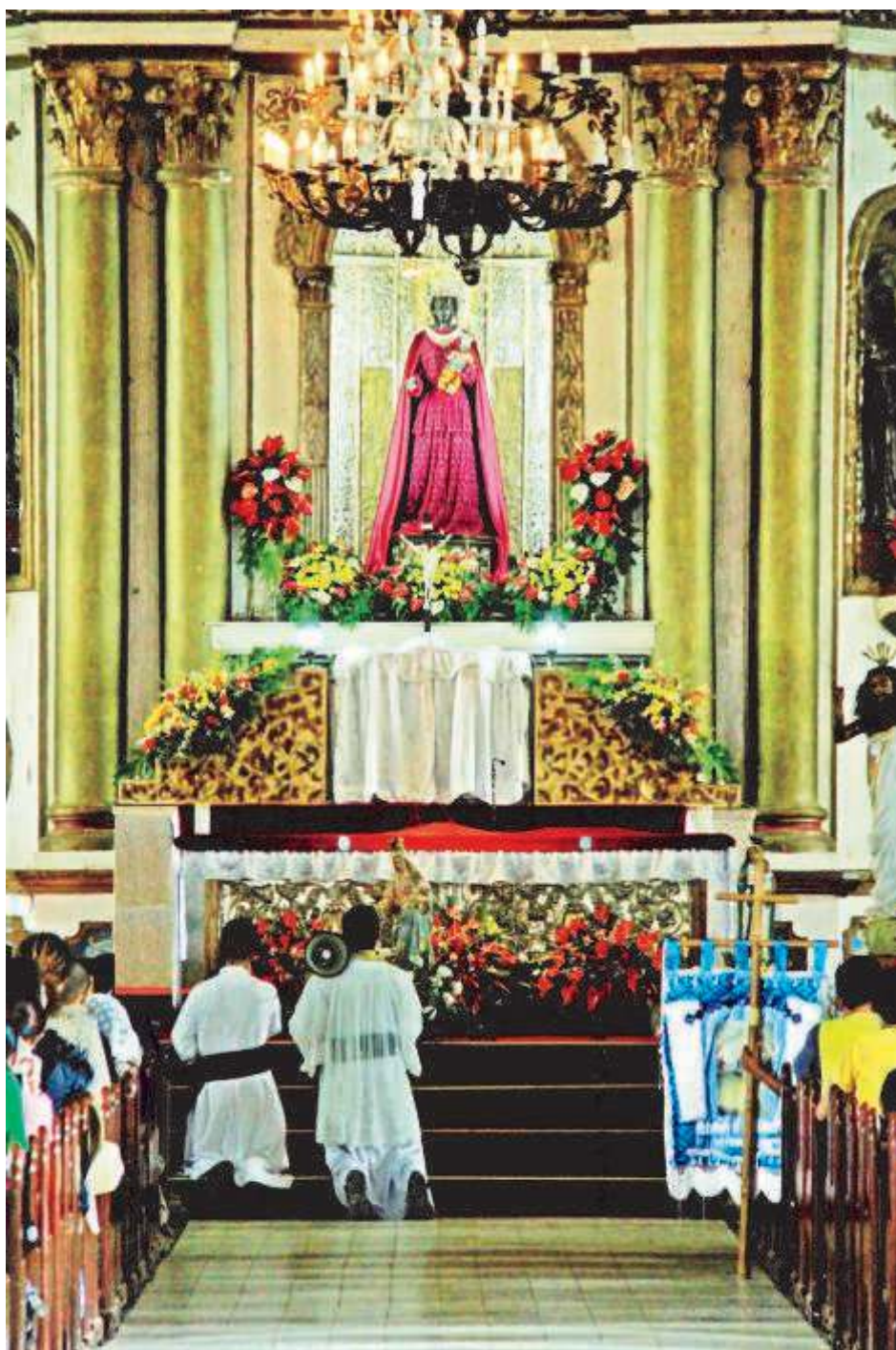




LET US ALSO GO, THAT WE MAY DIE WITH HIM *John 11:16*

APOSTLE

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



Pilgrims venerate the Black Madonna above the High Altar of the Church of San Pedro, Bohol, Philippines at the end of the national pilgrimage.

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Editorial ♦ “As We Are!”

Dear Friends and Benefactors,

Back in 1980, at the prospect of the Society of St Pius X being re-recognised after its unjust suppression on 6th May 1975, and after the unjust *suspens a divinis* of 17th July 1976, Archbishop Lefebvre stated in his 29th June sermon:

And tomorrow? Well, if the Good Lord wills it – and I think He does will it and shall will it –if the Good Lord wills it, He will reinsert us in the official Church *as we are*, as we are. There is no question for us to change, to either go to the right or to the left, we want to remain of the Church. And we want to remain what we have always been from the very start of the Society. Because we have no other goal that to continue the Church.

Consequently, we have always thought that one day – when the Good Lord shall will it, when He shall decide it – well, that we would re-enter the official Church because they have thrown us out of this official Church which is not the real Church, which has been infested with modernism. So, we have believed in the duty of disobedience – if there is disobedience – in order to obey the Church of all times, to obey all the popes, to obey the whole Catholic Church.

So, we have thought it our duty to disobey to these Cardinals who were asking us to adopt the modernist errors in part. Because we did not want to empoison our minds and our hearts by the errors which have been condemned by our holy patron Saint Pius X. And we remain faithful to the anti-modernist oath, oath which Saint Pius X asks us to pronounce. We remain faithful to that. And we will be received with this oath in

our hands, or else we shall remain what we are. (Declaration of 21st Nov. 1974)

He later reiterated this idea in his letter of 21st November 1987 to Cardinal Gagnon:

Thus we are forming a great family, living in this Catholic ambience and atmosphere, attached to the Roman Church, attached to Peter and his successors, but absolutely and radically allergic to the conciliar spirit of religious liberty, ecumenism, collegiality, and the spirit of Assisi—the fruits of Modernism and Liberalism condemned so many times by the Holy See.

The consequences of this spirit are disastrous, and we flee from them as from a disease pestilential to our minds and hearts; we are doing everything we can to protect ourselves from it, and protect also the young people of our Catholic households.

Compare us to Israel in the midst of the perverse nations, to the Maccabees, and again to all these holy reformers of the clergy: St. Charles Borromeo, St. Vincent de Paul, St. John Eudes, Monsieur Olier.

Here is the reality: we are forming an army intent on remaining Catholic no matter what the price, as we witness the de-Christianisation taking place both outside and inside the Church.

We willingly agree to being recognized by the Pope such *as we are*, and to having a seat in the Eternal City, to adding our collaboration in the renewal of the Church; we have never desired to break with the Successor of Peter, nor to consider the Holy See as vacant, in spite of the trials this has caused for us.

We submit to you a project of reintegration and normalization of our relations with Rome. Considering what you now know of us and our works, you will not be surprised at our demands, which are founded solely on zeal for the good of the Church, and the salvation of souls, for the glory of God. Only in this spirit and taking into account these considerations can a solution be valid and stable.

If, in these conditions, a solution is impossible, then we will continue on our way as at present, “persevering in prayer and the preaching of the word,” as we wait for more favourable circumstances.

More recently, it is our Superior General who used the expression in a conference he gave in Adelaide, Australia on 7th August: “From the start I have said, if we go there, we need guarantees, there must be conditions which must be fulfilled, if they are not, it is not going to work. It would not be easy, suddenly to be in the middle of the modern, just imagine! The situation would be like ... hell. Some bishops agree with us but so many bishops are against us. If we don't have these guarantees, it is impossible, just impossible. The guarantees mean that we be accepted *as we are*. “As we are” means that we can continue our life, our preaching, that means not just the positive side but the negative side, to continue to attack. I wrote that.”

“As we are!”

Three little words which carry as much weight now as 20-25 years ago. The reason is found in another sermon of our founder, this time in Martigny, Switzerland, on 8th December 1984, after new accusations by the bishop of nearby Son had been publicised in the local press: “If what we are doing is not Catho-

Editorial ♦ “As We Are!”

lic,” said Archbishop Lefebvre, “then there has never been a Catholic Church!” That is the meaning of “as we are”: history, theology, the acts of the Magisterium are there to prove that the teaching and the works of Tradition, as the Society of St Pius X has been intent to do since its beginning, have the four marks of the one, true Church, which is the Catholic Church.

Why “as we are”? Because:

We hold firmly with all our heart and with all our mind to Catholic Rome, Guardian of the Catholic Faith and of the traditions necessary to the maintenance of this faith, to the eternal Rome, mistress of wisdom and truth.

We refuse on the other hand, and have always refused, to follow the Rome of Neo-Modernist and Neo-Protestant tendencies, which became clearly manifest during the Second Vatican Council, and after the Council, in all the reforms which issued from it. ...

That is why, without any rebellion, bitterness, or resentment, we pursue our work of priestly formation under the guidance of the never-changing Magisterium, convinced as we are that we cannot possibly render a greater service to the Holy Catholic Church, to the Sovereign Pontiff, and to posterity.

That is why we hold firmly to everything that has been consistently taught and practiced by the Church (and codified in books published before the Modernist influence of the Council) concerning faith, morals, divine worship, catechetics, priestly formation, and the institution of the Church, until such time as the true light of tradition dissipates the gloom which obscures the sky of the eternal Rome.

What does “as we are” mean in concrete application? It means what we are, that is:

- With our Statutes, approved by the Church on 1st November 1970, which ensure the formation and sanctification of priests according to the perennial teaching of the Church;

- With all the other official acts of the Society, including the General Chapters of 1982, 1994, 2006 and 2012;

- With the teaching we give in our seminaries including the course on the acts of the Magisterium (the teachings of the Popes), particularly the documents condemning the modern errors. Archbishop Lefebvre insisted on this course which he himself had received in the French seminary, back in the 1920s, at the feet of the venerable Fr. Le Floch, a course which was to have a decisive impact for the rest of his life, particularly during and after Vatican II;

- With the anti-modernist oath and the profession of faith of the Council of Trent and of Vatican I;

- With all the works, opera omnia, of Archbishop Lefebvre, which includes all his books: *The Pastoral Letters, I accuse the Council, A Bishop Speaks, Open Letter to Confused Catholics, Against the heresies, They have uncrowned Him, The Dubia* (against religious Liberty).

- With the total dedication of ourselves for the restoration of all things in Christ, for the social kingship of Our Lord Jesus Christ.

- And with the keeping of the whole Traditional Liturgy, especially with the Holy Sacrifice of the Mass in its Tridentine Latin Rite, and the Divine Office.

“As we are!”

It is not surprising that these three words are unacceptable to the Conciliar authorities today who have not ceased ever since the time of Pope Paul VI until

the present days, to try to turn us “as *they* are”, to make us accept the errors of Vatican II and the pernicious New Mass and the reforms which have followed. Such was again the content of the latest 13th June document given to Bishop Fellay, which he rejected outright.

It will be “as we are” or it will not be, for “we can do nothing against the truth, but for the truth” (II Cor., 13:8).

Let us not forget also that “as we are” also includes, at a higher plane, the motto of Archbishop Lefebvre: “*Credidimus Caritati*”. It is because we have believed that we speak out, “I have believed, therefore I have spoken!” (Ps 115:1) This faith makes us enter into nothing less than the very inner life of the Blessed Trinity, into His mysterious loving plan of Creation and Redemption of man, into his infinite and merciful love.

If we faithfully not only keep but put in practice the “as we are” with all that it implies, with a strong faith that “worketh through charity” (Gal 5:6), then we will see Him, one day “as He is”(I Jo 3:2), “face to face” (I Cor XIII:12), in the eternal splendour of the beatific vision.

Which is the grace I wish to all our readers by the intercession of Our Blessed Lady of the Rosary, who, “jealous of the privileges of her Divine Son, jealous of His glory, of His Kingdom on earth as in Heaven” cannot see Her Divine Son other than as He is.

Please accept my blessing,



District Superior

The New Evangelisation

THE NEW EVANGELISATION

The Last Word In Conciliar Fashion

The New Evangelisation is now in fashion again. Faced with the dramatic and undeniable decline of the Catholic Church following the Second Vatican Council, Church authorities are promoting the New Evangelisation as the strategy that will finally bring about the intended fruits of the Second Vatican Council - a full fifty years after its opening session. In reality, however, this latest initiative is probably the last great project the Conciliar Church can launch before it slides into global irrelevance.

What Is The New Evangelisation?

The New Evangelisation is not new. It is a term that has appeared in numerous official documents of the Church since the Second Vatican Council - the latest being the *Lineamenta* (Lines of Thought) published on 2nd February 2011. The *Lineamenta* brings together all the work published on the subject since the Second Vatican Council as a discussion document for the XIIIth Ordinary General Assembly of the Synod of Bishops due to meet in October 2012.

A best attempt to distil a definition of the New Evangelisation from the imprecise text of the *Lineamenta* yielded the following: *The New Evangelisation is the ordering of every aspect of the Church's activity (preaching, catechesis, liturgy, the sacramental life, popular piety and the witness of a Christian life) to transmit the faith to those who have drifted from the Church in traditionally Christian countries*

Why The New Evangelisation Will Fail

There is nothing revolutionary in this definition of the New Evangelisation, but the initiative is bound to fail because it is based on the same erroneous principle that underpins the new theology of the Second Vatican Council - namely that man, by his natural inclination and natural powers, can attain to his final destiny which is union with God in the beatific vision.

Henri de Lubac S.J. is the father of this new theology (see *Surnaturel* [1946]). His reasoning can be summarised as follows:

1. The desire for God is in all men. Now, what is in all men is natural to man. Therefore, the desire for

God is natural to man.

2. Where there is a natural desire in man, there are natural means for satisfying this desire in man (otherwise God would be unjust if he made us want something we could never attain). Now, the desire for God is natural in man. Therefore, the means for satisfying the desire for God are natural in man.

While this might seem fairly straight forward and uninteresting to most readers, the consequences of the second conclusion are in fact dramatic. By saying that every man is born with the means to satisfying his desire for God, de Lubac implies that every man is born with the means of attaining the beatific vision. By this implication, de Lubac destroys the distinction between the natural order and the supernatural order, he destroys the necessity of grace (as understood as a supernatural gift necessary for our salvation), supernatural virtues and gifts; he also implicitly denies the wounds of original sin which make men tend away from God unless helped by actual and habitual grace.

His fundamental error was not to distinguish between a natural desire for God which is limited to a desire of God as first cause of the universe and a supernatural desire for God which is by the infused, supernatural virtue of charity.

A sign of the prevalence of this new theology in the Second Vatican Council is the scarcity of the word 'supernatural' in the major Council documents. In *Gaudium et Spes* (*Pastoral Constitution on the Church in the Modern World*) and *Dignitatis Humanae* (*Declaration on Religious Freedom*) it is not used even once. It is used once in *Sacrosanctum Concilium* (*Constitution on the Sacred Liturgy*) and twice in passing in *Lumen Gentium* (*Dogmatic Constitution on the Church*).

Wrong Idea of Faith

The consequences of de Lubac's error go very far. In relation to faith, instead of seeing it as an infused supernatural, intellectual virtue by which we give assent to all that God has revealed (i.e.

The New Evangelisation

Catholic doctrine) because of His authority, faith is seen as something natural which originates from the natural desire for God. It resides not in the intellect, but among the passions as an experience, an awakening, an emotional response to an exterior stimulus (see *Pasceudi* §7). This faith experience is called a 'faith-encounter' - the term is a favourite of Pope Benedict XVI.

In the *Lineamenta* the notion of faith-encounter is described in several places:

Transmitting the faith means to create in every place and time the conditions for this personal encounter of individuals with Jesus Christ. (Chp.2)

The faith-encounter with the person of Jesus Christ is a relationship with him, "remembering him" (in the Eucharist) and, through the grace of the Spirit, having in us the mind of Jesus Christ. (Chp.2)

Being Christian is not the result of an ethical choice or a lofty idea, but the encounter with an event, a person, which gives life a new horizon and a decisive direction. (Chp.2)

Since the celebration of the Second Vatican Council, the Catholic Church has rediscovered that transmitting the faith is a personal encounter with Christ, which is done by means of the Sacred Scripture and Church's living Tradition, under the guidance of the Holy Spirit. (*Dogmatic Constitution on Divine Revelation Dei Verbum*, 7ff.) (Chp.2)

Incidentally, while grace is acknowledged as a cause of the faith-encounter, it is not the grace of traditional Catholic theology. The grace of the new theology is one which makes man more human (and so more divine). It is co-natural (of the same nature) with man (see *Gaudium et Spes* §22).

By reducing faith to an experience, it becomes entirely subjective - varying from man to man. This in turn means that dogma, while attempting to express an unchanging truth, is reduced to formulæ which stimulate the faith-experience. But then, as man changes through the ages, dogma should also change so that it remains an effective stimulant for man. And so by reducing faith to the natural order and turning it into an experience, the new theology undermines whole system of Catholic doctrine (see *Pasceudi* §12).

Any evangelisation, therefore, which seeks to stimulate a faith-

encounter in a soul instead of disposing it to the reception of the supernatural virtue of faith, far from transmitting the faith, will end up destroying what little faith there remains in the Church.

Wrong Idea Of Religious Liberty

In relation to religious liberty, instead of the Church condemning error and preventing the public practice of non-Catholic religions where the common good is served, the new theology holds that: if all men (a) are born with a natural desire for the beatific vision, (b) possess by their nature all they need to arrive at the beatific vision and (c) naturally tend to the object of their desire, then they must be already co-natural with God (they must already be divinised by the fact that they have human nature), and must be left free to make their own way to the beatific vision because the search and acceptance of truth must be free (see *Dignitatis Humanae* Chp.3).

In the *Lineamenta* these errors are manifest in the following passage:

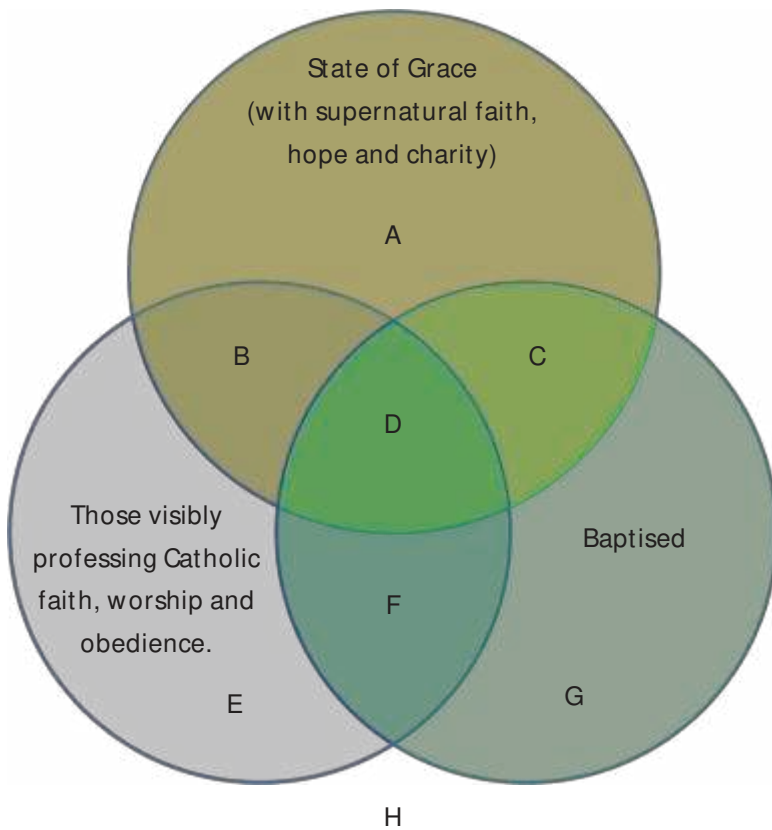
Others, especially among other Christian confessions, are suspicious that a "new evangelisation" camouflages the Church's intention to proselytize. Still others tend to think that the term might lead to a change in the Church's attitude towards non-believers, turning them into participants in a debate and no longer partners in a dialogue which sees us as sharers in the same humanity in search of the truth about existence.

As believers, we must also show concern for persons who call themselves agnostic or atheists, who may have fears when we speak of a "new evangelisation", thinking that they are the primary objective of the Church's missionary activity. (Chp.1)

It is an astonishing thing to state that, for fear of upsetting non-Catholics, the goal of the New Evangelisation has nothing to do with making converts to the one, true Church outside of which there is no salvation (Lateran IV D802). Its goal is endless non-judgmental dialogue which will inevitably result in endless boredom and indifference. Furthermore, the reality of original sin which inclines man away from God is completely ignored. Left entirely unguided, man will not tend to God; he needs clear direction.

(Continued on page 6)

The New Evangelisation



<u>KEY</u>	
<i>(N.B. The relative areas do not indicate the relative numbers of souls in each category)</i>	
A.	Invincibly ignorant, unbaptised, non-practicing souls in a state of grace.
B.	Catechumens in a state of grace.
C.	Invincibly ignorant, validly baptised protestants/ schismatics in a state of grace.
D.	Baptised practicing Catholics in a state of grace.
E.	Catechumens in a state of mortal sin.
F.	Practicing Catholics in a state of mortal sin.
G.	Validly baptised protestants/ schismatics/ excommunicates in a state of mortal sin.
H.	Everyone else.

Figure 1 :The Different States of Souls According to Pius XII's *Mystici Corporis*. Traditional evangelisation disposes souls to the reception of the sanctifying grace. Once in a state of grace, a soul is a member of the Mystical Body of Christ and there exists for him who has reached the age of reason an intrinsic supernatural impulsion (by grace) to baptism and to visible profession of the faith if either are lacking.

False Ecumenism

False ecumenism is another consequence of the non-distinction of the natural and supernatural order. The reasoning is simple: if all men naturally tend to God, then so do all religions too. Similarly, if there is no distinction between the natural and supernatural order, then the distinction between the Catholic religion and the non-Catholic religions is only one of degree instead of a distinction of order. The Catholic Church is no longer the One, Holy, Catholic and Apostolic Church, it is just one among others, but perhaps holier (i.e. more authentically human), more historically and geographically catholic and better related to the apostles than the rest, but notwithstanding, all religions are good in some way (see *Lumen Gentium* Chp.2 §15-16).

The paragraph of the *Lineamenta* shows this misplaced respect of non-Catholic religions.

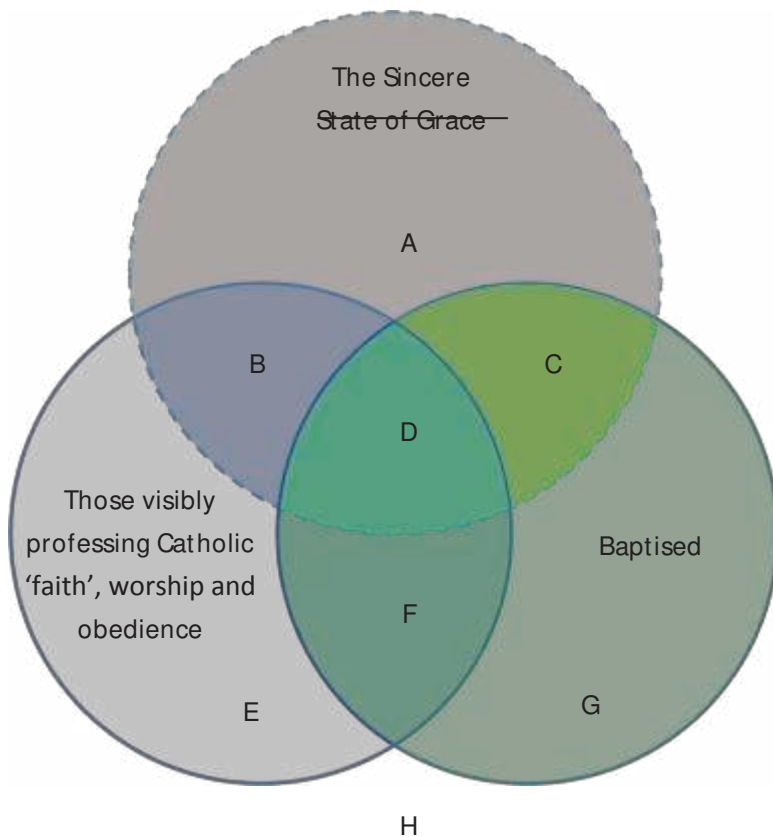
Also included in this context are encounters and

dialogue with the great religious traditions, particularly those of the East, which the Church has undertaken in recent decades and continues to intensify. This dialogue is a promising opportunity to learn and compare how the religious question is seen in other religions, thus allowing Catholicism to understand more deeply the ways with which the Christian faith can listen and respond to each person's religious sense. (Chp.1)

More encounters and dialogue. Perhaps one might be justified in thinking that an evangelising effort in the name of a religion which does not seek converts and does not have confidence in its own uniqueness, holiness, self-sufficiency and exclusive legitimacy is unlikely to change very many lives.

It is also important to note that non-Catholic religions are not good *per se* (i.e. by their nature) and can do no good *per se*, but only *per accidens* (i.e. indirectly). A soul can save itself in a non-

The New Evangelisation



KEY

(N.B. The relative areas do not indicate the relative numbers of souls in each category)

- A. Unbaptised, non-practicing souls who are sincere (i.e. who follow their conscience (whether informed or not).
- B. Sincere catechumens.
- C. Sincere, validly baptised protestants/schismatics .
- D. Sincere, baptised practicing Catholics.
- E. Insincere catechumens.
- F. Insincere, practicing Catholics .
- G. Insincere validly baptised protestants/schismatics/ excommunicates.
- H. Everyone else (very few).

Figure 2 :The Different States of Souls According to the New Theology. The New Evangelisation tries to bring about a faith-encounter by which a man is revealed to himself through Jesus Christ. Following a faith-encounter, man will best actuate his intrinsic natural impulsion towards the beatific vision as a baptised and visible member of the Church, but only if he is entirely free (i.e. unguided) in his choice of this path to God. All sincere men (regardless of religion) have already actuated the intrinsic natural impulsion towards the beatific vision.

Catholic religion not because that religion is good in itself (n.b. many non-Catholic religions were actually founded in opposition to the Catholic Church), not *through* that religion, but *in spite of it*, through the grace of Our Lord Jesus Christ, through His Church.

What will happen next?

Over the next few years, many gushing pages will be written about the success of the New Evangelisation and then subsequently ignored by the overwhelming majority of mankind ...and disbelieved by most of the rest.

The project of the New Evangelisation is probably the Conciliar Church's final attempt to put the new theology of the Second Vatican Council into practice, but, if what the bishops and priests will teach is no longer other-worldly, no longer holy, no longer intellectual, no longer confident in its veracity, no longer

objective, no longer judgemental, no longer unique, and above all, no longer true, they can hardly expect to kindle human interest in their new religion, and still less can they expect to be assisted by the Holy Ghost.

And furthermore, as a closing thought, if the Catholics who have sat on the front pew every Sunday of their lives since the Second Vatican Council still do not know the catechism of their fifty year old religion (which is predominantly the case), it is unlikely that the bishops and priests will succeed in teaching it to those who have never yet turned-up.

The New Evangelisation will be an utter failure; it will be one more humiliation for the Church, but at least it will bring forward the inevitable demise of this new theology which has made Her suffer so much.

Rev. Fr. Robert Brucciani.

The Dominican Sisters of Wanganui ♦ New Zealand



Three sisters pose with His Lordship Bishop Tissier de Mallerai at St. Mary's, Kansas, U.S.A.



The sisters of Wanganui on a community walk in the beautiful Manuwatu Gorge, New Zealand.

REBUILDING CHRISTENDOM STARTS HERE

“Always go forward and never look back” was the motto chosen by Blessed Fr. Serra, a Franciscan priest, as he founded mission after mission along the coast of California. Perhaps now more than ever, in a time when we see the effects of such a great depletion of religious forces within the Church do we need to take heed of this and begin the task of rebuilding.

In June of this year, three sisters under holy obedience, set out once again for the U.S.A. Their mission: to promote religious life, gain recruits for the good Lord and to give conferences to parents and potential candidates. Everywhere we went, we were met with cries of: “We need religious to teach in our schools!” How happy we would be to address such a need if only we had a few sisters to spare! So, for all those who missed our conferences, our advice is as follows:

Remain open to the possibility of a religious vocation.

Pray that God will make His will known to you and give you the strength to correspond.

“Whatever you want of me, Lord, I will do” should be the prayer of all young souls. And how will they know God’s will? It is highly unlikely there will be extraordinary manifestations, but very likely there will be three ordinary signs, which leave the individual free to respond or not: They are:

A Desire or Inner Attraction for the Religious Life

A desire or inner attraction for the religious life is an actual grace of God that enlightens the intellect to understand the value of His call and inflames the will to

The Dominican Sisters of Wanganui • New Zealand



Mother General, Sr. Micaela, with Bella—a visitor to her office.



Postulants of the Rosary Convent visit Phillip Island, off the East Coast of Australia.

respond and strengthens the heart for the sacrifice of self.

The Right Intention

Does one have a supernatural intention? This intention should be a greater glory of God, to give love for love, the good of one's own soul, salvation of others through reparation, penance and intercession, etc..

Suitability

Good physical and mental health, the ability to get along with people, a spirit of sacrifice and the quality of stability are also necessary for a religious vocation.

If these three signs are all present then, DON'T DELAY! Do something constructive to make sure if this is God's will for you, or rather to see where He wishes to make use of your services. Talk to a priest who knows you, read about and write to different religious orders. A visit is by far the best means to discern if you are meant to enter any specific congregation.

So don't delay, move forward as Fr. Serra would say—Our Mother Gen-

eral certainly has! Since January this year, the plan for a **Teacher's College in Melbourne, Australia** has made good progress and, God-willing, will be approved very soon so our young religious can receive a good Catholic formation and yet still come out with an internationally recognised teaching qualification. Providentially, we have been blessed with a good number of Doctorates among our sisters which should impress the officials.

Plans for the **future Motherhouse in Melbourne** are being studied and tweaked and the **NZ convent** is in the process of acquiring a lovely property just next door which, God-willing, **will become a girls boarding school**. We would now love to attract a group of Dominican teaching friars to work with us. Young men who are interested should get in touch with Mother Micaela, O.P. at this email address, stdominic@sspx.com. God knows we are in much need of good religious teachers for the boys too! May His Holy will be done in all things!

Mother Mary Rose
New Zealand



“Good afternoon ladies and gentlemen, welcome aboard this Angel Airways flight to Winona today . My name is Mother Mary Rose - your captain on today's flight.In the seat pocket in front of you, you will find a safety instruction card. Please read this carefully as it explains the four last things. Under your seat you will find a rosary and, in the event of a loss of cabin pressure, scapulars will drop down from overhead. ...Thank you for flying with Angel Airways, we pray that you enjoy your flight.”

St. Anthony's Priory ♦ Wanganui ♦ New Zealand



Father Robert MacPherson with a few of the boys of St. Anthony's Parish in the Tongariro National Park.

Dear Friends and Benefactors,

You have probably read the latest communiqué of the Administrative Chapter of the Superiors of the SSPX recently released, after the very important meeting of the all the major SSPX Superiors at Econe, Switzerland in early July; a meeting for which many prayers throughout the world stormed up to Heaven.

The communiqué is a clear but gentle reminder to all those who have fears that the SSPX is about to capitulate the fight

for Tradition, that we are as determined as ever to continue in the lines traced out by our founder Archbishop Lefebvre. We have no intention of compromising with Modernist Rome, nor ever accepting as legitimate, the Council Vatican II, its fruits, the New Mass or the new rites of the Sacraments. We intend to pursue undauntedly the mission of the Church of Our Lord Jesus Christ, “to continue, with God’s help, to profess the Catholic Faith in all its purity and integrity, with a determination matching the intensity of the

constant attacks to which this very Faith is subjected nowadays.” We, as priests of the SSPX, hope to be a great light to all clergy and faithful, in this time of great darkness. Our light is our work, even more than our words: faithful families, children, schools, vocations, and apostolic souls, who shine with the fruit of a real determination to live and grow, transmit and defend Traditional Catholicism in all its purity. We wish to generate in one and all a true thirst for Our Lord Jesus Christ and His beautiful Church, so marred by

St. Anthony's Priory ♦ Wanganui ♦ New Zealand

heretics within, but so beautiful because of her Tradition. We work to promote families that will set a precedent for future generations of what true Christianity really looks like in the home and in the community. We want to show the rest of the Church that such families cannot live, breath and grow and multiply except in the chaste and nurturing atmosphere of authentic Catholic Tradition. In this way we hope to be a light to all who see us, so that, moved by the fruits they witness in the families that cleave to us, modern man may be left with only one complaint: "These are they, whom we had sometime in derision, and for a parable of reproach. We fools esteemed their life madness, and their end without honour. Behold, how they are numbered among the children of God, and their lot is among the saints." (Wisdom 5)

Fr Andrew Cranshaw
Prior, SSPX NZ

♦♦♦

Thank you for your support.

A big thank you to all benefactors who gave so generously to the many great financial needs our apostolate requires. Thanks to the kind assistance of some faithful who offered us interest free loans, we have recently been able to dissolve entirely the loan we had with the bank, saving us nearly \$30,000 on loan interest payments per year!

A big thank you to the faithful of our chapel in Wellington who, upon discovering the poor state of the priests' vehicles, organised a drive to obtain funds for a better car to allow the priest to travel

more safely to and from their various Mass centres. The priests easily cover 1000km per weekend as they spread themselves thin trying to provide for the needs of faithful throughout the North Island. With this in mind such an important contribution from the faithful of Wellington is proving to be of great spiritual benefit to all.

Finally, a heartfelt thank you to all faithful and benefactors who offered their congratulations, gifts, spiritual bouquets, or simply a kind words on the occasion of the tenth anniversary of priesthood for Father MacPherson and myself.

♦♦♦

RECENT EVENTS

Catholics In Action Mid-Year Camp

We endeavour to hold camps twice a year for the young adults of New Zealand. July was yet another successful occasion for them to gather at a venue in Hastings for four days of instruction in the Faith, and a chance to develop their friendships. This July's camp saw 15 young adults coming mostly from Auckland and Wanganui. Many of them had taken the time to prepare rehearsed debates on hard hitting lies against the Catholic Church like the Dark Ages, the Catholic Church against progress, The Inquisition, The Black Legend and more. A talent night was also undertaken for the first time proving a great success, revealing much musical ability from several of the campers. The next camp will be held this coming January. Further information will be available closer to the date.



Fr. Cranshaw with his flashy new car thanks to the faithful of Wellington.

Annual Pilgrimage

This year's annual pilgrimage to Our Lady of Lourdes' Statue in Paraparaumu saw around 150 participants from all over the North Island attend. They walked the day in prayer, penance and relatively painless enjoyment for the intention of the sanctification of families, in accord with the year of the family. The pilgrims enjoyed the company of Fr Laisney, former prior and current district bursar, whose age has not dampened his energy and youthful enthusiasm.

Recent Hikes & Overnight Tramps

New Zealand doesn't offer the same selection of great pilgrimage sites as Europe, but it does offer an amazing occasion to experience the wonders of God's marvellous creation. Always in search of adventure, Fr. Bochkoltz ran two outings back to back in mid-July, taking children of the parish deep into the uncharted depths of our kiwi landscape. The boys of the parish enjoyed an overnight hike in the Tongariro National Park while the next day the girls of the Children of Mary were lead by Father up steep climbs into the depth of the Ruahine mountain ranges in order to make pancakes the French way. Apparently it was worth the hike! Ω

Prory of the Most Holy Trinity ♦ Palayamkottai ♦ India



Father Therasian's prayers rise like incense during a roration procession.



Fr. Salvador in a classic pose. During his 6 month stay, he showered many graces upon the apostolate.

Dear Friends & Benefactors,

Sometimes the words flow as if by inspiration; sometimes they are as forthcoming as a guilty child is of the truth. The same is true of the spiritual life; sometimes prayers pour forth with sweet unction, sometimes one feels like the bottom of an empty well.

In the case of writer's block, a good remedy is to put all work aside for a time until the powers of composition mysteriously return. In times of spiritual aridity, however, one must never put off praying, for it is our primary duty as Catholics. If we persevere, then sooner or later the grace of devotion will return.



Arookiasamy Pio married Arul Maria Dyvia on 20th August 2012.

This thought came to me not only because I have writer's block, but also because I can think of nothing astonishing to report (which is good) ...except perhaps one little victory in the apostolate: A week after a thundering sermon against the television (which is a real problem in the villages), a mother called me into her house to show me that she had replaced hers with an altar to Our Lady. India will be converted by mothers such as these!

May God bless you for your continued support of the mission and may your prayers always pour forth like water from a gushing spring.

In Jesu et Maria,
Father Robert Brucciani





"I say," says Josephine to Pauline, "I don't think I'll be giving that mongoose a cuddle."



"..and they unpacked the picnic hamper and ate as many slices of bread and butter with lashings of jam as they possibly could." Monique Tonkin of Tynong, Australia has the boys transfixed.

Construction In Progress

The end of the 2011-12 school year at Easter saw the graduation of 15 pupils. Their state exams results were fairly average (the girls were better than the boys of course).

Giving a good education is like helping a child build a house. Facts are the bricks and knowing how to arrange them is the understanding. In Asia, children are given huge numbers of bricks, but they are not expected to know how to arrange them. In the West, the children are given so few

bricks that, despite the highly creative ways in which they are taught to arrange these bricks, there are never enough to build a house.

At Veritas, our challenge is to find a humane way of cramming enough facts into the children so that they pass their state exams while also giving them enough understanding to enable them to build their spiritual castles.

All six girls who finished Veritas Academy are continuing their studies in local schools. Of the nine boys who finished,

eight have begun training as electricians, carpenters, mechanics or fitters, and one is continuing his studies. All the boys are staying in a hostel run by the Apostles of Mary (a lay community who are fervent members of our faithful) in Tuticorin.

The new school year began in June with 43 pupils. Unfortunately, the new intake did not match the number who departed because there are no more children in the village chapels of the right age and because no new orphans have arrived on account of the construction work. May God give us more souls. Ω



Smile Mary-Rose! (Mary-Rose has a new brace).

Consoling Sisters ♦ Society of Servi Domini Orphanage ♦ India



Sr. Maria Theresa trembles as she signs the declaration of her vows; Sr. Maria Immaculata keeps a watchful eye over proceedings while Sr. Mary Celine nervously waits her turn.

Dear friends in Christ,

Greetings from Servi Domini. It's already six months since I sent you my last newsletter! How the time flies!

For the feast of the Sacred Heart, with great joy we renewed our vows – Sr. Mary Celine and Sr. Maria Theresa for one year and I for three years. Also on that day one of our novices, Sr. Maria Filomena made her first profession in Italy.

On 19th May, our fourth

“grandchild,” Mary Celestina, was born to Mary Anusha and was baptized on Pentecost Sunday by Fr. Couture who visited us in May. Our girls always enjoy Fr. Couture's visits as he always teaches them some new songs and tells them Catechism stories.

In May we acquired two more destitute ladies, Papu and Sundari – both mentally challenged, but not much. They are sisters: the elder in her 50's and the younger in her late 40's. They were living



Mary Celestina was born to Benjamin and Mary Anusha and baptised at Pentecost.

with their parents and once they died they were left alone. They are not capable of living on their own. The older one is also affected by Polio a little bit. All the other old ladies are doing well. We have seven now, including these two new arrivals.

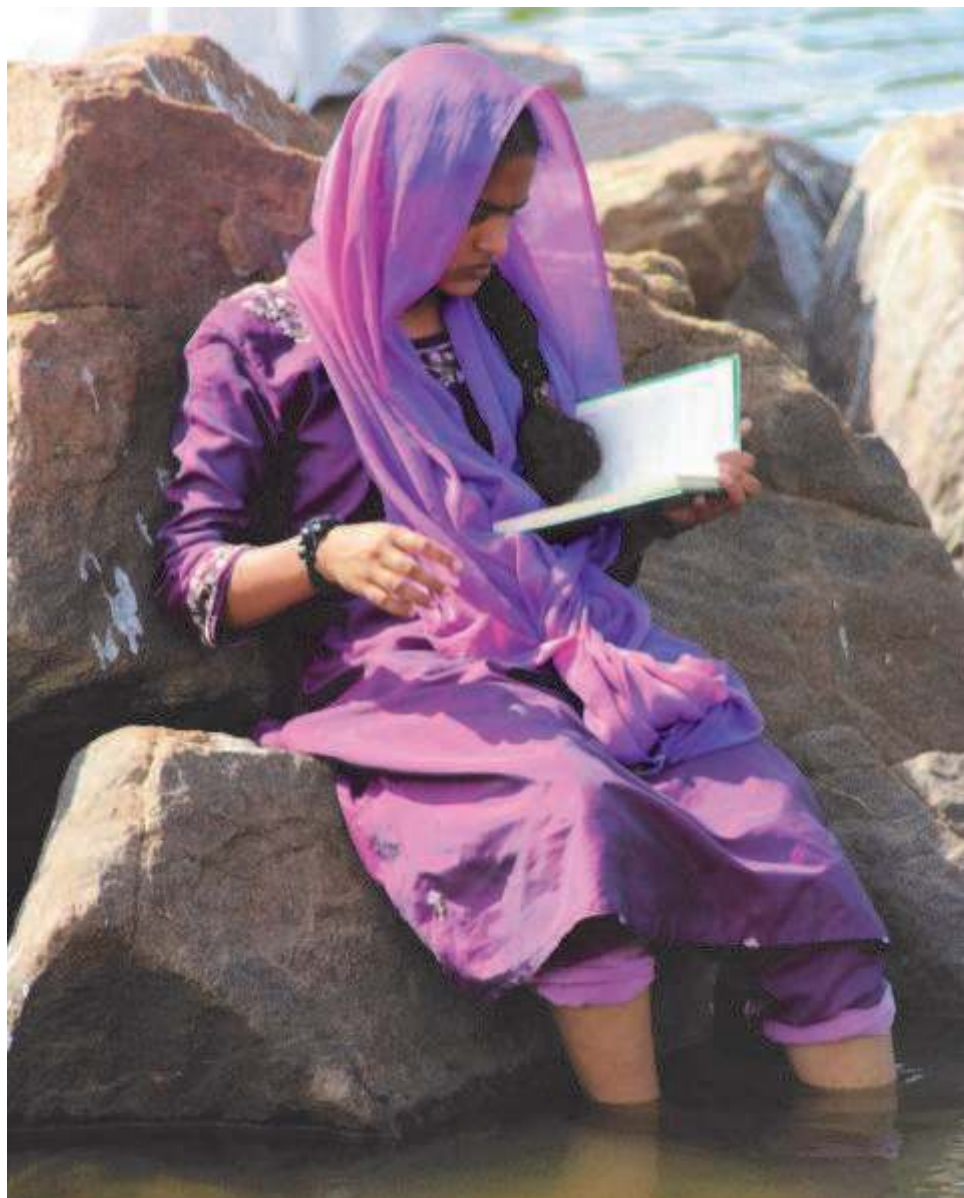
Among the children, we have accepted two new girl boarders, Jeransia and Anushiya - both from Sngamparai. Anushiya is 11 years old and Jeransia, a physically challenged girl of 13 years. Even though physically challenged, she writes a lot better than most of the other girls. Michaelammal who has finished 10th class went back to her village as Anushiya her sister took her place at the orphanage.

This year in April, six of our girls wrote their 10th Standard (10th Grade - High School) government exams and all of them passed. Now they have joined in



The eastern monsoon begins in July and brings endless sunshine and wind to Tamil Nadu (in southwest India) instead of rain. It is an ideal time for flying kites

Consoling Sisters • Society of Servi Domini Orphanage • India



'...as he lay dying amid the carnage of battle, he whispered the words he had kept so long in his heart...' Mary Rita : lost in a fairytale on a sunny afternoon by the river.

11th Standard (Higher Secondary – 2 years) in different schools as we have only up to 10th Standard at Veritas Academy. Four of these girls: Theresa, Sophie, Jacintha and Josephine go to school from the orphanage, so it is not all that bad.

In April-May I took a month of vacation at our mother house in Italy. It was good to see them all after such a long time (two and a half years).

The construction is going on at its own pace. The ground floor ceiling is all

finished and now they have started constructing the first floor walls.

Thank you very much for all your prayers and continued support—without which we would not be able to do so much. Keep us in your prayers and please pray for many vocations, so that we can take care of many people and bring many more souls to God.

In Jesus and Mary,
Sr. Maria Immaculata



Happy newcomers: Papu, Sundari, Anushiya and Jeransia.

Philippines



Pilgrims came from all over the Philippines and all over the world for the annual Bohol Pilgrimage.

THE BOHOL PILGRIMAGE 2012

Carmen, on the Island of Bohol, Philippines is a famous pilgrimage destination on account its shrine of Our Lady of Fatima. Every year the Society of Pius X organises a pilgrimage to the shrine which departs from Tagbilaran and makes its prayerful way through the vibrant tropical colours of the Philippino countryside for 3 days and 64 km (39 miles) to Carmen (next to the famous Chocolate Hills!).

This year was the 11th year of the pilgrimage. It began with Solemn High Mass at the Bohol Cultural Centre on Thursday 17th May with a record 800 pilgrims from the Philippines, Singapore, Malaysia, Korea, Japan, U.S.A. and even Switzerland. There were 11 priests, 8 brothers and novices and 8 sisters and Bethanians.

The second day of the pilgrimage was

the hardest and longest of the three. The endurance of the pilgrims was not only tested by the rolling hills, but more severely, by the torrential downpours which left everyone sodden several times each day. Mercifully, these were always followed by the clear bright sunshine. After the cross is always the resurrection.

Father Thomas Onoda, prior of Our Lady of Victories Priory in Manila, writes of one precious memory:

The most touching moment during the pilgrimage was during a heavy downfall of rain. It was wonderful. I was at the head of the procession saying rosaries with Fr. Valan and a little group of other people. There were about twenty of us far ahead of the others with the children. All of sudden, there

was a bolt of lightning and it started to rain. I knew it would soon become like a waterfall from the sky so I directed our children under a roof along the street. We were singing and saying rosaries waiting for the rain to stop. After many songs and several decades of the rosary, the main body of our pilgrims marched in front of us in the heavy rain. All our children joined them in the rain leaving me almost alone!

An anonymous pilgrim also shared his thoughts in a letter to Fr. Onoda:

+ Dear Father, Every step is like a step towards heaven. Walking from Tagbilaran to Carmen, from morning until dusk, for three straight days, combined with all sorts of inconven-

Philippines



The Philippines is an archipelago of 7107 islands. It has a population of 92 million of whom 80% are nominally Catholic.

ences, was worth it. From all the blessing that we receive from our Lord, these sacrifices are not enough to express our gratitude for God's kindness

Pilgrims are fuelled not just with food but with spiritual talks during the breaks; they are refreshed not just with water but with meditating prayers and rosaries; and they are driven not just by the idea of getting to the destination, but by the idea of directing all their prayers through Our Lady....

When the bedraggled and sun-dried pilgrims reached Carmen, after venerating the statues of Our Lady of Fatima and then, Our Lady of Guadalupe in the Church of San Pedro, all the pilgrims returned to the Bohol Cultural Centre for another Solemn High Mass. This was followed a folk dancing and singing competi-



tion between groups from the different Mass Centres of the Philippines. The Manila youth group won the first prize for the folk dance contest, narrowly beating groups from Iloilo and Davao. Davao won the first prize in the singing contest. There was also a speech contest on the subject of Christ the King and a Marian Joust (a speech contest in praise of the

(Continued on page 19)



Rev. Fr. Cacho and Rev. Fr. Couture help carry the statue of Our Lady at the front of the pilgrimage.

Philippines



The Church of San Pedro in Loboc is the second oldest church in Bohol. It was originally built in 1602, but was soon reduced to ashes. In 1638, a more formidable edifice was erected which, despite its proximity to a temperamental river, has survived a number of severe floods. Inside the church, you can see some remarkable nave paintings on the ceiling. A Spanish coat of arms can be found in the stone wall near the entrance of the convent. The bell tower of Loboc is about 100 meters from the church. The black Madonna, above the High Altar, is a representation of the secondary patroness of the parish—an early 19th-century image of Our Lady of Guadalupe in the Spanish, not Mexican, tradition. This niche is beautifully decorated in very finely-carved and gilded wood.



800 exhausted and delighted pilgrims

Philippines



One pilgrim walks her via dolorosa.



"Quick! Come in here. Put on a big floppy hat and sunglasses and no-one will ever know."

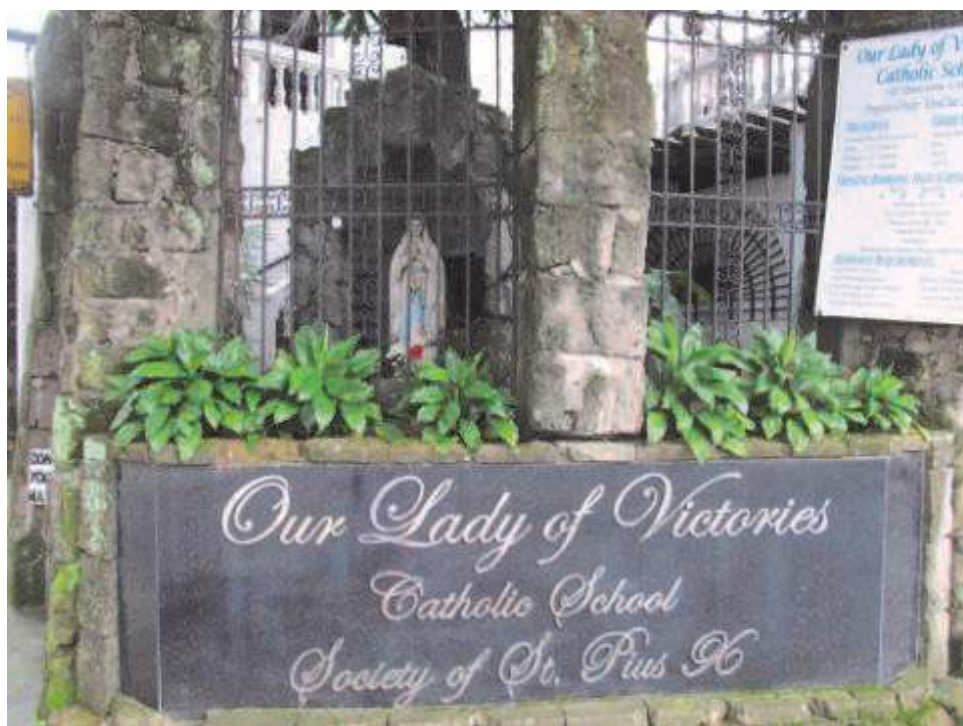
(Continued from page 17)
Blessed Virgin Mary).

Rev. Fr. Couture, the Asian District Superior, thanked the organisers (who make even bigger sacrifices than the pilgrims) and gave his final blessing to bring the glorious three days to a close. Deo Gratias. Ω



"I'm afraid that's all folks ... 'til next year!" The folk dancing team from Davao.

Our Lady of Victories School ♦ Philippines



Dearest Friends,

I have been assigned now as principal of Our Lady of Victories Catholic School in Manila for three months and I tell you truly that I still marvel at how the good God has visibly blessed us. It is a reality that God wills the salvation of every precious souls which He has created for Himself, yet He demands instruments to cooperate with our Lord Jesus Christ in the work of redemption. Our merciful Lord and King has so favoured the Philippine nation that still it remains a strong 80% (of the population) Roman Catholic. But how much longer will this last? God never takes back of His gifts bestowed, but we may recklessly toss them aside!

But God does not will this, especially when we consider that “Thou hast made us for Thee and our heart is restless until it rests in Thee” (St. Augustine). In this time of great spiritual danger for the Filipino people where, as elsewhere, the errors of Vatican II has wrecked havoc and

government leaders abuse their authority to pass laws against the Commandments, the great quote of St. Paul rings out: “And how shall they preach, unless they be sent?” (Rom 10:15).

We are but poor instruments, but nonetheless we take persevering courage in being sent by God through our Superiors to form our Lord Jesus Christ in His little ones, to save the Catholic faith and thus souls in the Philippines, and to this end to form Catholic leaders...the hope of tomorrow!

And the work is not simply of one priest... “Now he that planteth, and he that watereth, are one. And every man shall receive his own reward, according to his own labour. For we are God’s coadjutors: you are God’s husbandry; you are God’s building” (I Cor 3:7-9). Notably for the past five years, Our Lady of Victories Catholic School, has seen the countless joyful sacrifices of various priests, religious brothers and friends throughout

the world binding together in the spirit of...something must be done...and now! And that *something* is to save what the Redeemer has purchased by His precious Blood.

And hence we at OLVCS cry out to all of you “For what thanks can we return to God for you, in all the joy wherewith we rejoice for you before our God.” (I Thess 3:9).

Victories So Far

Now, dear friends, you are asking what progress has been made? Most important of all, we are blessed with an excellently qualified Catholic teaching staff (the pillars of the school), a government license to educate and, with the special help from our friends in America and Canada, top educational text books to form a truly Catholic curriculum. Here is a list of renovations too: new bathrooms for the boys, a new dormitory for the boys, a new science lab, a new school medical clinic, a new canteen/ kitchen area, a new reception area, a newly organized home economics/ sewing room, a new concrete floored and walled drying area for clothes, a newly organized library, a new bird aviary built with left-over project material (still need birds!).

To Do List

As usual, much remains to be done: the grounds of the school must be prepared for grass and shrubbery, the school entrance gates must be sanded and painted along with a new sign, safety measures need to be taken: railings on outside concrete stairs and at dangerous high areas, rubber edges on slippery steps, security lighting. A full-size outside bas-

(Continued on page 21)

Our Lady of Victories School ♦ Philippines

ketball court is being dug out at the moment. A covered outside stage on agenda for programs, plays and other activities and a new security street wall is needed to border the school grounds (a necessity in the city of Manila).

Chronicle

4th-8th June: Teachers' Week with day of recollection for them (we thank Fr. Couture especially for flying in to greatly assist in forming our Catholic pillars).

13th June: Feast of St. Anthony of Padua (patron of the poor!) 35 students arrive, even from distant provinces, to take up the sword of truth and shield of victory.

End of June: Prior, principal and all staff and students of OLVCS send to our Superior General Bishop Fellay a spiritual bouquet in heartfelt gratitude and sincere trust in his leadership and paternity over all of us.

July: As teachers raise their voices over the construction noise and constantly wipe their brows of dusty sweat, many projects wisely initiated by previous principal Fr. MacPherson see completion.

23rd July-3rd Aug: Severe flooding throughout Manila and surrounding provinces, many rightly see this as merciful warning from God against the evil RH bill trying to push free contraceptives and forced sex education in all schools. Our Lady and St. Joseph watched over us and spared us and great damage.

End of July: We joyfully receive a visit from my dear friend Fr. Therasian from India on his well earned holiday break, however he forgot to bring his umbrella!

22nd August: Feast of the Immaculate Heart of Mary. We joined Filipino Day to



*"Mens sana in corpore sano. We're working to make healthy minds in healthy bodies!"
says one little tot.*

this feast as an appropriate way to give thanks to the Mediatrix Of All Graces.

Please Continue To Help

"I have no greater grace than this, to hear that my children walk in truth" (III John 1:3). And these are your children dear friends and benefactors in the Philippines, Europe, Singapore, USA, Canada, New Zealand and elsewhere around the globe. We, as a team, continue to pray and sacrifice to save these little ones and prepare them to save their

fellow countrymen. Yes, we still need your sponsorship, as we have big plans on the horizon for the formation of these our children, but one day and one stone at a time following Divine Providence for His greater honour and glory. We send in return to you our abundantly grateful hearts and prayers. Please feel free to email me with any questions.

In Maria Semper,
Father Michael Fortin

Contact: mfortinssp@gmail.com



The 'ars artium': Fr. Couture teaching teachers to teach in a truly Catholic way.

Mass Centres in the District of Asia

HONG-KONG

YM CA-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: Every Sunday at 10:30am. Saturdays at 6:30pm. Please call to check.

BANGALORE (KN)

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

Mass: 5:30pm 4th Sun, 5:30pm Monday after 1st & 3rd Sun. Please call to check.

BOMBAY/ VASAI (MH)

Contact: Tel: [91] 982 036 2706

Mass: 1st & 3rd & 5th Sun at 7am. Please call.

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. Pothiraj [91] 967 953 4140

Mass: Every Sunday at 7am.

INDIA—SOUTH

PALAYAM KOTTAI (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. Christophe Beaublat](#)

[Rev. Fr. Gregory Noronha](#)

[Rev. Fr. Therasian Xavier](#)

ASARIPALAM (TN)

Saint Anthony's Church, Nr. parish church
Melasripalam, Kanyakumari Dist.

Contact: Priory of the Most Holy Trinity

Mass: First Saturday 6:30pm.

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

Thalavaiapuram

Contact: Priory of the Most Holy Trinity

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

PALAYAM KOTTAI (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 3rd 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 (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

Tel: District 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 (NEW ADDRESS)

Immaculate Conception Chapel

Joongchoo Building 5th Floor, Seocho-dong

1697-12, Seocho-gu, Soeul

Contact: Mr. Christian Barde [82] (10)3754 3010

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] 1 6375 5072

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

please check in advance.

KOTA KINABALU—SABAH

Queen of the Most Holy Rosary Chapel

Kg. Dohunsug, Penampang,

P.O. Box 125, 89507 Penampang, Sabah

Contact: Mr. Cyriacus Justine

[60] 1 9861 3653

Mass: 4th Sunday at 9:30am

NEW CALEDONIA

DOMBÉA

Chapelle St. Joseph

Katirama, Dumbéa

Contact: Mr. Jacques Sauray [687] 353 356

or [64] 6213 0440 (New Zealand)

Mass: Monthly

Priest in charge: Fr. Bochkoltz

(louis.bochkoltz@gmail.com)

NEW ZEALAND

WANGANUI

St. Anthony's Church

88 Alma Road

P.O Box 7123

Tel: [64] (06) 344 7634 (school)

or [64] (06) 213 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. Robert MacPherson](#)

[Rev. Fr. Michael Lavin](#)

[Rev. Fr. Louis Bochkoltz](#)

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.

Mass Centres in the District of Asia

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.

UNITED ARAB EMIRATES

Contact: Dist. Office, Singapore [65] 6459 0792
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. Valan Rajakumar
Rev. Fr. Aurelito Cacho

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

BATO—LEYTE

Contact: Our Lady 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
Stio 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, 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 Paredes 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

MAASN CITY—LEYTE

Contact: Our Lady of Victories Church, Manila
Mass: Sat 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 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 1st & 3rd Sundays at 6:00pm

TACLOBAN CITY—LEYTE

Contact: Our Lady 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: 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@spxasia.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 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

Calling All Generous Souls



Sunset at Tuticorin. Miss Theresa Hager of Germany with Sarah enjoying a final fling at the end of an orphanage outing.

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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)

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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:

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

or write to us for bank details: Email: district@sspxasia.com Website: www.sspxasia.com