



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

APOSTLE

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



“One of the major aims of our Society is to ordain priests - real priests - so that the Sacrifice of the Mass will continue; so that catechisms will continue; so that the Catholic faith will continue.” (Archbishop Lefebvre . Interview 1978).

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Editorial: Witnesses Required

Dear Friends and Benefactors,

"This is my last hour of life, listen to me attentively: if I have held communication with foreigners, it has been for my religion and for my God. It is for Him that I die. My immortal life is on the point of beginning. Become Christians if you wish to be happy after death, because God has eternal chastisements in store for those who have refused to know Him."

These were the last words of the first Korean priest and the first Korean Saint, St. Andrew Kim, who died at 25 years old, a mere 13 months after his ordination and in fact after only 4 months of proper apostolate in his native country. His martyrdom took place on 16th September, 1846, three days before the Queen of Martyrs appeared in La Salette, France, calling for apostles of the Latter Days, and announcing a terrible crisis of Faith.

As we are approaching another sad day in the history of the Church, Assisi III, it is quite useful to recall this 'noble army of martyrs', honoured by Holy Mother



St. Andrew Kim S.J. (1821-1846) was the first native Korean Catholic Priest Martyr.

Church every day in her Martyrology. It is their blood, shed for the faith, that has watered the labour of countless apostles and missionaries in most countries. *The blood of martyrs is a seed of Christians* (Tertulian). St. Andrew Kim was in perfect unity of doctrine and life with St. Augustine who preached this:

We, who want to rejoice with the Saints, do not want to share with them the persecution of the world! Whosoever will not imitate the holy martyrs, as far as lies in him, such a one cannot attain unto the blessedness. Thus preached the Apostle Paul, **when he said 'If you are partakers of the suffering: so shall you be also of the consolation.'** (2 Cor.1:7.) (Sermon 47 on the Saints)

On his part, St. Thomas, who is the Common Doctor of the Church, teaches the following in his *Summa Theologica*:

Martyrs are so called as being witnesses, because by suffering in body unto death they bear witness to the truth; not indeed to any truth, but to the truth which is in accordance with godliness, and was made known to us by Christ: wherefore Christ's martyrs are His witnesses. Now this truth is the truth of faith. Wherefore the cause of all martyrdom is the truth of faith. But the truth of faith includes not only inward belief, but also outward profession, which is expressed not only by words, whereby one confesses the faith, but also by deeds, whereby a person shows that he has faith, according to James 2:18, 'I will show thee, by works, my faith.' Hence it is written of certain people (Titus 1:16): 'They profess that they know God but in their works they deny Him. (2a2ae,q124, a5)

How far have we gone from the hero-icity of these men, women and children whose lives punctuate the history of the last 2,000 years since the birth of our blessed Lord! They who preferred to shed their blood, to lose their lives, rather than **compromise a single 'iota' of the faith!** I think here of the 88 Blessed Martyrs of Avrillé, France, martyred during the French Revolution, for various reasons of Faith, including the simple non-attending at the Mass – the traditional mass, mind you – said by the priests who pledged allegiance to the Revolution (prêtres jureurs)! They are now beatified, therefore given as example! To die rather than compromise!

It is extremely hard, or if not simply impossible, to try to justify the Holy Father renewing the scandal of the meeting of religions in Assisi, on the occasion of the 25th anniversary of the first of such meetings. As Fr. De Cacqueray, the SSPX French District Superior, forcefully wrote:

How could [a non-Catholic] not interpret in a relativist sense the **Pope's explicit invitation to practice one's own religion as well as possible?:**

'I shall go as a pilgrim to the town of St. Francis, inviting my Christian brethren of various denominations, the exponents of the world's religious traditions to join this Pilgrimage and ideally all men and women of good will... [in order] to solemnly renew the commitment of believers of every religion to live their own religious faith as a service to the cause of peace.' (Benedict XVI, Angelus, St. Peter's Square, 1st Jan. 2011.)

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In 1986, a journalist published this telling conclusion:

‘The Pope is inventing and presiding over a United Nations of Religions: those who believe in the Eternal, those who believe in a thousand gods, those who believe in no particular god. An amazing sight! John Paul II spectacularly admits the relativity of the Christian faith, which is now but one among the others.’ (Le Figaro Magazine, 31st October 1986, p. 69.)

(http://spx.org/district_news/renewing_the_assisi_scandal_fr_cacqueray-9-13-2011.htm)

We cannot remain silent. St. Thomas teaches:

In cases of necessity, where faith is in danger, everyone is bound to proclaim his faith to others, either to give good example and encouragement to the rest of the faithful, or to check the attacks of unbelievers.

And, he added:

...if there is hope of profit to the faith, or if there be urgency, a man should disregard the disturbance of unbelievers, and confess his faith in public. Hence it is written (Mt 15:12) that when the disciples had said to Our Lord that ‘the Pharisee, when they heard this word, were scandalized,’ He answered: ‘Let them alone, they are blind, and leaders of the blind.’ (Summa Theologica 2a2ae, q3, a2, ad 2m & 3m)

Let me give one more quote, somewhat long but certainly prophetic, this one of St. Pius X, who would have wept had he known that some of his successors would be the artisans of what he clearly saw being prepared by the secret societies: He wrote on the feast of king

St. Louis IX in 1910:

...stranger still, alarming and saddening at the same time, are the audacity and frivolity of men who call themselves Catholics and dream of reshaping society under such conditions, and of establishing on earth, over and beyond the pale of the Catholic Church, ‘the reign of love and justice’

with workers coming from everywhere, of all religions and of no religion, with or without beliefs, so long as they forego what might divide them - their religious and philosophical convictions, and so long as they share what unites them - a ‘generous idealism and moral forces drawn from whence they can’.



The Rock of the Martyrs, Jeoldusan, Seoul, upon which tens of thousands of martyrs were beheaded and then hurled off the cliff top.

This photograph of November 2007 shows Fr. Onoda, Bishop De Galarretta and Father Couture.

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When we consider the forces, knowledge, and supernatural virtues which were necessary to establish the Christian City, and the sufferings of millions of martyrs, and the light given by the Fathers and Doctors of the Church, and the self-sacrifice of all the heroes of charity, and a powerful hierarchy ordained in heaven, and the streams of Divine Grace - the whole having been built up, bound together, and impregnated by the life and spirit of Jesus Christ, the Wisdom of God, the Word made man - when we think, I say, of all this, it is frightening to behold new apostles eagerly attempting to do better by a common interchange of vague idealism and civic virtues.

What are they going to produce? What is to come of this collaboration?

A mere verbal and chimerical construction in which we shall see, glowing in a jumble, and in seductive confusion, the words Liberty, Justice, Fraternity, Love, Equality, and human exultation, all resting upon an ill-understood human dignity [my emphasis]. It will be a tumultuous agitation, sterile for the end proposed, but which will benefit the less Utopian exploiters of the people. Yes, we can truly say that the Sillon, its eyes fixed on a chimera, brings Socialism in its train.

We fear that worse is to come: the end result of this developing promiscuousness, the beneficiary of this cosmopolitan social action, can only be a Democracy which will be neither Catholic, nor Protestant, nor Jewish. **It will be a religion (...) more univer-**

sal than the Catholic Church, uniting all men become brothers and comrades at last in the 'Kingdom of God'. - 'We do not work for the Church, we work for mankind.'

Pope Pius XII, in canonising St. Pius X, on 21st May 1954, solemnly stated that, 'by exalting his servant, God... has made Pius X today the providential saint for our time'. This was said a mere eight years before Vatican II started. How inspired he was!

Let us continue to storm heaven with our Rosary Crusade, since at this stage, the Immaculate Heart of Mary alone can save us.

God bless.

Fr Daniel Couture
District Superior



"Pauline, Pauline, listen! St. Thomas says here, '...if there is hope of profit to the faith, or if there be urgency, a man should disregard the disturbance of unbelievers, and confess his faith in public.' I dare you to kneel outside the temple over there and read out Psalm 95— especially verse 5: 'For all the gods of the Gentiles are devils!'"

Interview with Archbishop Lefebvre



THE UNCHANGING CHURCH vs THE UNCHANGING CRISIS

The interview printed below was given by His Lordship Archbishop Lefebvre in 1978 to a leading U.S. Catholic newspaper (unknown), but was only printed in an abridged form ten years later on 18th July 1988 by 'The Spotlight,' a local weekly paper in Washington D.C.. The interview is remarkable not only for its clarity of exposition of the crisis in the Church over 30 years ago, but also because it illustrates how little has changed ever since. The crisis is the same and the Society of St. Pius X's opposition to it remains the same.

AT THE COUNCIL

You have debated and taken part in the deliberations of the second council of the Vatican, have you not?

Yes.

Did you not sign and agree to the resolutions of this council?

No. First of all, I have not signed all the documents of Vatican II because of the last two acts. The first, concerned with "Religion and Freedom," I have not signed. The other one, that of "The Church in the Modern World", I also have not signed. This latter is in my opinion the most oriented toward modernism and liberalism.

Are you on record for not only not signing the documents but also on record to publicly oppose them?

Yes. In a book, which I have published in France, I accuse the council of error on these resolutions, and I have given all the documents by which I attack the position of the council - principally, the two resolutions concerning the issues of religion and freedom and "The Church in the Modern World."

Why were you against these decrees?

Because these two resolutions are inspired by liberal ideology which former popes described to us-that is to say, a religious license as understood and promoted by the Freemasons, the humanists, the modernists and the liberals.

Why do you object to them?

This ideology says that all the cultures are equal; all the religions are equal, that there is not a one and only true faith. All this leads to the abuse and perversion of freedom of thought. All these perversions of freedom, which were condemned throughout the centuries by all the popes, have now been accepted by the council of Vatican II.

Who placed these particular resolutions on the agenda?

I believe there were a number of cardinals assisted by theological experts who were in agreement with liberal ideas.

Who, for example?

Cardinal (Augustine) Bea (a German Jesuit), Cardinal (Leo) Suenens (from

Belgium), Cardinal (Joseph) Frings (from Germany), Cardinal (Franz) Koenig (from Austria). These personalities had already gathered and discussed these resolutions before the council and it was their precise aim to make a compromise with the secular world, to introduce Illuminist and modernist ideas in the Church doctrines.

Were there any American cardinals supporting these ideas and resolutions?

I do not recall their names at present, but there were some. However, a leading force in favour of these resolutions was Father Murray.

Are you referring to Father John Courtney Murray (an American Jesuit)?

Yes.

What part has he played?

He has played a very active part during all the deliberations and drafting of these documents.

Did you let the Pope (Paul VI) know of your concern and disquiet regarding these resolutions?

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I have talked to the Pope. I have talked to the council. I have made three public interventions, two of which I have filed with the secretariat. Therefore, there were five interventions against these resolutions of Vatican II.

In fact, the opposition led against these resolutions was such that the Pope attempted to establish a commission with the aim of reconciling the opposing parties within the council. There were to be three members, of which I was one.

When the liberal cardinals learned that my name was on this commission, they went to see the Holy Father (the Pope) and told him bluntly that they would not accept this commission and that they would not accept my presence on this commission. The pressure on the Pope was such that he gave up the idea.

I have done everything I could to stop these resolutions which I judge contrary and destructive to the Catholic faith. The council was convened legitimately, but it was for the purpose of putting all these ideas through.

SUPPORTERS

Were there other cardinals supporting you?

Yes. There was Cardinal (Ernesto) Ruffini (of Palermo), Cardinal (Giuseppe) Siri (of Genoa) and Cardinal (Antonio) Caggiano (of Buenos Aires).

Were there any bishops supporting you?

Yes. Many bishops supported my stand.

How many bishops?

There were in excess of 250 bishops. They had even formed themselves into a group for the purpose of defending the true Catholic faith.

What happened to all of these supporters?

Some are dead; some are dispersed throughout the world; many still support me in their hearts but are frightened to lose the position, which they feel may be useful at a later time.

Is anybody supporting you today (1978)?

Yes. For instance, Bishop Pintinello from Italy; Bishop Castro de Mayer from Brazil. Many other bishops and cardinals often contact me to express their support but wish at this date to remain anonymous.

OPPOSERS

What about those bishops who are not liberals but still oppose and criticize you?

Their opposition is based on an inaccurate understanding of obedience to the Pope. It is, perhaps, a well-meant obedience, which could be traced to the ultramontane obedience of the last century, which in those days was good because the popes were good. However, today, it is a blind obedience, which has little to do with a practice and acceptance of true Catholic faith.

At this stage it is relevant to remind Catholics all over the world that obedience to the Pope is not a primary virtue.

The hierarchy of virtues starts with the three theological virtues of faith, hope and charity followed by the four cardinal virtues of justice, temperance, prudence and fortitude. Obedience is a derivative of the cardinal virtue of justice. Therefore it is far from ranking first in the hierarchy of virtues.

Certain bishops do not wish to give the slightest impression that they are opposed to the Holy Father. I understand how they feel. It is evidently very unpleasant, if not very painful.

I certainly do not like to be in opposition to the Holy Father, but I have no

choice considering what is coming to us from Rome at present, which is in opposition to the Catholic doctrine and is unacceptable to Catholics.

THE PROBLEM: LIBERALISM

Do you suggest that the Holy Father accepts these particular ideas?

Yes. He does. But it is not only the Holy Father. It is a whole trend. I have mentioned to you some of the cardinals involved in these ideas. More than a century ago, secret societies, *Illuminati*, humanist, modernist and others, of which we have now all the texts and proofs, were preparing for a Vatican council in which they would infiltrate their own ideas for a humanist church.

Do you suggest that some cardinals could have been members of such secret societies?

This is not a very important matter at this stage whether they are or not. What is very important and grave is that they, for all intents and purposes, act just as if they were agents or servants of humanist secret societies.

Do you suggest that these cardinals could have taken up such ideas deliberately or were they given the wrong information or were they duped or a combination of all?

I think that humanist and liberal ideas spread throughout the 19th and 20th centuries. These secular ideas were spread everywhere, in government and churches alike.

These ideas have penetrated into the seminaries and throughout the Church. And today the Church wakes up finding itself in a liberal straitjacket.

This is why one meets liberal influence that has penetrated all strata of secular life during the last two centuries, right inside the Church. Vatican Council II was engineered by liberals; it was a liberal council;

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the Pope is a liberal and those who surround him are liberals.

Are you suggesting that the Pope is a liberal even if he has never declared himself to be a liberal?

The Pope has never denied that he was [a liberal].

When did the Pope indicate that he was a liberal?

The Pope stated on many occasions that he was in favour of modernist ideas, in favour of a compromise with the world. In his own words, it was necessary to throw a bridge between the Church and the secular world.'

The Pope said that it was necessary to accept humanist ideas, that is was necessary to discuss such ideas; that it was necessary to have dialogs. At this stage, it is important to state that dialogs are contrary to the doctrines of the Catholic faith. Dialogs presuppose the coming together of two equal and opposing sides; therefore, in no way could [dialog] have anything to do with the Catholic faith.

We believe and accept our faith as the only true faith in the world. All this confusion ends up in compromises, which destroy the Church's doctrines, for the misfortune of mankind and the Church alike.

You have stated that you know the reason for the decline in church attendance and lack of interest in the Church today, which you reportedly attributed to the resolutions of Vatican II. Is that correct?

I would not say that [having no] Vatican II would have prevented what is happening in the Church today. Modernist ideas have penetrated everywhere for a long time and that has not been good for the Church. But the fact that some members of the clergy have professed such ideas, that is to say the ideas of perverted

freedom, in that case [Vatican II constitutes] license.

The idea that all truths are equal, all religions are the same, consequently, all the moralities are the same, that everybody's conscience is equal, that everybody can judge theologically what he can do - these are really humanist ideas - (the idea) of total license with no discipline of thought whatever which leads to the position that anybody can do whatever he likes. All of this is absolutely contrary to our Catholic faith.

You have said that most of these theological counsellors and experts only pretend that they are representing the majority of the people, that in fact the people are really not represented by these liberal theologians. Could you explain?

By 'majority of the people,' I mean all the people who honestly work for a living. I mean the people on the land, people of common sense in contact with the real world, the lasting world. These people are the majority of the people, who prefer traditions and order to chaos.

There is a movement of all these people throughout the world, who are slowly coalescing in total opposition to all the changes that were made in their name, of their religion.

These people of good will and good sense have been so traumatized by these dramatic changes that they are now reluctant to attend church. When they go into a modernist church, they do not meet what is sacred-the mystical character of the Church, all that which is really divine.

What leads to God is divine and they no longer meet God in these churches. Why should they come to a place where God is absent?

People perceive this very well and the liberal cardinals and their advisers have seriously underestimated the loyalty of

the majority to their true faith. How (else) can you explain that as soon as we open a traditional chapel or church, everybody rushes in from everywhere? We have standing room only. The Masses go on all day to accommodate the faithful.

Why? Because they find once again what they need: the sacred, the mystical, the respect for the sacred.

For instance, you would see at the airport different people coming to the priests who were there to meet me, shaking their hands - total strangers. Why? Because where people find a priest, a real priest, a priest that behaves like a priest, who dresses like a priest, they are attracted to him immediately and follow him.

This happens here in the United States, it happens in Europe and everywhere in the world. People in the street coming to greet a priest; they come to congratulate him out of the blue and tell him how glad they are to see a real priest, to tell him how glad they are that there are still some priests.

Do you suggest that clothes and habit make a difference in the quality of the priest?

Habits and clothing are, of course, only a symbol, but it is to what this symbol represents that people are attracted, not, of course, the symbol itself.

THE MASS

Why do you appear to attach such importance to the rituals of the Tridentine Mass?

We certainly do not insist on rituals just for the sake of rituals but merely as symbol of our faith. In that context, we do believe they are important. However, it is the substance and not the rituals of the Tridentine Mass that has been removed.

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Could you be more specific?

The new Offertory prayers do not express the Catholic notion of the sacrifice. They simply express the concept of a mere partaking of bread and wine. For instance, this Tridentine Mass addressed to God the prayer: "Accept O Holy Father, heavenly and eternal God, this immaculate victim which your unworthy servant offers to you, my living and true God to atone for my numberless sins, offenses and negligences." The New Mass says: 'We offer this bread as the bread of life.' There is no mention of sacrifice or victim. This text is vague and imprecise, lends itself to ambiguity and was meant to be acceptable to Protestants. It is, however, unacceptable to the true Catholic faith and doctrine. The substance has been changed in favour of accommodation and compromise.

Why do you appear to attach such importance to the Latin Mass rather than the vernacular Mass approved by Vatican Council II?

First the question of the Latin Mass is a secondary question under certain circumstances. But under another aspect it is a very important question. It is important because it is a way to fix the word of our faith, the Catholic dogma and doctrines. It is a way of not changing our faith because in translations affecting these Latin words, one does not render exactly the truth of our faith as it is expressed and embodied in Latin.

It is indeed very dangerous because little by little one can lose faith itself. These translations do not reflect the exact words of the Consecration. These words are changed in the vernacular.

Could you give me an example?

Yes. For instance, in the vernacular, it is said that "the Precious Blood is for all." When in the Latin text (even the latest, revised Latin text), the text says, "the

Precious Blood is for many" and not for all. All is certainly different from many. This is only a minor example that illustrates the inaccuracies of current translations.

Could you quote a translation, which would actually contradict Catholic dogma?

Yes. For example, in the Latin text,



the Virgin Mary is referred to as "Semper Virgo," "always virgin." In all the modern translations, the word "always" has been deleted. This is very serious because there is a great difference between "virgin" and "always virgin." It is most dangerous to tamper with translations of this kind.

Latin is also important to keep the unity of the Church because when one travels - and people travel more and more in foreign countries these days - it is important for them to find the same echoes that they have heard from a priest at home, whether in the United States, South America, Europe or any other part of the world. They are at home in any church. It is their Catholic Mass, which is being celebrated. They have always heard the Latin words since childhood, their parents before them, and their grandparents before them. It is an identifying mark of their faith.

Now, when they go into a foreign church, they don't understand a word. Foreigners who come here don't understand a word. What is the good of going

to a Mass in English, Italian or Spanish when no one can understand a word?

But wouldn't most of these people understand Latin even less? What is the difference?

The difference is that the Latin of the Catholic Mass has always been taught through religious instruction since childhood. There have been numerous books on the matter. It has been taught throughout the ages - it is not that difficult to remember.

Latin is an exact expression, which has been familiar to generations of Catholics. Whenever Latin is found in another Church, it immediately creates the proper atmosphere for the worship of God. It is the distinctive tongue of the Catholic faith, which unites all the Catholics throughout the world regardless of their national tongue.

They are not disoriented or baffled. They say: This is my Mass, it is the Mass of my parents, it is the Mass to follow, it is the Mass of our Lord Jesus Christ. It is the eternal and unchanging Mass. Therefore from the point of view of unity, it is a very important symbolic link; it is a mark of identity for all Catholics.

But it is far more serious than simply a change of tongue. Under the spirit of Ecumenism, it is an attempt to create a rapprochement with the Protestants.

What proof do you have of this?

It is quite evident because there were five [there were six] Protestants who assisted in the reform of our Liturgy. The archbishop of Cincinnati, who was present during these deliberations, said that not only these five Protestants were present but also they took a very active part in the debates and participated directly in the reform of our Liturgy.

Who were these Protestants?

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They were Protestant ministers representing different Protestant denominations who were called by Rome to participate in the reform of our Liturgy which shows clearly that there was a purpose to all this. They were Dr. George, Canon Jasper, Dr. Sheperd, Dr. Smith, Dr. Koneth and Dr. Thurian. Msgr. Bugnini did not hide this purpose. He spelled it out **very clearly**. He said, **“We are going to make an Ecumenical Mass as we have made an Ecumenical Bible.”**

All this is very dangerous because it is our faith that is attacked. When a Protestant celebrates the same Mass as we do, he interprets the text in a different way because his faith is different. Therefore, it is an ambiguous Mass. It is an equivocal Mass. It is no longer a Catholic Mass.

FALSE ECUMENISM

What Ecumenical Bible are you referring to?

There is an Ecumenical Bible made two or three years ago, which was recognized by many bishops. I do not know whether the Vatican publicly endorsed it, but it certainly did not suppress it because it is used in many dioceses. For instance, two weeks ago, the Bishop of Fribourg in Switzerland had Protestant pastors explaining this Ecumenical Bible to all the children of Catholic schools. These lessons were the same for Catholics and Protestants. And what has this Ecumenical Bible to do with the Word of God?

Since the Word of God cannot be changed, all this leads to more and more confusion. When I think that the archbishop of Houston, Texas will not allow Catholic children to be confirmed unless they go with their parents to follow a 15-day instruction course from the local rabbi and the local Protestant minister.

If the parents refuse to send their children to such instructions, they [the children] cannot get confirmed. They have to

produce a signed certificate from the rabbi and the Protestant minister that both the parents and the children have duly attended the instruction and only then can they [the children] be confirmed by the bishop.

These are the absurdities with which we end up when we follow the liberal road. Not only this, but now we are even reaching the Buddhists and the Moslems. Many bishops were embarrassed when the representative of the Pope was received in a shameful manner by the Moslems recently.

What happened?

I do not recall all the specific details, but this incident happened in Tripoli, Libya, where the representative of the Pope wanted to pray with the Moslems. These Moslems refused and went about their separate ways and prayed in their fashion, leaving the representative high and dry, not knowing what to do. This illustrates the naiveté of these liberal Catholics who feel that it is enough to meet and talk with these Moslems and for them to accept immediately a compromise of their own religion.

The mere fact of wanting to have a close relationship with the Moslems for that purpose only attracts the contempt of the Moslems toward us. It is a well-known fact that Moslems will never change anything of their religion; it is absolutely out of the question.

If the Catholics come to equate our religion with theirs, it only leads to confusion and contempt, which they take as an attempt to discredit their religion and not caring about our religion. They are far more respectful of anyone who says that, **“I am a Catholic; I cannot pray with you because we do not have the same convictions.”** This person is more respected by the Moslems than the one who says that all the religions are the same; that we all

believe the same things; we all have the same faith. They feel this person is insulting them.

But doesn't the Koran display moving verses of praise toward Mary and Jesus?

Islam accepts Jesus as a prophet and has great respect for Mary, and this certainly places Islam nearer to our religion than say, for instance, Judaism, which is far more distant from us. Islam was born in the 7th century and it has benefited to some degree from the Christian teachings of those days.

Judaism, on the other hand, is the heir to the system, which crucified our Lord. And the members of this religion, who have not converted to Christ, are those who are radically opposed to our Lord Jesus Christ. For them, there is no question whatever of recognizing our Lord.

They are in opposition to the very foundation and existence of the Catholic faith on this subject. However, we cannot both be right. Either Jesus Christ is the Son of God and the Lord and Saviour or He is not. This is one case where there cannot be the slightest compromise without destroying the very foundation of Catholic faith. This does not only apply to religions, which are directly opposed to the divinity of Jesus Christ as the Son of God but also to religions, which, without opposing Him, do not recognize Him, as such.

Therefore you are very sure and dogmatic on this point?

Completely dogmatic. For example, the Moslems have a very different way to conceive God than we have. Their conception of God is very materialistic. It is not possible to say that their God is the same as our God.

But isn't God the same God for all the people of the world?

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Yes. I believe that God is the same God for the whole universe according to the faith of the Catholic Church. But the conception of God differs greatly from religion to religion. Our Catholic faith is the one and only true faith. If one does not believe in it absolutely, one cannot claim to be a Catholic. Our faith is the one that in the world we cannot compromise in any way. God as conceived by the Moslems says: "When God says to His believers, 'When you go to paradise, you will be a hundred times richer than you are now on earth. This also applies to the number of wives that you have here on earth'." This conception of God is hardly what our Lord and Saviour is about.

PAPAL INFALLIBILITY

Why do you attach more importance to Pope St. Pius V than to Pope Paul VI? After all, both are equally Pope. Do you not accept the doctrine of papal infallibility? Do you feel that this doctrine applies more to one than the other?

I feel that on the side that Pope St. Pius V wanted to engage his infallibility because he used all the terms that all the popes traditionally and generally used when they want to manifest their infallibility. On the other hand, Pope Paul VI said himself that he didn't want to use his infallibility.

When did he indicate that?

He indicated this by not pronouncing his infallibility on any matter of faith as other popes have done throughout history. None of the decrees of Vatican II were issued with the weight of infallibility. Further, he has never engaged his infallibility on the subject of the Mass. He has never employed terms that have been employed by Pope St. Pius V when he (Paul VI) decided to allow this new Mass to be foisted on the faithful. I cannot compare the two acts of promulgation because they are completely different.

Has Pope Paul VI ever said that he did not believe in papal infallibility?

No. He never actually said this categorically. But Pope Paul VI is a liberal and he does not believe in the fixity of dogmas. He does not believe that a dogma must remain unchanged forever. He is for some evolution according to the wishes of men. He is for changes that are originated by humanist and modernist sources. And this is why he has so much trouble in fixing a truth forever. In fact, he is loathe to do so personally and he is very ill at ease whenever such cases have arisen. This attitude reflects the spirit of modernism. The Pope has never employed his infallibility in the matter of faith and morals to date.

Has the Pope stated himself that he was a liberal or modernist?

Yes. The Pope has manifested this in the council, which is not a Dogmatic council. He has also clearly stated so in his encyclical called *Ecclesiam Suam*. He has stated that his encyclicals would not define matters but he wished that they would be accepted as advice and lead to a dialogue. In his Credo, he said that he did not wish to employ his infallibility, which clearly shows where his leanings are.

Do you feel that his evolution toward dialogue is what allows you not to be in disagreement with the Pope?

Yes. From the liberal standpoint they should allow this dialogue. When the Pope does not use his infallibility on the subject of faith and morals, one is very much freer to discuss his words and his acts. From my point of view, I am bound to oppose what has taken place because it subverts the infallible teachings of the popes over 2,000 years. I am, however, not in favour of such dialogues because one cannot seriously dialogue about the truth of the Catholic faith. So really this is an inverted dialogue, which is forced upon me.

What would happen if the Pope suddenly utilized his infallibility to order you to obey him? What would you do?

In the measure where the Pope would employ his infallibility as the successor of St. Peter in a solemn manner, I believe that the Holy Ghost would not allow the Pope to be in error at this very moment. Of course, I would heed the Pope then.

But if the Pope invoked his infallibility to back the changes you so strongly object to now, what would your attitude be then?

The question does not even arise, because, fortunately, the Holy Ghost is always there and the Holy Ghost would make sure that the Pope would not use his infallibility for something that would be contrary to the doctrine of the Catholic Church. It is for this very reason that the Pope does not employ his infallibility because the Holy Ghost would not allow such changes to take place under the imprimatur of infallibility.

But if this should come to pass?

It is inconceivable, but if it did, the Church would cease to exist. That would mean there would be no God, because God would be contradicting Himself, which is impossible.

But isn't the fact that Pope Paul VI occupies the seat of St. Peter enough for you to heed whatever the pontiff as the vicar of Christ on earth asks you to do, just as other Catholics do?

Unfortunately, this is an error. It is a misconception of papal infallibility because since the Council of Vatican I, when the dogma of infallibility was proclaimed, the Pope was already infallible. This was not a sudden invention. Infallibility was then far better understood than it is now because it was well known then that the Pope was not infallible on everything under the sun.

Interview with Archbishop Lefebvre

He was only infallible in very specific matters of faith and morals. At that time, many enemies of the Church did all they could to ridicule this dogma and propagate misconceptions. For example, the enemies of the Church often said to the unknowing and naive that if the Pope said a dog was a cat, it was the duty of Catholics blindly to accept this position without any question.

Of course this was an absurd interpretation and the Catholics knew that. This time the same enemies of the Church, now that it serves their purpose, are working very hard to have whatever the Pope says accepted, without question, as infallible, almost as if his words were uttered by our Lord Jesus Christ himself.

This impression, although widely promoted, is nevertheless utterly false.

Infallibility is extremely limited, only bearing on very specific cases which Vatican I has very well defined and detailed. It is not possible to say that whenever the Pope speaks he is infallible. The fact is that the Pope is a liberal, that all this liberal trend has taken place at the Council of Vatican II, and created a direction for the destruction of the Church - a destruction which one expects to happen any day.

After all of these liberal ideas have been infiltrated into the seminaries, the catechisms and all the manifestations of the Church, I am now being asked to align myself with these liberal ideas. Because I have not aligned myself with these liberal ideas that would destroy the Church, there are attempts to suppress my seminaries. And it is for this reason that I am asked to stop ordaining priests.

Enormous pressure is being exerted on me to align myself and to accept this orientation of destruction of the Church, a path which I cannot follow. I do not accept to be in contradiction with what the popes have asserted for 20 centuries.

Both myself and those who support me obey all the popes who have preceded us, or we obey the present Pope. If we do (obey the present Pope, i.e. Paul VI), we then disobey all the popes that have preceded us. Finally we end up disobeying the Catholic faith and God.



OBEDIENCE TO THE POPE

But as the bishops (of old) obeyed the popes of their days, shouldn't you obey the Pope of your day?

The bishops do not have to obey the humanist orders that contradict Catholic faith and doctrine as established by Jesus Christ and all the various popes throughout the centuries.

So then are you deliberately choosing to disobey the present Pope?

It has been a soul-searching and painful choice because events have really made it a choice of whom you disobey rather than whom you obey. I am making this choice without doubt or hesitation. I have chosen to disobey the present Pope so that I could be in communion with 262 (former) popes.

Your independence has been attributed by several observers to a tradition of Gallicanism.

On the contrary, I'm completely Roman and not at all Gallican. I'm for the Pope as successor of St. Peter in Rome. All we ask is that the Pope be, in fact, St. Peter's successor, not the successor of J.J. Rousseau, the Freemasons, the humanists, the modernists and (the) liberals.

Since you have said that these ideas have been widely spread and accepted throughout the world, including within the Church, do you not consider you are taking on too much? How do you expect the Society of St. Pius X to counteract such a trend against what would appear overwhelming odds?

I trust our Lord the Saviour. The priests of the Society of St. Pius X trust our Lord and I have no doubt that God is inspiring us all. All those who fight for the true faith have God's full support. Of course, compared to the liberal machine, we are very small. I could die tomorrow. But God is allowing me to live a little longer so that I can help others in fighting for the true faith. It has happened before in the Church. True Catholics had to work for the survival of the faith under general opprobrium and persecution from those who pretended to be Catholics. It is a small price to pay for being on the side of Jesus Christ.

When did this happen?

It happened with the very first Pope. St. Peter was leading the faithful in error by his bad example of following Mosaic Laws. St. Paul refused to obey this order and led the opposition to it. Paul won out and St. Peter rescinded his error.

In the fourth century. St. Athanasius refused to obey Pope Liberius's orders. At that time, the Church had been infiltrated by the ideas of the Arian heresy and the Pope had been pressured to go along with them. St. Athanasius led the opposition against this departure from Church doctrine.

Interview with Archbishop Lefebvre

He was attacked mercilessly by the hierarchy. He was suspended. When he refused to submit, he was excommunicated. The opposition to the heresy finally built up momentum and at the death of Pope Liberius, a new Pope occupied St. Peter's seat and recognized the Church's indebtedness to St. Athanasius. The excommunication was lifted. He was recognized as a savior of the Church and canonized.

In the seventh century, Pope Honorius I favoured the heresy of Monothelism - the proposition that Jesus Christ did not possess a human will and hence was not a true man. Many Catholics who knew the Church doctrines refused to accept this and did everything they could to stop the spread of this heresy.

The Council of Constantinople condemned Honorius I in 681 and anathematized him. There are many more examples of this nature when true Catholics stood up against apparent great odds, not to destroy or change the Church but to keep the true faith.

I do not consider the odds overwhelming. One of the major aims of our society is to ordain priests - real priests - so that the Sacrifice of the Mass will continue; so that catechisms will continue; so that the Catholic faith will continue. Of course some bishops attack and criticize us. Some try to thwart our mission. But this is only temporary because when all the seminaries will be empty - they are almost empty now - what will the bishops do? Then there will be no more priests.

THE PRIESTHOOD

Why do you think there will be no more priests?

Because the seminaries of today are not teaching anything about the making of a priest; they teach liberal psychology, sociology, humanism, modernism and many other sciences and semi sciences

that are either contrary to Catholic doctrine or have nothing whatever to do with Church teachings or with what a priest should know. As for Catholic teachings, they are hardly being taught in today's seminaries.

What is being taught in the seminaries today?

For instance, in a New York seminary, theology professors are teaching seminarians that, "Jesus did not necessarily see what the result of His death on the Cross would be;" that: "No one is so thoroughly consistent that he does not say something that disagrees with what he said in the past. This even applies to Jesus;" that, "Joseph may have been the natural father of Christ;" and another professor teaches that: "One psychiatrist recommends extramarital sexual relations as a cure for impotence - I am open in this area and not closed to possibilities."

Are these statements documented and on record?

Yes.

Have they been brought to the attention of the hierarchy?

On numerous occasions,

Has the hierarchy made any attempt to stop such similar teachings?

Not to my knowledge

FIRM IN THE FAITH

Do you ever feel alone and isolated?

How can I feel alone when I am in communion with 262 popes and the whole of the Catholic faith? If you mean alone among other bishops, the answer is no. Hardly a day goes by that I (do not) receive some communication from some bishops, some priests, some laymen from different parts of the world expressing support and encouragement.

Why do they not come out publicly and support you?

As I have mentioned previously, many feel that they want to keep their positions in order to be in a position to do something about it should the occasion arise.

Does your stand separate you further from other Christian denominations?

Not at all. Only five days ago, some Orthodox heads came to see me to express their support for our stand.

Why should they express support when in fact you say that you are right and they are in error?

It is precisely because my stand is unequivocal that they support me. Many other Christian denominations have always looked at Rome as something of a stabilizing anchor in a tumultuous world. Whatever happened, they felt, Rome was always there, eternal, unchanging.

This presence gave them comfort and confidence.

Even more surprising are the Islamic leaders who have warmly congratulated me on my stand even though they fully know that I do not accept their religion.

Would not Christian charity try to avoid solidifying differences and divisions that could be healed?

Differences and divisions are part of this world. The unity of the Church can only be gained by example and unwavering commitment to our Catholic faith. Charity starts with loyalty to one's faith.

What makes you believe that significant numbers of Orthodox, Protestants or Moslems support you?

Apart from direct, frequent contact these people have made with me, there was, for example, an extensive survey conducted by a reputable newspaper in Paris and they have surveyed members of these various denominations. The result was that far from finding our faith offensive or threatening to them, they admired

Interview with Archbishop Lefebvre

the unequivocal stand, which we are taking.

On the other hand, they show utter contempt for all those liberal Catholics who were trying to make a mishmash of our Catholic faith as well as their religion.

Has not the Pope invited you to be reconciled? Have you accepted this invitation?

I requested to see the Pope last August. The Pope refused unless I signed a statement accepting unconditionally all the resolutions of Vatican II. I would very much like to see the Pope, but I cannot sign resolutions paving the way for the destruction of the Church.

How can you be loyal to the Church and disobedient to the Pope?

One must understand the meaning of obedience and must distinguish between blind obedience and the virtue of obedience. Indiscriminate obedience is actually a sin against the virtue of obedience.

So if we disobey in order to practice the virtue of obedience rather than submit to unlawful commands contrary to Catholic moral teachings, all one has to do is to consult any Catholic theology books to realize we are not sinning against the virtue of obedience.Ω



Newly ordained Fr. Therasian Babu celebrated a First Mass in his home town of Palayamkottai on 9th July. Rev. Fr. le Roux, Rector of St. Thomas Aquinas Seminary was the assistant priest and Rev. Fr. Daniel Couture, the Asian District Superior, assisted from the choir. Over 500 faithful from all over Tamil Nadu attended the Mass in a wonderful pageant of colour.

Priory of the Most Holy Trinity ♦ India



Miss Josephine Caleb allowed her house to be used as the first priory in India from 1986 until 1990. Her house is still a Mass Centre for about 100 faithful.

Dear Friends and Benefactors,

This year, the Mission celebrates the 25th anniversary of its establishment in India. The foundation was made on 23rd September 1986 in Tuticorin in the house of Miss Josephine Caleb. The history of the mission over the last 25 years has been one of high adventure: great successes and sad losses, rapid expansion and slow attrition, munificent blessings and dashing disappointments. Of late we have had

more blessings than disappointments: a son of the parish, Fr. Therasian Xavier, was ordained on 17th June in Winona and celebrated his first Mass at Palayamkottai on 9th July. His first posting will be at the priory here. It is a great blessing, but please keep him in your prayers.

India is not an easy field of the apostolate. It is a unique place—a young country with an ancient, insular and tenaciously pagan culture. The number of

Catholics has remained obstinately low at 2% of the population since the time of St. Francis Xavier and there is no great evangelisation in sight.

Indeed, since the implementation of the ‘spirit of the Second Vatican Council’ in the Catholic Church, the need for evangelisation is not really an issue anymore—social justice is all that matters. Last year, for example, the priests at the priory were invited to an ‘International Seminar on Transgenders’ organised by a Jesuit priest to promote awareness of the social injustice suffered by such unfortunates!

The Catholic faithful until now have adhered to traditional Catholic devotions (the rosary, litanies, pilgrimages, fasting etc.), but their meaning is slowly being evacuated by the growing ignorance of both faith and morals (just like the West) due to the neglect of Catholic education by the clergy. When the average modern Catholic is presented with the doctrine and liturgy of traditional Catholicism, the reaction is usually one of bewildered incomprehension.

Our progress in the apostolate is made no easier by the success of U.N. and World Bank sponsored government family planning policies. Contraception, sterilisation and abortion are widespread even among Catholics (perhaps over 90% of them). The new church rarely preaches against artificial family planning and even **implies that unrestricted “Natural Family Planning” is virtuous. Indeed, the anti-life mentality is now so much part of the culture in India that many of our own families in tradition cannot imagine having more than two or three children.** In the external forum alone, the alarming consequence of this low birth rate is that some

Priory of the Most Holy Trinity ♦ India

of our satellite Mass centres will simply cease to exist in 30 years unless there is a change of culture.

In the face of these obstacles, our plan is to grow organically by developing a truly Catholic world around the priory, school and orphanage at Palayamkottai. Already it is a beacon for all our other centres and for the local Catholics and clergy. Our mission is to make our children strong Catholics before they are exposed to the paganism and materialism of the outside world.

There is indeed much work to be done and, as is also traditional, there are never enough labourers for the harvest. In India there are three and a half SSPX priests and two and a half helper priests (with an average age of 82) to look after 15 Mass Centres spread over the area the size of Western Europe!

But Providence seems to approve of our plan so far. Veritas Academy has been granted legal recognition, and thanks to you, our benefactors, we are about to **finish a splendid new boys' dormitory and study hall. On the girls' side, the Consoling Sisters have completed the foundations of a massive phase 2 of the girls' orphanage** (it will accommodate 50 orphans and perhaps 10 elderly).

Our future success, however, depends more on our spiritual lives than on our bank balances. Please continue to support us with your prayers, for, unless we have a spark of holiness in ourselves, we cannot hope to enflame the hearts of our faithful.

In Jesu et Maria,
Rev. Robert Brucciani

CHRONICLE (extract)

June 2011

5th: Fr. Laisney, our District Bursar, left India after three months of devoted apostolate. He will be back in October hopefully...better get the accounts in shape.

6th: Veritas Academy began its new Academic year with 58 pupils.

11th: Fr. Albert Ghela was next on the Indian carousel; he arrived for a three month spell to look after the apostolate of the north.

23rd: The Corpus Christi procession took place at the orphanage again this year. The sisters and girls worked very hard to turn a building site into a sanctuary fit for the King of Kings.

July 2011

7th-13th: Fr. Le Roux and Fr Couture visited India for Fr. Therasian's first Mass.

16th-21st: Fr. Gregory took the new ferry service from Tuticorin (about 50km from the priory) to Colombo, Sri Lanka together with 100kg of books.

19th-31st: The annual Singamparai Festival took place; it becomes more Catholic every year!

August 2011

18th-20th: Fr. Gregory led the 4th Annual Bus Pilgrimage to the tomb of St. Alphonsa plus many other places. 53 pilgrims left the priory on Thursday evening and returned in the early hours of Sunday morning. The local faithful clearly love pilgrimages.

24th: Fr. Xavier-Ignatius (a helper priest) celebrated the 60th Anniversary of his ordination. A Solemn High Mass was celebrated in Tuticorin on 27th.

28th: Fr. Ghela left India after much travelling. He will be back in January. Ω



"Tradidi quod et accipi. I delivered that which I also received" (I Cor 15:3) says Fr. Francis on the eve of his departure from India to return to the Philippines.



A dramatic baroque altar nears completion at St. Thomas' Chapel, Nagercoil. Marble is relatively inexpensive in India which means that that priestly dreams like this can come true.



The boys' new study hall and dormitory is also near completion. It will eventually accommodate 48 boys.



DIVINE PROVIDENCE :
IT ALL WORKS IN THE END

While trying to repair the photocopier in the staffroom at school, I ventured to ask one of the volunteers, "How is Standard E going?" Standard E is the class for those children who are above eight years old and who are either new to English or are struggling with their studies.

She looked up from behind her pile of unmarked books and poured out her soul. "I really don't know what to do. So many of these children need one-to-one tuition. Take Andrew for example, he can concentrate for only thirty seconds; he is twelve years old, but I have to hold both his hands while I read with him otherwise

his mind wanders off. You have to be so patient. It's hard because you don't see any progress either. What will happen when I leave? If there is no-one else to continue with him and the others, they will be dragged through the years, suffering all the way, and then be left to an uncaring world. Nobody else will look after them. It really frightens me. Will everything we are doing come to nothing when we are gone?"

"Oh there is progress," I said, "You just need to be here longer than six months. In fact it's wonderful to see the transition from child to young adult over time. Some of the children have come a very long way. As Archbishop Lefebvre said about the faithful of his mission, 'You

can see the grace working in them.'

"Also, you have to remember that, perhaps all we do might actually come to **nothing!** But it doesn't matter; we glorify God in our *trying* rather than in the results of our work. He can use whatever instruments He likes to produce the results that He likes; all we have to do is give Him our everything and Providence will take care of the rest. 'To them that love God all things work together unto good.' (Rom 8:28)."

"Yes, I suppose you're right Father, but I'm still afraid for them, and I don't want to leave."

"Me too." I thought to myself and then the photocopier burst into life again.

Ω



Pupils and Staff all pulling together (in opposite directions) during the school sports day.



'He hath exalted the humble.' Annamma was literally raised from the dirt of the streets a few months ago to the sublimity of the Divine Life on the Feast of the Assumption. .

Dear Benefactors,

Rasammal – now Annamma – put her head under the cleansing waters of Baptism on 15th August – a good day to be baptised. Ulagamma, the other bed ridden old lady, is a staunch Brahmin, and refuses to see the light. Keep her in your prayers. Annamma being with the sisters and loves to watch us doing different chores. She is able move around in her wheel chair now – all by herself. She joins us for our recreation and enjoys holding our cards when we are playing. She drops into my office now and then and says, “Akka (elder sister), there is only one God, isn't it?”

Two of our girls, Lourdu Mary and Anusha got married on the 20th of August. Lourdu married a boy from Andhra, so she went back to Andhra whereas Anu married a local boy, so we see her every Sunday at our Chapel. Was a busy day for us. When we were having the wedding lunch, one old lady – Alice – came asking to join here. I asked her to come after two or three days as we are very busy that day. But no, she flatly refused to leave and said that she can sleep in some corner and that she had come for good. She has two daughters who were married and she was



Benjamin, a local boy, married Anusha, the first orphan, and Lourdu married XXXX from Andhra.

staying with one of her daughters who is living in a one room house with her in-laws. They are Hindus whereas she is a Catholic and so she was finding it hard to stay with them. She is a very pious and quiet lady, spends most of her time in praying.

One of our older girls, Catherine Kala, has started to make Rosaries for Fr. Brucciani. It is a good way for her to keep herself busy and at the same time

earn some money which can be used for her dowry. I am encouraging other girls also to make Rosaries to keep them out of trouble!

Thank you for your prayers and continued support. May the Sacred Heart bless you and give you all the graces you need. May the Sacred Heart bless you all and keep you.

In Jesus and Mary,
Sr. Maria Immaculata



Volunteers, Misses Theresa Hager and Katherine Koetting (both of the St. Theresa High School, Schonenburg, Germany, pose with Ruth, Libya, Brighton, Maria Josephine, Pauline Gemma and Anne-Sophie.



The new façade of St. Bernard's Novitiate, Iloilo.



The Legion of Mary, Iloilo..



The Pilar Pilgrimage took place on the 14th August (the Solemnity of the Assumption).



Br. Jonathon fixing his halo.

A LOOK THROUGH THE WINDOW

Rev. Fr. Conraad Daniels, Rector of St. Bernard's Novitiate describes the daily routine of the perfect novice.

Let us look through the window and see what the life of a model novice brother is really like...

There is a bell that rings at 6am in the morning. The model novice (who does not exist in reality because we all have flaws of one sort or another) rises, washes, dresses and goes to the chapel for 6:30am. What? He does not even greet the others? There is absolute silence! He will greet God first. In the chapel the silence is broken by a chant in unison : *Deus in adiutorium meum intende* (O God make haste to come unto my youth ...) After this morning office, or prayer, all kneel down in silence for half an hour to converse most intimately with God in silent meditation. Then Holy Mass, the centre and heart of the Novitiate and of the life of a Brother. After the Holy Mass, ten more minutes of thanksgiving, and, there goes that bell again. Talk? No! They will have their breakfast in silence, followed by menial tasks.

From 9am to 11:50am aspirants, postulants and novices have their classes with 10 minutes break between each class. When can they talk? After the first class, at 9:50! In these classes they will be taught Church doctrine, the importance of the spiritual life, the practice of virtues, the history of the Church, acts of the Magisterium (to make them aware of the present terrible crisis within the church, Apostasy, modernism etc.) the importance of the true sacraments which bring salvation of many souls, the catechism and the moral and discipline of the Church.

The professed Brothers do their assigned duties at these times. When the

bell rings at 12:10am, everybody goes to the chapel for the divine office. Then follows, indeed for some the most awaited part of the day, lunch. After lunch a little recreation. In silence? No, there is much **laughter ... and ... noise!** 2:00pm that bell again. Brother was about to finish off his opponent at ping-pong with the most **awesome smash but, lo, the bell went** at that moment and his bat stops in mid-air! The ball still flying, he puts down his bat as if he never did play. A little siesta now. Brother donkey, as St. Francis used to call his own body, is tired and needs a little rest. Then at 2:30pm, everybody will gather together for prayer before work. The work continues until 4:00pm. After that, at 4:15pm, is a "perfect joy", as Saint Francis says, because it is the time for mirienda (tea time) until 4:30pm. At 5pm the bell rings again for a spiritual conference or Gregorian chant practice. After that is rosary or benediction or Stations of the Cross depending on the day following which he may remain in chapel to offer his devotions, extra rosaries or other private prayers. Then at 6:30pm, dinner for all, followed by recreation again (one noisy moment again) until 8:00pm when there is study time.

At 8:45pm, the singing of Compline closes the day. Compline is the Church's night prayers. After Compline there is the grand silence for all. Finally at 10:00pm, lights off and off to sleep.

May Brother watch television? Absolutely not! There is no television in our houses! Oh, I forgot, there is one: It is the tabernacle, and Brothers love to look at it and converse with our hidden Lord therein!

St. Joseph's House ♦ Mindanao ♦ Philippines

Dear Friends and Benefactors,

THE BIG ANNOUNCEMENT

It is a great joy for us to be able to communicate to you good news about our Philippine Missions. Our only sorrow is that we are far too few for our huge task of bringing Tradition back to the Philippines, and though our resources in terms of talent and sanctity fall far short of the need, you are our consolation. In all truth, our lacking of spiritual and material means is in great part alleviated by having you as part of our support crew, helping us both spiritually and materially.

Here in the Philippines, Traditional Catholics in Mindanao literally jumped for joy when Fr. Couture announced plans for planting a new Priory on the big Southern Island in the early part of this year 2011. This move had been contemplated for quite some time because it was the next logical step to the restoration of Catholic Tradition in the Philippines. The original Spanish Missionaries conceived the Philippines in three broad geographical areas, the North consisting of Luzon and its environs, the Middle consisting of the Visayas, and the South consisting chiefly in the Island of Mindanao. Thus, whereas the Society already had a Priory for the North in Manila, and one for the Middle in Iloilo, it made sense to establish the third one in the Southern tier of the Philippines. .

The future Priory of St. Joseph will serve 6 Missions regularly, 5 more once or twice a month, and in addition will pray and ponder on what to do for nearly 9 other villages that require our real presence. Roughly 660 souls scattered throughout our missions attend our Masses, and more than double that number are on the fringes to be gathered in. The most encouraging part of these num-



"Boys and girls, I have some important news," says Fr. Tim Pfeiffer, "We'll soon open a new priory in Mindanao...." .



The future Priory of St. Joseph on the southern island of Mindanao

bers is that we have about 10 Praesidia of the Legion of Mary at work in our Missions, and 3 clans of the Apostles of Mary, and from these strongholds, we can do the double work of consolidation and new conquests. For instance, just two weeks ago, in following up the work of our Apostles of Mary, I baptised a sick child who died 3 days later, gained for the

Kingdom of heaven through the zeal of our Apostles in the nick of time!

A full feature article will appear in the next *Apostle*. Meanwhile, may St. Joseph bless you and reward your generosity with longevity and divine blessings.

In Our Lord,
Fr. J. Timothy Pfeiffer.

District House ♦ Priory of St. Pius X ♦ Singapore

CHRONICLE OF THE DISTRICT OF ASIA

May 2011

11th: Philippines, Manila. The worries of his new responsibilities materialize badly for Fr Onoda in the shape of painful kidney stones.

14th: Singapore. Visit of Fr. Edgardo Suelo, from Manila, one of the two diocesan priests working with us for the last many years, and who have officially joined the SSPX last 8th Dec.

17th: Davao. Fr. Tim Pfeiffer left Singapore for the Philippines to do the last preparation for the opening of our 3rd Filipino priory.

19th-21st: Philippines, Bohol. 10th Annual National Pilgrimage, with a new record of over 400 pilgrims and 8 priests in attendance.

21st: New Zealand, Wanganui. Annual pilgrimage to Our Lady in Wellington. 150 pilgrims.

June 2011

5th-14th: Middle East. After 3 months in India, Fr. Laisney made his first trip there followed by a visit to Sri Lanka, then to France to attend the funeral of his father. R.I.P.

6th: India. Fr. Ghela is the new missionary to come to the help of the fathers. He will be there until the end of August.

13th: Manila, Philippines. On this feast day of St Anthony, we officially open our **new boys' boarding school, which appears** to be the one and only such school in the Philippines. 14 boys constitute the first group of the first two years of high school

17th: Winona, USA. The District Superior represented the Asian District for the ordination of Theresian Babu, our new Indian priest, from Palayamkottai.

29th: Cebu, Philippines. Fr. Carla Magno Saa came from South Africa to celebrate his 10th anniversary of priestly ordination.

July 2011

7th-13th: Palayamkottai, India. First Mass of Fr. Theresian assisted by the Seminary Rector, Fr. Yves Le Roux and Fr. Couture, and visit of Madras and Goa, where the newly ordained was able to offer one of his first Holy Masses on the tomb of St. Francis Xavier. Fr. Theresian has been appointed to the priory of Palayamkottai.

13th: Iloilo, Philippines. Fr. Cacho was brought to hospital for serious kidney problems.

12th-20th: New Zealand. The district bursar returned to his former post no longer as prior or assistant but as bursar, to the joy of all!

19th: Davao, Philippines. The three priests assigned for this new priory arrived on this day: Frs. Timothy and Joseph Pfeiffer, and Fr. Alexander Hora.

20th-28th: Vanuatu. Fr. Laisney continued his southern trip with a visit to our little flock in Vunapiso, on the island of Spiritu Santo, Vanuatu. We try to visit this group of about 50 souls twice a year. Meanwhile, Joseph, our faithful catechist, instructs the village, as best he can on Sundays.

24th-30th: Manila, Philippines. Fifth Rosa Mystica Medical Mission, with the help of a total of 80 volunteers, from 9 countries, catering to about 2,500 patients. **To everyone's judgment, it was** the best organized so far. We were very well received by the local authorities who were quite impressed by our organization. On the last day there was a one day seminar to try to alert the local people on the threats to the Family in the Philippines.

27th: Singapore. Randall Leese, one of the Leese Brothers of the Orphan Ride



Japanese Relief Fund—26th September 2011: Fr. Couture standing with the Osuga family on the place where their house used to be, in Minamisoma, Japan. Earlier in the day Fr. Couture had handed over a cheque for JPY500,000 to the Mayor of Minamisoma. Many thanks to all who contributed.

Orphan Business



ROSARIES FOR A DOWRY

For every rosary made by one of the orphan girls, Rs100 (US\$ 2) is paid into a personal account at the St. Lawrence Bank (a subsidiary of Fr. Brucciani's Wealth Management Group). The accumulated amount will eventually be paid as a dowry when a good, traditional Catholic husband can be found, ...or even better, when a young lady enters a novitiate!



PRODUCTS OF HOLY TRINITY PRIORY, INDIA	USD	EUR
Rosary (state colours [black & blue] and type of cross)	15	12
Mass Set—Reversible Silk (state colours)	100	78
Mass Set—Reversible Synthetic (state colours)	100	78
Mass Set—GoldBronze (other colours on request)	280	220
Catechism in Pictures	25	20

Reversible silk chasuble with stole, maniple, chalice veil and burse together with a pouch.
Orders to :

sspxindia@gmail.com



arrived for a stay of 5 weeks.

31st: Bangkok, Thailand. At the request of a French traditionalist, Fr. Chazal made a short visit to see if this mission can be resurrected. Little results so far. Although from our contacts, it is known throughout the diocese that there is an interest in bringing the SSPX to Thailand. By the way, for those who have known him, bishop Manat's health is rapidly declining.

August 2011

15th: Davao, Philippines. The contract of our 3rd priory in the Philippines was concluded on this day. Our Blessed Lady, as a real Mother, is clearly watching over our growth!

16th-18th: Singapore. Passage of newly ordained, Fr. Raphael du Chazaud, former student of Fr Chazal in the school **L'Etoile du Matin**.

22th: Manila, Philippines. The contract for the school is finally signed and sealed after 17 months! The sale agreement had been on 25th March and the deal was concluded on **22nd August** ... "Pas mal!", as the French would say!

25th: Singapore. A flash visit of Fr. Anderson, on vacation, on his way from NZ to Japan and Korea.

29th-3rd Sept.: Manila, Philippines. Annual Priests' retreat, preached by Fr. James Peek from the seminary of Wionona, on the theme of St Paul. 10 priests

attended, including Fr. Fallarcuna, stationed in Mexico, on vacation.

31st: Singapore. Fr. Chazal left for France for his annual retreat, his vacations, the perpetual vows of his Capuchin brother, and to represent the District at the 'Fair of Tradition', in Villepreux, near Paris, in October.

September 2011

3rd: Singapore. For less than 10 hours, on the occasion of the feast day of our patron saint, the three 'normal' priests of the district headquarters, Fathers Couture, Laisney and Salvador were together, for the first time since 12th March ... It was the occasion of a Solemn High Mass to venerate this great Saint.Ω

Mass Centres in the District of Asia

HONG-KONG

YMCA-KOWLOON

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

INDIA—NORTH

BOMBAY/MALAD (MH)

1st floor, Gratias Mariae Building
Tank Road, Orlem

Malad West, Mumbai 64

Contact: Tel: [91] 982 036 2706

Mass: Every Sunday at 10:30am. Saturdays at 6:30pm. Please call to check.

BANGALORE (KN)

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

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

BOMBAY/VASAI (MH)

Contact: Tel: [91] 982 036 2706

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

GOA - SALVADOR DO MUNDO

opposite bus stand,

Contact: Mr. Fernandes [91] 982 325 4055

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

CHENNAI (MADRAS) (TN)

St Anthony's School, Little Mount 600015

Contact: Mr. David [91] 44 512 2353

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

KANCHIPURAM DISTRICT (TN)

Immaculate Conception Church

R.N.Kandigai Village

Contact: Mr. Irudaiyaraj [91] 944 412 2316

Mass: Every Sunday at 7am.

INDIA—SOUTH

PALAYAMKOTTAI (TN)

[Priory of the Most Holy Trinity](#)

8A/3 Seevalaperi Rd,

Annie Nagar, Palayamkottai, TN 627 002

Tel: [91] 462 257 2389

Email: sspxindia@gmail.com

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

Resident Priests:

[Rev. Fr. Robert Brucciani \(Prior\)](#)

[Rev. Fr. Gregory Noronha](#)

[Rev. Fr. Therasian Xavier](#)

ASARIPALAM (TN)

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

Contact: Priory of the Most Holy Trinity

Mass: Every Sunday at 10:15am.

CHRISTURAJAPURAM (TN)

Christ the King Church

Christurajapuram, Irenipuram Post,

Kanyakumari Dist., 629 197

Contact: Priory of the Most Holy Trinity

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

NAGERCOIL (TN)

Saint Thomas the Apostle Church

Near SP Camp Office

Thalavaipuram

Contact: Priory of the Most Holy Trinity

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

PALAYAMKOTTAI (TN)

Society of Servi Domini,

Opp. Government. High School

Burkitmanagaram, Tirunelveli TN 627 351

Contact: Priory of the Most Holy Trinity

Mass: Most weekdays at 7:20am.

SINGAMPARAI (TN)

St Anthony's Church

Contact: Priory of the Most Holy Trinity

Mass: Every Sunday at 11:30am.

TRICHY (TN)

St. Joseph's Chapel,

North 3rd Street, Srienivasanagar 620 017

Tel: [91] 431 278 2798

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

TUTICORIN (TN)

St. Francis Xavier Chapel

88B Vettivelapuram

Near Murugan Theatre

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

Mass: Every Sunday at 7:15am.

INDONESIA

JAKARTA

Tel: District Office, Singapore [65] 6459 0792

Mass every month, usually on the first Sunday

JAPAN

TOKYO

Japanese Martyrs' Mass Center

Akebonocho Jido-Kaikan

Honkomagome 1-12-5

Bunkyo-ku, Tokyo, Japan 113-0021

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

or [63] 2 725 5926 (Philippines)

Mass: Monthly

OSAKA

Immaculate Heart of Mary Mass Center

"Honkan" of Shin-Osaka-Maru Bldg.

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

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

or: [63] 2 725 5926 (Philippines)

Mass: Monthly

KOREA

SEOUL

Immaculate Conception Chapel

2nd Floor, Yale Building, #60,

Choonshin-dong, Jongro-gu,

SEOUL, South Korea 110-844

Nearest Subway stations: Line #1 "Jongro O-ga"

Station, or Line #4, "Dondaemoon" Station.

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

or: [63] 2 725 5926 (Philippines)

Mass: Monthly

MALAYSIA

KUALA LUMPUR

Chapel of the Sacred Heart of Jesus

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

Fax: [60] 361 573 101

Contact: Roy Rogers [60] 163 755 072

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

KOTA KINABALU—SABAH

Queen of the Most Holy Rosary Chapel

Tel: District Office, Singapore [65] 6459 0792

NEW CALEDONIA

DOMBÉA

Chapelle St. Joseph

Katiramona, Dumbéa

Contact: Mr. Jacques Sauray [687] 353 356

or [64] 6213 0440 (New Zealand)

Mass: Monthly

NEW ZEALAND

WANGANUI

[St. Anthony's Church](#)

88 Alma Road

P.O Box 7123

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

or [64] (06) 213 0440 (priory)

Fax [64] (06) 344 2087

Email stanthony@sspx.com

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

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

11:25am (except Thurs).

Resident Priests:

[Rev. Fr. Andrew Cranshaw \(Prior\)](#)

[Rev. Fr. Michael Lavin](#)

[Rev. Fr. Michael Fortin](#)

[Rev. Fr. Dwight Todd Anderson](#)

AUCKLAND

Chapel of the Immaculate Heart of Mary and

St. John Fisher

103 Avondale Road, Avondale

Tel: [64] (6) 344 7634

Mass: Every Sunday at 9am.

Every Saturday at 10am, 1st Friday at 7pm.

HAMILTON

4 Comries Road [64] (7) 855 1790

Mass: Every Sunday at 2pm.

Mass Centres in the District of Asia

NAPIER

Dunstable's Funeral Chapel

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

WELLINGTON

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

OMAN—UAE

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

PHILIPPINES

STA BARBARA—ILOILO

[St. Bernard Noviciate](#)

Brgy. Daga, Santa Barbara, Iloilo
Tel: [63] (0) 0915 846 6913
Mass: Daily at 7:15am, Sundays at 8am.
Resident Priests:
[Rev. Fr. Coenraad Daniels \(Prior\)](#)
[Rev. Fr. Juan Carlos Ortiz](#)
[Rev. Fr. Aurelito Cacho](#)

QUEZON CITY—METRO MANILA

[Our Lady of Victories Church](#)

2 Cannon Road
New Manila Quezon City 1112
Tel: [63] (2) 725 5926 or 413 1978
Fax: [63] (2) 725 0725,
Mass: Daily at 7:15am & 6:30pm,
Sundays at 9am & 6pm.
Resident Priests:
[Rev. Fr. Thomas Onoda \(Prior\)](#)
[Rev. Fr. Francois Chazal](#)
[Rev. Fr. Robert MacPherson](#)
[Rev. Fr. Valan Rajakumar](#)
[Rev. Fr. Albert Ghela](#)
[Rev. Fr. Edgardo Suelo](#)

AGUSAN DEL NORTE—BUTUAN CITY

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

BACOLOD CITY-NEGROS OCCIDENTAL

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

BAGUIO CITY—BENGUET

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

BATO—LEYTE

Contact: Our Lady of Victories Church, Manila
Mass: 2nd Sunday at 9:00am

and 7:00am the following day

CAGAYAN DE ORO-MISAMIS ORIENTAL

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

DAGOHOY—BOHOL

St. Joseph's Chapel

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

DAVAO CITY—DAVAO DEL SUR

[St. Joseph's House](#)

Carpio House, 9 Carpio Subdivision,
Buhangin-Cabantian Road, 8000 Davao City
Contact: Tel: [63] 905 291 7032
Mass: Please call for details.

Resident Priests:

[Rev. Fr. Timothy Pfeiffer \(Superior\)](#)
[Rev. Fr. Joseph Pfeiffer](#)
[Rev. Fr. Alexander Hora](#)

DAVAO CITY—DAVAO DEL SUR

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

GEN. SANTOS CITY-SOUTH COTABATO

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

JARO—ILOILO

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

KORONADAL CITY-SOUTH COTABATO

St. Michael's Chapel

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

MAASIN CITY—LEYTE

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

MANBUSAO CITY—CAPIZ

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

MANDAUE CITY—CEBU

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

SOGOD—SOUTHERN LEYTE

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

TACLOBAN CITY—LEYTE

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

TAGBILARAN—BOHOL

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

TANAY—RIZAL

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

District Office SINGAPORE

[St. Pius X Priory](#)

286 Upper Thomson Rd
Singapore 574402
Tel: [65] 6459 0792, [65] 6459 3820
Fax: [65] 6459 3591
Email: district@sspaxasia.com
Mass: Sunday 8:00am (Low) & 10:00am (Sung)
Monday to Saturday: 7:15am
Resident Priests:
[Rev. Fr. Daniel Couture \(District Superior\)](#)
[Rev. Fr. François Laisney \(District Bursar\)](#)
[Rev. Fr. Emerson Salvador](#)

SRI LANKA

NEGOMBO

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

THAILAND & VANUATU & VIETNAM

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

Calling All Generous Souls

TEACHERS & SUPERVISORS

If you have six months to give to charity why not come to India? We need six volunteers at all times to teach at Veritas Academy and to help at the priory (men) or at the girls' orphanage (ladies). Applicants must be 21 or older, good practicing Catholics and ready for hard work! Just send an email to sspxindia@gmail.com. India will change your life....



Catechumen Rama Lakshmi is a rather shy member of the kindergarten at Veritas Academy.

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Sign-up for the e-mail Apostle instead.
and save us USD1.00 each time.

sspxindia@gmail.com



OUR LADY OF VICTORY BOYS' SCHOOL, MANILA

Can you sponsor a student?

After many years of praying and planning, on 13th June we opened our first boys' boarding school in Manila, Philippines.

It is a must for the SSPX future vocations and solid Catholic families. We have started with 14 boys in the first two grades of high school. Our students come from our various Philippines Mass Centres. We are looking for sponsors for those who cannot afford the full tuition and boarding fees which are USD \$2000 per year, or \$200/month. "God loveth a cheerful giver!" (St Paul) Contact Fr. MacPherson, the Headmaster for details: macp@sspx.net. With the assurance of our prayers. Fr. D. Couture

Donations to the Indian Mission

Please do not send cash.

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

Donations to the Asian Missions in general

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

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

Email: district@sspxasia.com Website: www.sspxasia.com