

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



APOSTLE



~ Newsletter of the Society of Saint Pius X in Asia ~



The 2000 km foot pilgrimage to honor Our Lady of Fatima

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OUR LADY'S MISSIONARY TRIP

Dear Friends and Benefactors!

As 2017 is an extraordinary year, this latest issue of The Apostle presents you an extraordinary event taking place in our Asian District this year. The pilgrim statue of Our Lady of Fatima is currently being carried throughout the Philippines for a total distance of more than 2000 km.

Hundred years ago in Fatima, Our Lady deigned to reveal to us her Immaculate Heart. This year 2017, the whole Catholic world should be at her feet to thank Her for the innumerable favours flowing from this her Heart, a wonderful fount of graces.

Pope, bishops, priests, faithful, every diocese and religious order, should be excited with joy and praise for the miraculous protection and graces Our Lady bestows on her children whenever they accept Her as their Mother and Queen. It is God's will that the woman of the Apocalypse, Our Lady clothed with the sun, always crushes Satan's head, vanquishes all heresies all over the world, and triumphs over all the enemies of Our Lord; and She does it through Her Immaculate Heart. Therefore God allowed HER to appear in Fatima in 1917 at the very moment when the apocalyptic beast of Freemasonry and Communism raised its head to devastate the world. Since then Our Lady has been "in action", gathering millions of faithful around Her, being their only "refuge and way which leads them to God".

Without HER, there is only disaster: domination of evil and corruption in the world, exaltation of sin in the hearts, and errors and falsehood in the minds.

Fifty years after the apparitions of Fatima, a pilgrim statue of



Our Lady travelled on a tour around the world. She visited and was welcomed by all Catholic nations with overwhelming gratitude and enthusiasm. In spite of the undeniable success of the initiative, Our Lady of Fatima ended up being put aside and her requests ignored by Church authorities during the Council Vatican II and in its aftermaths. She was sacrificed on the altar of ecumenism, as in order not to displease non-Catholics, the same Church authorities became rather silent on her dignity and privileges.

Hundred years after her apparitions, we are still in the same situation. There is no real interest in Rome in promoting the uniqueness of Mary. For instance, there is no desire to work on explaining the role of the Mother of God as Mediatrix of all graces or Co-Redemptrix. How offensive it is for the spiritual Mother of us all who loves us so much and wants to save us at any cost! The doors are closed to her, and when they are open, a "censored" Mary is offered to us, a Mary without the diadems of her glories, privileges and rights. This is very sad.

However, SHE still wants her children come to Her. The eagerness of Our Lady to gather her children under her mantle is being shown in a beautiful way in the Philippines. The Virgin Mary Herself sets out and knocks at the doors of villages, towns, schools, hospitals, military camps, offices, districts, and headquarters in a Fatima pilgrimage. This is a real missionary trip that Our Lady is currently undertaking throughout the Philippines under the auspices of the Asian District of the Society of Saint Pius X.

In her quest for souls, She is assisted by generous pilgrims who understand that our life here on earth is only a short pilgrimage, during which we should have only one single business in mind: not to miss the goal, which would mean eternal damnation. In company with HER, who alone brings us to the gates of heaven,

these pilgrims walk all day long in the right direction!

This is the privilege of the faithful Catholics, who have received the grace to know the Truth, to follow Our Lady in these times of the “final battle”, to be her instruments for the salvation of many souls, and then to receive a crown in heaven, whose beauty we have not the slightest idea of. All that we have to do is to go with Her, which means a constant effort NOT to go with other masters and leaders.

The pilgrims in the Philippines are witnessing that accompanying Our Lady is not always easy. They have to prepare HER ways, knock at the doors, receive insults from her enemies (the modernist clergy being the worst of them all), instruct the people, and finally make them eager to receive HER and through HER receive Our Lord in their hearts.

What the Philippine pilgrims are experiencing is an illustration of the penance the Church is recommending during Lent: to turn vigorously towards the eternal truth, to detach ourselves from this world and consider ourselves as “pilgrims and strangers awaiting the eternal fatherland”.

This is maybe the special grace our faithful walking with Our Lady all these distances receive: to live in her presence (which excludes to be with her enemies), to take care of her wishes, to know Her and to make Her known, to love Her and to make Her loved. Is it not actually the reason for our short life on earth?



thousands of Filipinos during this pilgrimage.

May I suggest a programme for you? “Pray and make sacrifices”! The main sacrifice (if we can call it a sacrifice) being to stay with Her and not to run away when temptations come, when passions and bad desires fill our poor head and heart. The second sacrifice is to be a good example, to have no hesitation to get humiliated, insulted, despised for God’s sake. The third sacrifice is to unite yourselves to all hardships attached to such a pilgrimage. The pilgrims in the Philippines suffer from rain and heat, from mosquitoes or other “little friends”; they often spend nights without a bed and days without a rest. Be spiritual pilgrims walking with them in bearing the hardships of your duty of state and professing your Faith whenever needed.

And then pray with them, pray with Mary. The best prayer you can offer to Mary is being always with Her, to look at Her, to console Her and her Divine Son. How often the pilgrims say the rosary and endless ejaculatory prayers! But more often, they just look into her eyes, they gaze into her Heart – that is real prayer life!

Dear Friends and Benefactors, pilgrims in spirit; may the marvelous story of the long Philippine pilgrimage fill you with courage and enthusiasm to be more than ever the apostles of Fatima, children, slaves and knights of the Immaculate Heart. In the meantime, we have our other pilgrimage to make, the forty day journey towards Easter, an image of the time spent by the Hebrews in the desert on their way to the Promised Land. Wishing you all a fervent Lent!

Fr. Karl Stehlin
District Superior



SCAPULAR FOR PULONG. Davao City Vice Mayor Paolo Z. Duterte receives a scapular necklace from Fr. Alexander Hora of the Traditional Catholic Society of Saint Plus the 10th after the priest paid a courtesy call and offered a prayer for the city during yesterday's regular session at Sangguniang Panlungsod. *Lein David Jr.*

Dear Friends, you don't need to walk physically with our faithful and preach throughout the Philippines to be with Mary, you can walk wherever you are. How? In walking on your own path daily, not alone or with false friends, but WITH HER! Then you are, indeed, a pilgrim and beloved child! Then SHE can transform you, as She at this very moment changes the hearts of

Book Review

FATIMA, A SPIRITUAL LIGHT FOR OUR TIMES. Vol. II

By Rev. Fr. Karl Stehlin, SSPX,
Kolbe Publications

Just in time for the Fatima centenary, Fr. Stehlin has released a second volume of spiritual reflections on the Fatima message, while also promising a third volume. In the first volume, Father went through the great apparitions of 1917; in this second volume, he considers the seers and the post-Fatima apparitions; in the third, he will look at the great secret of Fatima, especially its disclosure and non-fulfillment.

Fatima, a Spiritual Light for Our Times, volume 2, begins with a fascinating view of the personality of the three Fatima seers and the spirituality that each of them followed. Anyone who has spent time reading the story of Fatima knows that Jacinta, Francisco, and Lucy were, in the words of Fr. Stehlin, “very different and even contrasting characters” (p. 8). Their varied personalities translated into a different spiritual focus for each.

Francisco, being struck most by how offensive sin is to God, sought, in his devotions, to console God. Jacinta, deeply shaken by the vision of hell, with so many souls tossing around in eternal perdition, did all that she could to prevent more souls from going there. Lucy, being chosen as Our Lady’s messenger to the world, particularly focused on spreading devo-

tion to the Immaculate Heart of Mary.

Through the inspiring spiritual lives of these three children, we understand what Our Lady desires of us, as Fr. Stehlin explains (pp. 40–41):

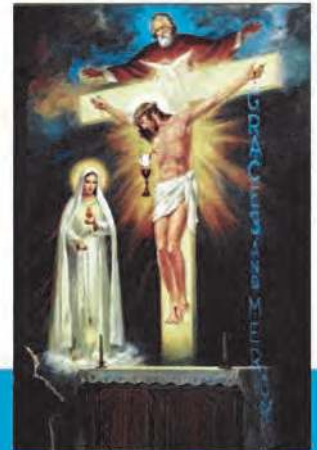
The life of the seers of Fatima was like a living reflection in which we can see the desires of the Immaculate Heart ... in the measure that we follow the example of their virtues, we will sanctify ourselves, and the wonderful promises of Our Lady will be realized in our own souls. From Francisco, we learn perfect love of God in the prayer of consolation; from Jacinta, we learn perfect love of neighbour by praying for the conversion of sinners. From Lucy, we learn how to live constantly in the light of the Immaculate Heart.

In the second part of the book, Fr. Stehlin turns to consider four post-Fatima apparitions to Sr. Lucy, apparitions which extended and clarified the Fatima message. Two of these apparitions occurred at the convent of the Dorothean Sisters in Pontevedra, Portugal on December 10, 1925, and February 15, 1926. The other two took place at the Carmelite convent in Tuy, Spain, on June 13, 1929, and May 29, 1930.

The messages of these apparitions are crucial for understanding the Fatima message, for they treat three of its essential elements: the spirit of

Fr. Karl Stehlin SSPX

Fatima



A spiritual light for our times
Volume II

devotion to the Immaculate Heart; the reason for the Five Saturdays devotion and the way it is to be practiced; the request for the consecration of Russia to the Immaculate Heart.

Fr. Stehlin firstly examines closely the words of Our Lord and Our Lady to Sr. Lucy at Pontevedra, as well as the words of the seer herself. By means of his careful guidance, the reader is able to understand why Our Lady of Fatima asks for the First Saturday devotion, why she asks for the recitation of the Rosary, why she asks for Confession and Communion. On the one hand, we are to do the work of reparation, atoning for five types of blasphemies uttered against the Immaculate Heart. On the other hand, we are to grow in holiness, drawing closer to Our Lady and so also Her Son by

performing the practices she requested, in the same spirit in which she requested them. “The Immaculate Heart of Mary only desires for us a perfect union with her Son” (p. 66).

At Tuy, Our Lady announced the request for the consecration of Russia to her Immaculate Heart by the Pope, in union with the bishops of the world. Fr. Stehlin points out the great significance of this request, given that the only occasion on which the Pope normally acts in union with his bish-

ops is at a general council (p. 114). Fatima, then, is of worldwide significance, if an act of the head of the universal Church is required to fulfill its demands.

There is another remarkable aspect to this request, the fact that one body of persons is asked to consecrate another body of persons, who perhaps do not wish to be consecrated. In the mind of Fr. Stehlin, this emphasizes the fact that, not only the Pope and the bishops, but we ourselves are able to

be instruments in the conversion of others. By associating ourselves with great Marian movements, such as the Militia Immaculatae, we “become channels of grace from the Immaculate Heart of Mary to all souls for their conversion and sanctification” (p. 113). In this way, we personally answer the call of Fatima, and the accumulation of these personal answers will eventually lead to the great act of Russia’s consecration, which will come late, but will come.

It is hoped that this brief sketch of the second volume of Fatima, a Spiritual Light for Our Times indicates, in a small way, the many riches contained within its pages. Each of us has heard so much about Fatima, but knows so little about it. Especially in this year of Fatima’s centenary, we must make an effort to really understand what our Mother desires of us. This book makes that goal easy and effortless. By picking it up and reading a few pages at a time, we will perform our First Saturdays of 2017 with proper understanding and devotion, we will recite our Rosaries with a new depth and fervor, we will become ever more effective instruments of Our Lady’s Immaculate Heart, for the salvation of souls and her triumph.

Fr. Paul Robinson



1917–2017

MI — FATIMA

All knights of the Immaculata are invited to celebrate the
100th ANNIVERSARY COMMEMORATION

of the foundation of the
MILITIA IMMACULATAE
by Saint Maximilian Kolbe

With a sermon of H.E. Bishop Bernard Fellay
and act of consecration to the Immaculata

Sunday
20th August 2017 — Fatima

Directly following the closure ceremony
of the official pilgrimage of the Society of St. Pius X
(around 15.00)

Join us and knights from all around the world
in glorifying and thanking the Immaculata.

MILITIA IMMACULATAE
www.militia-immaculatae.info

PADROADO AND PROPANDA:

THE CONFLICTUAL EVANGELIZATION OF THE MISSIONS

“Padroado” and “Propaganda” are quite foreign terms for us. At most, the latter makes us think of some sort of spreading of information in support of a dictatorial cause.

“Padroado” is a Portuguese word which means “patronage” or “protection”. “Propaganda Fide” means “for the propagation of the Faith”, in Latin.

The following article is excerpted from the very thoroughly documented “A Missiological Conflict between Padroado and Propaganda in the East, by Goan Father Cosme Costa, sfx.

The Padroado

From the time D. Dionysius, the king of Portugal and Algarve drove the Saracenes out of the Iberian peninsula and liberated Catholic populations from their persecution in the year 1319, the kings of Portugal had been the staunch propagators of the Catholic religion. Beginning with D. Joao and his son Infant D. Henrique in 1416, these Kings sent their officers at the head of the Military Order of Jesus Christ to cross lands, seas and oceans, hitherto unknown to them, at the cost of immense sacrifice and sufferings. The advance also brought in great increment to the Catholic faith.

Seeing this immense activity and in solicitude to the spread of the faith, the popes began bestowing special graces on them. They are over 16 Bulls of different popes from 1514 to 1606, which show that the King of Portugal gradually obtained the right of patronage in the appointment of archbishops, bishops and ministers over all the dioceses and benefices in the territory entrusted

to the Padroado. As Grand Master of the Order of Christ, he was entitled to receive the tithes and duties which by right belonged to the Church; he had also the duty and the right to promote evangelization, founding churches and endowing them, sending missionaries and contributing to their maintenance from the national and ecclesiastical income.

As long as Portugal had the monopoly of commerce and command of the sea routes the Padroado missions prospered in the East. The Portuguese Crown undertook to carry out its obligations to the letter. It sent missionaries in sufficient numbers, built churches, founded benefices and endowed them generously, making Goa the capital of the old Portuguese possessions in the East.

The St. Thomas Christians

Long before the arrival of the Portuguese, from the very beginning of Christianity, i.e. from 52AD, Christianity had followers in South India according to the Syro-Chaldean rite. However, the actuation of the Padroado missionaries brought them in conflict with this old church of Saint Thomas, the apostle, in Kerala, and ended in a tragic rift between the two rites Syrian and Latin.

In 1553, Pope Julius III had consecrated with his own hands the Chaldean Patriarch, Mar Simon Sulaka and declared him as the Syrian Rite Patriarch (“Catholicos”) of the East. After the martyrdom of Mar Simon Sulaka, his brother Mar Abdisso, who had been consecrated by the martyr himself, was

elected the Patriarch. In 1562, when in the Council of Trent, the Profession of Faith of Mar Abdisso was solemnly read and approved, mention was made of the Episcopal See of India as coming under his jurisdiction. However, the Portuguese ambassador present at the Council protested against this claim, alleging that the Church in India was under the jurisdiction of the Archbishop of Goa, who was the Primate of the whole of India. Pope Gregory XIII, by his Brief “Pastoralis officii cura” dated 15 March 1572, acknowledged the Archbishop of Goa as Primate of the East.

But the issues are clear: Patriarch Abdisso was the Primate of the Eastern rite Catholics in India, whereas the Archbishop of Goa was the Primate of the Latin Rite of the whole East. Patriarch Mar Abdisso was succeeded by Mar Simon IX Denha who was reigning during the Synod of Diamper (1599). Unfortunately, the excessive preoccupation of the Padroado Archbishop Aleixo Menezes, of Goa, to Latinize the Malabar Rite at the Synod of Diamper, his excessive nationalism and colonial bent of mind as well as perhaps gross misunderstanding of the local customs and usages of the Syrian Rite led him to order the people “to condemn, reject and anathemize the Patriarch as Nestorian heretic”, even though the latter was fully in communion with Rome and had been confirmed by Pope Gregory XIII in his Patriarchal dignity and honored with the sacred Pallium.

Waning of the Portuguese Empire

By the end of the first quarter of the 17th century, the star of the Portu-

guese supremacy began to decline in the East. The Portuguese did not resort to empire building as did the Dutch, the English and the French after them.



The Portuguese were happy to have simple trading stations with a fort to defend them all over the coastline from Mozambique to Japan. Goa was the only place they conquered in order to make it the capital of their vast commercial possessions in the East. Hence, a century of splendor and greatness was all too soon followed by an age of decadence. This decadence had its repercussion on the Padroado Missions.

The period of 1634 to 1739 was particularly one of set backs and defeats to the Portuguese. They lost what they had conquered: Jaffna, Malacca, Mangalore, Quilon, Cochin, Cranganore, Bassein and Bombay. Lack of diplomatic relations between Portugal and Rome, after Portugal shook off the Spanish yoke, heightened the crisis. In these difficult circumstances, the presence of local clergy could have considerably lightened the burden of the European clergy sent to the missions and mitigated the expenses borne by the Royal Exchequer. But the Portuguese considered them dangerous for the safety of their possessions in India. From 1658 the Pope insisted with the Padroado on ordination of natives. Gradually, the position of the native clergy went on improving.

However, by adopting drastic measures against Religious Orders, the Portuguese themselves destroyed what they had planted. Marques de Bompal,

Free-Mason Prime Minister of King D. Jose I of Portugal, at the stroke of a pen, suppressed the Jesuits in Portugal and its colonies, in 1759. From Goa itself 228 Jesuits were imprisoned and deported. In 1828, a civil war resulted in the victory of the liberals. In 1834, the Free-mason government of Prime Minister Joaquim Antonio de Aguiar banned all religious orders from Portugal and its colonies. When all the religious were removed, the native clergy got a spurt to occupy the vacant places in the missions. However, they came in conflict with the Propaganda authorities who branded them as "Schismatics". But it is they who saved the Church in the missions.

The Propaganda

If in the 15th and 16th centuries the popes had relied heavily on the Padroado for the promotion of the evangelization on new lands discovered in the East, from the 17th century onwards, the weakness and inability of the Padroado to meet the growing needs of the missions convinced the popes that it was high time for them, as successors of St. Peter the Apostle, to assume the direct apostolate in these non-Christian lands. Pope Gregory XV decided to achieve his aim by founding a special congregation for the Propagation of the Faith -De Propaganda Fide- by his Bull "Inscrutable", dated 22 July 1622. The Urban Seminary was founded in Rome as a Missions Seminary in 1627. The first step taken by Propaganda for reinforcing the missionary personnel in India was to send missionaries directly from Rome without passing through the Lisbon-Goa route as was the practice till then. But the land route was a perilous one. In fact, between 1622 to 1635, only three missionaries were able to come that way. Moreover, even if they reached their destination by this route, they fell at once under the Ordinaries

of the Padroado who would not but treat them with suspicion. Thus it happened that in the first years of the foundation of the Propaganda, the Holy See thought of establishing a hierarchy that would depend directly on the Pope. In territories where the Padroado had jurisdiction, Apostolic Vicars with episcopal character were to be appointed. The Goan Mateus de Castro became the first bishop to effectively reach his diocese, as Propaganda Apostolic Vicar of Bijapur, in 1639.

But the Portuguese authorities took these appointments as insult to their Patronage. The Padroado authorities would dub these Apostolic Vicars as "intruders", persecute them and the Prelates issued pastorals to be read against them. Some of them were even imprisoned and subjected to trial of the Goa Inquisition. Pope after Pope issued warnings to the Padroado authorities but in vain.

In the meantime, Propaganda sent apostolic missionaries belonging to nationalities other than Portuguese, as secular and religious Irish and Italian missionaries, French capuchins, disclosed carmelites, Paris Foreign Missions fathers, Mill Hill fathers, French Oblates of Mary Immaculate who had no connection with Padroado.

Padroado, a Right or a mere Privilege?

Soon after the establishment of diplomatic relations between Portugal and the Holy See (1669), the ambassador of Portugal submitted in 1676 a memorandum insisting with the Propaganda: 1) that the right of Padroado was not limited only to the appointment of residential bishops, but also was extending to the appointment of Apostolic Vicars, so that the Pope could not appoint anyone for the East Indies without the consent of the King; 2) that the Bulls emitted in favor of

TRUE STORY BEHIND THE MOVIE “SILENCE”

Fr Thomas Onoda, SSPX

The movie "Silence" of Martin Scorsese about martyrdom in Japan is based on a 1966 novel by Japanese Catholic writer Shusaku Endo (1923-1996).

Its setting is the most anti-Christian 17th century Japan. The main characters are two young Jesuit priests who go to Japan to find out their former superior, Fr Christovao Ferreira, about whom they heard that he had left the Catholic faith. Their zeal to meet the apostate Jesuit Provincial is so great that they are ready to do everything to make him recant his apostasy and possibly become martyrs.

Despite the instinctive horror of tortures, Japanese martyrs persevere in the Faith rather than renounce it by trampling on an image of Jesus Christ or the Blessed Virgin Mary. Fr. Sebastian Rodrigues, one of the two volunteers to seek their confrere, prays for a miracle so that the Christians would escape from persecution, but nothing happens. It appears God keeps silence, as if God were absent.

Fr. Rodriguez is arrested and finds out Ferreira as his own inquisitor. In order to stop the torture of the captive Christians, Rodrigues is told to step on the holy image as a sign of denial of the Faith. Rodrigues wavers but hears the voice of Christ: "You may trample. It was to be trampled on by men that I was born into this world. It was to share men's pain that I carried My Cross."



The real historical fact behind "Silence"

From March 1633 to August 1634, one of the most violent phases of history against Catholics took place. Persecutors started a systematic search for priests and faithful together with a new kind of torture, the ana-tsurushi, the pit.

"They dug a pit some feet deep, and above it they erected a frame from which the body was hung up by the feet. To prevent the blood flowing into the head and causing death too quickly, they tied the body tightly with ropes and cords. The hands were tied behind the back, and the prisoner was lowered into the pit down to his belt or navel or even down to his knees and legs. The pit was then closed by two boards which were cut in such wise that they surrounded the body in the middle and let no light enter. In this fashion they kept the man hanging upside down without food, poised between life and death and in doubt about the final outcome, until the slowly rising blood pressure brought about complete exhaustion, or else hunger entirely sapped his physical strength. Or until, worn out by the torment, loneliness and solitude, he finally succumbed to this deadly torture and renounced his faith while there was still life left in him." (1633 Jesuit Report).

On 18 October 1633, an outstanding group of eight priests and religious were led to the pit at Nishizaka, Nagasaki, where the first 26 martyrs had offered their lives 36 years before. The band included Christovão Ferreira, Superior of the Jesuit mission. All died as martyrs except for Fr. Ferreira who gave in. He was 53 years old at the time and had spent 37 years as a Jesuit.

Fr. Ferreira's apostasy was the greatest success of anti-Christian policy.

Taking advantage of his psychological depression, Officials urged him to marry. But according to trustworthy testimony and his own, Ferreira did not have any intercourse with the woman he only kept as housekeeper.

He never persecuted Christians in any way nor participated in other religious ceremony.

The Portuguese and Chinese merchants who met Ferreira in his Nagasaki's very poor and small house reported that he regretted his apostasy, preserved the Faith in his heart, secretly carried a rosary, recited the Gospel over sick people, and never betrayed the hiding places of the persecuted missionaries and Christians.

There were three specific attempts to contact Ferreira and persuade him to renounce his apostasy. But all these valiant missionaries were arrested and tortured. And naturally, Christ never appeared to them suggesting they should trample his image to save their life and others'.

Fr. Christovão Ferreira was already more than 80 years old, and for years had been confined to bed by sickness and weakness. He abhorred his apostasy as a cowardly betrayal of God and expressed his inner convictions in a loud voice. This led the governor to condemn him to death in the pit. The soldiers were not able to prevent many Japanese, both Christian and non-Christian, as well as non-Christian Chinese, from attending the martyrdom. The soldiers bound Ferreira and hanged him head downward into the pit. Thus, Fr. Ferreira ended his life courageously for Christ on November 5, 1650.

[For further details: http://pweb.cc.sophia.ac.jp/britto/xavier/cieslik/cie_ferreira.pdf]

THE LIFE IN THE NOVITIATE OF ST. BERNARD

The life of a religious is intimately bound up with the altar. Without the altar of sacrifice, the altar of Our Lord Jesus Christ, the religious has lost his bearing, he has lost his whole reason of being. It is for this reason that the Liturgy forms the most important part of the Novitiate. Preparing the altar, the ceremonies, serving the Holy Sacrifice of the Mass, singing Gregorian chant, *the supreme model for sacred music* (Tra le Sollecitudini, Moto proprio of St. Pius X, 1903); all this plays a most essential part in the life of the Brother and therefore in the life of the Novitiate.

At the Novitiate, the Brothers sing all the chants of the Mass every Sunday and first class feast days. Also, sometimes 2nd class feast days. Every evening the night prayers of Church, called *compline* is also



sung. Sunday vespers is another office sung in its entirety. Perhaps it is in the Sacred Triduum, Holy Thursday, Good Friday and Holy Saturday, that the full splendour of Gregorian chant bursts its seams. The office of Matins (called Tenebrae on these three days), with its many psalms, hymns, responsories and lessons are so beautiful. We may wonder if this beautiful office is still sung anywhere in Asia. Christmas too, beginning with mat-

ins at 10 pm on the vigil, then Midnight High Mass followed by lauds. At 2 am it is complete. Nearly four hours of Gregorian chant. All sung. What a treasure of holiness and beauty the Church has bequeathed to us!



There is no beat in Gregorian chant. It is also called Plain chant, because of its great simplicity. Worldly music is often written with many half notes, giving it a sentimental tune. In Plain chant only two half notes are used. For this reason it is called diatonic. Thus there is no sentimentality in Gregorian chant. It is not written for the passions of man. It is a music which is a prayer addressed from the soul to God.

These are the beautiful words of St. Pius X: *Sacred music should consequently possess, in the highest degree, the qualities proper to the liturgy, and in particular sanctity and goodness of form, which will spontaneously produce the final quality of universality. It must be holy, and must, therefore, exclude all profanity not only in itself, but in the manner in which it is presented by those who execute it. It must be true art, for otherwise it will be impossible for it to exercise on the minds of those who listen to it that efficacy which the Church aims at*

obtaining in admitting into her liturgy the art of musical sounds (Tra le Sollecitudini, Moto proprio of St. Pius X, 1903).

At the novitiate, great care is taken that the religious should learn to render this purity of plain chant in order to keep far from it any sentimentality, any rhythm to fire-up the passions, any vocal expression which would be unbecoming to the holiness and purity of Gregorian chant.

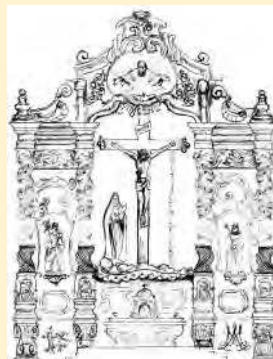
But, one may ask; do all Brothers sing? Can all religious sing? Do they all have wonderful voices? Alas, evidently the answer is no. Nevertheless, it is amazingly true that for many their voices improve over their years here. Although some may never attain the degree of having a melodious voice, yet, by training they can acquire a basic true pitch. Gregorian chant, however, is not a solo chant. It is mostly sung in choir with equanimity of voice. Therefore, even if some religious never attain a high degree of perfection in chant, they can blend in their voices.



Thus the Novitiate aims at spreading through the Brothers this beautiful and holy art into all our chapels and Holy Mass centers so that the Liturgy may render her glory to God and bring about the edification of the faithful.

Don't forget to have a look at our website to see the progress of the church construction.

www.sspaxasia.com/Countries/Philippines/St._Bernard/photo_gallery.htm





MARY'S MISSION TOUR ACROSS THE PHILIPPINES

From October 28, 2016 to 31 July, 2017 the Society of Saint Pius X is organizing a pilgrimage throughout the Philippines. It is called "MARY'S MISSION TOUR" — a 2000 km (1,200 mile) walk with the pilgrim statue of Our Lady of Fatima in which Pilgrim Virgin Walkers strive to spread devotion to the Immaculate Heart of Mary throughout the world! It's Fatima continued — souls called to conversion and to sanctification — through the Immaculate Heart of Mary.

The Pilgrimage will go from south of the Philippines (city of Marbel, in Mindanao Island) to north of the Philippines (city of La Trinidad, in Luzon Island).

It has been 90 days since Mary's Mission Tour commenced at Marbel, South Cotabato with the goal of reaching La Trinidad, Benguet come July 31, 2017 when it shall have finished its 2000km Pilgrimage. While we, the faithfuls here in Butuan City, await Our Lady's arrival, I kept wondering what kind of reception would the people of the city render to Our Lady. Ever since I was young, I cannot seem to recall any such wondrous event ever gracing the people of Butuan. Perhaps, this must be the first.

January 17, Tuesday, an advanced party arrived led by Fr. Alexander Hora. Of course, it wasn't to be just any other event to take place in the city. It was Our Lady who was coming to pay all of us a visit. And so, it was more than rightful that Fr Hora came ahead of all the other Pilgrims to prepare the city for the arrival of Our Lady. Everyone must know of Her coming so that everyone may participate and share in Her mission.

Fr Hora spent the next two days until January 19, Thursday, going about preparing the city for Our Lady's arrival. In those three days, three private business establishments and a well-known radio station were all Consecrated to the Immaculate Heart of Mary, accompanied by the imposition of the Brown Scapular to their respective employees and the distribution of both Miraculous Medals and Rosaries. Such great privilege was even extended to the people at the city's central public market as well as to the inmates at the city jail. And how they outnumbered those who were previously imposed with the Brown Scapular! The market people and inmates who were imposed with the Brown Scapular numbered to almost 500!

The preparation for the arrival of the Queen of Heaven and of earth does not stop there. On January 23, Monday and January 24, Tuesday, two public primary schools and one public secondary school were visited by Fr. Albert Ghela. And on his visits, the students didn't just brought themselves forward to be imposed with the Brown Scapular but also to become enrolled in the Militia Immaculatae. On those days, 740 students gave themselves to become soldiers of Mary. Oh, what better gift could we have given to Our Lady!

After a week of preparation, Our Lady finally arrived in Butuan City. On January 25, Wednesday, the Solemn Reception of Our Lady took place at the Holy Hour of three in the afternoon at the rotunda in Bancasi. As Our Lady was making Her way, the Phil-

ippine National Police (PNP) Regional Band serenaded Her with *Salve Regina* and *Dios te Salve*. And as She took Her place before numerous people, the wife of the Barangay Captain adorned Her with a beautiful garland. Likewise, 16 little angels sang Marian songs in honor of Our Lady while showering upon Her a rain of rose petals.



Following a grand welcome of Our Lady, the Military came and escorted their Queen and Mother towards the covered courts where Her children awaits. As Our Lady was laid near the Altar, people came to place upon Her feet flowers of every kind and to offer short prayers as well. Moments after the sun has set, preparations were made for the High Mass. The people of Bancasi, led by their Barangay Captain, came to attend Mass; after which, the entire Barangay of Bancasi was consecrated to the Immaculate Heart of Mary. It was a heart warming scene to witness. They were about to witness a Mass much different from that which they have been accustomed to. It was the Tridentine Latin Mass — the Mass of all time! Oh, how blessed those people are to have had such opportunity, to have taken it, to have been there! They should have seen Our Lady look at them with tears of joy from Heaven!



In the morning of January 26, Thursday, Our Lady next came to visit the PNP Camp Rafael Rodriguez Region 13 nearing the city proper. Around 700 Police Officers joined together to give to Our Lady a most grand welcome inside their camp. Some showered Her with a rain of rose petals as she passed while some serenaded Her. In the afternoon, Our Lady proceeded to visit the Butuan City Hall where the City Mayor holds office. Now, I would like to note that previously, the city's mayorial office was held by a non-Catholic for six years; and so, for Our Lady to have been welcomed inside the City Hall's premises after being left out for years leaves me with great awe.



The city's recently elected mayor, Hon. Ronnie Vicente Lagnada, emotionally received Our Lady from Rev. Fr. Timothy Pfeiffer and carried Her in a processional manner, placing Her on the Altar. The Mass of all time was also celebrated after and, in a very busy day for the government employees of the city hall, everyone's work came to a halt as it was the mayor himself who ordered that everyone must be in attendance during Mass. Following the Mass, in the presence of his Vice Mayor, his Councilors, and all his staff, Mayor Lagnada had the entire city of Butuan Consecrated to the Immaculate Heart of Mary.

January 27, Friday, third day of Our Lady's visit in Butuan; from the City Hall, She proceeded to the Provincial Capitol where the Provincial Governor of Agusan del Norte holds office. As was in Bancasi, Our Lady was once again escorted by the Philippine National Police (PNP). In the absence of the Governor, his proxy, Ma'am Nemia Alegarbez, together with all the provincial capitol staff, had the entire province of Agusan del Norte Consecrated to the Immaculate Heart of Mary.

Now, as all these major events led by the team of Fr. Tim Pfeiffer have been going about, Fr. Ghela and Fr. Hora also provided some support to the Mission by visiting other places and establishments as well. On January 25, Wednesday, and January 26, Thursday, Fr. Ghela visited two more public schools, one primary and the other secondary. What was more astonishing about his visits was that in the primary school, almost 900 persons, most of which were students, came forward to offer themselves to become soldiers of Mary. And the counting goes on!

In the morning of the following day, January 27, Friday, Fr. Ghela, together with Fr. Hora, visited another Barangay opposite Bancasi, Barangay Baan; where the Barangay Captain, Hon. Gemma Tabada, together with all her Kagawads, had the entire Barangay of Baan consecrated to the Immaculate Heart of Mary. In the afternoon, both priests proceeded to visit the next Barangay, Barangay Ampayon.



In Our Lady's visit here in Butuan City, almost 3,200 persons were imposed with the Brown Scapular, around 1,100 Miraculous Medals were given, and lastly, almost 2,900 persons were enrolled to the Militia Immaculatae. I suppose I don't need to wonder now about the kind of reception Our Lady would receive when she visits Butuan City. The numbers have a way of telling their own story. But, just as Fr. Tim Pfeiffer mentioned in one of his sermons, it should not be enough that in taking part of Mary's Mission we are able to enrol thousands of person to the MI or that we are able to impose thousands of Brown Scapulars or distribute thousands of Rosaries, because the real question lies in that out of all this numbers, how many would actually continue and persevere in what they have received?

Mary's Mission Trimester Report

- 1) KM: 920 km
- 2) Scapulars distributed: approximately 25,000
- 3) Cities, Municipalities, Barangays & other institutions consecrated: 32.
- 4) M.I.s enrolled on the Mission Trail: 5,099
- 5) M.I.s enrolled in schools: 9,190
- 6) M.I.s enrolled in Cities or Municipalities: 571
- 7) TOTAL M.I.s from Mary's Mission: 14,860

CONCRETELY SPEAKING...

The goal of Mary's Mission is the same as Fatima, namely, to spread Devotion to the Immaculate Heart of Mary throughout the world. Mary's Mission acts *as a sacramental of this will of God*, a symbol of this Marian plan and apostolic effort. So that this divine plan becomes a reality, Mary's Mission aims at raising an army to pursue the ultimate God-given goal of world conversion.

On the Mission trail (on the average, 15 - 25 km will be covered per day), Mary's Mission Mass begins at 6:00 PM even though people come late. The sermon on Mary's Immaculate Heart is followed by the distribution of Scapulars after Mass. Then, the participants are invited to a very short conference on the M.I. which will be followed by enrollments in the Militia Immaculatae. In normal cases the bulk of the work is over by 9:00 PM, but where the ceremony of M.I. involves 100 people, things run till 9:30 PM at least. Then the people return to their homes and the tired crew tries to get some rest before collapsing from exhaustion.

APOSTOLATE TO THE NOVUS ORDO

For a long time now, Tradition has simply been labeled "non-Catholic" or "orthodox", or "Vatican I Catholics", or "schismatics". With Tradition thus side-lined and relegated to irrelevance, the Novus Ordo apparatus pursues tranquilly the new life of the new Catholic spirit.

But along comes Mary's Mission. The carossa circulates the City, stops occasionally at important places, and invites souls to Mary's Mission Mass. She is visible, the Queen, apostolic, merciful and fervent - She makes Her presence felt. Souls are drawn to Her image. They are inspired by a Pilgrimage of 2000 km.

While there have been some Priests who are happy at the visit, and another who encouraged his people to join, in general there is condemnation, and in particular

cases, bitter anger and zeal against Mary's Mission (including from local bishops).

It is a point of Mary's Mission to visit the Churches and pray within. This is an act of Catholic Faith, a sign of Mary's Mission, and an appeal that Mary's reign and apostolic spirit be restored in the Church. Since hospitality is officially refused, Our Lady on Her carossa will patiently wait outside while Her workers pay their respects within.

FOLLOW-UP

One small catechetical team made a small follow-up mission over the course of 3 weeks, along one portion of Mary's Mission trail. The task is to follow up enrolled M.I.s to encourage them to say the prayer daily and also to seek their assistance in preparing for another Mary's Mission in their area later this year.

MARY'S MISSION EVERYWHERE

If Mary's Mission at Fatima is to reach the stated goal of establishing Devotion to the Immaculate Heart of Mary throughout the world, then some form of Mary's Mission now underway in the Philippines should be repeated everywhere. Here follow some suggestions on doing this.

HOW TO DO IT

- 1) Obtain a beautiful statue of Our Lady, 36" - 42" tall, with a bier on which She can be carried and which can be decorated. Build a carossa (carrying Our Lady standing on a pedestal about 6 feet above the ground) covered by a small roof reaching 11' high.
- 2) Organize a catechetical advance team to prepare Her mission in some place, by talking if possible, with the area leaders, to obtain their support and aid.
- 3) Recruit a catechetical team to accompany Our Lady.
- 4) Find a Priest for the sermons, Masses, sacraments and sacramentals.

- 5) Plan a date or dates.
- 6) Get plenty of Scapulars and Miraculous Medals.
- 7) Print plenty of flyers available from M.I. website.
- 8) Form a clear idea of the goal of Mary's Mission: Propagate the basic message of Fatima, manifest Her Mother's Charity for men through the Scapular and Miraculous Medal, call many to consecrated service through the M.I. and distribution of the Miraculous Medal.
- 9) Be willing to persevere no matter what, to work as zealously for few as for many, because ALL is for Our Queen.
- 10) Be ready for the hard work of fostering the graces once received through any follow-up that is possible. For the M.I., this is very simple, remind, and remind again to say the M.I. prayer daily.

METHOD (To be adapted)

- 1) Gather team at appointed time and place, at some distance from the place of Mary's Mission Mass to allow a procession, which will be tool of apostolate through an area of any size and length, as deemed suitable and profitable.
- 2) Say the Fatima prayers, then the Rosary, and start the procession at first decade.
- 3) At any convenient place, stop and call people, and distribute sacramentals, literature etc. When people receive something, they are more likely to hear your message and follow your invitation (come to the Mass!).
- 4) Arrive at Mary's Mission Mass place in time to prepare Mass and start on time.
- 5) Mass with sermon on Fatima theme and invitation to serve in the M.I.
- 6) After Mass, scapulars with invitation to the M.I.
- 7) M.I. conference and ceremony.

ROSA MYSTICA MEDICAL MISSION 2017



They come from all over the world, students, retirees, from 19 to 76 years old, doctors, computer scientists, teachers, nurses, etc.

Many Filipinos and French as every year; 5 Americans who came along our intrepid Christina; a Canadian who promised to return to Quebec without being contaminated by the French accent; 3 Germans and 1 Austrian, very efficient, but somewhat disturbed at first by the Philippine organization, so far removed from the Germanic model; a Belgian, a few Swiss, a seminarian from Australia; not to mention several Asian ladies from China, Cambodia, Vietnam and Malaysia.

4 continents and 13 countries have gathered together for the good cause.

Let us pay tribute to them for their mobilization and dedication! And congratulations to Dr. Dickès who has succeeded in giving the Rosa Mystica Mission so much for more than 10 years!

We are again in the southern Philippines, in the island of Mindanao, a land of fire and terrorists, which is why poverty is so great. This year, the governor of the neighboring province of Sarangani welcomes us in his Capitol, a modest replica of the American Capitol. We are behind the official palace in a large gym secured by the army.

15 February 2017: official opening of the Mission

Around 8:30 am, in front of the gymnasium, there are already two hundred people. The first step is to record, to take the coordinates of each patient, their weight, their size, their blood pressure if need be, and assess the health condition; Then our volunteers who have become road traffic agents dispatch people by zone, according to the doctor they will go to consult. And there begins a long wait, when the Sisters step in to teach



prayers and catechism and make the children color.

After consulting the doctor -general practitioner, pediatrician, dentist, ophthalmologist-, the patients start waiting again in front of the pharmacy. For many years, Brigitte has been supervising the adult group effectively, helped by her team of trainers. One thing is to quietly treat a prescription in the back shop of a clean and quiet pharmacy; Another thing is to see the prescriptions pass by at an average rate of ten an hour, and not to be mistaken in the counts of ml, drops or half pills in the middle of a gymnasium noisy and full of excited children. This is sport and intellectual prowess! In parallel, the children's pharmacy also has an incredible performance: in addition to specific medicines, almost every child leaves with several boxes of vitamins, in order to palliate the bad diet for a few weeks. To occupy all these waiting children, Anne-Maëlle and Virginie become professional make-up artists: the Filipino little faces turn into cats, mice, butterflies, clowns, and Franco-Filipino flags!

Between two medical visits, the priests do not remain idle. Father Peron makes use of his magic flutes to attract children: they at first approach shyly then applaud and jump for joy upon recognizing the Filipino national anthem! Hearts are won, the way is opened to teach souls.



Every year we are amazed by the docility of the Filipinos to receive the good word: they pray, kneel, and readily learn prayers. The priests systematically begin by imposing the scapular and giving the miraculous medal. The Blessed Virgin is now inside, the rest will be easier!

A large number of patients

This year dentists are extracting as many teeth as usual and the army is present to cooperate with Dr. Nelda.

Many patients have been relieved.



doubtful origin, and to cover it with a plastic tape bandage (!). And of course, he did not clean between two pseudo-bandages. So the wound did not heal, it soon became infected and already almost necrotic. Claire had to spend an hour cleaning the wound. And to make up for misfortune, this poor man now condemned to the wheelchair has formed a very exudative eschar.



Dr. Elaina, an ophthalmologist, teamed up with Alexandra, an optician, and Raphael, a medical student, conducted numerous examinations and "rendered" sight to many patients. Their smiles express their joy to see for the first time or to have a clearer sight!



Pediatric auscultations are handled by Dr. Viray who saw 75 children in one day. A three-year-old child weighs only six kilograms; his mother tells us that he vomits everything he eats. In fact, he has a tumor in the eye; it must be a cancer already well advanced. He is sent right away to the emergencies; the mission will fund all costs. It is always delicate to decide who "deserves" to be operated or not: the finances of Acim-Asia are not inexhaustible, so we must dispose of them with a charity that remains reasonable.

At the end of the mission, Dr. Dickès moves all his little flock, by making a sort of spiritual testament.

He does not know how many more medical missions he can still do, and encourages us not to give up:

In the queue, a 17-year-old boy named "Prince Albert" was cared after as an emergency. This boy has a mental disability, tachycardia, is hypotensive, polypneic and is also in hypothermia. Before leaving to hospital emergency, with the agreement of his mother the young person is baptized under condition and Fr. Tim administers to him the sacrament of the sick. He gave up his soul to God on Thursday, February 16, 2017, in the morning.

"A volunteer must continue the mission back home. If he's understood the importance of the grace to be transmitted by the Immaculate Heart of Mary, he will be concerned and continue to radiate, and to work for Our Lady, Rosa Mystica."

Spread the word!

Each day we have between 350 and 400 patients, with 10-15 small surgeries, and 80 prescriptions for analyzes: the people concerned will have to come back for verification the following days.

Doctors report a case of tuberculosis, a severely burned person whose skin is badly damaged, another who has a sore and infected wound: the doctor removes stones! Many have high blood pressure, probably because of their unbalanced diet. Doctors see a diabetic man who was amputated last week. He came to show his stump, badly healed: the only treatment he was doing was to put on a powder of



PRIORY CHRONICLE



On All Saints Day, all those called to holiness, born... and unborn!



LEFT: On 11 December, Baby Marie's baptism: her father is English; her mother French; her godfather Singaporean born in Malaysia of Dutch, Irish, Anglo-Indian and Burmese origin; her godmother is Singaporean of Dutch and Ceylonese origin; the altar boy is Singaporean of Philippine origin and the priest is Franco-Italian! Cosmopolitan Singapore!...



On 31 December, 2nd baptism: Little Xavier is the number 9 in Rodolfo and Charito Severino's family! The largest family in our Singapore chapel and even in the whole district of Asia.



Fr. Daniel Couture, former district superior of Asia, visited Malaysia and Singapore. Here, Father is having a refreshing beer with some locals.



OUR LADY OF GUADALUPE



On the feast of Our Lady of Guadalupe, the first Mass in the newly-built church was officiated by Father Fabrice Loschi, former pastor who initiated the construction project.

Afterwards, Father Benoit Wailliez gave the 160 attendees a tour of the unfinished building which will comprise of a unique Portuguese Azulejos tiles facade representing the apparition of Our Lady of Guadalupe. spxsrilanka.lk/image-gallery/



The official blessing of the church will be done by Rev. Fr. Karl Stehlin, District Superior of Asia, on Sunday 19 March.

However, we still have to pay off remaining debts (including a €17,000 loan).

The side chapel is yet to be built and both the sacristy and the kitchen are in serious want of refurbishment.

In short, we are still looking for \$50,000. We definitely keep our benefactors in our prayers.

“Just as you did it to the least of these, you did it to Me.”

“Let there be no doubt. Veritas Academy is changing lives.

Our beloved school is totally focused on providing food, shelter, education, and love to our dear orphan children. At the same time, we remain mindful of the daily spiritual needs of the innocent souls given to our charge.

In support of this noble effort, our mission in India receives countless donations from many benefactors – like you – each year. The money we receive is put to the best possible use: helping to achieve our annual goals and maintain a loving home for our children.

Just as Jesus was astonished at the faith of the Centurion and the generosity of the widow, as He watched her give

her last two pennies, so too, I am at a loss for words when I consider the faith and generosity of you, my dear benefactors. Some of you are able to give out of the abundance of your hard work and savings, but I am certain there are many more of you who give out of your poverty and necessity. This is a humbling realization and it motivates me to use every dollar wisely.

You have heard us say it before and it bears repeating: “Some give by going to the missions. Some go by giving to the missions. Without both, there would be no missions.” We could not carry out our apostolic mission without you. We recognize that, without God’s help and your prayerful and financial assistance, our efforts would be in vain.

In this era of financial uncertainty, I am aware of the multitude of financial challenges and obligations on your family budget. I am, therefore, especially grateful to you for your support and interest in our apostolic works here in this remote corner of the Lord’s Vineyard.

May 2017 be filled with blessings. And take courage that God is never outdone in generosity. “Just as you did it to the least of these, you did it to Me.” May Almighty bless you and reward you for your unending generosity. I am grateful beyond words.

In Christo,

Fr. Therasian Xavier



VISIT OF FATHER NÉLY



As in years gone by, this young child expected to receive nothing for Christmas. But when Fr. Nély called his name and gave him his very own 'Mechanix' set, little Symphorian was left speechless.



Out of reverence for the holy place, Fr. Nély gently whispers to the young child and explains that this is the altar on which St. Francis Xavier offered Mass.



Christmas Mass was never so jubilant as we celebrated Christ the Newborn King on our newly constructed altar!



Even the most sacrificial foreign missionaries need a Vanilla Star Bar from time to time.

“BLESSED IS HE WHO COMES IN THE NAME OF THE LORD!”



The General Bursar crashes our math class to impress upon us just how little we know in business accounting!



Priest Retreat 2017 with Rev. Fr. James Peek.



A colorful flower garland is laid around the neck of Fr. Suárez, the Society’s General Bursar, in hopes that he will continue to “show us the money.”

Continued from page 7

Apostolic Vicars were invalid, because the Pope had no intention nor had he invalidated the rights of Padroado, nor could he do this without violating the natural law.

Undeniably, when Pope Paul IV established the Archdiocese of Goa with two suffragan dioceses of Cochin and Malacca in 1557 covering all lands from Mozambique to Japan, it was expressly mentioned that the right of Patronage was perpetual. The reason for conferring the right was given: foundation (“fundatio”) and endowment (“dotation”) of churches. The popes had also expressly mentioned that it could in no way be curtailed (“derogari”) and in case it was curtailed by any authority knowingly or unknowingly, without the consent of the King of Portugal, such a curtail-

ment was null and void in its effects.

In 1857, after a profound study of the Padroado, Pope Pius IX came to realize that it was an unique privilege, without parallel, in the history of the Church which helped the spread of the Catholic Faith in the East.

This being said, the Pope has plenitude of power and can validly curtail (“derogare”) any right, howsoever indefinite it may be, without any cause whatsoever: one pope cannot bind another pope his successor, to abide by his dispositions, unless they be of jure divino (Divine Right).

To conclude, Propaganda was right in sending missionaries and erecting vicariates where the Portuguese Crown could not fulfill its obligation, in order to save Christian communi-

ties abandoned by the Patron (Portugal). It did a great service in North and Central India, no longer under Padroado missionaries. But Propaganda was wrong in sending Apostolic Vicars to those places where the Padroado clergy was active, especially in South India.

Padroado on its part was wrong in harping for too long on its rights to the extent of sacrificing the spiritual well-being of Catholic communities it had established with such great sacrifices. When Pius IX restored the Padroado, Portugal realized that the missions were too vast and that it could not supply the men and money required to run such vast territories. Had this been realized long before, much warfare could have been avoided.

LETTER FROM CONSOLING SISTERS

Dear Friends in Christ,

This Christmas as we celebrated the coming of our Lord amongst us, four of our girls had the happiness of becoming His children. Selva Rani, Sarah, Esther and Priscilla received Baptism on the vigil of Christmas from Rev. Fr. Nély.

On Dec 8th, on the feast of the Immaculate Conception, Sr. Maria Francesca made her first profession and gave the vows of Poverty, Chastity and Obedience to follow our Lord more closely and Sr. Maria Aloysia and Sr. Maria Cecilia took the habit of the Consoling Sisters from Rev. Fr. Du Chalard.

This year, our annual retreat was preached by Rev. Fr. James Peek of St. Thomas Aquinas Seminary. Father Peek preached on the theme: 'Parables of our Lord'. For 5 beautiful days, Father unearthed the hidden treasures behind those parables. This helped our sisters tremendously to learn the Heart of our Saviour better and thus to love him more. We are truly grateful to father for imparting us the 'super-eminent knowledge of Christ!'.
In Jesu et Maria,

Consoling Sisters of the Sacred Heart



Fr. James Peek of St. Thomas Aquinas Seminary gently reminds the Sisters, in his warmest Kiwi accent, that his variation of the Ignatian Retreat is graded on a strict Pass/Fail basis.



Fr. Peek photogenically poses for another picture in the hopes that it will go viral. The 'smiling' Sisters passed Father's retreat.



The new brides of Christ ...



Sr. Maria Francesca receiving the crown of thorns after making her first profession.



*The newly professed and new novices
with the Swiss and American volunteers*



*Priscilla and her cousin Sarah
waiting outside of the Church*



*We filled every opening for our Christmas Nativity play.
We had Joseph and Mary, Baby Jesus, the Angels, Shepherds,
Wise Men...plus a large red giant lady.*

Children of Mary <<



HONG-KONG

KOWLOON

Immaculata Mission, YMCA, 3rd Floor,
Founders Room, "Mr John Liu's meeting"
41 Salisbury Road
Contact: Mr. John Liu [852] 9190 6263
Ms. Racquele N. (Tagalog) [852] 9028 1433
Mass: 2nd Sunday of the month at 10am.

INDIA

PALAYAMKOTTAI (TN)

Priory of the Most Sacred Heart

8A/3 Seevalaperi Road,
Annie Nagar, Palayamkottai, TN 627 002.
Tel: [91] 462 258 6201
Email: mission.india@fsspx.asia.
Mass: Daily at 7:15am, Sunday at 7:30am.

Resident Priests:

Rev. Fr. Therasian Xavier (Prior)

Rev. Fr. John Hatstrup

BOMBAY/MALAD (MH)

1st floor, Gratias Mariae Building,
Tank Road, Orlem, Malad West, Mumbai 64.
Contact: Mrs. Liesl V. [91] 9819 915916
Mass: Sundays at 10:30am.

BOMBAY/VASAI (MH)

St. Bartholomew's Chapel
Sahyog Animation Center
Bhuigaon Dongari,
Po: Bassein, Dist: Thane, 401201
Contact: Mrs. Helen D'Silva [91] 7709180391
Mass: Sundays at 7am.

Resident Priest:

Rev. Fr. Gregory Noronha

GOA - SALVADOR DO MUNDO

opposite bus stand,
Contact: Mr. Vhelenie Lobo [91] 9822687859
Mass: Most Sundays at 5:30pm.

CHRISTURAJAPURAM (TN)

Christ the King Church,
Christurajapuram, Irenipuram Post,
Kanyakumari District, 629 197.
Contact: Priory of the Most Holy Trinity
Mass: Usually Sunday at 11:30am, 1st Sun at
7:30am, 1st Saturday at 6:30pm. Please call.

CHENNAI (MADRAS) (TN)

St. Anthony's Shrine,
33 Cathedral Road, Gopalapuram, 600086.
Contact: Mr. David [91] 944 512 2353
Mass: Every Sunday at 5:00pm.

COONOR (TN)

YWCA
Contact: Mario Leo Joseph [91] 959 734 1673
Mass: Please call to check.

NAGERCOIL (TN)

St. Thomas the Apostle Church,
Near SP Camp Office,
Thalavaipuram.
Contact: Priory of the Most Holy Trinity.
Mass: Sunday at 5:30pm. Please call.

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: Two Sundays per month at 11:30am.
Please call.

TRICHY (TN)

St. Joseph's Chapel,
North 3rd Street, Srienivasanagar 620 017.
Tel: [91] 431 278 2798
Mass: Most Sundays at 7:30am.

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 except 3rd Sun-
day at 5:30pm.

INDONESIA

JAKARTA

Contact: Andreas Mulia [62] 21 84930341
Mass: 1st Sunday at 10am.

JAPAN

TOKYO

Japanese Martyrs' Chapel
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),
traditionalmassjapan@bigfoot.com
Mass: Monthly;
(see <http://immaculata.jp/calendaren.html>)

OSAKA

Immaculate Heart of Mary Chapel
4th floor,
E.G Shimmido Higashimikuni,
4 Chome-10-2 Yodogawa-ku,
Ōsaka, Ōsaka-fu 〒 532-0002
Map: <https://goo.gl/maps/qkzPF3AVWNp>

(Near to the Higashi Mikuni Station -Midosuji Line.)
Contact: Mr. Arata Nunobe [81] (3) 3776 1233
or: [63] 2 725 5926 (Philippines).
Mass: Monthly.
(see <http://immaculata.jp/calendaren.html>)

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: twice a month.

MALAYSIA

KUALA LUMPUR

Chapel of the Sacred Heart of Jesus.
Contact: Mr. Cyril Yee [60] 16 361 9104
Fax: [60] 361 573 101
Mass: Weekly. Please call for details.

KOTA KINABALU—SABAH

Saint Louis Marie Grignon de Montfort Chapel
Jalan Bongoon Kodundungan Ganang,
89500 Penampang, Sabah.
Contact: Mr. Cleophas Gordon
[60] 10 668 6438
Web: tmsabah.yolasite.com
Mass: 1st (6:30pm) and 3rd Sunday (9:30am).

PHILIPPINES

STA BARBARA—ILOILO

St. Bernard Noviciate

Brgy. Daga, Santa Barbara, Iloilo.
Tel: [63] (0) 33 396 5402
Mass: Daily at 7:15am, Sundays at 8am.

Resident Priests:

Rev. Fr. Coenraad Daniels (Prior)

Rev. Fr. Emerson Salvador

Rev. Fr. Aurelito Cacho

Rev. Fr. Jordan Fahnestock

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. Carlo Magno Saa (Parish Priest)
Rev. Fr. Albert Ghela
Rev. Fr. Peter Fortin

DAVAO CITY—DAVAO DEL SUR

St. Joseph's Priory

KM 8 Buhangin-Cabantian Road,
8000 Davao City.
Contact: [63] 917 700 7032, 082 285 3016
Mass: Sundays at 6:00pm.

Resident Priests:

Rev. Fr. Timothy Pfeiffer (Prior)

Rev. Fr. Cornelius Eisenring

Rev. Fr. Alexander Hora

AGUSAN DEL NORTE—BUTUAN CITY

Sta. Lucia Chapel, Brgy. Mohogany Butuan City
Contact: St. Joseph's Priory, Davau.
Mass: 1st, 3rd & 4th Sunday at 6pm.

BACOLOD CITY—NEGROS OCCIDENTAL

Inmaculada Concepcion Church,
Purok Paglaum, Brgy. Taculing Bacolod City
Tel: [63] (33) 396 5402
Contact: St. Bernard Novitiate, Iloilo.
Mass: Every Sunday at 5:00pm.

BAGUIO CITY—BENGUET

Saint Anthony's Chapel
Gladiola Center, Benguet State University (2nd floor)
Halsema Hwy, La Trinidad, Benguet.
Contact: Mr. Angel Guimbatan [63] 906 403 1466
Mass: Usually last Sunday at 9:00am.

BATO—LEYTE

St. Joseph Chapel, Brgy. Alejos, Bato, Leyte.
Contact: Rey Torrente [63] 918 387 8590.
Mass: 1st & 3rd Sundays at 10:30am.

CAGAYAN DE ORO—MISAMIS OR.

Vamenta Building, Vamenta Compound,
Vamenta Boulevard, Carmen,
Cagayan de Oro City.
Contact: St. Joseph's Priory, Davao.
Mass: Every Sunday (normally) at 8:00am.

CEBU—MANDAUE CITY

St. Pius V Chapel,
San Jose Village Opa, Mandaue City, Cebu.
Contact: St. Bernard Novitiate, Iloilo.
Mass: Every Sunday at 9:30am.

SAN MIGUEL—BOHOL

Contact: St. Bernard Novitiate, Iloilo.

GEN. SANTOS CITY-SOUTH COTABATO

Our Lady of Rosa Mystica and St. Joseph Church,
Rosary Street, Andrade Subdivision, Barangay Isidro, 9500 General Santos.
Mass: Sundays at 10:30am except rare cases.
Contact: St. Joseph's Priory

JARO—ILOILO

Chapel of O.L. of Consolation & St. Joseph, By Pass Road, Brgy Lourdes, Jaro, Iloilo City 5000.
Contact: St. Bernard Novitiate, Iloilo.
Mass: Every Sunday at 10:30am; Mon 8:15am, Wed, Fri 6:00pm; Tue, Thurs, Sat at 7:15am.

KORONADAL CITY-S. COTABATO

St. Michael's Chapel,
Upper Paredez Marbel, South Cotabato.
Contact: St. Joseph's Priory, Davao.
Mass: Sundays at 6:30am.

MAASIN CITY—LEYTE

Holy Rosary Chapel, San Vicente Street, Maasin City, S. Leyte.
Contact: Emily Sanchez [63] 926 612 9742
Mass: 1st & 3rd Sundays at 7am.

MANBUSAO CITY—CAPIZ

St. Anthony Chapel,
Brgy. Balit Mambusao, Capiz.
Contact: St. Bernard Novitiate, Iloilo.
Mass: One Sunday a month at 12noon.

MANGALDAN—PANGASINAN

Saint Therese of the Child Jesus Chapel
Contact: Mr. Aldrin Ydeo [63] 919 787 5860
Mass: Usually last Sunday at 4:00PM.

ORMOC CITY—LEYTE

Contact: O.L. of Victories Church, Manila.
or Fr. Ghela [63] 920 902 7201.
Mass: Friday before 1st & 3rd Sun. at 6:30pm.

SOGOD—SOUTHERN LEYTE

San Isidro Labrador Chapel, Brgy Zone II, Sogod, S. Leyte.
Contact Teresita Cardoza [63] 912 729 0123.
Mass: Sat. before 1st & 3rd Sun. at 10:30am.

TACLOBAN CITY—LEYTE

Holy Family Chapel, in front of Sagkahan Nat. High School, Sagkahan, Tacloban City, Leyte.
Contact: Belen Pista [63] 921 557 5874
Mass: 1st & 3rd Sundays at 6:30pm.

TAGBILARAN—BOHOL

Contact: St. Bernard Novitiate, Iloilo.

TANAY—RIZAL

St. Philomena Chapel,
Brgy Sampaloc, Tanay, Rizal.
Contact: O.L. of Victories Church, Manila.
Mass: Sundays at 2:30pm.

**District Office
SINGAPORE**

St. Pius X Priory

286 Upper Thomson Road,
Singapore 574402.
Tel: [65] 6459 0792, Fax: [65] 6451 4920
Email: district@spxasia.com
Mass: Sunday 8:00am (Low) & 10:00am (Sung),
Monday to Saturday: 7:15am (please check).
Resident Priests:
Rev. Fr. Karl Stehlin (District Superior)
Rev. Fr. François Laisney (District Bursar)
Rev. Fr. Fabrice Loschi (Prior)

SRI LANKA

NEGOMBO

St. Francis Xavier Priory

525, Colombo Road,
Kurana, Negombo.
Tel: [94] (31) 223 8352
Email: associationofsaintjoseph@gmail.com
Mass: Daily at 5:30pm, Sundays at 9:00am (usually)

Resident Priest:

Rev. Fr. Benoit Wailliez (Prior)

THAILAND & VIETNAM

Contact: secretariat.asia@fsspx.email

UNITED ARAB EMIRATES

Contact: secretariat.asia@fsspx.email



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