



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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The District of Asia



2013 : The Year of Archbishop Lefebvre

To all the faithful of the District of Asia

Dear Faithful,

As we are entering yet another year since the birth of Our Divine Savior, after having dedicated 2012 to the Family, we have decided to dedicate this new year to the memory of our dear founder, Archbishop Marcel Lefebvre, a man who has left his mark — and what a mark! — in the history of the Church of the twentieth century!

It is a sad observation that he is not well known among our people: few of our Asian faithful have read his biography, or carefully studied his books.

A Man of God

By making 2013 the Year of Archbishop Lefebvre, we want to remedy this lack of knowledge which can lead to misunderstandings, and the abandon of the correct fight for the Tradition. This knowledge and wisdom are still so necessary at this moment of crisis in the Church, which is far from being finished.

It is important to see all the aspects of this great man of the Church, who was deeply Catholic in everything he did and taught. Without the complete view of his life and teaching, one can make him say anything and the contrary of anything. If I may dare to make a comparison, it is almost like so many who use and abuse Sacred Scripture to make **it say whatever they want following Luther's principle of Sola Scriptura**, according to which there is no need of the Holy Roman Catholic Church to interpret Scripture. We know the results of such erroneous principle.

Archbishop Lefebvre was truly a man of God, *homo Dei*, as St. Paul wanted Timothy to be. One key to his long and adventurous life is well known: **to follow Providence! "O will of God, thou art my Paradise!" he would have said with the great St. Francis de Sales. "Thy will be done on earth as it is in Heaven!" He certainly tried to put this into practice from his early age to his death.**

A Soldier On The Frontline

He sought this Divine Will through his superiors, in all the echelons of the Church, for the 14 or 15 various assignments he held in his life. He sought it exclusively when it was time to stand up and be counted for the fight for the honour and rights of Our Lord Jesus Christ. The first skirmishes of this fight were already in the mid-1940s, after his return to France, to Mortain, when, still a simple priest, he noticed and wrote against the false theories of Fr. De Lubac on salvation. He made himself visible again in the fight when, now as an archbishop, he officially approved the book *Pour Qu'Il Règne (That He May Reign)*, on the Social Kingship of Christ, in 1959, a book the French Bishops would not endorse. This was soon followed, in 1963, by another clash with the French hierarchy on the wearing of the cassock: the Archbishop explaining to the members of the Holy Ghost Fathers the need to wear it for various reasons, both as a protection for the priest and a witness to the Church and to Our Lord Jesus Christ; and the French bishops allowing their priests to discard it to be closer to the world.

A Bishop In The Tempest

It was always to defend the truth and the will of God, manifested through centuries of clear papal teaching, that he stood up during the Second Vatican Council, and led, from the Third Session onwards, the 250 members of the Coetus Internationalis Patrum (the International Assembly of Fathers), a true band of Gideon, to protect the Sacred Tradition of the Church. As it is known, they did achieve some little degree of success in stopping or slowing down the flood of modernism (for instance, in changing some dangerous words in key documents, in delaying rushed votes, etc). but unfortunately, without the support of the Pope, already imbued with the liberal ideas, the Coetus could not achieve all it wanted, and the modern errors did enter into official conciliar texts, for the great harm of the subsequent 50 years so far!



Marcel Lefebvre as a seminarian circa 1928.

It was again this mysterious will of God that urged him, after his resignation as Superior General of the Holy Ghost Fathers in 1968 and already aged 63, to do something for a few seminarians in search of a truly Catholic bishop and seminary. Thus the Society of St. Pius X was conceived and born as a proper religious institute of the Roman Catholic Church, outside of which there is no salvation.

An Example To Follow

If I may dare again, in short I would like throughout this year to apply to the Archbishop what Holy Mother Church asks us of St. Pius X: that we may follow his examples and teachings: *exempla et instituta sectantes* (collect of 3rd Sept.).

Examples: let us know his life, let us read his biography: his large family with five vocations out of eight children, the Eucharistic Crusade which gave him a Eucharistic spirituality in his tender years, the French seminary in Rome where he learned to love the writings of the Popes, his 30 years in the missions, his fight during the Council, and, always following Providence, as another St. Martin who did not refuse the last great work the Good Lord was asking him, in his old age the foundation of the Society of St. Pius X.

His teaching: all his books, his writings, his sermons... **Which of these do you have in your personal library? Which one have you read?**

As I am writing to you, I have been given permission from Fr. De Cacqueray, the SSPX French District Superior, to do an Asian version of the beautiful film/documentary on the Archbishop: *Monseigneur Lefebvre, Un évêque dans la tempête – A Bishop in the Tempest*, which has just been released in French and is being shown now publically in various places in French speaking parts of Europe. I plan to have it dubbed professionally in Japanese, Korean, Chinese, Tamil and Vietnamese, and perhaps in Indonesian. Let us organize public viewing in our mass centers and even elsewhere to restore the honor of this heroic man.

Let me finish with two pieces of news: next 19th March, the whole Society of St. Pius X will be consecrate to St. Joseph, in thanksgiving for all his favours over the last 42 years!

And lastly, as of 1st January, New Zealand and its missions are returning to the jurisdiction of the Australian District.

With the assurance of my prayers throughout the New Year, which, let us pray, may bring closer than ever the triumph of the Immaculate Heart of Mary.

Rev. Fr. Daniel Couture
District Superior

REPLY TO CARDINAL OTTAVIANI

This letter was written in response to an enquiry made the Pro-Prefect of the Congregation of the Doctrine of the Faith to all the bishops and Superior Generals of the world about the dangers which threatened the faith at that time. The reply of Archbishop Lefebvre, one year after the close of the Council, admirably summarises the errors of the Council and their inevitable consequences.

Rome, 20th December 1966

Your Eminence,

Your letter of 24th July concerning the questioning of certain truths was communicated through the good offices of our secretariat to all our major superiors.

Few replies have reached us. Those which have come to us from Africa do not deny that there is great confusion of mind at the present time. Even if these truths do not appear to be called in question, we are witnessing in practice a diminution of fervour and of regularity in receiving the sacraments, above all the Sacrament of Penance. A greatly diminished respect for the Holy Eucharist is found, above all on the part of priests, and a scarcity of priestly vocations in French-speaking missions: vocations in the English- and Portuguese-speaking missions are less affected by the new spirit, but already the magazines and newspapers are spreading the most advanced theories.

It would seem that the reason for the small number of replies received is due to the difficulty in grasping these errors which are diffused everywhere; the seat of the evil lies chiefly in a literature which sows confusion in the mind by descriptions which are ambiguous and equivocal, but under the cloak of which one discovers a new religion.

I believe it my duty to put before you fully and clearly what is evident from my conversations with numerous bishops, priests and laymen in Europe and in Africa and which emerges also from what I have read in English and French territories.

I would willingly follow the order of the truths listed in your letter, but I venture to say that the present evil appears to be much more serious than the denial or calling in question of some truth of our faith. In these times it shows itself in an extreme confusion of ideas, in the breaking up of the Church's institutions, religious foundations, seminaries, Catholic schools—in short, of what has been the permanent support of the Church. It is nothing less than the logical continuation of the heresies and errors which have been undermining the Church in recent centuries, especially since the Liberalism of the last century which has striven at all costs to reconcile the Church with the ideas that led to the French Revolution.

To the measure in which the Church has opposed these ideas, which run counter to sound philosophy and theology, she has made progress; on the other hand, any compromise with these subversive ideas has brought about an alignment of the Church with civil law with the attendant danger of enslaving her to civil society.

Moreover, every time that groups of Catholics have allowed themselves to be attracted by these myths, the Popes have courageously called them to order, enlightening, and if necessary condemning them. Catholic Liberalism was condemned by Pius IX, Modernism by Leo XIII, the Sillon Movement by St. Pius X, Communism by Pius XI and Neo-Modernism by Pius XII.

Thanks to this admirable vigilance, the Church grew firm and spread: conversions of pagans and Protestants were very numerous, heresy was completely routed, states accepted a more Catholic legislation.

Groups of religious imbued with these false ideas, however, succeeded in infiltrating them into Catholic Action and into the seminaries, thanks to a certain indulgence on the part of the bishops and the tolerance of certain Roman authorities. Soon it would be among such priests that the bishops would be chosen.

This was the point at which the Council found itself while preparing, by preliminary commissions, to proclaim the truth in the face of such errors in order to banish them from the midst of the Church for a long time to come. This would have been the end of Protestantism and the beginning of a new and fruitful era for the Church.

Now this preparation was odiously rejected in order to make way for the gravest tragedy the Church has ever suffered. We have lived to see the marriage of the Catholic Church with Liberal ideas. It would be to deny the evidence, to be wilfully blind, not to state courageously that the Council has allowed those who profess the errors and tendencies condemned by the Popes named above, legitimately to believe that their doctrines were approved and sanctioned.

Whereas the Council was preparing itself to be a shining light in today's world, if those pre-conciliar documents in which we find a solemn profession of

safe doctrine with regard to today's problems, had been accepted, we can and we must unfortunately state that:

In a more or less general way, when the Council has introduced innovations, it has unsettled the certainty of truths taught by the authentic Magisterium of the Church as unquestionably belonging to the treasure of Tradition.

The transmission of the jurisdiction of the bishops, the two sources of Revelation, the inspiration of Scripture, the necessity of grace for justification, the necessity of Catholic baptism, the life of grace among heretics, schismatics and pagans, the end of marriage, religious liberty, the last ends, etc. On all these fundamental points the traditional doctrine was clear and unanimously taught in Catholic universities. Now, numerous texts of the Council on these truths will henceforward permit doubt to be cast upon them.

The consequences of this have rapidly been drawn and applied in the life of the Church:

—doubts about the necessity of the Church and the sacraments lead to the disappearance of priestly vocations,

—doubts on the necessity for and nature of the "conversion" of every soul involve the disappearance of religious vocations, the destruction of traditional spirituality in the novitiates, and the uselessness of the missions,

—doubts on the lawfulness of authority and the need for obedience, caused by the exaltation of human dignity, the autonomy of conscience and liberty, are unsettling all societies beginning with the Church, religious societies, dioceses, secular society, the family.

Pride has as its normal consequence all the concupiscences of the eyes and the flesh. It is perhaps one of the most appalling signs of our age to see to what moral decadence the majority of Catholic publications have fallen. They speak without any restraint of sexuality, of birth control by every method, of the lawfulness of divorce, of mixed education, of flirtation, of dances as a necessary means of Christian up-bringing, of the celibacy of the clergy, etc.

Doubts on the necessity of grace in order to be saved cause baptism to be held in low esteem so that for the future it is to be put off until later, and occasion the neglect of the sacrament of Penance. Moreover, this is particularly an attitude of the clergy and not of the faithful. It is the same with regard to the Real Presence: it is the clergy who act as though they no longer believe by hiding away the Blessed Sacrament, by suppressing all marks of respect towards the Sacred Species and all ceremonies in Its honour.

Doubts on the necessity of the Church, the sole source of salvation, on the Catholic Church as the only true religion, emanating from the declarations on ecumenism and religious liberty, are destroying the authority of the Church's Magisterium. In fact, Rome is no longer the unique and necessary *Magistra Veritatis* (*Mistress of Truth*).

Thus, driven to this by the facts, we are forced to conclude that the Council has encouraged in an inconceivable manner the spreading of Liberal errors. Faith, morals and ecclesiastical discipline are shaken to their foundations, fulfilling the predictions of all the Popes.

The destruction of the Church is advancing at a rapid pace. By giving an exaggerated authority to the episcopal conferences, the Sovereign Pontiff has rendered himself powerless. What painful lessons in one single year! Yet the Successor of Peter and he alone can save the Church.

Let the Holy Father surround himself with strong defenders of the faith: let him nominate them in the important dioceses. Let him by documents of outstanding importance proclaim the truth, search out error without fear of contradictions, without fear of schisms, without fear of calling in question the pastoral dispositions of the Council.

Let the Holy Father deign: to encourage the bishops to correct faith and morals, each individually in his respective diocese as it behoves every good pastor; to uphold the courageous bishops, to urge them to reform their seminaries and to restore them to the study of St. Thomas; to encourage Superiors General to maintain in novitiates and communities the fundamental principles of all Christian asceticism, and above all, obedience; to encourage the development of Catholic schools, a press informed by sound doctrine, associations of Christian families; and finally, to rebuke the instigators of errors and reduce them to silence. The Wednesday allocutions cannot replace encyclicals, decrees and letters to the bishops.

Doubtless I am reckless in expressing myself in this manner! But it is with ardent love that I compose these lines, love of God's glory, love of Jesus, love of Mary, of the Church, of the Successor of Peter, Bishop of Rome, Vicar of Jesus Christ.

May the Holy Ghost, to Whom our Congregation is dedicated, deign to come to the assistance of the Pastor of the Universal Church.

May Your Eminence deign to accept the assurance of my most respectful devotion in Our Lord.

+Marcel Lefebvre,
Titular Archbishop of Synnada in Phrygia,
Superior General of the Cong. of the Holy Ghost.

Various Churches?

A refutation of the idea that the “Conciliar Church” and the Catholic Church are distinct parts within the visible Church.

Truly much confusion reigns on the subject of the Church, and dangerous notions are put forward, even among Catholics attached to Tradition.

One can read: “That part alone of the visible Church is Catholic which is one, holy, universal and apostolic. The rest is various sorts of rot.”

Immediately the question is raised: is the Catholic Church merely “a part of the visible Church”? And this leads to another more fundamental question: is it legitimate to distinguish between the Catholic Church, Christ’s Church and the visible Church?

On the contrary, does not the Catholic Faith oblige us to profess the identity between Christ’s Church, the Catholic Church and the visible Church? **Yes! Christ’s Church is the Catholic Church, and this Church is visible!**

It was because he was attached to this dogma of Faith that Archbishop Lefebvre has always rejected the sedevacantist position which practically leads to an invisible Church which, having lost all hierarchical bonds, has no more hierarchy.

True, the author of the above quoted passage affirms that the Catholic Church is recognisable by its four notes; but he lets the reader understand that **these four notes belong only to “a part of the visible Church.” So he puts in question not the first, but the second equality.**

And the great danger of such an affirmation is that the limit of the Catholic Church becomes practically invisible.

The author thinks he sufficiently affirms the visibility of the Catholic Church by writing: **“But to say that the Catholic Church is visible, therefore the visible Church is the Catholic Church, is as foolish as to say that all lions are animals so all animals are lions.” The error of such a phrase is to fail to grasp the true meaning of the affirmation “the Catholic Church is visible.” When the Church teaches this truth – e.g. Pius XII in *Mystici Corporis* – it does not consider the Catholic Church as a species within a genus (which is the relation between lions and animals) as if he were saying nothing else than anyone could see people called Catholics as they could see**

people called Anglicans, Orthodox, Episcopalians, etc, as if visible Church was a genus within which one species would be the Catholic Church.

No! The affirmation “the Catholic Church is visible” means: “the Church of Christ is visible, and the Catholic Church is this Church.” Nowhere Pius XII, neither any other Catholic authority, has ever taught that the Catholic Church would be merely a “part of the visible Church”. **No! The whole Church of Christ is visible, and the whole is the Catholic Church.** And it is WITHIN the Catholic Church that one finds a mixture of good and bad fishes (Mt 13:48), of good grain and cockle (Mt 133:25), of wheat and chaff (Mt 3:12), of good Apostles and Judases. Never did the Catholic Church teach that it only comprised the eleven good Apostles (the part that had the note of holiness), and that Judas was the rot, outside of that faithful part. Yes, Judas was rotten, but within the Catholic Church, the only Church of Christ.

Then what is the Conciliar Church? This expression was coined by Mgr. Benelli: it manifested clearly the novelty of the reforms introduced by Vatican II. But did it designate a separate Church, with its own structure, its own faithful separated from the Catholic Church? Not really. It signified a new spirit, new principles, but not a new structure, nor a separate hierarchy and separate faithful. This new spirit causes the members infected by it in the Church to rot, in as much as they are infected by it; it is like a virus in the Mystical Body of Christ: some cells are entirely corrupted, others only partially infected, some more some less, and few are exempt from it. It is true to say that this spirit is not Catholic; it is a spirit of rupture, a revolutionary spirit, it is 1789 in the Church.

But this spirit does not constitute a separate Church; it infects more or less the members of the Catholic Church. The separation between the sound members and the infected members is not visible, from the very fact that some members are only partially infected. It is like the separation between good and evil within the Church: the limit is within each member himself, since nobody is perfect here below! It is only at the end of the world that the separation shall be achieved, not by human judgement, but by the Judgement of Christ Himself, the Sover-

eign Judge, true God and true man. This does not mean that the infection is not visible: as evil members are visible in the Church (and scandals have not lacked after Vatican II), so also this conciliar infection is visible, especially in those who are fully **infected: modernist theologians, modernist priests' petitions in Austria... One sees these false principles at work in the practical ecumenical meetings (Assisi, concelebrations, visits to Synagogues, kissing of the Koran...)**

These false principles do not constitute a separate Church, not even a distinct part of a whole which the visible Church would be.

To say that **"the Conciliar Church is not the Catholic Church"**, if one means by this that the conciliar principles, the conciliar spirit are not Catholic principles, not a Catholic spirit, this is true: this is the meaning of certain words of Archbishop Lefebvre. But if one implies such a separation as that between a rotten part and sound part of an apple, it is not conformed to reality, it is false; it is totally opposed to the teaching of Archbishop Lefebvre.

To separate within the visible Church, a conciliar part, rotten, which **"is not the Catholic Church"**, and a Catholic part which would only comprise that **"which is one, holy, universal and apostolic"**, that takes away from the Catholic Church her structure (indeed the author does not hesitate to write: **"the official Church is largely conciliar and not Catholic"**), the part that would remain Catholic would then be deprived of the structure which Our Lord Jesus Christ has given to His Church! It would no longer be recognisable as the Church of Christ. Such affirmations are therefore very dangerous to the Faith.

It is true that, due to the conciliar crisis, the four notes have been somehow darkened, being less visible in the whole of the Church – e.g. so many priests and religious abandoning their most sacred vows has put a stain of the visibility of the note of holiness – thus Archbishop Lefebvre did not hesitate to say that these notes are more visible among the faithful and priests attached to Tradition. But never did he say that the Catholic Church was only that sound **"part of the visible Church"**! On the contrary, he applied to the Church, to the whole of the Church, what was true of Christ during his Passion: He was hardly recognisable as the Messiah at that moment, as was prophesised by Isaiah: **"Despised, and the most abject of men, a man of sorrows, and acquainted with infirmity; and his look was as it were hidden and despised, whereupon we es-**

teemed him not" (Is. 53:3). Because of the modernist crisis, the Church passes as through her Passion, and is hardly recognisable. Thus it is very clear that for Archbishop Lefebvre the Catholic Church is the whole, not a mere part.

One sees in this false understanding of the distinction between conciliar and Catholic, the doctrinal error which is in some at the root of their opposition to Bishop Fellay in this year 2012. Indeed, **the author concludes: "the official Church is largely conciliar and not Catholic"**, which logically leads to the refusal of any regularisation. One no longer sees that those who hold office in the Church have received the authority that Our Lord Jesus Christ has given to His Church, and thus have received a good thing – indeed what Our Lord Jesus Christ has established is evidently excellent – the abuses of that authority do not take away from the goodness of that authority in itself, of that hierarchical order; and thus if the Pope wants to regularise the place of the Society of Saint Pius X within that order, he wants something good (order is good) – therefore against which one has no right to resist, in as much as he gives it with no evil conditions and with the sufficient guarantees so that this order be solid.

At the root of this doctrinal error, there is the ignorance of the great principle of St. Augustine against the Donatists: in the Catholic Church communion with the wicked does not harm the good so long as they do not consent with their wickedness. **Such an error leads to a "Catharist" notion of the Church, a Church of the pure, not infected by the conciliar rot: such notion is simply not Catholic.**

Kyrie eleison! May the Lord have mercy on those who could be tempted by such notions, and give them the grace to correct themselves, to return to the traditional notion of the Church, as the Church herself taught from the beginning, especially St. Cyprian against the Novatians and St. Augustine against the Donatists, both being authors of a book on the unity of the Church.

Some texts of Archbishop Lefebvre will illustrate this teaching.

"Therefore we count on the support of your prayers and on your generosity, to continue in spite of the trials of this priestly formation, indispensable for the life of the Church. It is not the Church nor the successor of Peter who strikes us, but rather men of the Church imbued with liberal errors, occupying high positions in the Church and profiting of their power to obliterate the past of the Church and

to establish a new Church which is not Catholic." (*Letter to Friends and Benefactors, 9th Sept. 1975 at the end.*)

In other words, those striking Archbishop Lefebvre were truly "men of the Church" truly "occupying high position in the Church", but were acting against the Society of Saint Pius X, not as "successor of Peter", but rather as "imbued with liberal errors."

"The Church is not ecumenical, much less liberal ecumenical, the Church is missionary. That is what I never ceased to repeat in my letter to Cardinal Seper, because he was asking some small precisions on facts, on our obedience, on our submission to the Holy Father, and such matters. I think that it was necessary to address the matter from much higher, because these are profound and very elevated reasons that prevent us from being fully obedient to the Pope and the Roman congregations. These are excessively important reasons. *It is the whole new orientation of the Church, which is no longer a Catholic orientation, which is not the orientation of the Catholic Church.* There is a very great difference between the missionary Church and the ecumenical Church. The missionary Church is that one truth-bearer, knowing that she possesses the truth in herself and bringing it to others to convert them. Her goal is conversion. **On the other hand, ecumenism's goal is to find the truth in the errors and practically putting oneself on the level of the errors, putting the whole truth on level with error, and thus embracing errors.** And this is absolutely inconceivable. It is the destruction of the truth of the Church. We cannot admit this. Now all the reforms, all what they want us to accept, by the suppression of the seminary, the suppression of the Fraternity, by the penalties imposed on us, the goal, the intention is always to make us accept all that the Council has done and all what was done after the Council, that is this new Conciliar Church, which is not the Catholic Church. *This new Conciliar Church is not the Catholic Church because of its ecumenism. It considers error with the same respect as truth: you are in error, you are as worthy as those who are in the truth.*" (*Spiritual conference at Ecône, 13th March 1978.*)

The two quoted passages here show very well that what Archbishop Lefebvre understood by "this new Conciliar Church" was precisely "the whole new orientation of the Church", not a separate structure.

"This Conciliar Church... [is] following roads which are not Catholic roads: they simply lead to apostasy... It is clear that the only truth that exists today for the Vatican is the conciliar truth, the spirit of the Council, the spirit of Assisi. That is the truth of today. But we will have nothing to do with this for anything in the world! ... That is why, taking into account the strong will of the present Roman authorities to reduce Tradition to naught, to gather the world to the spirit of Vatican II and the spirit of Assisi, we have preferred to withdraw ourselves and to say that we could not continue. It was not possible. We would have evidently been under the authority... in the hands of those who wish to draw us into the spirit of the Council and the spirit of Assisi. This was simply not possible... This is why I sent a letter to the Pope, saying to him very clearly: We simply cannot accept this spirit and proposals, despite all the desires which we have to be in full union with you. Given this new spirit which now rules in Rome and which you wish to communicate to us, we prefer to continue in Tradition; to keep Tradition while waiting for Tradition to regain its place at Rome, while waiting for Tradition to reassume its place in the Roman authorities, in their minds." (*Sermon of the Consecrations, 30 June 1988*)

One sees clearly that, in the most solemn moment of his opposition to this Conciliar Church, Archbishop Lefebvre meant by this expression *the spirit of the council, spirit of Assisi... which reigns in Rome... [i.e.] in the minds of the Roman authorities,* i.e. in the mind of the men of the hierarchy of the Roman Church, which is the Catholic Church.

Archbishop Lefebvre was always absolutely opposed to this new spirit, which is not a Catholic spirit; but never did he consider the Church as split between a rotten part and a Catholic part, reducing the Catholic Church to a mere "part of the visible Church".

Rev. Fr. François Laisney



CATECHISTS STEP FORWARD!

Fr. Tim Pfeiffer praises those who help the priests in the Philippine missions.



Rev. Fr. Tim Pfeiffer : a man on a mission.

The Legion of Mary and ACIM-Asia are the two greatest assistants of our priestly work in the Philippines. Specifically for us in Mindanao they provide a strong and beautiful point of entry and contact into the apostolic field.

ACIM-Asia Opening A Front

ACIM-Asia, a pro-bono Medical group headquartered in and mostly supported by France, began its work in General Santos with the first large Rosa Mystica Medical Mission in August 2007. Since then, it has established medical contacts in and around General Santos which have developed into catechetical work in 7

nearby villages. These locations alone account for about 200 people currently going to church or being taught catechism in one way or another. In terms of realistic potential in these areas, if we only had the workers, we could easily double that number. While it is even more necessary to deepen the Catholic faith and spiritual life of these souls, maintaining even a basic Catholic contact with as many as possible is urgent.

The Enemy Presses

Sadly, Protestants are active everywhere and only the native indolence of the people is slowing down their progress. Our readers

can only imagine the anguish this situation causes us when it is chiefly through lack of workers, lack of time and resources that we are not able to do more to stem the tide of apostasy and restore the Reign of Christ through the Sacraments.

Legion of Mary Into Combat

Meanwhile, also working throughout Mindanao is the Legion of Mary (LOM). The first LOM Presidium was established on the Island in 1999 in General Santos and later in 2007 in Cagayan de Oro. Starting from these initial Presidia, the LOM in Mindanao throughout our 6 dependent Mass Centers now has 12 Presidia with about 70 active members. Throughout our Mindanao Missions, the LOM is the backbone of catechetical follow-up, location of and preparation of the sick, as well as home visitations.

By and large, what a nurse is to a doctor, the LOM is to the Mission Priest. The priest arrives in the mission like a doctor in the operating room and goes to work based on the information and



"Then he saith to his servants: The marriage indeed is ready; but they that were invited were not worthy. Go ye therefore into the highways; and as many as you shall find, call to the marriage. And his servants going forth into the ways, gathered together all that they found, both bad and good." (Mt22:8-10) Children are gathered for catechism...both the bad and the good!



Miss Flores de Mayo teaches catechism at FVR Village, Mindanao

guidance provided by the nurse, who then performs the critical follow-up, based on the instructions **of the priest.** It's a fairly good and efficient system, and without it, there could be no real development of the mission Mass Centers.

Although the LOM is not alone in fulfilling its critical role, it is, however, the most important and consistent of the missionary organizations. Worthy of mention is also the apostolic youth group, the Apostles of Mary, who do exactly the same thing as the Legionaries and work quite smoothly with them.

How can you help?

The biggest and best way to help is for competent teachers, craftsmen or workers to volunteer here for 8 months to a year. But be warned, it is not an easy proposition and requires a religious sort of commitment as well as suffi-

cient personal means.

Another way to help is by financially supporting the Catechetical Centers; they need funds to provide materials and transport. While a lot of ink could be devoted to the subject of transportation, suffice it to say that it costs about 65 pesos (US\$1.60) per person per Sunday and there are about 120 people to transport every week.

Another way you could help us is by supporting our construction projects, both here in Davao, in Gensan and in our villages.

And finally, above all, you can help us by your prayers and sacrifices, as we too can help you. The Philippines is no more a mission country than your own home country. We are all missionaries today and we all must help one another.

Please be assured of our prayers for you and yours.

In Our Lord,

Fr. J. Timothy Pfeiffer. SSPX



Catechism in Ladol, Alabel, Sarangani Province to counteract the Seventh Day Adventists' mission.



"But Jesus said to them: Suffer the little children, and forbid them not to come to me: for the kingdom of heaven is for such." (Mt19:14)



ISLAND HOPPING WITH THE MARINES

Fr. Thomas Onoda joined an ACIM (Association Catholique des Infirmieres et Médecins) trip to the island of Jolo at the invitation of the U.S. Army and the Philippine Marines.

The area is a haven for militant Islamic separatist groups.



Multi-purpose Attack Craft – a handy asset for a missionary in the Philippines.

Military Chauffeur

21st August 2012 : The Philippine Marines picked us up at around 6am and headed straight to the port of Naval Forces Western Mindanao. The MPAC, which **is the fastest of all the Philippine's** Navy vessels, left around 7am from Zamboanga City to arrive at the bay of Barangay Bonbon (where we supported a medical mission on 27th April 2012) three hours later. We then set off directly to Jolo port where we were warmly welcomed by the Philippine Marines and by the US Army Civil Affairs Team.

We headed directly to the Bud Datu Camp (where there was a medical mission on 14th March 2012) Fr. **Onoda's security** was composed of one 6x6 truck with



Fr. Onoda is welcomed on board.

armed soldiers, one armoured tank, then our car with two snipers behind us, followed by two trucks of US Army.

Meetings

It was about 11am when we arrived in Bud Datu Camp. After an intensive discussion and lunch we then headed directly to Camp Asturias for a coordinating meeting with the Sulu Police Provincial Office to determine how we could help the local population displaced by a local feud. Following this, we rushed to Campo General Teodulfo Bautista (main camp) where Fr. Onoda celebrated the Latin, Tridentine Mass for the troops.

The Holy Sacrifice

There were about 30 military personnel who attended the Latin Mass for the first time. Though they had little understanding of Latin and how it differed from the Novus Ordo Mass, they assisted as best they could. When the Mass ended, Fr. Onoda preached about the brown scapular and imposed brown scapulars on the troops.

Return

We left Jolo at around 6pm and reached Zamboanga at around 9pm. We then proceeded to a **faithful's house for the night**. The next day, Fr. Onoda celebrated a mass at 4:45am before we set off to the airport for our 7am flight to Manila.

ACIM-ASIA Team



Military convoy.



Fr. Onoda offered Mass for the 30 marines who received the Blessed Sacrament on their tongue for the first time. Afterwards, he imposed the scapular of Our Lady of Mount Carmel.



BUILDING THE CHURCH

A big project.



All projects start with a plan ...



... and then Fr. Coenraad Daniels, the Rector, brings out the liturgical shovel so that work can begin, ...

The Saint Bernard Novitiate has not changed. It will not change! It was founded for the formation of Religious Brothers and this remains our aim. The Church needs religious. The Church cannot do without them. Hidden away and fulfilling the most humble of tasks, the Religious unites his heart to Our Lord in everything he does. His consecration to Our Lord requires it of him. The Church, in having allowed him to make his vows, requires of him in return this perpetual act of oblation. The heart of his oblation is at the altar where Our Lord Jesus Christ offers himself as the sacrificial lamb. Here is where the Religious Brother begins his life, here it perpetuates, and here it ends. Truly, without the altar the Religious Brother is nothing. Without the altar, his life and consecration is without meaning.

It is for this purpose that we have begun the construction of the



... then Fr. Baudot, the great Bursar from HQ, discovers the project, ...



... but the hole is already dug, so there's no going back...



... until Satan organizes torrential rain to fill it up again ...



... but it takes more than a few drops of water to stop Fr. Daniels. The water was pumped out and the project continued...



On the feast of St. Michael, patron of the brothers of the Society, the brothers who have not made perpetual vows either take their first vows or renew them. Here (from the left, front row:) Brs. James Mary (2nd) Jonathan (3rd), Vincent Mary (4th) renewed their vows.



... and now the brothers are working overtime on their new hollow-block maker.



*We judged not ourselves to know anything among you, but Jesus Christ, and Him crucified. (1 Cor 2:2).
Thanks to our benefactors, a new Calvary has been constructed and solemnly blessed at the novitiate.*

church. Whether there be many faithful or no faithful at all makes little difference to the immense importance that the church building plays in the life of the Novitiate. It is the home of the consecrated soul.

We hope, by God's blessing

that the construction will be completed in about two years. For this and for souls we ask but two things: Many young men who, with magnanimous and generous hearts, may come to the Novitiate to give their lives to God and the Church, and, generous folk who

may be able to help us in the financing of this construction of the church for the greater glory of God.

May God and His Holy Mother bless and guide you.

Rev. Fr. Coenraad Daniels



28th September 2012 : a postulant becomes a novice. This is the last step before taking vows. The novice, according to canon law, will prepare himself for one complete year (plus one day) in the practice of the vows. Here Eudison David, takes the cassock, engages himself into the Society and receives his religious name; Br. Pascual Joseph

SIGNADOU BOARDING SCHOOL

A new boarding school for girls



*“Let’s sing a song girls! Just think,
we never have to go home again!”*

As we celebrate 10 years of growth and blessings, it is with great happiness that we announce that the Dominican Sisters of Wanganui are now in **a position to open a girls’ boarding school in New Zealand** to enable INTERNATIONAL and NATIONAL students to profit from a well-balanced traditional Catholic education under the influence of religious Sisters, while at the same time gaining credit for internationally recognised qualifications. Miraculously we have been able to purchase a large beautiful two-storey house with a double section literally right next door to the existing convent which has much potential for future growth.

We are now inviting applicants. Anyone interested in obtaining more information is asked to contact Mother Rose via e-mail; the address is sisterrose08@yahoo.com.

After much thought and many creative ideas, our Mother General, decided to name the boarding school SIGNADOU which means Sign of God, in remembrance of the ball of fire which the Blessed Virgin Mary gave as a sign to St. Dominic at Prouille, France, in 1206, on the Feast of St. Mary Magdalene. The sign was for St. Dominic to begin his apostolate, which brought about the first convent of Dominican Sisters, and after that many others. May it be a sign of many blessings for Catholic children and future religious. Ω



The newly acquired palatial property – it is actually now the convent.

ST. DOMINIC'S COLLEGE

A traditional Catholic School

Girl boarders will join day students at St. Dominic's College, Wanganui, which is staffed and managed by the Society of St. Pius X and the Dominican Sisters, alongside dedicated lay teachers. Staff are professionally trained and registered with the NZ Teachers Council and the school can humbly boast of numerous A/A* grades and Top Centre/School Certificates from Cambridge University which are only granted if students make the top percent in the world or in New Zealand.

Being a Private Catholic College, we have the freedom of aligning our Junior and Senior Curriculum to the traditional Magisterium of the Church and Dominican principles. Our goal is that of forming good Catholics in such a manner that the whole person may be submitted to the reign of Christ the King. Students will receive a complete and well-balanced formation, not only spiritual but also intellectual, moral, social and physical, all penetrated by the light of Faith and proper Thomistic philosophy. The curriculum aims at academic excellence, helping each pupil to reach their full potential according to their own talents, but also aims at an appreciation of culture, worthy ideals, love of the truth, the beautiful and the good, refinement of taste, nobility of heart and sympathy with national traditions as well as forming the character and the will.

CAMBRIDGE INTL. EXAMINATIONS

At Senior level, students are prepared for Cambridge International Examinations (CIE), which are awarded and examined by the University of Cambridge Local Examinations Syndicate (UCLES) in the United Kingdom and taught in an atmosphere conducive to the Catholic faith. Students study for IGCSE levels in Year 11 and AS/A levels in Years 12 and 13.

FACILITIES

Close to St. Anthony's Parish Church, students benefit from large play areas, a tennis court, and thanks to government grants they have access to a wide range of sports equipment. Facilities also include music rooms, a computer suite and indoor activities.

To encourage teamwork, each student is allocated to one of three school teams, under the leader-



Girls' School assembly on a dry day.

ship of a Captain and Vice-Captain. Each team then competes on a regular basis in inter-house competitions such as drama, debating, poetry, singing, art etc. It is always a big thrill to hear who was won the House Cup at the end of year.

EXTRA-CURRICULAR ACTIVITIES

To ensure spiritual growth and maturity, boarders are encouraged to join local sodalities such as the Eucharistic Crusaders for the juniors and Children of Mary for the seniors, which are both under the leadership of the Sisters and have a SSPX priest as chaplain. To ensure a well-rounded education, boarders are also encouraged to take up a musical instrument or singing lessons and other extra-curricular activities are on offer depending on the individual eg: chess club, choir, joining the school sports team etc. Ω



*Principal: Rev. Fr Andrew Cranshaw SSPX;
Head of Boys' School: Mr. B. Peterson;
Head of Girls' School: Sr. Mary Madeleine O.P.*



Mother General places the white novice veil upon the head of Miss Karen Yzelman of Singapore.

FIRST FRUITS

On the feast of the Epiphany of Our Lord Jesus Christ our community of Sisters in Wanganui had the great joy of assisting at the religious clothing of four novices. These are the first fruits of the new motherhouse in Tynong, Victoria, Australia and are the presage of a wonderful expansion of the teaching apostolate in the future. On the same day, eleven **young ladies presented themselves as “prospective”** postulants/visitors to the congregation.

May our Lord be blessed for the great favours and mercies He showers upon us: *Bless the Lord, O my soul: O Lord my God, thou art exceedingly great. Thou hast put on praise and beauty: And art clothed with light as with a garment.* (Ps103:1-2). May we all be likewise clothed in the light of His truth.

Sadly this is the last article you will read about us in the *Apostle*, for New Zealand now falls under the sweet yoke of the District of Australia & New Zealand. Thank you to the District of Asia! Nevertheless, there is a glimmer of hope that we may still be able to sneak in an occasional article from time to time, particularly if we receive vocations from Asia.

Mother Mary Rose.
Wanganui, New Zealand



Rev. Fr. Niklaus Pfluger, First Assistant to the Superior General of the Society of St. Pius X places a crown of thorns upon the head of the new novice. He was assisted by Rev. Fr. Jules Belisle as deacon and Rev. Fr. Michael Delsorte as subdeacon.



Miss Anna Bailes of Australia became Sr. Mary Anna, Miss Mary Fitzpatrick also of Australia became Sr. Mary Jordan, Miss Pysche Wong of the Philippines became Sr. Mary Bernard and Miss Karen Yzelman of Singapore became Sr. Maria Columba.



The entire community of Dominican Sisters gathered around Mother General, Mother Mary Micaela O.P..



Bishop de Galerrata in his element. His Lordship was met at the entrance of the village of R.N.Kandigai with garlands, fire crackers, drums and oboes. The entire village walked with him to the church.

Dear Friends and Benefactors,

Grace like buses often come in threes; you wait for ages and nothing happens, then they all come at once. These last two months have



The holy women of R.N. Kandigai crowd the bishop to kiss his ring.

been particularly busy for the Indian Mission with the visits of His Lordship Bishop de Galarreta, Fr. Couture our District Superior and then Fr. Nély, the Second Assistant to the Superior General.

In the first two weeks of November, Bishop de Galarreta conferred the sacrament of confirmation upon 165 candidates in 6 different Mass Centres. He was astonished to find in Goa a home from home. Gazing to the left and **to the right he declared, "One could be anywhere in the world; the beautiful churches are just the same."** Such was the power of the Church and State when they were united.

Another treasured memory of **His Lordship's visit was the sight** of His Lordship with one arm buried up to his shoulder in the priory washing machine, holding a torch in his free hand, attempting to recover his laundry during a power cut at night. The sound of

his pectoral cross clanking against the side of the machine served to complete the incongruity of the scene.

Fr. Couture's visit was a welcome, one week, routine, check-up full of breathless enthusiasm and encouragement.

Fr. Nély, however, stayed for three whole weeks. One week was spent preaching the annual **priests' retreat upon the incorporation of souls by grace into the Mystical Body of Christ.** Then Fr. Nély dropped easily into his specialist role of Father Christmas; frequent shopping trips, outings and culinary escapades make his visits the most keenly anticipated and fondly remembered by the boys. After the Christmas holiday, Fr. Nély visited the Mass Centres at Bombay, Goa, Chennai and then spent a day at Pondicherry before being carried exhausted on to the plane back to Switzerland.

Unlike the local buses, we did



We rejoiced to welcome Fr. Christophe Beaublat on 3rd October from France. His priestly experience and zeal are a great blessing to the mission.



Orphan Brothers, Dominic and Savio, on the day of Savio's wedding (see below). Savio has set up his own tailoring business and now employs two other orphans from Andhra Pradesh. His house and workshop are five minutes from the orphanage.

not have to wait long for the new year to arrive; it was upon us before we had finished our Christmas goat. Let us pray that we may seize upon the precious gift of time to grow in holiness and to

lead more souls to their rightful place in Christ's Mystical Body.

Thank you to our generous benefactors for your prayers and sacrifices; without you we could

do nothing. May God bless you all.

In Jesu et Maria,
Rev. Fr. Robert Brucciani.



Rev. Fr. Nély, Second Assistant to the Superior General, is a consummate chef. Every time he comes to India, he is easily persuaded to astonish us with his culinary powers; this time he prepared freshly slaughtered goat wrapped in banana leaves and roasted slowly in our oil drum incinerator in the garden. All we lacked was a good bottle of Burgundy – it's tough in the missions.



The Indian Flag is patriotically hoisted on Indian Independence Day on 15th August to commemorate the lifting of the sweet yolk of the Raj from weary shoulders in 1946.



Annamma, who was not able to hold even a pencil when she first came, now enjoys colouring the Christmas Cards! She loves to wear her Alexander's hat (that's what we call her head gear)!!



The phase II project is within sight of completion. Divine Providence has blessed us through the generosity of our benefactors to such an extent that we have not had to borrow a single rupee. When the building is finished, the girls (and the old ladies ...and even the sisters) will be able to play hide and seek all day and still not be caught!



Orphans, Savio and Manjula, plight their troth under the watchful eyes of their "mother," Sr. Maria Immaculata. This was the first wedding between orphans – it was a day of great happiness.

Dear Friends,

We wish you a joyful and blessed Christmas and also a grace filled New Year – 2013. May the Infant Jesus bless you and your families abundantly in this world and in the next.

Because of your generosity our orphanage is running smoothly. This year (2012) saw the wedding of one our girls with one of our orphan boys. It also saw the birth of two grand children and their baptisms. We had three new old/ destitute ladies and two girls join us. The last to join us is a blind lady, Palani by name. Her hus-

band abandoned her after she became blind and her son is somewhere roaming around. Her old mother was taking care of her before she was knocked down by a car and died on the spot leaving Palani destitute. Another old lady is ready to join us in January. The new building is coming along well and God willing, will be ready by the middle of 2013.

Two of our girls became members of the "Children of Mary" and five others became postulants on 8th September. Ten of our girls were confirmed in November when Bishop de Galarreta visited India. In November we had the happiness of welcoming Bishop de



Anu with her (very chubby) daughter, Celestina, remembers her own wedding last year.



Wedding party girls, Philomena, Gemma, Jennifer and Anusha.

Galarreta and Fr. Couture. The girls were happy to sing and to play their instruments for them. The girls always love it when Fr. Couture comes here. They are always ready to make pizza for him and are always eager for his catechism classes.

This Christmas, our neighbours, 7 year old Angela and her mother were baptized. Angela studies in our school and they have been catechumens for the last year now.

When the new house is finished, we can take more girls and old people, but we will need more sisters also to take care of them, so please pray for vocations for us.

Thank you once again and God bless you all.

In Jesus and Mary,
Sr. Mary Immaculate



Mary-Rose and Katharina Koetting of Germany. A succession of musical volunteers have worked wonders with the girls over the years; we are eternally grateful.



Philomena and Simroon became Children of Mary on the feast of the Nativity of the Blessed Virgin Mary. Anastasia, Motcham, Selva-Josephine and Anna-Maria became postulants to the sodality.

HONG-KONG

YMCA-KOWLOON
Contact: O.L. 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: Every Sunday at 10:30am. Saturdays
at 6:00pm. Please call to check.

BANGALORE (KN)
Contact: Mr. Benny Joseph [91] 944 806 7670
Mass: 6:30pm 4th Sunday, 6:30pm Monday
after 1st & 3rd Sunday. Please call to check.

BOMBAY/VASAI (MH)
Contact: Tel: [91] 982 036 2706
Mass: 1st & 3rd & 5th Sundays at 7am.
Please call to check.

GOA - SALVADOR DO MUNDO
opposite bus stand,
Contact: Mr. Fernandes [91] 982 325 4055
Mass: 1st & 3rd & 5th Sundays at 5:30pm.

CHENNAI (MADRAS) (TN)
St. Anthony's School, Little Mount 600015.
Contact: Mr. David [91] 944 512 2353
Mass: Every Sunday at 11:30am. Saturdays
at 6:30pm. Please call to check.

KANCHIPURAM DISTRICT (TN)
Immaculate Conception Church,
R.N.Kandigai Village.
Contact: Mr. David [91] 944 512 2353
Mass: Every Sunday at 7am, Saturdays at
7.00pm.

INDIA—SOUTH

PALAYAMKOTTAI (TN)
[Priory of the Most Holy Trinity](#)
8A/3 Seevalaperi Road,
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. Christophe Beaublat](#)
[Rev. Fr. Gregory Noronha](#)
[Rev. Fr. Therasian Xavier](#)

ASARIPALAM (TN)
Saint Anthony's Church, nr. parish church,
Melasaripalam, Kanyakumari Dist.
Contact: Priory of the Most Holy Trinity
Mass: First Saturday at 6:30pm.

CHRISTURAJAPURAM (TN)
Christ the King Church,
Christurajapuram, Irenipuram Post,
Kanyakumari District, 629 197.

Contact: Priory of the Most Holy Trinity
Mass: Sunday at 11:30am, 1st Sat. at 6:30pm.

NAGERCOIL (TN)
Saint Thomas the Apostle Church,
Near SP Camp Office,
Thalavaipuram.
Contact: Priory of the Most Holy Trinity.
Mass: Sunday at 7:30am, 1st Fri. at 6:30pm.

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,
Mukkudel (via), 627 601.
Contact: Priory of the Most Holy Trinity.
Mass: Every Sunday at 11:30am.

TRICHY (TN)
St. Joseph's Chapel,
North 3rd Street, Srirenivasanagar 620 017.
Tel: [91] 431 278 2798
Mass: Every Sunday at 7:30am, Mon.-Sat.
(except Thurs.) at 6:30am, Thurs. at 6:30pm.

TUTICORIN (TN)
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
Contact: Dist. Office, Singapore [65] 6459 0792
Mass: 1st Sunday at 10am.

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,
Joongchoo Building 5th Floor, Seocho-dong
1697-12, Seocho-gu, Seoul.
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] 16 375 5072
Mass: 2nd Sun. 9:30am and 4th Sun. 6:00pm
but please check in advance.

KOTA KINABALU—SABAH
D. C. Mojuntin's Residence,
Kg. Dohunsug Hungab,
Penampang, Sabah, Malaysia.
Contact: Patricia [60] 16 802 8135
Mass: 4th Sunday.

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. Aurelito Cacho](#)
[Rev. Fr. Valan Rajakumar](#)

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. Albert Ghela](#)
[Rev. Fr. Michael Fortin](#)
[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: O.L. of Victories Church, Manila.
Mass: 1st Sunday at 9:00am.

BATO—LEYTE
Contact: O.L. of Victories Church, Manila.
Mass: 1st & 3rd Sundays at 9:00am
and 7:00am the following day.

CAGAYAN DE ORO-MISAMIS ORIENTAL
Our Lady Help of Christians Chapel,
4th 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
St. Joseph's House
Carpio House, 9 Carpio Subdivision,
Buhangin-Cabantian Road, 8000 Davao City.
Contact: Tel: [63] 905 291 7032
Mass: Please call for details.
Resident Priests:
Rev. Fr. Timothy Pfeiffer (Superior)
Rev. Fr. Alexander Hora

GEN. SANTOS CITY-SOUTH COTABATO
Chapel of St. James,
Babate's Residence, Tiongsong Street
(in front of Lagao Elementary School),
9500 General Santos City.
Contact: O.L. of Victories Church, Manila.
Mass: Saturday 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-S. COTABATO
St. Michael's Chapel,

Upper Paredes Marbel, South Cotabato.
Contact: O.L. of Victories Church, Manila.
Mass: Sat before 1st & 3rd Sundays at
5:30pm and 1st & 3rd Sundays at 6:30am.

MAASIN CITY—LEYTE
Contact: O.L. of Victories Church, Manila.
Mass: Saturday before 1st & 3rd Sundays at
6:00pm and 1st & 3rd Sundays at 6:30am.

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 Opaop, Mandaue City, Cebu.
Contact: St. Bernard Novitiate, Iloilo.
Mass: 1st, 2nd & 4th Sundays at 6:00pm.

SOGOD—SOUTHERN LEYTE
Contact: O.L. of Victories Church, Manila.
Mass: Friday before 1st & 3rd Sundays at
6:00pm.

TACLOBAN CITY—LEYTE
Contact: O.L. of Victories Church, Manila.
Mass: 1st & 3rd Sundays 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: O.L. of Victories Church, Manila.
Mass: 2nd & 4th Sundays.

[District Office](#)
SINGAPORE

[St. Pius X Priory](#)
286 Upper Thomson Road,
Singapore 574402.
Tel: [65] 6459 0792, [65] 6451 4920 NEW
(no fax number)
Email: district@sspxasia.com
Mass: Sunday 8:00am (Low) & 10:00am
(Sung),
Monday to Saturday: 7:15am (please check).
Resident Priests:
Rev. Fr. Daniel Couture (District Superior)
Rev. Fr. François Laisney (District Bursar)
Rev. Fr. Emerson Salvador

SRI LANKA

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

THAILAND & VIETNAM

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

UNITED ARAB EMIRATES

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

Which of these have you read?

- Pastoral Letters
- I Accuse The Council
- A Bishop Speaks
- Open Letter
- They Have Uncrowned Him
- Against The Heresies
- The Little Story Of My Long Life
- Spiritual Journey
- Marcel Lefebvre, A Biography

Ask your priests, check at your local SSPX bookstore.

“If you do not read, you will not understand and soon or
later you will betray.” “Take and Read!”





His Lordship, Bishop Alfonso de Galarreta, Defender of the Faith, in Goa, India.

Donations to the Missions

Please do not send cash. Send a cheque with a note stating where you would like the donation to be applied.

□ Asian District, □ India, □ Indian Orphanage (Consoling Sisters), □ Philippines, □ Other (specify)

Australia : **please make cheques to “*The Society of St. Pius X*”** in AUD and send to:

The Asian Missions, c/o 20 Robin Crescent, WOY WOY, NSW 2256, Australia.

USA : **please make cheques payable to “*SSPX Foreign Mission Trust - Asia*”** in USD 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 Asian Missions, 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 627 002, India

All Other Countries : **please make cheques payable to “*SSPX*”** in any currency and send to either:

Priesterbruderschaft St.Pius X, Menzingen, 6313, Switzerland.

or:

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