they are confident to pass.

As conscientious Catholics continued to fight against the bill, advocates of the sexual rights and health agenda intensified their attack against the Catholic Church. As the Catholic resistance called for a Rosary Crusade against the bill, the sexual rights campaign resisted with their slogan “Keep your Rosaries off my ovaries”. As Bishops exhorted their flocks to resist the bill, women’s rights advocates publicly praised Catholic personalities that sup-

ported their agenda. Congressman Edcel Lagman proudly declared that Catholic professors from Ateneo University assert that Catholic women and couples can remain good Catholics even if they use contraceptives. Gender Across Borders



praised the feminist activist nun Sister Mary John Mananzan for her independent and rights-based spirit in espousing feminist activism into the country’s Catholic faith<sup>1</sup>, for which efforts she was specially feted by Women Deliver – a women’s rights organization.

Employing a number of argumental fallacies, Congressman Lagman maintained that the campaign of the Catholic hierarchy against the bill “is characterized by inordinate misinformation and patent lies as well as pathetic threats of excommunication for legislators supporting the bill.” He insisted that the arguments of the members of the Catholic hierarchy and their allies in Congress are “flawed”, the “logic defective”, and the “data faulty”. He proudly claimed that proponents of the bill have the “superiority of numbers” and the “superiority of arguments”.<sup>2</sup>

Yet, for God’s people there should be

no argument superior to the love of God. “If you love Me, keep My commandments”. “If anyone desires to follow Me, let him carry his cross and come, follow Me”. The Catholic resistance will be successful as long as the call to virtue through the renunciation of self-will and the mortification of the senses is clearly heard. All the Catholic laity must be convinced that chastity and purity is holiness, and that the gratification of lust is sin. Loyalty and obedience to the will of God is not a violation of women’s constitutional and human rights. “Catholics” who fight for their “sexual liberation and sexual rights” and insist that they can remain good Catholics despite their use and promotion of contraceptives to avoid “unintended and mistimed pregnancies” need to be asked only one question: “Do you betray God with a kiss ...and a contraceptive?”

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1. RH Bill Saga Drags on in Philippines; Noses to the Grindstone”. <http://www.genderacrossborders.com/2011/03/09/rh-bill-saga-drags-...>

2. Edcel C. Lagman: “Goals and Challenges in Legislating an RH Law”. Speech delivered at ICPD 15 National Conference Workshop at the Summit Hall, PICC, Pasay City, August 26, 2009.

**Ask your congressman to kill  
House Bill 5043  
before it kills the Filipino Family.**



*Dipping their wheels in the Pacific on Day 1*

### Setting Off

*“And the eye cannot say to the hand: I need not thy help: nor again the head to the feet, I have no need of you.” 1 Corinthians 12:21*

When brothers Andrew and Randall Leese set off from their homes near Seattle on 3rd April, 2009 to bicycle around the world, they were crossing the threshold where dreams become reality; but it was a reality not of effortless coasting and comfort. Long days in the saddle, storms, and oppressive desert heat – the life of the pilgrim, in short – took its toll. With the element of hardship endured there were rewards, however, and always one sustaining thread to keep them on their way: the thought of the waiting orphan children was a last bulwark of the will, lending strength when weariness and fatigue might otherwise have had their way.

Their route has taken them 32,040km (19,909mi) through 22 countries and across 14 timezones. After the USA they made their way to France, the British Isles, Spain, Portugal, Italy, Greece, and Turkey, with a detours into Morocco and the Holy Land. From Turkey they visited the Caucasus and boated overnight into Central Asia, where they made the 'Tyranny Tour' through a number of dictatorships, into China and the over the world's highest paved highway into Pakistan and finally



*Chance meeting with Fr. Couture in Los Gatos*



*Calling on the gods of Greasy Chains and Broken Spokes in Sedona, Arizona*

India. “Still, the trip and our efforts to help are far from over,” Randall added.

The idea to cycle in support of the orphans was first seeded by the stories of friends and priests returning home from the Indian missions. Articles in the Apostle also fueled the imagination: “We had been following Sister Maria Immaculata's progress with the children first in the state of Andra Pradesh, and then together with the SSPX in Palayamkottai. We wanted to lend a hand – or a foot, rather” said Andrew, as he wiped the beaded perspiration from his brow after a day's long cycle. *How to help* was the question. With two sets of strong legs and an and a passion for cycling, the answer was simple.

Their wish to help therefore reclined on the generosity of their fellow human beings. The brothers first appealed to the goodwill of their communities and local parishes, and then to the faithful after Mass on Sundays as they cycled across the United States and through Europe—particularly in France, Ireland, and the U.K.. “The bulk of the money was raised in the U.S. and Ireland,” Andrew mentioned, “because of the language barrier in other countries (France,



*Friends shared the first of many pedal strokes to come on Day 1 from Bellingham, WA*



*Flat tire #6 of 91 and counting*

Spain, and Portugal), it was difficult to reach the same level of trust and make needs known.”

Generosity has indeed proved to be profound. Although it's still short of the brothers' ultimate goal and the orphans' ongoing needs, the \$30,000+ raised so far is a great and humbling amount. Truly, so much money will go a long way in India. “Meanwhile, the trip,” Andrew remarked, “is still far from over.”

#### The Route

The first thing was to plan a route. “We knew from prior rambles through foreign lands that trying to stick to a detailed itinerary is the shortest way not to the end, but

frayed nerves and headache. Travel, and especially bicycle travel, requires great flexibility.”

In the USA and Europe, the route changed almost daily, but in Asia things became a little trickier. Because the brothers were barred--as American Citizens--from entering Iran, they would have to take a northerly route that entered India through some of the world's highest mountain ranges. They could only be crossed comfortably in Summer, so the pace thence had to be measured accordingly. In fact, it determined the time frame for the entire trip.

“Because our departure date had been pushed back several months, and Andrew was eager



*Approaching the Mont-Saint-Michel at dusk, luggage and baguettes in tow*



*The inimitable and enchanting MSM*



*Conditions for cycling aren't always ideal*



*Porto, Portugal — around Christmas, 2009. They would arrive at the Orphanage a year later*



*Cabo de Gata National Park in Southern Spain: not a single car for miles and miles!*



The Orphan Ride route in rough, 2009-2012.  
For a detailed plan, see [www.orphanride.org](http://www.orphanride.org)



Following the signs to Santiago de Compostela on El Camino Frances. Autumn, 2009



Staying dry in Ireland often has its price, such as an overnight in the ladies' public lavatory

to see the Tour de France, we pedaled across the U.S. (~5000 miles (8000+ km)) in only three months—which translates into lots of 100 mile (160km) days, and even one knee-buckling 150mile (260km) 12-hour marathon to San Francisco, to arrive in time for retreat at Los Gatos the following day.” If nothing else, the brothers have proved to be tenacious and even ‘downright stubborn’ in attaining their goals.

Their whirlwind tour took them through Oregon, California, Arizona, Colorado, Kansas (chiefly to visit St. Marys), Minnesota (for ordinations), Wisconsin, Illinois, Pennsylvania, New Jersey, New York, and thence by air to Paris. When they tired of camping, they asked hotel proprietors, often with success, to sponsor them for a night with a free room. Other nights they spent staying with families they had contacted in advance, either via web-based hospitality networks such as [www.warmshowers.org](http://www.warmshowers.org), or through Traddy friends. Statistics for the U.S. leg included one broken rear wheel and ‘enough flat tires to try the patience of a saint.’

They arrived in Paris on Bastille Day, and caught several stages of Le Tour before exploring Northern France, including visits to Lisieux and Mont-Saint-Michel, before finishing off the season in England and Ireland. France with its vast network of peaceful, paved lanes, and its delectable culinary traditions, was a cycle-tourists' paradise. Southern England wasn't so appealing with its busy roads and inconsiderate drivers, however, so they hightailed it to Wales and Ireland where the faithful welcomed them warmly. “It was good craic, Ireland, and as beautiful as they say,” Randall said. They were even blessed with several days of sunshine.

The brothers pursued warmer Autumn weather down the frigid west coast of France whilst enjoying the regional wines and superb *fruits de mer*, prepared by hosts and new friends. The European segment of the trip would prove to be a fortification against the more physically demanding roads to come.

A two week pilgrimage along the Camino Frances, followed by the Camino Portugués in reverse to Fatima and Lisbon—with a month's respite over



Portugal is a lovely country. Not only does it appear to be more pious than the rest of Europe, but it has pastries with names like Bacon from Heaven, and great cycling, too





*An unlikely melon stand and its charming attendants in the Kazakh Desert. Life is full of surprises*



*An Armenian Christian friend and benefactor of Aleppo, Syria*

the Holidays in Sintra--was a major highlight for both. From Lisbon they continued southeast to Gibraltar and made a short loop through the exotic, former French protectorate of Morocco before continuing along the coast of the Mediterranean to Rome in time for Holy Week and Easter. They spent three weeks touring the Eternal City before the next leg began.

Greece was their next destination, after a relatively short spin across the Apennines to the coastal town of Bari, where they went by boat to Patras, and thence to Athens, "A largely unpleasant city where people were rude and prices were high." But neighboring Turkey was altogether delightful: "The Turks view hospitality as a quasi-sacred responsibility, and seem to derive a great deal of satisfaction from entertaining their guests." Cosmopolitan Istanbul was a brief stopping-off point before a short detour through Syria, Jordan, and Israel – "Another major highlight of the trip!" Where they slept in the ruins of St. Simon Stylites' Cathedral (the

enormous base is still intact), and made a wheeled pilgrimage through the Holy Land.

They returned to Istanbul by air, and did penance on the beautiful but steep hills of the Black Sea Region in the height of summer. Turkey gave way to the Russian-speaking Caucasus: first Christian Georgia, where the food and hospitality were sublime, and then to Muslim Azerbaijan, which, 'though the scenery was beautiful, "is a horrible little hole of an oil country."

From Baku they crossed the Caspian Sea to Kazakhstan and Central Asia in an old Russian freighter. Through the Kazakh desert, past the lazy camels and droves of galloping horses to Uzbekistan and along the old Silk Road, through the ancient cities of Samarkand and Bukhara, over vast deserts, at last to the Uzbek capital, Tashkent. "Kazakhstan and Uzbekistan were remarkable not for the landscape, although the simplicity of the bleak scenery has its attractions, but the beauty of the inhabitants, whose features are formed in noble harmony. Also, their cultures are still largely untainted by the Materialism of the West." Randall also enjoyed the food: "A



*Uzbek Woman, Bukhara. Traditions remain strong on the old Central Asian Silk Routes.*



*The Registan of Samarkand, an ancient Silk Road stopover, is famous for turquoise domes and tasty naan bread*



*Tooling through Pakistan on the World's highest Highway, the Karakorum*



*The Kalyan Minaret of Bukhara, Uzbekistan, an ancient Silk Road city.*



*“When I was your age...” Muttered the old Uyghur man of Kashgar, China*



*“Welcome to India!” At the Wagah border between Pakistan and India in December, 2010*

tantalizing combination of Mutton, bread, and onion—baked, boiled, steamed, or fried. The *kymys* (fermented mares' milk) was also tasty.”

Chinese visas had to be obtained in Tashkent for \$210 before the brothers could leave for Kyrgyzstan. But with the recent Summer ethnic riots, the borders between the two countries were apparently closed to foreigners. “Our options were thinning quickly as our thirty-day Uzbekistan visas ran out, and the Kazakh Embassy failed to supply visas in time for us to detour though their country after repeated trips to the embassy,” said Andrew. “With only 24

hours left, I managed to get a last-minute visa to Tajikistan, while Randall, against all hope, found a flight to Bishkek, the capital of Kyrgyzstan,” where he hoped to fix his latest broken rim, since a suitable replacement was utterly unavailable in Tashkent.

The brothers left the country with mere hours to spare; Kyrgyzstan was “a remarkably beautiful country, with great hospitality,” and the Pamir Highway, known as the Roof of the World, was altogether “spectacular”.

The brothers met up again in southern Kyrgyzstan before grinding Eastward over a snowy 3,700m pass into the cold and barren mountains of the Taklamakan Desert and the delightful, frenetic city of Kashgar, China. This is where the Karakorum Highway—the world's highest—makes its daring beginning.

One of the brothers recalled of the ride from Kashgar to Tashkurgen in southern China, where travel into Pakistan is only by Government-operated bus: “A forceful sandstorm caught us as we left Kashgar, tearing our



*Turkish girl of the Black Sea Region. The kitten was a roadside waif picked up outside of Istanbul*



*Plastic bags served as gloves on the 3650m Taldyk Pass in Kyrgyzstan, the adventure's chilliest day.*



*A long-anticipated meeting between the Brothers and Sister Maria Immaculata after their arrival*

throats and sinuses, just before we cycled up to 3000m-4000m elevation again, where the intense, arid cold ripped them still further and made us concerned for our health.”

They made it safely through beautiful, hospitable, and perilous Pakistan and crossed over into India in late November. In order to arrive in Palayamkottai in time for Christmas, it was necessary to go south by train from Delhi.

On 18th December they cycled through the gates of the orphanage under faithful escort of their guardian angels: the children were there with colored signs and bright smiles of welcome.

After several months off the cycles in Palayamkottai Andrew and Randall intend to continue cycling through Southeast Asia, China, and Japan before returning to the United States where they will make a short victory tour and continue raising money for the orphanage. Ω

For anecdotes, photos, ride statistics, and all the practical details of the odyssey, visit [www.orphanride.org](http://www.orphanride.org)



*“Thanks for your generosity!” Anna Maria, Jacinta and Mary Magdalene show their gratitude (and their holiday henna)*



*The Sikh Golden Temple of Amritsar, the Riders’ first stop in India, located on a tank called “The Holy Pool of Nectar”*



*From vagabonds to honored guests! When they asked to camp in this Punjabi family’s enclosure, the brothers were lavished with good hospitality*



*The Brothers reached their goal on December 18th, 2010, when they pedaled through the gates of the waiting Servi Domini Orphanage*



*Travelers beware! Cycle Gangs like these now roam the roads of Tamil Nadu*

## Priory of the Most Holy Trinity ♦ India



*Fr. Brucciani and Libya on the day of her first Holy Communion on the Feast of the Immaculate Conception. The chasuble was one of a complete set made and donated by a pious group of faithful of Bavaria, Germany. God is glorified and we are very grateful for their generosity.*



*Fr. Nély prays in the cave at Manapad where St. Francis Xavier lived for two years. Manapad is near the southern tip of India.*

Dear Friends and Benefactors,

If you have ever found yourself in a state of anxiety, running your fingers through your hair and asking yourself (as you stare absently at a random distant object), “What’s it all for?” then, by

God’s grace, you might come up with an answer which explains the whole universe. The Jesuits summarised this answer in a snappy expression: *Ad Majorem Dei Gloriam* (A.M.D.G.).

All is for the glory of God: our suc-

cesses, our failures, the good we do and even our falls from goodness. Everything that happens by us or to us is ultimately for the greater glory of God.

The only thing that really need concern us, therefore, is how best to maximise God’s glory by the things that fall within our power. All else is secondary. Worrying serves no purpose. An old teacher used to say, “Worrying is like a rocking horse; it gives you something to do, but you don’t get anywhere.”

I wish you all a fruitful Lent, free from worry and full of glory and happiness. (Incidentally, Psalm 22 is good for stress.)



*Father Nély visited the Priory in January to see “his boys.” Like an indulgent grandfather, he ignores all the house rules, creates mayhem for the prior, spoils the children with presents and then departs with popularity ratings that politicians could only dream about. Here he is with his retinue.*

In Jesu et Maria,  
Rev. Robert Brucciani

## Priory of the Most Holy Trinity ♦ India



*Miss Philomena McNamara of Sydney, Australia is an optician. Finding time between teaching sciences at Veritas Academy, she kindly tested all the children's eyes; there were a few surprising discoveries and eight children now find themselves bespectacled.*



*At least two of the boys work on the vegetable patch on the New Veritas Land.*



*Mr. Andrew Leese of Washington State, U.S.A., round-the-world cyclist, and one-time professional barber puts his skills to good use on Francis.*



*Fr. Du Chalard leads the Candlemas procession around the priory grounds on 2nd February.*



*John-Peter looks slightly nervous as he poses for this last shot before leaving for Holy Cross Seminary, Australia. He has worked hard at the priory for more than three years. May God grant him the grace of a religious vocation.*



*Concrete is poured on the roof of the new dormitory and study hall; the choreography of the multitude of workers was a pleasure to behold. The building will be named after the patron saint of parish priests, Saint John Vianney. All donations welcome!*



*Father Nély humbly participates in Divine Sovereignty.*

## VIRTUES UNDERPINNING OBEDIENCE

*Adapted from the writings of a priest of the Society of St. Pius X  
residing in the region of Marseille, France.*

In the last edition of the *Apostle*, an attempt was made to expose the underlying principles governing the duty of obedience in our children. Obedience was seen to be the co-relative of authority by **which children, according to God's will**, are led towards the common good. Obedience is nurtured by authority not with a big stick, but by example, direction and experimentation. In this article the virtues of humility, docility and prudence are exposed as the fertile soil in which the virtue of obedience may grow.

### Humility Of The Child ...And Of The Superior

Obedience makes a child accomplish the commands he has received, but, in

order that he submits to these commands, it is necessary that he first put himself in his place relative to the commanding authority. **A child's submission to authority** is not just an exterior affair, it is above all an interior disposition by which he holds himself in a position of filial dependence.

A modern threat to this interior disposition of dependence is an unhealthy familiarity that is often seen between parents and children. This familiarity destroys the reverence due to authority. Those parents who make friends with their children, lowering themselves to become childish under the pretext of adaptation, have not sufficiently reflected upon the nature of authority. Certainly

they must adapt to their children, but only to make their children correspond more effectively to authority – their own authority and also to the most important **authority which is God's**. As soon as one abandons the title upon which authority rests, obedience is destroyed. (*L'exercice de l'autorité dans l'éducation, François CHARMOT - Les Etudes 1932*).

One might object, however, that by insisting on respect, any relationship of loving confidence between parent and child will be dampened. The example of the lives of St. John Bosco and many other saints should serve to dispel this fear. The reverence required of children is not a fear of punishment, but the perception of the greatness of those charged by God to make them grow. The respect (from the Latin verb *spectare*: to regard, to look at) a child has for his parents makes him look up to and esteem those to whom he owes his existence and education.

Another objection raised by the moderns is that the **imposition of one's authority** is a manifestation of pride. In fact, the opposite is more true. To diminish **one's authority** is to diminish the pre-eminence conferred by God by which one shares in His sovereignty. God asks us to reign by humility. It is the height of pride to **allow the consciousness of one's authority** (which is divinely conferred) to diminish or to allow someone to hold it for nothing.

Indeed, Père Charmot rightly explains that **the imposition of one's authority is actually a sign of one's humility**:

*We must make our authority be respected as something sacred (...) We must, first of all, carry it with a dignity*

*that renders it eminent and, if possible, supernatural in the eyes of our children. As we participate in the authority of God, our authority is an expression of the sovereign dominion of God over His creatures. (P. Charmont)*

This truth has significant consequences in the exercise of authority: A superior must be self-effacing before the Absolute. Which means that he must be spiritualised [elevated by grace], become transparent so that God shines forth through the visible signs of his paternity. That which must be effaced in the superior are his imperfections, his miserable condition, his narrow-mindedness, his disordered love of self. All must be effaced before Him of Whom we are but instruments. This means that a firmness of action is called for when there are principles at stake. A superior must impose his decision because it corresponds to what God wants. This implies that he must abandon his simple personal views and must submit himself humbly before the wisdom of God.

### Docility

Another virtue which nourishes the virtue of obedience is docility. Docility is defined as the ability of allowing oneself to be taught.

God gives children a natural propensity to believe their parents, but two obstacles might present themselves to this virtue: (i) laziness which prevents the child from making the necessary effort to understand what his parents are saying, and (ii) pride which is contemptuous of the judgement of others. Aristotle has this advice: **“One must be attentive to the indemonstrable sayings and opinions of old men and of prudent men, and believe**

**them not less than a demonstration.”**

The modern world continues to delude the youth by making them think that they are capable of being the sole judge of what must be done. The youth, on the contrary, must understand that they know very little and that the commands of their parents are the words of God by which they are led to heaven.

### Prudence

Finally, the virtue that renders obedience easy is prudence. Prudence is the habit of understanding why things should be done. When a child understands why he is commanded to do a certain thing (like washing hands before meals), he readily obeys. Parents and teachers should therefore be ready to explain their commands—not to justify themselves (that would be wrong)—but to progressively develop the virtue of prudence in the child according to their ability to understand. For those children below the age of reason, however, explanations are a waste of time (rather like explaining things to your dog).



*“Anthony, just do it!”*

### Perfect Obedience

There are occasions, however, when explanations are not possible (e.g. when there is no time to explain or when the issue is too complicated or sensitive) and so children should sometimes be expected to obey without any explanation. This is not blind obedience, which disengages reason, but pure obedience and is of the hardest sort. It presupposes the virtues of humility, docility and prudence and is only possible with the aid of supernatural grace. Now, if you would like to cultivate *this* in your children, then you probably need to kneel down and pray for it !

Ω



*Sesu (centre)... a model of docility, but the two in the front (Moses and Joyson) could do with a good prod.*



*Children of Mary : newly received on the Feast of the Immaculate Conception. The daily duties of prayer, meditation, reading and good works are not so difficult for the girls as they are already a part of the daily routine at the orphanage. The Sodality now has sixteen members.*



*Fr. Gregory Noronha blesses a Child of Mary after having renewed his engagement to the Society of St. Pius X during the Mass.*

#### HAPPY LENT

To Our Friends And Benefactors,

We wish you all a holy and meaningful Lent. This New Year started off with many blessings for us. First of all we had the happiness of having our superior general, Fr. Du Chalard, with us for two weeks in January. We were happy to have all the news of our sisters in Italy and of course to have conferences every day.

Also in January, the second phase of the construction – the orphanage and the old age home – was started. We already have a full house in our present building with 33 children and young ladies, 3 old ladies, 3 sisters, 6 volunteers (most of whom teach at school) and 3 other helpers – a total of nearly 50 people. Once the new building is finished – in a year or so – we will be able to house 50 more children and old ladies. Then of course,

we will need more sisters too. So please pray that we may receive more vocations.

The latest addition to our family is a 62 year old sick and bed-ridden lady. The local medical college students brought her to our notice. Her husband died some 10 years ago and she has no children. She was staying with her nephew's family and once she became sick they dumped her at the government hospital and went away



*The Society of Servi Domini Orphanage, Christmas Day 2010.*



## Society of Servi Domini ♦ Orphanage ♦ India

and never visited her again. She was in the hospital for more than a year – without any attendant to take care of her. She had her first bath in more than a year after she came to us!

We thank all our benefactors who have been helping us in many ways. You are always in our prayers. May the Sacred Heart bless you abundantly in this world and in the next.

In Jesus and Mary,  
Sr. Maria Immaculata



*Katie & Maria Leese of Washington, U.S.A. with Pauline.*



*The Theological Virtues of the Mission: Srs. Maria Celina, Maria Theresa and Maria Immaculata.*



*Miss Julie Zapp of Kansas, U.S.A. - well and truly framed.*



*Phase II : Accommodation for orphans and the elderly. The ground plan is twice the area of Phase I, but only the ground floor will be built.*



*Fr. Du Chalard, Cardinal Protector of the Consoling Sisters, poses with the family of Sr. Maria Celina in Tuticorin.*

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## Our Lady of Victories High School ♦ Philippines

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### OUR LADY OF VICTORIES HIGH SCHOOL

*First Boarding Boys' High School coming to the Philippines!*

Combined with the corruption of the Faith that has taken place in all levels of the Church and in all corners of the earth, there is likewise a deterioration in the all-important work of education. This is hardly surprising, as men who no longer know the purpose of man can hardly be expected to guide him in the realization of that purpose. Schools simply become a seedbed for testing novel ideas and wild theories in pedagogy; and by the time the theories are seen to be ineffective or even destructive, a whole generation of children has already been lost.

For this reason, the Society of St. Pius X sees the dire need to open schools. Children will better appreciate and love their Faith when they see all truths in relation to the Faith. This does not mean that the Catholic school is no more than an extensive catechism class. No, the school must offer a complete formation to her students: spiritual, academic, moral, and social. The service of God is a service that is to be accomplished in this world; therefore it is obvious that a Catholic education will equip the Catholic man to fulfil this service.

Our schools do not exist to promote the individual theories of a few teachers – they exist to pass down something greater than any one man, and indeed greater than the institution itself; they exist to guide students to an understanding of unchanging truths, the glory of a world greater than oneself, which world is itself only a reflection of a Glory greater than any created thing. True knowledge will always fill the soul with humility; for true understanding requires that one recognize these truths that are absolute and unchanging – outside and greater than oneself. St. Augustine says the same thing very colourfully at the end of his treatise “on the Teacher” when he writes, “Who would be so stupidly curious as to send his child to school that he may learn what the teacher thinks?” The good teacher will not dwell on his own unproven opinions but on the proven realities, revealed or unrevealed.

Continuing this glorious tradition of the Church and of our own priestly fraternity, the Society of St. Pius X is now opening a boys' boarding high school in Quezon City (metro-Manila), Philippines.

An elementary school has existed for a couple of years at the priory here, but the need (even in this Catholic country) to supplement and continue our children's schooling through the secondary level becomes more and more apparent. Even now, the Filipino government is advancing legislation that will require sex education in all the schools. Many illustrious and professedly “Catholic” schools are openly promoting this legislation.

Attempts to improve the elementary school and prepare for the boys' boarding high school has led to a flurry of activity over the past few months. The former prior of Our Lady of Victories, Fr. Purdy, was able to acquire the property right next to the priory. Since that time, we have been engaged in renovating the building to make it suitable for the elementary school and likewise for the high school that will open this June. The administration of a school is always a daunting task, and the opening of a boarding school is especially challenging. Finding teachers and staff, gaining the confidence of parents, recruiting students, preparing curriculum, seeking financial support, and constructing and preparing a suitable environment for living and studying – these are some of the many challenges we face while preparing for the opening of the new boys' boarding school in the Philippines. Though seemingly overwhelming, with the grace of God and the help of our benefactors, we are confident that we can achieve our goals and continue this necessary work of winning back families and society to the true Faith through the formation of Catholic youth.

Rev. Fr. Robert McPherson



*Pupils of Our Lady of Victories High School try hard not to be interested in what the teacher thinks!*

## Pray for Japan



*Fr. Thomas Onoda translates the sermon for Fr. Niklaus Pfluger, the 1st Assistant to the Superior General of the SSPX, in Tokyo, Japan during the month of December. After the Mass, Fr. Pfluger gave a conference about the SSPX and Rome. Fr. Pfluger also visited South Korea.*

### Please Pray For Japan

Providentially, none of our faithful directly suffered as a result of the terrible natural disaster that afflicted Japan on 11th March, but please keep them and all the Japanese people in your prayers. May this natural evil be the occasion of a much greater supernatural good.



*The Pilgrim statue of Fatima visited the Osaka Mass Centre on 19th February and was the occasion of the consecration of the Japanese missions to the Immaculate Heart of Mary. Since December 2007 the statue has visited Mass Centres in New Zealand, Philippines, India, Singapore, Malaysia, Indonesia, and is now visiting families and Mass Centres in Japan and Korea.*



*Before Midnight Mass, Rev. Fr. Thomas Onoda, Prior of Our Lady of Victories in the Philippines, received the greatest Christmas present of his life when he assisted at the baptism of his parents from the hands of Fr. Nicklaus Pfluger in Tokyo.*



*“Father Onoda, did I really say all that?”*

*“Dear Reverend Father, a thousand apologies, like Japanese tea—it must be unclouded . . .”*

## District News



*Priests and brothers of the Asian District, roughing it at the Manila Meridian after their priests' meeting. From left to right: Fr. Ghela, Fr. Daniels, Fr. Cacho, Br. Theophane, Fr. Hora, Br. Thomas, Fr. Salvador, Fr. Onoda, Fr. Couture, Fr. McPherson, Fr. Ferrer, Br. Isidor, Fr. Chazal, and Fr. Suelo.*



*Fr. Nély surrounded by priestly retreatants of the annual Indian priests' retreat in January. The retreatants included 5 SSPX priests, 3 helper priests and 5 diocesan priests. During the retreat, a number of the diocesan priests were taught how to offer the Holy Sacrifice of the Mass in the perennial Tridentine Rite. If the Archbishop were alive to see it, one could imagine that the sight of his young priests (Fr. Valan and Fr. Noronha), standing either side of an elderly priest, guiding his hands as he offered the Sacrifice of all time, would have brought tears to his eyes.*



*The Consecration of the Jakarta Mass Centre and of the Indonesian missions to the Immaculate Heart of Mary, on the occasion of the visit of the Pilgrim statue of Fatima on 2nd January.*

### NOTICE Priority of St. Bartholomew

By decision of Bishop Fellay, as a result of many complications regarding visas, the North Indian priory of St. Bartholomew is temporarily closed, and the priests in charge of the Northern apostolate will be residing in Palayamkottai.

## Apostle Catalogue



Rosaries made by the orphans of Palayamkottai with coloured glass beads, toddler-proof super-strong links, miraculous med-als and a choice of elegant crucifixes.



PRODUCT	USD	EUR
Rosary (state bead colours and type of cross)	15	12
Mass Set—Reversible Silk (state colours)	100	78
Mass Set—Reversible Synthetic (state colours)	100	78
Mass Set—GoldBronze (other colours on request)	280	220
Catechism in Pictures	25	20

Send orders to Holy Trinity Priory, Palayamkottai or [sspxindia@gmail.com](mailto:sspxindia@gmail.com)

Reversible featherweight silk chasuble with stole, manip-ple, chalice veil and burse together with a pouch made by the faithful of The Priory of the Most Holy Trinity.



Mass Set - GoldBronze : gold thread patterned fabric with hand embroidered decoration.



Reversible featherweight synthetic Mass Set. The chasuble is slightly bulkier, but wrinkles less.

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# Mass Centres in the District of Asia

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## HONG-KONG

### YMCA-KOWLOON

Contact: Our Lady of Victories Church, Manila  
Mass: 2nd Sunday of the month at 10am.

## INDIA—NORTH

### BOMBAY/MALAD (MH)

1st floor, Gratias Mariae Building  
Tank Road, Orlem

Malad West, Mumbai 64

Contact: Tel: [91] 982 036 2706

Mass: 1st & 3rd Sun at 10:30am, 2nd, 4th & 5th at 6pm. Please call to check.

### BANGALORE (KN)

Contact: Mr. Benny Joseph [91] 944 806 7670

Mass: Monthly

### BOMBAY/VASAI (MH)

Contact: Tel: [91] 982 036 2706

Mass: 1st & 3rd Sun at 7am. Please call to check.

### BOMBAY/BANDRA (MH)

Temporarily closed.

### GOA - SALVADOR DO MUNDO

opposite bus stand,

Contact: Mr. Fernandes [91] 982 325 4055

Mass: 1st & 3rd Sundays at 5:30pm.

### CHENNAI (MADRAS) (TN)

**St Anthony's School, Little Mount 600015**

Contact: Mr. Josephraj [91] 979 113 4344

Mass: Every Sunday at 11:30am. Most Saturdays at 6:30pm. Please call to check.

### KANCHIPURAM DISTRICT (TN)

Immaculate Conception Church

R.N.Kandigai Village

Contact: Mr. Irudaiyaraj [91] 944 412 2316

Mass: Every Sunday at 7am.

## INDIA—SOUTH

### PALAYAMKOTTAI (TN)

[Priory of the Most Holy Trinity](#)

8A/3 Seevalaperi Rd,

Annie Nagar, Palayamkottai, TN 627 002

Tel: [91] 462 257 2389

Email: sspxindia@gmail.com

Mass: Daily at 7:15am, Sunday at 7:30am.

**Resident Priests:**

**Rev. Fr. Robert Brucciani (Prior)**

**Rev. Fr. Gregory Noronha**

### ASARIPALAM (TN)

**Saint Anthony's Church, Nr. parish church**

Melasripalam, Kanyakumari Dist.

Contact: Priory of the Most Holy Trinity

Mass: Every Sunday at 10:15am.

### CHRISTURAJAPURAM (TN)

Christ the King Church

Christurajapuram, Irenipuram Post,

Kanyakumari Dist., 629 197

Contact: Priory of the Most Holy Trinity

Mass: Sunday at 5:30pm, Monday at 6:30am.

### NAGERCOIL (TN)

Saint Thomas the Apostle Church

Near SP Camp Office

Thalavaipuram

Contact: Priory of the Most Holy Trinity

Mass: Saturday at 6:30pm, Sunday at 6:30am.

### PALAYAMKOTTAI (TN)

Society of Servi Domini,

Opp. Government. High School

Burkitmanagaram, Tirunelveli TN 627 351

Contact: Priory of the Most Holy Trinity

Mass: Most weekdays at 7:20am.

### SINGAMPARAI (TN)

**St Anthony's Church**

Contact: Priory of the Most Holy Trinity

Mass: Every Sunday at 11:30am.

### TRICHY (TN)

**St. Joseph's Chapel,**

North 3<sup>rd</sup> Street, Srirenivasanagar 620 017

Tel: [91] 431 278 2798

Mass: Every Sunday at 7:30am, Mon-Sat (except Thurs.) at 6:30am, Thursdays at 6:30pm.

### TUTICORIN

St. Francis Xavier Chapel

88B Vettivelapuram

Near Murugan Theatre

Contact: Mr. Francis Kumar [91] 948 647 1966

Mass: Every Sunday at 7:15am.

## INDONESIA

### JAKARTA

Tel: District Office, Singapore [65] 6459 0792

Mass every month, usually on the first Sunday

## JAPAN

### TOKYO

Japanese Martyrs' Mass Center

Akebonocho Jido-Kaikan

Honkomagome 1-12-5

Bunkyo-ku, Tokyo, Japan 113-0021

Contact: Mr. Arata Nunobe [81] (3) 3776 1233

or [63] 2 725 5926 (Philippines)

Mass: Monthly

### OSAKA

Immaculate Heart of Mary Mass Center

"Honkan" of Shin-Osaka-Maru Bldg.

(5 min from JR Shin-Osaka Station, East Exit)

Contact: Mr. Arata Nunobe [81] (3) 3776 1233

or: [63]2 725 5926 (Philippines)

Mass: Monthly

## KOREA

### SEOUL

Immaculate Conception Chapel

2nd Floor, Yale Building, #60,

Choonshin-dong, Jongro-gu,

SEOUL, South Korea 110-844

Nearest Subway stations: Line #1 "Jongro O-ga" Station, or Line #4, "Dondaemoon" Station.

Contact: Mr. Christian Barde [82] (2) 3476-5055

or: [63] 2 725 5926 (Philippines)

Mass: Monthly

## MALAYSIA

### KUALA LUMPUR

Chapel of the Sacred Heart of Jesus

Contact: Mr. Nicholas Lim [60] 361 575 976

Fax: [60] 361 573 101

Contact: Roy Rogers [60] 163 755 072

Mass: 2nd Sun. 9:30am and 4th Sun. 6:00pm but please check in advance.

### SABAH

Queen of the Most Holy Rosary Chapel

Lot 18-2, 2nd floor,

New World Commercial Centre,

Donggongon, Penampang, Sabah 89507

Contact: Mrs. Amalia Kasun

Tel: [60] 168 131 025; [60] 168 428 552

Mass: 4th Sunday at 9:30am.

## NEW CALEDONIA

### DOMBÉA

Chapelle St. Joseph

Katiramona, Dumbéa

Contact: Mr. Jacques Sauray [687] 353 356

or [64] 6213 0440 (New Zealand)

Mass: Monthly

## NEW ZEALAND

### WANGANUI

**[St. Anthony's Church](#)**

88 Alma Road

P.O Box 7123

Tel: [64] 6344 7634 (school)

or [64] 6213 0440 (priory)

Fax [64] (06) 344 2087

Email stanthony@sspx.com

Mass: Sunday 7:30 & 11:00am, 9:00am (Sung)

Mon.-Sat. at 5:30am (except Sat.), 7:00am &

11:25am (except Thurs).

**Resident Priests:**

**Rev.Fr. Andrew Cranshaw (Prior)**

**Rev.Fr. Michael Lavin**

**Rev.Fr. Michael Fortin**

**Rev. Fr. Dwight Todd Anderson**

## Mass Centres in the District of Asia

### AUCKLAND

Chapel of the Immaculate Heart of Mary and St. John Fisher  
103 Avondale Road, Avondale  
Tel: [64] (6) 344 7634  
Mass: Every Sunday at 9am.  
Every Saturday at 10am, 1st Friday at 7pm.

### HAMILTON

4 Comries Road [64] (7) 855 1790  
Mass: Every Sunday at 2pm.

### NAPIER

**Dunstall's Funeral Chapel**  
Cnr Edwardes & Bowers Streets; Napier.  
Tel. [64] (6) 843 9446  
Mass: 1st & 3rd Sundays at 5pm.

### WELLINGTON

Chapel of St. Michael Archangel  
32 Beauchamp Street, Linden; Tawa.  
Tel. [64] (4) 232 7297,  
Mass: Every Sunday at 9:30am.

## OMAN—UAE

Contact: Mr. Guerder [968] 993244924  
Mass: occasionally

## PHILIPPINES

### STA BARBARA—ILOILO

[St. Bernard Noviciate](#)  
Brgy. Daga, Santa Barbara, Iloilo  
Tel: [63] (0) 0915 846 6913  
Mass: Daily at 7:15am, Sundays at 8am.

#### Resident Priests:

[Rev. Fr. Coenraad Daniels \(Prior\)](#)  
[Rev. Fr. Juan Carlos Ortiz](#)  
[Rev. Fr. Francois Chazal](#)  
[Rev. Fr. Aurelito Cacho](#)  
[Rev. Fr. Alexander Hora](#)

### QUEZON CITY—METRO MANILA

#### [Our Lady of Victories Church](#)

2 Cannon Road  
New Manila Quezon City 1112  
Tel: [63] (2) 725 5926 or 413 1978  
Fax: [63] (2) 725 0725,  
Mass: Daily at 7:15am & 6:30pm,  
Sundays at 9am & 6pm.

#### Resident Priests:

[Rev. Fr. Thomas Onoda \(Prior\)](#)  
[Rev. Fr. Robert MacPherson](#)  
[Rev. Fr. Joseph Pfeiffer](#)  
[Rev. Fr. Valan Rajakumar](#)  
[Rev. Fr. Albert Ghela](#)  
[Rev. Fr. Edgardo Suelo](#)

### AGUSAN DEL NORTE—BUTUAN CITY

Sta. Lucia Chapel, Brgy. Mohogany Butuan City  
Contact: St. Bernard Novitiate, Philippines  
Mass: 4th Sunday at 5pm.

### BACOLOD CITY-NEGROS OCCIDENTAL

Inmaculada Concepcion Church  
Purok Paglaum, Brgy. Taculing Bacolod City  
Tel: [63] (33) 396 2648  
Contact: St. Bernard Novitiate, Iloilo  
Mass: Every Sunday at 6:00pm

### BAGUIO CITY—BENGUET

Contact: Our Lady of Victories Church, Manila  
Mass: 1st Sunday at 9:00am

### BATO—LEYTE

Contact: Our Lady of Victories Church, Manila  
Mass: 2nd Sunday at 9:00am  
and 7:00am the following day

### CAGAYAN DE ORO-MISAMIS ORIENTAL

Our Lady Help of Christians Chapel  
4<sup>th</sup> floor Cid Building, Mabulay Subdv.  
Cagayan de Oro City  
Contact: St. Bernard Novitiate, Philippines  
Mass: 4th Sunday at 8:00am

### DAGOHOY—BOHOL

**St. Joseph's Chapel**  
Sitio 2 S. Lorenzo St., Poblacion Dagohoy, Bohol  
Contact: St. Bernard Novitiate, Iloilo  
Mass: 1st Sunday at 7:30am

### DAVAO CITY—DAVAO DEL SUR

Our Lady of Guadalupe Chapel  
**Alvarez' Residence, Diamond Street, Davao City**  
Contact: Our Lady of Victories Church, Manila  
Mass: 1st & 3rd Sundays at 6:00pm

### GEN. SANTOS CITY-SOUTH COTABATO

Chapel of St. James  
**Babate's Residence, Tiongson Street**  
(in front of Lagao Elementary School )  
9500 General Santos City ,  
Contact: Our Lady of Victories Church, Manila  
Mass: Sat before 1st & 3rd Sundays at 10.30am  
and 1st & 3rd Sundays at 10:00am

### JARO—ILOILO

Chapel of Our Lady of Consolation & St. Joseph  
By Pass Road, Jaro, Iloilo City 5000  
Contact: St. Bernard Novitiate, Iloilo  
Mass: Every Sunday at 10:30am; Mon, Wed, Fri  
at 6:00pm; Tue, Thurs, Sat at 7:15am

### KORONADAL CITY-SOUTH COTABATO

**St. Michael's Chapel**  
Upper Paredez Marbel, South Cotabato  
Contact: Our Lady of Victories Church, Manila  
Mass: Sat before 1st & 3rd Sundays at 5:30pm  
and 1st & 3rd Sundays at 6:30am

### MAASIN CITY—LEYTE

Contact: Our Lady of Victories Church, Manila  
Mass: Saturday before 2nd Sunday at 6:00pm

### MANBUSAO CITY—CAPIZ

St. Anthony Chapel

Brgy. Balit Mambusao, Capiz  
Contact: St. Bernard Novitiate, Iloilo  
Mass: 4th Sunday at 4:30pm

### MANDAUE CITY—CEBU

St. Pius V Chapel  
San Jose Village Opa, Mandaue City , Cebu  
Contact: St. Bernard Novitiate, Iloilo  
Mass: 1st, 2nd & 4th Sunday at 6:00pm

### SOGOD—SOUTHERN LEYTE

Contact: Our Lady of Victories Church, Manila  
Mass: Friday before 2nd Sunday at 6:00pm

### TACLOBAN CITY—LEYTE

Contact: Our Lady of Victories Church, Manila  
Mass: 2nd Sunday at 6:00pm

### TAGBILARAN—BOHOL

Our Lady Guardian of the Faith Chapel  
541 San Jose St., Cogon 6300  
Contact: St. Bernard Novitiate, Iloilo  
Mass: 2nd & 4th Sundays at 8:30am

### TANAY—RIZAL

St. Philomena Chapel  
Sampaloc Brgy, Tanay, Rizal  
Contact: Our Lady of Victories Church, Manila  
Mass: 2nd & 4th Sunday

## District Office SINGAPORE

### [St. Pius X Priory](#)

286 Upper Thomson Rd  
Singapore 574402  
Tel: [65] 6459 0792, [65] 6459 3820  
Fax: [65] 6459 3591  
Email: [district@sspxasia.com](mailto:district@sspxasia.com)  
Mass: Sunday 8:00am (Low) & 10:00am (Sung)  
Monday to Saturday: 7:15am

#### Resident Priests:

[Rev. Fr. Daniel Couture \(District Superior\)](#)  
[Rev. Fr. François Lainsy \(District Bursar\)](#)  
[Rev. Fr. Timothy Pfeiffer](#)  
[Rev. Fr. Emerson Salvador](#)

## SRI LANKA

### NEGOMBO

St. Francis Xavier Mission  
525, Colombo Rd.  
Kurana, Negombo  
Tel: [94] (31) 223 8352  
Fax : [94] (31) 531 0137  
Or: District Office, Singapore [65] 6459 0792  
Mass: 3rd Sunday at 9:00am

## THAILAND & VANUATU & VIETNAM

Contact: Dist. Office, Singapore [65] 6459 0792

## India Calling All Generous Souls



Girls playing kabbudi (an elaborate version of tag) during the school lunch break.

### TEACHERS & SUPERVISORS

If you have six months or a year to give to charity why not consider coming to India? We need six volunteers at all

### eAPOSTLE

Sign-up for the e-mail Apostle.  
[sspxindia@gmail.com](mailto:sspxindia@gmail.com)

times to teach at Veritas Academy and to help at the priory (men) or at the girls' orphanage (ladies). Just send an email to [sspxindia@gmail.com](mailto:sspxindia@gmail.com).

### Donations to the Indian Mission

Please do not send cash.

- Australia : please make cheques to "*The Society of St. Pius X*" in AUD with a note, "*for the Indian Mission*" and send to:  
*The Indian Mission, c/o 20 Robin Crescent, WOY WOY, NSW 2256 , Australia.*
- USA : please make cheques payable to "*SSPX*" in USD with a note, "*for the Indian Mission*" and send to:  
*Regina Coeli House, 11485 N. Farley Road, Platte City, MO 64079, USA.*
- UK : please make cheques payable to "*The Society of St. Pius X*" in GBP and send to:  
*The Indian Mission, c/o 5 Fox Lane, Leicester LE1 1WT, U.K.*
- India : for cheques of more than USD 30 in any currency, please make payable to "*Bright Social Service Society*" and send to:  
*Priory of the Most Holy Trinity; 8A/3 Seevalaperi Road, Annie Nagar, Palayamkottai, TN 627002, India*
- All Other Countries : please make cheques payable to "*SSPX*" in any currency with a note, "*for the Indian Mission*" and send to:  
*Priesterbruderschaft St. Pius X, Menzingen, 6313, Switzerland.*

### Donations to the Asian Missions in general

can be sent to this address, or write to us for bank details:

*St Pius X Priory, 286 Upper Thomson Road, Singapore 574402 Tel.:[65] 6459 0792 Fax [65] 6459 3591*

*Email: [district@spxasia.com](mailto:district@spxasia.com) Website: [www.spxasia.com](http://www.spxasia.com)*