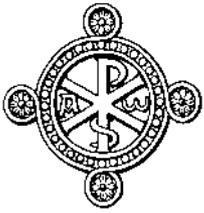
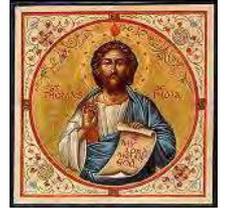


LET US ALSO GO, THAT WE MAY DIE WITH HIM *John 11:16*



APOSTLE



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



His Lordship Bishop Bernard Fellay payed a pastoral visit to St. Francis Xavier Priory (Sri Lanka).

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OUR UNKNOWN APOSTOLATE

Dear Friends and Benefactors,

For many years you have been accustomed to receive regular news about our apostolate in those countries of Asia, where the SSPX could be established: by each issue of the "Apostle" which is a song of praise and thanksgiving for the innumerable divine blessings, especially in the Philippines and India. During the past years we have witnessed the miraculous development of the *Militia Immaculatae* in the whole of Asia; visibly Our Lady herself takes care of her beloved children and gives them the spirit of sacrifice and apostolic zeal: every week the number of the Knights grows and Her small army in Asia counts already almost 3000. The most zealous Knights in the Philippines are the active members of the Legion of Mary and spend many hours a week to bring the Catholic Faith and Life back to the people; they especially excel as catechists amongst the children and youth. Many Knights all over Asia have joined in a Prayer Crusade: they pray for one another according to the intentions given by each one of them. After some months we saw that this prayer apostolate pleased Our Lady immensely, therefore their many prayers were granted.

However, in this "Apostle" allow me to inform you and ask your special prayers for our apostolate in countries, which we cannot publicly make known. In the vast Asia there are quite a number of countries where the Christian religion is not welcome (to say the least), and Asia expands from the Arabic peninsula to the Philippines and Japan. I think it could be interesting for you to find out a new and until now rather unknown kind of our missionary work.

You understand that we have to be extremely discrete, both for our apostolate and for the safety of the faithful, therefore you will forgive us for not revealing places and names.

But to begin with, how people, in countries where there is no Catholic Tradition and even no officially established and recognized Catholic Church, got to hear about us?

With some rare exceptions, the only way to receive information is the Internet. A young university student discovers the beauty of the Gregorian Chant; as he wants to know more about it, he launches a search and clicks on the very first link that appears on the screen: it was an SSPX website. Thanks to this contact, already several years ago, my predecessor Rev. Fr. Couture unexpectedly found an entire group interested in the Traditional Faith.

Almost every week we receive requests from various places: most of them are young educated people, well acquainted with modern technology and the possibilities of IT: without these, they would not have been able to overpass the official censure blocking all specific religious sites. Their questions are various

but the whole Apologetics cursus is the theme of their requests: existence of God, one true religion, Divine Revelation, the person and miracles of Our Lord Jesus Christ, the Catholic doctrine about the Sacraments, the difference between Christian religions, the moral teaching of the Church, etc.

At first, we visited these places once every 3 – 4 months with always the same schedule: in F., we meet a group of 10 – 20 mostly young people on Saturday morning at 9:00. The meetings often finish at midnight: 2 – 3 conferences about a special topic requested by them beforehand which are common prayers, repetitions of chants, confessions, training of altar boys, Holy Mass, questions and answers. The last point is the longest and most exciting: everybody can ask questions. Some of them even got the "question-man" nickname: the longest session was around 4 hours.

I remember when I made the first altar boys practice for two young men. I told the other faithful they could now have a rest for ½ hour. To my surprise however, everybody moved from the conference room to the temporary altar, with their mobile phone cameras, both men and women. For each explanation they were extremely excited: how to make genuflection, how to hold the hands, change the Missal, give water and wine, ring the bell, etc. This simple example shows the enormous interest they have for the Holy Liturgy they really desire to learn and to know. At each following visit I could notice how everybody got more and more acquainted with the texts and the ceremonies of the Holy Mass. This is only possible if they study and meditate the Mass at home.

The Gregorian Chant is another approach: one could object that this way of singing is very much different from theirs, and totally unknown to them. However, it is mostly in this domain that I heard comments like "atmosphere of heaven", "sacred singing", "a music which gives peace, makes free, opens to the supernatural world etc." Therefore, since our very first pastoral visits, the priests have regularly celebrated a Sung Mass with incense and full Gregorian Chant from the *Introit* to the *Ite Missa est*.

Another very interesting phenomenon is the confessions. From the start, everyone has chosen to use the interpreter, and had no problem in confessing his sins and making a general confession being translated by a fellow Catholic. When the priest insists in using the confession sheet (where the list of sins is written in the respective language and in English), most of them object: they need to explain to the priest what their problem is.

Let me finish with some anecdotes: one of our faithful was expecting her 2nd child. Suddenly comes a complication: the life of the baby is in danger and it should be aborted, according to the physician's advice. The faithful together with her husband and their parents promise to say 1000 Rosaries for a happy delivery and for the health of the child. Against all expectations of the doctors the baby is born without bigger complications and is a

very healthy boy, whom I had the privilege to baptize.

One day, a 22-year-old student, whom I saw for the first time, asked me whether he could serve the Mass. I asked him whether he knew it. He said: not yet well, but I will try my best. In fact, he had never served the Traditional Mass before, and had attended the Holy Mass for the first time only one month before (with another SSPX priest). So I agreed, but thought within myself: this will be a nice mess now! I couldn't believe my eyes: the young man served the Holy Mass so perfectly, that a seminary MC could hardly have done it better. He had simply filmed the last Mass and then learnt how to serve.

Obviously, one of the most important ways of propagating and conserving the true faith is good Catholic literature, which is – of course – not available. Therefore, these faithful are always very busy writing down all they get from the priests: catechisms, sermons, and even his exhortations during confessions. An important apostolate is to translate into their language the main Catholic and Traditional literature, an immense effort for those who know well a foreign language – and they are only a few: "It's my contribution! I have no money, but each day I spend one hour translating the texts I received to make the Holy Tradition better known amongst my people!"

It was a great consolation to preach there the Spiritual Exercises of Saint Ignatius, probably for the first time in the last 80 – 100 years. The result was the same as everywhere: an immense deepening of the Faith and fervor; 4 out of 11 participants are considering a vocation. This last fact is the most remarkable: they know perfectly the immense difficulties and dangers linked with the following of Our Lord's call. However, not one of them showed the slightest hesitation: if it is the Will of God, the Divine Providence "will make even the impossible – possible".

May I ask you, dear Friends and Benefactors, to pray very particularly for the growing apostolate in this country, where almost each time we are invited to visit new places and everywhere we find hungry souls asking for the "Bread of Truth". And please pray for more "workers in the vineyard of the Lord".

Lastly, kindly remember us, your missionaries, laboring in difficult and sometimes dangerous conditions: only thanks to your generosity we are able to visit such places...

Warm greetings and plentiful blessings.

Fr. Karl Stehlin
District Superior



Pius Kim from South Korea and Ronald Doggett from India received the cassock in Holy Cross Seminary (Australia) on Low Sunday.



MILITIA IMMACULATAE IN ASIA

Letter to All Knights of the Immaculata No. 1

Dear Knights of the Immaculata!

When Saint Maximilian wrote to the knights, they used to name his messages “Our Father Director’s letters”. After his death his successors, the international moderators of the MI, continued long time this tradition for the simple reason that it was easier for the knights to use the term ‘director’ than the somehow complicated canonical term “international moderator”. As the Divine Providence through the voice of the superiors has chosen your servant as international moderator of the “Militia Immaculatae – traditional observance”, allow me to go in the footsteps of the holy founder and send you more or less regularly “Father Director’s letter”. As the knights in those times recognized Saint Maximilian both as their father and guide, so today I ask humbly your prayers, that I would become a faithful echo of him, so that today, when we lack terribly true fathers and guides, he may be again and even more “our beloved Father director”.

In this first letter I wish to inform you about the origins of the *Militia Immaculatae* in its traditional observance and to give you a brief historical account from its beginnings until our times.

It was in our first year of the seminary, in 1981, when the leaders of the traditional Catholic Youth Movement in Germany (KJB) issued a bulletin consecrated to the life and the apostolic work of Saint Maximilian Kolbe. We Seminarians were fascinated to discover this Saint of our times, who was so absolutely traditional in this deep faith and apostolic zeal but at the same time working with contemporary modern technical means. A Saint who fascinates young people even our times.

This question about the conversion of young people came up again, when since

1986 we were appointed to Africa. Inspired by the message of the apparitions of Our Lady in Fatima (the three volumes of Frère Michel of the Holy Trinity) and the biography of Saint Maximilian Kolbe (written by Maria Winowska), Fr. Loic Duverger then founded in 1988 a movement for girls, the “Companie de l’Immaculée”. As the MI counts three groups, the girls were divided in “children, servants, and apostles of the Immaculata”, each of them would realize more generously the requests of the Immaculate Heart in Fatima. Each of them would become more generous in striving for the conversion of other girls. The results were overwhelming: After 5 years of existence, groups of the “CI” were founded in various regions of the capital of Gabon to convert the children in the neighborhood, many “apostles” were engaged as catechists for 1500 children in our Mission Saint Pius X. During the jubilee of the 75 anniversary of Fatima the CI played many times the theater about the apparitions and attracted hundreds of new people to the Church. But the most marvelous fruit was the inner change of many young girls who lived an authentic inner life and showed sometimes heroic courage to defend the faith within the pagan milieu or even family. Some of them brought their parents, brothers and sisters, to conversion. Amongst those who died an early death due to the various tropic diseases, we could observe a rare degree of virtue and even holiness. Such incredible surprises confirmed us in the conviction about the outstanding power of the Immaculata in our times, the exceptional importance of Fatima, and the necessity of doing all our apostolic work only with HER and under HER command.

But it was only in 1994, when surprisingly appointed to begin the work of Catholic Tradition in Poland, that we

discovered really, who was Saint Maximilian Kolbe and his *Militia*. The reading of his letters and conferences in the maternal language made us discover a universal genius, both contemplative and most active, a theologian of the deepest mysteries of Mary and a master of organization who used the modern technical means and inventions to make Our Queen known and loved by millions of people. This always mortally sick little monk founded one of the most important Marian movements in the world, the third after the “Legion of Mary”, and the “Blue Army of Our Lady of Fatima”, opened with no material means a convent called “City of the Immaculata” who within 15 years became the largest in the world since the medieval times with almost 1000 inhabitants. Not enough to enkindle the flame of love towards Mary in his fatherland, he set out for the Mission in far Asia with the desire to bring to her footsteps “a billion souls”. Finally, after a heroic life his heroic death followed in the hungerbunker in Auschwitz dying for a co-prisoner, a father of a family.

When in 1998 we settled in Warsaw to open the first priory, it was obvious, that we payed frequent visits to the nearby Niepokalanów, the City of the Immaculata. It was, as if the Saint himself would meet us, when we contemplated the remnants of this gigantic apostolate (museum, original chapel and the rooms where the Saint lived, the cemetery with his heroic companions etc.). It was a unique experience to have long conversations with the elder brothers who knew him personally. However, we had to discover the other side of the MI: the place was full of charismatic movements, the bookstore packed with very liberal and modernist books, we were often witnesses of liturgical ceremonies and meetings as a gathering of the masses to excite empty emotions similar to those you can find in any open-

air rock concert. In 1997 were also published the new statutes of the MI very different from those before. One of the bestsellers was a book of the general moderator of the *Militia*, Fr. Simbula, who criticized strongly the holy founder for this narrowness and 'being stuck in the opinions of his times'. When asking the elder brothers who knew the Saint about these changes, we heard often saying him sadly: "now all is changed". The 'knight of the Immaculata' became a pious bulletin full of modern allusions, and empty of the original tone.

At the same time we were approached by some of our young faithful who asked, whether we could not restart the *Militia Immaculatae* exactly as Saint Maximilian founded it. As Catholic Poland since the twenties was deeply influenced by the MI, the re-founding of it exactly in the same spirit in which the Holy Founder established it ...

This request obliged to analyze, whether this idea would make sense, as we had in the Catholic Tradition already quite a number of other Marian movements. To found just yet another one, could divide the number and strength of the existing ones. So a little prayer crusade was organized, that the Immaculata would show us her will.

At this moment we discovered a yet deeper aspect of the *Militia* and its holy founder and we realized that this movement is unique in the world and perfectly appropriate for our times for the following reasons:

1/ As the name indicates, *Militia Immaculatae* reminds the Militant Church, the true Catholic Church on earth in its permanent fight against the devil, sin and error. Since 50 years these essential Catholic themes had been removed from the minds of the faithful who are taught to strive for universal peace and mutual respect of all religions. What is worse: since the same time the everlasting and most important realities about heaven, hell, purgatory, death, judgment, fight against the devil and conversion from error to the only

Catholic truth ... had been widely abandoned and replaced by the desire of unifying the world in a mutual understanding and peace. The masonic new world order has become the ideal of many Catholics.

Against this modernist plague the MI appears as a remedy against the pacifism of our times and becomes a strong reminder of the only true perspective: we are on earth to fight for the salvation of souls. It emphasizes of the everlasting values and the right use of our short time on earth. It is in its definition anti-ecumenical calling of the conversion of all dissidents, false religions to the only true Church.

2/ This idea of spiritual fight so needed in our times provokes the enthusiasm of generous souls, especially the youth, to give oneself up for a great and fascinating ideal. In our individualistic times, we are in great danger to close up ourselves in our own spiritual comfort and become self-centered and to understand religious practice only as private affair. After such a long period of terrible crisis we risk to forget, that we belong to Holy Mother Church and responsible for all members of the Mystical Body of Christ. The MI makes us deeply understand the great NEW commandment of Our Lord: "to love our neighbor, as he has loved him", that is to do what we can to strive for the salvation of souls running towards the abyss of eternal damnation. We will be happy and thankful, whenever somebody in the Church returns to the true values and wish to bring HER and with HER the whole Catholic Tradition back in each place, from the smallest parish unto the Vatican. We will not point to the poor spiritually sick souls with despise saying 'with such a heretic I don't want to have anything to do', but we want to do what we can to bring him back to the unchangeable truth of Our Lord through the Immaculata.

3/ The MI gives us back our true identity as Catholics together with the deeper understanding of our role here on earth, to become soldiers of Jesus Christ striving for the extension of the

Kingdom of God on earth. To accomplish this life task, we have received the sacrament of Confirmation. The *Militia Immaculatae* is not so much another movement and association amongst many with its prayers and practices, but it is essentially like a NEW LAW for our life, that says: whatever you do, you do it as an instrument in Our Lady's hands, as a knight in her army to attack the enemy by converting him, and so to extend the kingdom of the Sacred Heart of Jesus. If this law penetrates our whole life, we will not any more waste our time with nothing, but fill our short period on earth with a maximum of greatest deeds, eternal deeds, salvation of souls.

4/ Another fascinating aspect: this movement is eager to use the most modern means in the service of the Immaculata. It makes the contemporary man have a new, a Catholic approach to the mass-media, which are mostly abused by the powers of darkness as powerful means of the worst of temptations. As anyway the youth is addicted to their electronic devices, the MI turns this addiction into the service of the Immaculata and the salvation of souls. This aspect can bring many people from outside to join the MI, as they see, that this movement perfectly adapts to the situation and needs of our times.

But in the same time it is deeply grounded in the spirit of prayer and sacrifice as the most important weapons of the knights to save souls. It applies fully the request of Our Lady of Fatima to pray and to do sacrifices, because so many souls go to hell, as there is nobody who prays and does sacrifices for them. Moreover, the methods of Saint Maximilian for the apostolic prayer are perfectly fit for the difficulties of our times to have a good prayer life.

5/ The most important point, however, consists in the place of the Our Lady, the Immaculata in our life. The MI applies in concrete daily life the claims of Saint Bernard and of all the Marian saints, especially the true devotion of St. Louis Mary Grignon who teaches us to do all

things through Mary, with Mary, in and for Mary. It puts into the concrete and generous practice the great truths of Her Immaculate Conception and especially of her role as Mediatrix of all graces of conversion and sanctification for all people. It makes the knight understand about the importance of the Immaculata in his personal life, and specially HER request to help her to save from eternal damnation her beloved children who are yet lost in error and sin. Here the Catholics learns every day, what is his role in the world and how important he is in the greatest work that a man can do here on earth: to give others “all the best” of eternal happiness. In the same time it teaches him the necessary humility: alone he can do nothing, but he can do everything as instrument of the Immaculata, as her faithful knight.

6/ It is true, all these points can be found also in the Legion of Mary which was already re-established in its fidelity to Tradition in several countries. But the Legion of Mary is built according to the pattern of the Roman Legion, a movement of elite soldiers, what essentially demands very much from its members. On the contrary, the *Militia Immaculatae* goes to everybody, even to the laziest, and demands almost nothing to become a knight. It is movement of Masses to throw everybody at the footsteps of Our Lady, forcing him to give HER at least one little finger – she would manage it afterwards to take his hand and his full self. The Philippine Legion of Mary discovered in the MI an extraordinary means to engage the many people visited weekly by the legionaries to bind them closer to Our Lady by becoming Her knight.

7/ Although founded for large masses, the movement offers all types of collaboration in the work of salvation: it invites those who want to serve the Immaculata individually (MI 1), but it also foresees the common apostolate in groups, circles, associations to reach a better and wider apostolic result (MI 2). And finally it invites the most fervent members to join the spiritual elite tending to total surrender and heroic life consecration to HER (MI 3).

Never such a movement has yet been established in the world, and it carries the universality of its Holy Founder: at the same time totally contemplative and active, respecting each individual effort and gathering Masses, englobing the idea of highest intellectual work (Academies of the Immaculata) and the most practical realizations, the everlasting unchanging Catholic faith with 2000 years of Tradition with the most modern skill and inventions of our times.

The General Superior agreed with the proposed arguments and allowed the foundation of the MI traditional observance in Poland. On May 6, 2000, the first Saturday of the month of Mary, around 50 Catholic faithful were the first to become the Knights of the Immaculata. They received the “dyplomik” (little diploma), a copy of that which was written and signed by St. Maximilian himself. The fruits of this foundation were immediate: increase of generosity amongst the knights, regular prayer life, and apostolic spirit, expressed specially in an intensive increase of the written apostolate (bulletins, books, brochures, flyers) which made the Catholic Tradition known in Poland. Thanks to the publishing of the very texts of Saint Maximilian Kolbe and his fellow knights before WW2, many faithful could easily make the immense difference and even contradiction between the novelties within the Church in the spirit of Vatican II and the spirituality and ideals of the first 50 years of the MI.

In 2002 the traditional Capuchin Fathers of Morgon desired to join the MI and to found it in France. In 2004 the first American priests founded the MI in some priories and chapels of the US, followed in 2006, in Switzerland. But all the beginnings were somehow the individual engagements of the ‘fans’ of Saint Maximilian and the movement generally was unknown in the traditional world (except Poland). Only the last 3 years it seemed that Our Lady herself wanted her little army grow. Without any special advertisement or publicity more and more faithful got interested, thanks to the publication of the brochures and

books about the MI and establishment of 3 important websites, in Poland, in Switzerland, and in Asia. Within 3 years, the number of the knights more than doubled from around 5000 in 2013 to around 13 000 in 2016. Until now the care of the MI in the different countries was left to the initiative of the MI priests who individually by their proper initiative tried “to do something” with the permission of their superiors. In order to unite the different efforts and to constitute the MI as a little army of the Catholic Tradition, the General Superior – the supreme authority of the MI – delegated your servant to be the international coordinator or in the terms of Saint Maximilian ‘the director’ of the MI.

If you meditate a bit longer on the seven points mentioned above concerning the importance of the MI in our specific times, you may understand, why it is our dream to present 100 000 knights to the footsteps of Our Lady for Her 100 anniversary of Her apparitions in Fatima. When in 1917 gigantic antichristian armies emerged in the world (Freemasonry in Rome, Communism in Moscow), Our Lady answered with Fatima and the foundation of the MI. In 2017 the antichristian armies will celebrate their anniversary as a symbol of triumph that they dominate the whole world, don’t you think, that Our Lady wishes again to answer with her little army, “HER apostles of the latter times” (Saint Grignon de Montfort), her children consecrated to HER Immaculate Heart (Fatima), HER faithful Knights (Saint Maximilian Kolbe)?

Let me therefore finish with a humble request to each one of you: on the 14 August we will celebrate the 75th anniversary of the heroic death of Saint Maximilian. Would you please make all possible efforts, to find ONE Catholic and to convince him to join the *Militia Immaculatae* until that date?

On the feast of “MARY THE QUEEN”, 31 May 2016.

With my priestly blessing,
Fr. Karl Stehlin

NAGASAKI-AKITA PILGRIMAGE (29th April- 8th May)

The annual pilgrimage of Asian faithful to Akita (Japan) was held from 29 April to 8 May 2016. This year, the pilgrims also visited Nagasaki — the city where St. Maximilian founded the “City of the Immaculata” (Mugenzai no Sono).

Faithful from Japan, Singapore, Philippines, Australia, Malaysia, USA, Germany, Switzerland and Poland (whole group — approx. 100 people) attended the pilgrimage.

Three priests attended to the spiritual needs of the pilgrims: Father Karl Stehlin — District Superior of Asia; Father Thomas Onoda — Prior in Manila (Philippines) and missionary priest in Japan; Father Peter Fortin — Principal of Primary School and High School in Manila (Philippines).

The pilgrimage began in Nagasaki. Each day began with a High Mass. The Holy Mass was celebrated by Rev. Father Karl Stehlin, District Superior of Asia. Afterwards, Father Stehlin preached a conference. Each conference was a good spiritual preparation for pilgrims visiting the places of martyrdom in Nagasaki and those blessed by the passage of Saint Maximilian Maria Kolbe.

Here is the abridged version of the report of one of the pilgrims. The full report can be found on <http://militia-immaculatae.asia/english/Pilgrimages232.php>

The first day in Nagasaki

Christianity was introduced to Japan for the first time when St. Francis Xavier landed in Kagoshima in 1549. Following him, many missionaries from the Society of Jesus and other religious orders came to Japan. As a result, Nagasaki developed into a thriving Christian center, studded with more than 10 churches and hospitals at the peak of activity, tolerated by Tokugawa Ieyasu, and known to traders as "Little Rome."



Pilgrims visited the place of the First Martyrs of Japan. The Nishizaka Hill is a place where six Franciscan missionaries and twenty Japanese lay faithful were executed on February 5, 1597 under the ban of

Christianity ordered by Hideyoshi Toyotomi. St. Maximilian frequently visited and prayed there.

Pilgrims also visited the museum dedicated to the 26 Martyrs of Japan. The museum preserved many unique souvenirs from the time of the first Christians in Japan, including prayer books and Latin Missals. We could also see the original letter by St. Francis Xavier.

The second day in Nagasaki

During the second day in Nagasaki pilgrims visited Unzen Hell.

Pilgrims visited the Christian Museum in Shimabara Castle. Afterwards, pilgrims also went to the Ariake Sea, where many Japanese Christians were thrown into the sea from the boats in which they were transported from many places in Japan.

At each site of martyrdom, which we visited, we prayed a decade of the rosary.

The third day in Nagasaki

During the third day in Nagasaki pilgrims

visited the Atomic Bomb Museum. A preserved fragment of the front wall of the Urakami Cathedral after the explosion of a nuclear bomb in 9th of August 1945 featured in that museum. Among the few items preserved from the cathedral are a



few destroyed rosaries on display. At the time of the explosion, at Urakami Cathedral, which was located 500 meters from

the epicenter of the outbreak, two priests were hearing confessions. There was many people praying after confession and a lot of people waiting for confession. Rosaries presented in the museum are rosaries from these people.

On this day we also visited the small house of Catholic Dr. Takashi Nagai, who selflessly helped his countrymen after the bomb explosion.



The fourth day in Nagasaki

During this day in Nagasaki pilgrims visited O'ura Cathedral — the place, where in 1865, a group of 'Hidden Christians' visited in order to confess their faith. This stunning and moving discovery of Christians who had practiced their religion in secret for 250 years was reported to the world.

In O'ura Cathedral pilgrims prayed before the statue of the Holy Mother and Child, which is also called the statue of Our Lady of the Discovery of Christians. St. Maximilian also prayed there frequently.

Then the pilgrims went to Mugenzai no Sono — place which was founded by St. Maximilian in 1931. Mugenzai no Sono is located on a steep, scenic mountain. Of all the wooden buildings built by St. Maximilian and his brothers, only the cell of St. Maximilian is left. The entire complex has been rebuilt, because wooden buildings could not last for long in the humid climate

of Nagasaki. However, the printing machines, printing fonts and all the numbers of "Mugenzai no Sono no Kishi" have been preserved in excellent condition.

During the mission of St.

Maximilian in Nagasaki, the number of Catholics doubled in Japan. It was a great

grace to touch a ground, after which he walked and he worked on. Every day there was a sunny weather in Nagasaki, which was an unprecedented event, as it often rains in Nagasaki. And on the final day, torrential rains bid the pilgrims farewell before the pilgrims flew to Akita.

Akita — Apparition of Our Lady



Pilgrims arrived to Akita on May 3 in the evening. Each day of pilgrimage began with the High Mass and after Father Karl Stehlin preached retreats about Mother of Mercy. We will publish all the conferences soon.

In every afternoon pilgrims visited convent known as the Institute of the Handmaids of the Holy Eucharist. Akita is famous for the



apparition of Our Lady.

In the chapel of the convent we prayed the Holy Rosary before the statue of Our Lady and we sang in her honour. After returning from the convent every day, Father Stehlin preached one more conference. We had adoration of the Blessed Sacrament on the First Friday.

During the pilgrimage Father Stehlin received 10 new Knights of the Immaculata.

Pilgrims departed from Akita on May 8, 2016. The time of the pilgrimage was very good to deepen the knowledge about the Immaculata and St. Maximilian, and above

all the pilgrimage contributed to the spiritual growth as a knight and a child of Mary.

Special thanks go to Father Thomas Onoda and the Japanese faithful for the perfect organization of the pilgrimage. We are especially grateful for their kindness and generosity.

Deo per Immaculatam gratias!

CHURCH CONSTRUCTION PROGRESS

In the heart of the Philippine islands, there is an island called Panay. It is here, in the province of Iloilo, close to the city of Iloilo, among the rice fields, that the St. Bernard Novitiate was founded in 1999.

“Novitiate” comes from the Latin word *Novus* and refers to men who newly embrace the religious life. These men then become religious and we call them “Brothers”. Wishing to follow Our Lord Jesus Christ, imitating Him as best any man can, they take those counsels Our Lord had given in the Gospels, and make them their own. These are the evangelical counsels of Poverty Chastity and Obedience. These they make their own by vowing adherence to them.



The St. Bernard Novitiate is therefore truly a religious house, one may even call a monastery. This Novitiate belongs to the Society of St. Pius X, and the Brothers are truly members of the Society. Here the true and holy Catholic Doctrine is taught and practiced. The splendour of the liturgy, which was practiced by monks and saints for two thousand years, is the daily life of the Religious Brother.

Daily prayers, particularly the recital or singing of the Roman Breviary around the altar, which is the heart of the Novitiate, is offered to God, for His glory, for the glory of the Church and for the salvation of souls.

Manual labour also forms an important part of their life, following the principle of St. Benedict; *Ora et Labora* (Pray and work).

Throughout the world and all over history the monks have sought to build their magnificent churches and monasteries. Firstly as a display of the glory of God and secondarily so that living in such an environment, their hearts may continuously be turned to God. Every picture, every statue, every piece of art or architecture reminds them of God and for what we ourselves have been made for; for heaven.

Munificence of virtue have caused them to give what they could, to keep nothing for themselves; so that, like the

Blessed Virgin Mary, they could say; *“My soul doth magnify the Lord ..”*

It is for this same purpose that the Brothers of the St. Bernard Novitiate are striving to build a beautiful church. For 16 years they have been obliged to celebrate the splendour of the Liturgy in a humble garage.

Three years ago, the construction of a modest church was begun. Having no means of our own to finance such a construction, the community of St. Bernard threw themselves with confidence into the hands of St. Joseph. How wonderfully this saint has helped can be seen by the following figures:

At first, the estimated cost was 20 million pesos, or US\$434 000. Soon however this figure was seen to be too low, and a new estimation, which seems correct is \$717 000. We began with zero. But now with the help of St. Joseph and so many generous benefactors all over the world, we have reached a stunning amount of \$586 000. This amount is already in and part of the construction. We owe nothing. We do not make use of Bank drafts etc. All in the hands of St. Joseph. *Ite ad Joseph.*



The Church will be dedicated to the Immaculate Heart of Mary. The date for the consecration is set for the 13th of May 2017. Yes, it is the centenary of Fatima. What a wonderful day that will be! Everyone is invited. Far in the east, from the rising of the sun, the first day of Fatima will be recalled. We hope that Our Lord and His Holy Mother will receive our humble gift and will soon bring the world back to Her Immaculate Heart.

In the End, My Immaculate Heart will Triumph!

Once again a profound thank you for all your wonderful and generous support, coming from every corner of the world.

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

A CATECHETICAL APOSTOLATE

IN A DECAYING CATHOLIC COUNTRY

The Decaying Country

The Southern Philippines, and particularly Mindanao, the largest Island in the Philippines, is rejoicing in the choice of one of its own as President elect. Rodrigo Duterte, on and off long-time Mayor of our home, Davao City, Mindanao, has promised big changes and Filipinos are hoping for the best. A strong leader in every sense of the word, reminiscent of an Italian Godfather, he is expected to clean house on drugs, wipe corruption out of Congress and hold politicians accountable for real improvements country-wide.

The landslide vote – it wasn't even close – showed that Catholics in large numbers, from non-practicing to Traditional, voted in the big man for big changes.

And this was despite the disapproval of the Catholic Bishops and the known facts that Rodrigo Duterte would stand for Contraceptive Law, for Bangsamoro Law (Muslim legal independence), and ultimately for homosexual Marriage. This made no difference. The mood of the people was clear. We're tired of lying politicians, we want a real leader!

For the family circle itself, rare is the home where the Mother lives, governs, teaches and guides. Almost as often, if the Mother is not absent, (sometimes she is the one to spend years in another country far from her children), the father is absent for work at a great distance, in another province, or abroad, or at sea, and his influence in the home is negligible.

And if this isn't the case, often the children themselves are farmed out to Grandmothers or uncles or relatives for schooling.

However, despite all that, and despite the growth of the Protestant sects, the Philippines has a majority Catholic population. And even though Catholic habits and institutions are crumbling, corrupting and eroding away, there is easy access for Priests and Catechists to a certain number of people hungry for someone to feed them and guide them.

In this environment, for three years now, the main focus of the Mindanao Apostolate has been to set up catechism centers based on apostolic leads through the Legion of Mary and try, through consistent catechism, to foster in the children a sacramental life, and through them, to establish this sacramental life in their families.



*"Those acting as Poor Souls,
come closer, please!"*

The Reinforcements

Thank you Fr. Cornelius!

Providence always provides, and Mindanao is no exception. The rough road of 32 - 35 hours of travel every weekend, and occasionally 56 hours, negotiating between 9 Mass Centers and 1200 people, is hard on 2 Priests. Last year Fr. Cornelius Eisenring volunteered to help in the Mission, and the Superiors accepted his offer (they don't always!). Hailing from

Switzerland and being ordained a Priest of the Society in 1987, he brings a good German accent and plenty of wisdom to the support of the apostolate in the Visayas.

Oblates

Since the foundation of the Mindanao Priory in 2011, it was the wish of SSPX higher ups that the Oblate Sisters transfer to Davao in order to find themselves with more space to develop a Novitiate for the Oblates in the Philippines. Fortunately for us and our Apostolate, although the future site of the Novitiate is not ready for Sisters, the Oblates moved to temporary quarters in Davao in late January of this year. No sooner had they arrived than they began helping solve village problems at a deathbed Marriage, assisting at the ACIM Asia Medical Mission and becoming regular pillars in several Catechism centers. After settling in, they assisted at 5 Summer camps for over 300 children and as we print this article, they are recovering from the wear and tear of a busy 4 months.

Refuge of the Immaculata

Even Saint Maximilian Kolbe has come to our assistance. When he founded the M I he foresaw the 'heroic degree' of Knights who would consecrate their whole life by vows to the Immaculata and live together in the famous "City" or "garden" of the Immaculata". We try to do the same thing here. A "refuge of the Immaculata" was founded these days in Davao thanks to the providential arrival of Sister Lucy, the foundress of the traditional Legion of Mary in France 10 years ago.



“Can you really fly, Sister?!”

Sister Lucy arrived in Davao on March 21, and two weeks later she jumped into the Summer Camp apostolate and side by side with the Oblates, helped to minister catechism tests, lessons and games to the aforesaid 300 and more children. Like the Oblates, Sister is trying to recover from the heavy load of 8 weeks of 6 camps and one Pilgrimage, while at the same time putting her rented convent into working order.

The Campaign

And so, a thoroughly reinforced Mindanao apostolic team composed of 3 communities and a team of catechists, went on a big tour from April to the end of May. The first part of the apostolic tour was the Bohol National Pilgrimage which gathered about 700 of our faithful and friends from all over the Philippines to honor the Immaculate Heart of Mary and prepare the triumph of

Her Immaculate Heart. Immediately as possible. After a camp in Calinan (54 children), Brothers James and Francis came in from Iloilo to replace Brothers Isidore and Lawrence to assist the boys' sections of Camps in General Santos (110 children), Cagayan de Oro (46 children), Butuan (65 children), and finally Camiguin (63 children).
 Meanwhile, the girls, under the direction of the Oblates and Sister Lucy, went through the feminine form of the same thing. Of these two camps, 9 select young men and 11 select young women proceeded with the apostolic team to Davao, where they participated in a week of Catholic Life training. This focused on Bible History and other useful aspects necessary to a good Catholic life. Then, the youth participated in a 5-day Ignatian Retreat, in separate schedules, to complete a real Catholic formation session. This is really the objective of our catechetical apostolate of some 17 catechism centers throughout Mindanao.

After the series of camp, training week session and retreat for the young adults, the apostolate for the younger children followed. Camps followed on camps so that on one occasion the team was split into two – we might say four, because each single camp is composed of two parts; boys and girls – so that the precious vacation time would not slip away without reaching as many of our catechism-center children

as possible. After a camp in Calinan (54 children), Brothers James and Francis came in from Iloilo to replace Brothers Isidore and Lawrence to assist the boys' sections of Camps in General Santos (110 children), Cagayan de Oro (46 children), Butuan (65 children), and finally Camiguin (63 children).



“Dang! I can't read their names without my glasses.”

A quick glance at the statistics will show the attentive reader that there is a lot of work to do for the some 400 children whom we have currently in our catechetical centers. Nevertheless, the fruits we have been able to gather are due to the fact that children who have any memorized knowledge of the catechism at all and who frequent the Sacraments more or less regularly, are products of at least one year in a catechetical center. And even so, the catechetical centers represent a very small portion of a teeming multitude of children with no catechetical direction at all.

Operation	No.	Children	Percentage
Catechism centers	22	404	<i>Children from center on camps: ca 235</i>
Camps	6	337	70%
Minimum Knowledge Test	337	Pass test: 52	15%
Militia Immaculatae	Join MI before camp	63	30%
	Join MI during camp	50	
Eucharistic Crusade	Join E.C. before camp	56	14%
	Join E.C. during camp	0	
Frequent the Sacraments	-	ca. 85	21%

Our Hope is in the M I

The hardest thing for any experienced catechist – much the same for the Priest also – is that the daily grind amid constant failures and no end of work in sight make one want to give up, or at least wonder what's the use.



"If you don't have any further comments, I bring our strike notice right away to Father."

To give an example, a catechist will wake up Saturday morning to go to his catechetical center. He will reflect; "Ok, how many kids will show up today? Which ones will go take a swim in the sea instead? Which ones will be lost in the internet café? Which ones must stay home to babysit while one parent works and the other

parent gambles with friends?" It's the constant ebb and flow of children, the constant vicissitudes of families caught up in the world's rat race, the difficulties of transportation to and from the Mass when that is possible, coupled with the difficulty of the follow-up so necessary to perseverance, to which we must add the lack of catechists (2 Catechists per center can't do the work of the 7 who are necessary), and we have a good formula for discouragement.

The answer is always Our Lady. After all, these are Her children and the work is done for Her. If only we can get the children connected to their Heavenly Mother, She has the interior connections to pull those devout to Her through, "... I promise to help them at the hour of death with all the graces necessary for their salvation."

Such a goal gives real and lasting hope that nothing can conquer. But such hope needs a working plan, and that Providential plan, inspired by Our Lady Herself is the *Militia Immaculatae*, founded by St. Maximilian Kolbe in 1917.

In practice, the M I aims for a simple Consecration to Our Lady, that the new recruit, who will be known as a Knight of Our Lady, places himself as an instrument in Her hands. Our catechists strive in their sessions to bring children to this degree of devotion, that they freely wish to consecrate themselves to Mary. The children must then obtain their parents consent for this consecration, and in this way they become instruments in Mary's hands for the sanctification of their family. In some cases in our apostolate, this results in the parents receiving the Sacrament of Marriage, and becoming Knights themselves afterwards!

With this goal in view, all of our apostolic workers in Mindanao find themselves in a happy field of apostolate with endless opportunities to serve Our Lady and with absolute confidence in Her protection and assistance. But, it is indeed the same for you dear reader, and in this, we feel a brotherhood of apostolic action and we keep you and your apostolate in our prayers.

Fr. J. Timothy Pfeiffer

"The reason I called you is the following: the kids are just behind the wall. Threaten them with torture that they may seriously study their catechism."



BOHOL PILGRIMAGE (7th-10th April)



Soon after the Society began to visit the Philippines in 1989, small chapels sprang up in the major Islands of Luzon, Iloilo, Bohol and Mindanao. Quite often the Masses were prepared and coordinated by enthusiastic youth who wanted to serve Christ the King and Our Lady. Since in many places, for the first 10 years of the Philippine apostolate, Masses were infrequent, the youth, members of the Apostles of Mary, knew they needed the special graces of a Pilgrimage to encourage one another to persevere and to win more souls for Catholic Tradition. So, enterprising sort as they were, they prepared the Bohol Pilgrimage, which has proven its worth by the great graces it brings to souls and to the Apostolate:

the Bohol National Pilgrimage one will always see a strange anomaly: young men



and women riding in a jeepney due to fatigue, while an old lady, head-down, blisters on her feet and sweat pouring down her back, will trudge the trail scorning the very idea of riding to rest her weary bones. And though she'll be the last at every water-stop, food-stop and full-stop; she won't stop walking. Why? She's doing penance.

Churches and the chanting of the Credo in them is even more so. Tradition means to return to the Churches whence it was cast out, and this is the Catholic instinct. Traditional Catholics love this witness of their apostolic Faith – for the Catholic soul, like lungs, requires expansion.

#5. A pilgrimage wins more souls to God. The robust, prayerful, penitential, cheerful and Catholic spirit of the National Pilgrimage always wins a few more souls to God through Tradition. It's just a fact of experience, and every year pilgrims seek to bring one or two of their non-Traditional friends to the Pilgrimage just to see and hear the authentic Catholic Faith.



#1. A pilgrimage strengthens the Faith. After professing the Faith in public, every pilgrim will tell you he goes home stronger in the Faith and more resolute to fulfill its duties.

#2. It's a special act of penance. Indeed, at

#3. It unifies traditional Catholics. The happiness and joy expressed by Pilgrims is usually based on the evidence that their Priests are united in the apostolate, and so many souls are united in one faith. Although the life of a traditional Catholic in a remote Mission is at odds with the ambient Society, the Pilgrimage provides a real oasis for these souls – the comfort of the Communion of Saints.

#4. It is a witness of Catholicity. A big gathering of Catholics from all walks of life, and geographical regions, is a sign of Catholicity, but the visiting of Catholic



"My secret? COLGATE, of course!"

VISIT OF BISHOP FELLAY (20th - 21st April)



The ceremony began with the blessing of a wooden cross placed at the spot of the future altar. Then the prelate blessed the



first stone. The official certificate of the ceremony was then signed by the clergy and some lay people (including the builder). All the saints in heaven were invoked as in

The Society of St. Pius X was established in Sri Lanka over twenty years ago but the Saint Francis Xavier Priory has never had a real chapel. The house garage, converted into the sanctuary, was linked to a kind of shed that made the nave for the faithful. There, about 6 years ago, a bell tower was added to the whole; but the “Kingdom Hall” (Jehovah’s Witnesses) look of our chapel had remained. That is why a decision was made to build a real church. It will be a modest one (for 100 faithful) but will be worthy of the glory of God and his Blessed Mother to whom it will be dedicated.

the great liturgical occasions. The certificate was then lodged into the stone with a few coins (recently issued) and the newspaper of the day. The stone was then sealed and placed in its place. It is customary to affix a relic. In our case, it was one of St. Philomena: hence the phrase “Pax tecum”, engraved on the stone



with the date. The prelate ended the ceremony with the blessing of the church’s foundation.

On April 20-21, Bishop Bernard Fellay came to Negombo and blessed the cornerstone of the Our Lady of Guadalupe Church.



We still need about US\$60,000.
Please help!...



On 17 April, H.E. Bishop Bernard Fellay went to Vasai in order to bless the new St. Bartholomew's Chapel and to confirm 21 candidates. He was given a very warm welcome with music and flowers.

Summer camps took place in Vasai for the very first time (24 April-5 May).

Fr. John Hatstrup, helped by Consolation Sisters, conducted the girls' camp.

Fr. Gregory Noronha handled the boys' camp, seconded by Br. Francis.



PRIORY CHRONICLE

On Wednesday 13 April, Fr Grün gave an excellent talk in Singapore on the three stages of marriage, commenting on the Wedding of Cana as follows:

The first stage is characterised by the wine, which the bride and the groom have prepared because it would be improper to celebrate a wedding feast with only mineral water. *Wine gladdens the heart of man* (Ps 103:15).

This wine is an expression of festive joy, the happiness of the newly-weds that they have found each other and now can begin the new chapter of their married life. It is an expression of sheer willpower of the married couple: "You will always be someone special to me! " It is an expression of love from the word of the Canticle of Canticles: *Your love is more precious than wine!* (Cant 1:2). Therefore, what we can see in this wine is a symbol of first love.

Then comes the second stage: Before long, the first wine is running out. It is almost ironic; what is happening in this wedding happens in some cases much later: The first love seems to disappear and is replaced by everyday life.

The third stage: Mary goes to Jesus to tell Him of the misery of the bride and groom... He commanded the servants to fill six stone jars with water up to the brim. Then he let them bring the stone jars to the chief steward... The headwaiter then calls the groom and points out to him that the new wine was much better than the first wine!

The new wine that Jesus gives is better than the first. Here lies the great promise of Jesus, that He would implant into the hearts of the spouses a love that is more beautiful, more serious and more solid than the first love!



District Superior, Fr. Karl Stehlin, visited the 30 Jakarta faithful last June.

Due to a knee surgery, he had to preach sitting. As a bishop!

His homily on the Sacred Heart highly inflamed the hearts of the faithful.



HABEMUS PATREM!

“Tell me, Therasian, what is the Gospel all about? How would you summarize the Gospel in a single word?”

I remember this as if it were yesterday. Although it happened years ago, I vividly recall the day our Seminary rector posed this question to me before the entire class. I was a 1st Year seminarian.

Fr. Yves le Roux, our beloved Rector of St. Thomas Aquinas Seminary, smiled at me knowingly. Ascetical & Mystical Theology had always been one of my favorite classes, but I was at a loss for how to answer this million-dollar question. Was it a trick? How was I to answer? There were more than 3,700 verses in the Gospel: how could one summarize so many verses into a single word?

Fr. le Roux patiently waited for me to respond. I glanced around the room, desperately searching for a lifeline. But judging from the many blank stares, I could see that my fellow seminarians were just as perplexed as I.

At last, the rector spoke. The answer was one word. Four syllables.

“Paternity,” he said simply. “The revelation that God is our Father. The paternity of God.”

Yes. That made perfect sense. The prophets of old had often spoke about the other attributes of God, but only Our Lord introduced the concept of the Eternal Son of the Father. Only Jesus Christ gave us the Revelation of the Divine Paternity. The Fatherhood of

God. This was the key to unlocking the mystery of Sacred Scripture.

Ad Patrem. The Father the Almighty.

Even the prayer Christ taught to us while He lived on earth began with the words: “Our Father...” Our Father who lives in heaven.

This must be one of the most overlooked attributes in the Christian world. Yet it’s the most theologically significant aspect of Sacred Scripture.

As today’s cultural crisis deepens, we should look at why human society and the Church seem to be crumbling around us. As it was in Ascetical & Mystical Theology so many years ago, perhaps the answer is once again a single word. Fatherhood.



Today's crisis has effectively killed the notion that God is our Father.

As the Paternity of God fades, so, too, does Mankind's paternity. In obliterating real fatherhood from the world, the Serpent is destroying the very edifice required for the Catholic spirit to thrive. The vessel of nature is broken. How, then, can grace be poured into a broken vessel?

A wise man once said: "We live in a world where there are many orphans with parents..."

We Catholic priests often witness these horrors more intimately than most. The war being waged against families is always before our eyes. Little children growing up without mothers and fathers is a tragedy we witness daily. Our priests and Sisters in India, more than anywhere else, can readily admit to the severe damage caused in the hearts of innocent orphan children.

In many cases, the damage is irreparable.

When a father fails in his God-given paternity, nothing in the world can replace it. There is no substitute for Fatherhood. It is a direct link from the child to its Creator.

How can we hope to teach little children that their Father in heaven is Good and True and Merciful when their earthly father is an abusive alcoholic who has abandoned his wife? How much effort will be required to bridge such a dark chasm of anger, loneliness, and resentment?

Thanks be to God, the priests of the Society of St. Pius X have been blessed with a good and loving father – a father who represents the true qualities of virtue and leadership that every man – every priest – needs to grow up strong, happy, and holy.

Bishop Bernard Fellay, our father, came all the way to India to visit us! While the world is bent on destroying the strength and unity of the SSPX, we firmly realize that we are not a Fatherless society of priests. We have a father who is good, caring, and paternal. It is through him that we receive our fortitude to restore all things in Christ. It is through him that we know the will of God at the present time. It is through him that we can be sure whether we are pleasing God.

Thank you, dear Father, a hundredfold for your visit to our country. We are not orphans. We are your children and we are here to follow your lead home to heaven.

Many thanks for all your help and please keep us in your prayers,

In Christo,

Fr. Therasian Xavier

PARISH EVENTS



Teachers' Seminar - Fr. Karl Stehlin



Women's Retreat (Marian)



*Fr. Therasian has the honor of baptizing his very own twin nephews!
So as not to waste any time,
Father has already begun Altar Boy classes.*

VISIT OF BISHOP FELLAY



Solemn High Mass with Frs. Therasian and Hattrup



Conference on the current situation in the Church



The attentive crowd



Merci, Monseigneur!



Father desperately attempts to calm his riotous parishioners after the chapel's one fan suddenly stopped blowing air.



Bishop Fellay carefully uses hand gestures to demonstrate how the planes hit the Twin Towers.

LETTER FROM CONSOLING SISTERS

Dear Friends in Christ,

This year with Easter coming early, the children had long holidays. Even though it was holiday time, with some kids going home and the others returning, we had about 20 to 25 kids at the orphanage all the time. That means no holiday for the sisters! But at the end of May, thanks to the volunteers who agreed to look after the old people, we were able to take all the kids and the sisters out for a three day picnic to a hill station, Kodaikanal, which is about 6 hours drive from here. It was a nice get away from the summer heat. Even though we visited a beautiful lake and saw some breath-taking views, our visit to a Carmelite convent was a highlight. Fr. Therasian explained to the girls the beauty of a cloistered convent! In the

chapel, how a nun would attend mass and receive communion from behind the grill is truly a revelation for many of our kids. They were very excited to see the grill and the turn. One of the little ones wanted to know if she can give her two small chocolates to the sisters and immediately another one wanted to give her mango. They were so proud to keep them on the turn and rotate it!

On the feast of the Sacred Heart one of our sisters, Sr. Maria Josephina renewed her vows for a year. and one of our big girls, Karthika, who is 20 years old, received baptism. She has been with us for 3 years and it is wonderful to see how God leads souls to Himself. It was the Sacred Heart Himself who 'found this soul, laid it upon His shoulder and rejoiced with His angels'. She

was a Hindu girl, brought up in a protestant orphanage before coming to us. She was convinced that this is the true faith, but not without resistance. After attending a retreat this May, preached by our prior, Fr. Therasian, she finally yielded to grace and received Baptism and took the name Maria Veronica Pia. It was truly a beautiful day for the whole mission. Please do keep her in your prayers.

Thank you for your continued support. Please continue to pray for us and for the children.

In Jesu et Maria,

**Consoling Sisters of the
Sacred Heart**



*A dense fog rolled over India's mountains bringing with it a northern chill the likes of which we have never seen.
Our poor children donned their heaviest winter coats to steel themselves against the 66° F winds.*



Based on their current speed, the Needlework Team should be finished sewing their dresses in February, 2018.



As part of our next fundraiser, three of our students will be performing in Blue Man Group for audiences around the globe.



Baptism of Maria Veronica Pia.



Boom, Boom, ain't it great to be crazy? For some reason, the back seat of the bus makes kids zany!



Bishop Fellay with the Consoling Sisters.



Bishop Fellay with the Reparation Sisters.

HONG-KONG

YMCA-KOWLOON

(Please look for "Mr John Liu's meeting")
Contact: O.L. of Victories Church, Manila.
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: sspxindia@gmail.com
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, Fri at 6:00pm.

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, Sat at 6:00pm.

GOA - SALVADOR DO MUNDO

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

BANGALORE (KN)

Contact: Mr. Benny Joseph [91] 944 806 7670
Mass: Please call to check.

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 5:30pm.

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

TUTICORIN (TN)

St. Francis Xavier Chapel,
88B Vettivelpuram,
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 -Midouji 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, Soeul.
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

Queen of the Most Holy Rosary Chapel,
Lot 5, First Floor, Taman Tanaki Shoplot,
Jalan Inobong Putaton Bansadon, Jalan Penam-
pang-Papar Lama, 89500 Penampang, Sabah.
Contact: Mr. Donatus Justin [60] 11 1402 8268
Web: tmsabah.yolasite.com
Mass: 4th Sunday at 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. Peter Fortin

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

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

AGOO—LA UNION

saint Therese of the Child Jesus Chapel
Contact: Mr. Angel Guimbatan [63]
9064031466 or Manila: [63] (2) 725 5926
Mass: last Sunday of the month at 2:30 am.

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 Chapel
Gladiola Center, Benguet State University
Halsema Hwy, La Trinidad, Benguet.
Contact: O.L. of Victories Church, Manila.
Mass: 1st 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, Davau.
Mass: Every Sunday (normally) at 8:00am.

SAN MIGUEL—BOHOL

St Michael's Chapel,
Poblacion San Miguel. Bohol
Contact: Manila: [63] (2) 725 5926
Mass: Mass: 1st & last 2 Sundays at 7:00am

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, Davau.
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.

MANDAUE CITY—CEBU

St. Pius V Chapel,
San Jose Village Opao, Mandaue City, Cebu.
Contact: St. Bernard Novitiate, Iloilo.
Mass: Every Sunday at 6:00pm.

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

Our Lady Guardian of the Faith Chapel,
CPG North Ave, nr. Bohol Wisdom School.
Contact: O.L. of Victories Church Manila
Mass: 1st & last 2 Sundays of the month at 11am

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
Mass: Daily at 5:30pm, Sundays at 9:00am.
Resident Priests:
Rev. Fr. Benoit Wailliez (Prior)
Rev. Fr. Gregory Noronha

THAILAND & VIETNAM

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

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Contact: associationofsaintjoseph@gmail.com



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Regina Coeli House, 11485 N. Farley Road, Platte City, MO 64079, USA.

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

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