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

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# APOSTLE

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

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*“For I am jealous of you with the jealousy of God. For I have espoused you to one husband, that I may present you as a chaste virgin to Christ.” (II Cor 11:2)*

MINISTERS OF THE IMMACULATE

The battle for the Church is a battle for the souls of its priests.

Dear Friends and Benefactors,

“The masterpiece of moral creation and of the omnipotence and the love of God”, wrote Fr. Matteo Crawley, “was without doubt the Immaculate Virgin. She stands apart, unique. The uncreated beauty of Our Lord poured into her soul the goodness and grandeur of God as far as they can be reproduced in a mere creature. ‘Thou art all fair, O Mary!’

But immediately after Mary, comes the priest, the divine masterpiece of grace, of dignity and of power”, especially by his privilege to offer the Holy Mass and to absolve from sins.

It is not surprising then, while going over the various approved apparitions of our heavenly Mother, to notice how much she wants to work with her privileged priests. In this she surely imitates her divine Son whose first objective at the very beginning of His public life, coming out of the 40 days’ fast in the desert, was to gather together his team of apostles, the future twelve pillars of His Church. Let us briefly recall some of these Marian apparitions to prove this and draw conclusions.

At La rue du Bac, in 1830, the Immaculate Mother of God showed St Catherine Labourée the two sides of the medal that will be known

worldwide as the Miraculous Medal, and it is through her confessor, Fr. Aladel, that the medal is made – it reached millions in barely a few years – and distributed.

At the church of Our Lady of Victories, in Paris, a mere 6 years later, on the feast of St Francis Xavier, while in the middle of the Holy Mass, Fr. Desgenettes heard these clear words: “Consecrate your parish to my Immaculate Heart!” His average Sunday mass attendance until then had been between 10 and 15 people, mostly women, in that church which can contain more than 500. A week later, as he is about to perform the consecration requested at the time of vespers, the church miraculously filled up in the afternoon hours and would not cease being one of the greatest Marian shrines of France, until Vatican II.

At Lourdes, Our Lady asked Bernadette to ask Fr. Peyramale to build a church in her honour where pilgrimages could take place. Everyone knows the important role the sacraments have had at the famous grotto. The miraculous source is a faint image of the rivers of graces which have been poured from the blessed grotto.

At Fatima, she wants the Pope along with the bishops of the world to consecrate Russia to her Immacu-

late Heart, but in the conditions of the Five First Saturdays, the priests are obviously needed to hear confession and distribute Holy Communion. Moreover, in what we can deduce with high probability of the Third Secret, the tragedy of the apostasy of nations and in the Church is caused by the clergy. And Fr. Fuentes told Sister Lucy in 1957 that what afflicted the most Her Immaculate Heart as well as the Sacred Heart of Jesus was the fall of religious and priestly souls.

What is then absolutely clear from all the above is that priests are clearly the right-hand men of the Queen of Heaven, just as they were for her Divine Son; that grace normally flows through their consecrated hands, through the sacraments; that since the infernal dragon cannot reach her, the Tower of Ivory, he knows that by getting at the priests, he touches her very Immaculate Heart.

This also puts the work of Archbishop Lefebvre in a completely new light! Isn’t it surprising that we find in the fight against Archbishop Lefebvre the same men who are also fighting or at least not obeying the message of Fatima? Such are Popes Paul VI, John Paul II, Benedict XVI, and priests as Fr. Dhanis S.J.? This last priest is the culprit who, already in 1944 when the Memoirs of Lucy

came out, divided the Fatima message into two which he called Fatima I and Fatima II, the former being the fact of the apparitions, the latter the message containing the vision of hell and the consecration of Russia, which he claims were merely the fruits of Sister Lucy's vivid imagination and readings. The same Fr. Dhanis came to try to convince Archbishop Lefebvre in late June 1976 to offer the new mass for the ordination ceremonies a few days later, on 29th June, and promised him that "all would be resolved between him and Ecône" if he accepted to do so.

As the number of the priests of the Society of St. Pius is rapidly nearing the 600 mark, let us continue to pray Our Lady for vocations, for the priests, young and not so young, sick and healthy, that they may be "found faithful dispensers of the grace of God" (cf. I Cor 4:1-2). Let us also be more and more convinced that Archbishop Lefebvre's priestly work is at the very heart of the Catholic Church and will certainly play a major role when the Immaculate Heart of Mary does triumph, as she has promised.

God bless,

District Superior

*Fr. Daniel Costantini*



## OPEN LETTER TO CONFUSED CATHOLICS

Reviewed and commented

By Gerard Keiser

*What would the Archbishop do? Answering this question, usually with agitated polemics, has become a real fad in the last two years. But instead of all the angry essays with a couple of quotes thrown in, one would do much better to read a very short book of his own, the Open Letter to Confused Catholics. While his other works, such as They Have Uncrowned Him and I Accuse the Council, tend to focus on a particular topic, this one serves as a more general introduction to the nature of the Church's crisis and what his Society is doing to solve it. The English version is only 133 pages, it is widely available for free online, and the style, should one wish to condemn it, would be faulted for being too quick and casual; it is not at all technical or abstruse. As a result, no summary can be adequate, because he includes so many valuable parenthetical and transitional remarks that must be left aside if one is to show the overall structure of his argument. So take the following as an encouragement to read the original rather than as a substitute for it.*

### A Brief Outline

Before starting, it will be helpful to provide an overview of the work. In the first section, on the problems, he starts with concrete issues, and explains that these are caused by corrupt bishops and priests, this corruption is caused by heresy, especially by false ecumenism, religious freedom, and collegiality, these heresies were strengthened by the Second Vatican Council, and this council was ruined by Modernists. In the second part, on the solution, he reverses the order, beginning with the principles of tradition and obedience, and showing how these justify his actions and those of his Society.

### What is Wrong?

The first six chapters are primarily a catalog of practical problems on the level of ritual, custom, and teaching. This is where he explains, for example, why the New Mass is wrong no matter how it is celebrated, and why priests should wear the cassock. He also quotes various prelates as they explain the reasons for the changes, who practically admit that the abuses in the liturgy and our worship are not simply mistakes, but part of a program to change the Church's nature.

Having grounded himself in particular facts, he climbs up a chain of effects to show the ultimate reason for the crisis: a resurgence of the Modernist heresy con-

demned by St. Pius X. First, these ground-level abuses would not be occurring if we had good priests. So he demonstrates that, in addition to many individual priests, even the whole idea of priesthood itself has been debased, and so much that we must suspect many invalid ordinations. After all, the intention is often not *ad Missam*, the man chosen from among the people “to offer gifts and sacrifices in expiation of their sins” (Hebrews 5:1), but *ad justitiam socialem*, the man chosen to offer plans and programs in expiation of capitalism. Moreover, these “bastard priests” (p.92) could not exist without bad theology, and that is what we find, both in the new, officially-recognized catechisms, and among the new theologians who write and inspire them.

These theologians' most important novelties are explored in the next three chapters, particularly with regards to Catholicism's place among other religions. For besides adopting many Protestant errors and promoting impurity, they minimize Catholicism's importance. This leads to false ecumenism, which is essentially indifferentism, or even worse, the belief that religious diversity is actually preferable. False religious liberty comes next, which, placing man higher than his own end, demands, in the name of freedom and dignity, that the truth have no place of honor in society—no error, no matter how iniquitous, may be suppressed, and no special funding may be given to Catholic schools and organizations. Such thinkers finally come to

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## Open Letter To Confused Catholics—revisited

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see religion itself as unimportant, and foster a sort of ecumenism with the explicit enemies of Christ, including Communists and Freemasons.

These heresies may seem quite distant from the immediate problems that lay people have in their parishes, but they are in fact their cause; once you deny that our beliefs hide a unique treasure, you will start removing anything distinctively Catholic from all of our ceremonies, and destroy education to show children alternative views.

### Why are Things So Bad?

Finally, in the last four chapters of the first section, he exposes the fundamental cause of the crisis: Satan's *non serviam*, as manifested in Revolution, or “the hatred of all order not established by man and in which he himself is not both king and god” (p.76)<sup>1</sup>. Besides its innate evil, Revolution inevitably ruins Church authority and her ability to combat error—without God, authority must come from democracy, which means collegiality, endless commissions, and bishops' conferences which pressure even the pope. So the Revolution's triumph has been achieved using the strategy of the most effective viruses: it attacked the Church's immune system, which is the authority of individuals to condemn errors and abuses. Also like a virus, it has led to secondary infections: the sickening scandals and the infiltration of Protestant and Rationalist ideas.

The following chapter is of course about Vatican II, or how the Revolution was administered. The story is well known: how an organized clique of liberals, with the ear of the pope, managed to have the preparatory documents rejected, and then conveniently had replacements ready, as well as lists of suitably progressive candidates for the commissions; how everything was vague and ill-defined to slip past criticism and prevent too much resistance from the more conservative; how most bishops acquiesced to the demands for a cooler, slicker, more worldly Church. This was what allowed numerous documents to be endowed with an authority much greater in perception than in reality, full of statements that, while usually susceptible, with enough pressure, to orthodox interpretations, are more readily used to support evil. At the same time, the general atmosphere, contaminated as it was by the liberals, and scented with an air of history-making, led a great number



*Archbishop Lefebvre at home in Tourcoing in 1965 after the close of the Second Vatican Council.*

of bishops to breathe in heresy.

The destruction of authority is, however, only a corollary symptom of the Revolution, and the Council only the wound through which it entered the heart of the Church—we must now speak of its more immediate effects.

Because it rejects God's order, we are left only with man's order, and that, without a constant reference point, becomes unstable. The Church, if seen as a purely human institution, must then keep up by putting on trendier rituals, reshaping theology to fit current fashions, and trimming off the supernatural until left with “a salvation reduced to economic and social well-being” (p.91). This will obviously strip her of anything meaningfully Catholic. But we are told that her ridiculous new style will not make her despised and abandoned, because the Holy Ghost “assists believers in the turning points of history” (p.94)<sup>2</sup>—which brings us to the next chapter, on Modernism.

Modernism is first of all the intellectual attempt to reconcile Church and Revolution by redefining Faith. The Enlightenment—Revolution's intellectual component—taught that our reason cannot reach God. Quoting from Pascendi, St. Pius X's encyclical on the subject, the

*(Continued on page 6)*

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Archbishop explains how the Modernist response to this problem is the attitude of much of the hierarchy. For the Modernist, Faith springs from “the need he feels for the divine” (p.98). This mysteriously joins him to God, Who may or may not exist apart from the Modernist's notions about Him. To make sense of these notions and this attachment, he makes up doctrines, which will cease to properly reflect truth—that is, his feelings—if they are not regularly updated to accord with his evolving sensibilities. Over time a church may form out of communal beliefs, especially if one of the believers has particularly well-developed feelings, like Our Lord had.

Besides the impossibility of real, enduring doctrine—giving us false ecumenism and religious liberty—the Archbishop mentions three other consequences of this error. First, the Church is made by her believers, so she must be democratic—giving us collegiality. Second, the sacraments are no more permanent than the doctrines, because, although efficacious, they are efficacious only insofar as they allow believers to express themselves—giving us liturgical reform. Similar statements may, of course, be made about the liturgy and Catholic devotions in general. Finally, the Bible is inspired, not by an external Holy Ghost, but by the Holy Ghost Who consists in our religious feelings—giving us room to doubt anything in Scripture. He also directly compares all this with quotes from prelates and a particularly evil catechism, in case the reader will not believe that the Church has really been so infected.

### What To Do About It

Following this introduction to the nature of the crisis, he outlines a solution. He first lays out the two principles which must be properly understood if there is to be a return to Tradition: Tradition itself, to know what we are about, and obedience, to know how to treat our normal authorities.

Tradition, he explains, is not any old tradition, is not just smells and bells: it is “the Deposit of Faith transmitted by the Magisterium down through the centuries” (p.103). In itself it is unchangeable, though our understanding of it increases with observation, yielding more distinct expressions of it as time passes. With this definition we are armed against the two extreme errors: Mod-

ernism, which, seeing Tradition as purely human, preaches that dogma can change; and bitter stubbornness, which, seeing Tradition as what grandpa did, denies that anything can change.

But what must we do in today's dilemma, when Tradition tells us to accept the hierarchy, and the hierarchy tells us not to accept Tradition? We must take Tradition. In the Arian and Anglican crises, geographically local hierarchies departed from the Faith, and it is clear that the duty of the faithful was to disobey their priests and bishops in order to obey Tradition. Likewise, the hierarchy that commands heresy is this time geographically universal, but temporally local, and so we must disobey, if necessary, even the Pope, in order to obey Tradition, which exists in all times and places, and without which we cannot know even his authority.

It is quite the fashion in conservative circles to claim that, since the hierarchy is the proper interpreter of Tradition, we must assent when it claims that this or that practice or teaching agrees with it. He does not answer this objection—perhaps it was not yet so popular—and ordinarily it would be true. But when we have an encyclical with tremendous authority behind it<sup>3</sup> denying in the strongest terms that “it has been wisely decided by law, in some Catholic countries, that persons coming to reside therein shall enjoy the public exercise of their own peculiar worship,”<sup>4</sup> and then the hierarchy declares that “religious communities also have the right not to be hindered in their public teaching,” while declining to explain exactly how we can clear up this apparent contradiction, but rather asserting baldly that this contradiction does not actually exist, we cannot just blindly accept, just as a Catholic could not blindly accept his bishop's assurances that the novelties of Arius agreed perfectly with Apostolic teaching.<sup>5</sup> Submission to authority does not imply a total renunciation of the intellect.

### The Society

Having laid down the principles, the Archbishop spends the next three chapters explaining how he applied them in the SSPX, and how he was justified despite official opposition in Rome. Leaving the historical details aside, the main point of his argument is that the suppression of

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## Open Letter To Confused Catholics—revisited

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the SSPX and all the subsequent sanctions were legally invalid on several counts, such as by being declared without a trial by people lacking proper authority. Even had the procedures been spotless, they were clearly unjust anyway, and went against the highest law, the very purpose, of the Church: the salvation of souls.

Besides that, the most noteworthy contents of these chapters is a very brief explanation of how the Society began—as a house for seminarians who could find no decent places of formation, which quickly became a full seminary, and finally began taking its current structure when the Archbishop realized his new priests would not be accepted by any diocese. He also repeatedly tried to gain official recognition, and could have had a regular canonical status, but only if he would say the New Mass, just as the Society could have been recognized by Benedict XVI, but only if it accepted every statement of the Council.

But the Archbishop remembers that it is not only religious who are in this crisis, and so he devotes a chapter to what others can do to help. It is not primarily through politics, he says—and we have learned this well since his death, since no one has successfully bent his government from perdition, but only slowed it. The main thing is simply for families to accept all the children God gives them and to make sure they grow up good Catholics: the same as what families have always been called to do, only today it is both more difficult and more necessary.

### A Few Notes on the Progress of Tradition

Finally, to give some consolation to the disheartened reader, the Archbishop points to signs of hope that this crisis will end, and it is here that one rejoices to see the progress made since that time. The Church continues to suffer, and millions of members have rotted off, but the healthy remnants are strengthening. He was unable to offer much in the way of encouraging statistics at the time, and in one way, the picture is still tragic: out of over 410,000 priests in the world, only around 560 were SSPX members in 2012. On the other hand, that is excluding the many priests who work with the Society but are not technically members, as well as the affiliated orders, such as the traditional Benedictines and Dominicans. If one then adds the *Ecclesia Dei* communities, including close to 300

priests in the FSSP, the number of priests will easily rise to over a thousand. They are, of course, compromised to some extent, but are still traditionalists after a fashion. Yet that is still only 0.25%. But now consider the huge new interest in responsible liturgy since *Summorum Pontificum*, and that it is especially found among young priests. At this point, one can no longer easily quantify, not just because it would be difficult to estimate their numbers, but also because they exist along a gradient, between those who refuse to ever say the New Mass, and those who simply like to do the old stuff now and then. We can hope that the proportion of those who have said the Tridentine Mass since 1969 is at least 10%, which is reportedly the proportion among the Cardinal Electors of this last conclave<sup>6</sup>, but there is really no telling. As it is, the *Economist* reported recently that there are 420 Latin Masses each week in the US, and 157 in England and Wales.<sup>7</sup>

It is true that this book proves that the fundamental issue is doctrine, not liturgy; the bad liturgy came from the bad doctrine. Nevertheless, he also discusses how the Latin Mass is fundamentally opposed to modern errors, so the priests who say it will tend to be turned towards truth. I am sure many of you have at least a couple anecdotes of meeting young priests who at least privately are on the traditionalist spectrum.

Pope Francis is worrying, of course, but remember that for all the signs he has made of being a horrifying disaster, we know that the Church cannot fail, Christ will conquer, and Mary will reign. All our good efforts can **only hasten that victory.** Ω

### Notes

1. Quoting Jean-Joseph Gaume, *Révolution*, vol. 1, 18.
2. Quoting *The Faith Word by Word*.
3. See Michael Davies' discussion in *Religious Liberty and the Second Vatican Council*, appendix 2.
4. *Syllabus of Errors* no. 78.
5. *Dignitatis Humanae*, sec. 4.
6. Rorate Caeli. <http://rorate-caeli.blogspot.com/2013/02/the-next-pope-and-latin-mass.html>. Retrieved 29/3/2013.
7. *Catholic Conservatives: A Traditionalist Avant-garde*. Dec. 15, 2012.

The Writer: Gerard Keiser is an eminent classicist graduating from Our Lady of La Salette Academy in Illinois as valedictorian in 2008 and then the University of Oklahoma in 2012 with a B.A. in Classical Languages and Linguistics (*summa cum laude*). He gave six months to the Indian Mission of the SSPX as a teacher at Veritas Academy in 2012-13.



*His Excellency, Bishop Tissier de Mallerai, stands before the new shrine of St. Joseph with the newly confirmed faithful of Our Lady of Victories.*



*"Now get down on your knees and pray to St. Joseph ...and that's an order!"*

#### LETTER FROM THE PRIOR

My Dear Faithful,

Ave Maria!

This year, we were happy to have visits of His Excellency Bishop Tissier de Mallerai and Rev. Fr. Alphonsus, Redemptorist, in the District of Asia.

#### Parish Missions

Fr. Alphonsus preached retreats for the brothers and priests as well as four Parish missions between Sep-

tember 27th and October 20th. Many people made great efforts to attend the missions. For instance, one of our faithful in Hindang, Leyte, is a pedicab driver. He pedals two hours from Hindang to Bato, to attend the Mass every mission. He faithfully attended the Parish mission and when another faithful had to go to Hindang on Saturday night, he drove for her at night and early morning he came back to continue to attend the mission.



### Confirmations

His Excellency Bishop Tissier gave the sacrament of confirmation to 22 faithful in Seoul, Korea, 20 faithful in Jaro, Iloilo, 17 in Cebu, 48 in Cagayan de Oro and 53 in Davao, 50 at Our Lady of Victories Church in Manila, and 50 again in Maasin, Leyte. The total number of the confirmations by Bishop Tissier, this year, was 260 from 13th—22nd October!

### Coronation

At our Church in New Manila, after the Confirmations and just before the Mass, his Excellency performed an Episcopal Coronation of an image of Our Lady of the Holy Rosary according to the Pontificale Romanum (Ordo ad imaginem B. Mariæ Virginis coronandam). After the coronation, his Excellency officiated at a Sung Mass.

### St. Joseph's Shrine

Immediately after the Mass, Bishop Tissier made a procession to the newly built shrine of Saint Joseph and blessed it. Please allow me to tell you about the origin of the Shrine of Saint Joseph. When I was asked to take the charge of Our Lady of Victories Church by Fr. Couture, District Superior of Asia, in August 2010, I receive also the responsibility to pay for the newly contracted land for the school in March 2011. I had to beg people to be given more than 17 million pesos (USD 400,000) within



*Rev. Fr. Tim Pfeiffer, says a quick word before benediction on the women's retreat in Manila.*

several months. I thought it would not be possible without divine help. So, I asked Saint Joseph to help us. And I promised to Saint Joseph that if we could make a payment without incurring heavy loan, we would make a shrine in honor of him as a sign of our gratitude. We prayed to Saint Joseph. We gave up also ice cream as dessert for instance until full payment. That year, we made special novenas for the feast of Saint Joseph, March 19th. A few days before the scheduled payment in March 2011, Fr. Couture informed me about a donation received just in time. I went to the bank to check it, and yes, we received it. It was March 25th, 2011. Since then, spontaneously donations came to us for the intention of building the Shrine. It reached more than

one million pesos (USD 23,000) in the past two years.

When we had the honor of receiving many superiors (especially Bishop Fellay, Fr. Pfluger, Fr. Nely, Fr. Couture, Fr. de Cacqueray, and many other priests), I asked each one of them their advice about where the best place for the shrine would be. I had many discussions on the location, but these discussions did not reach any concrete conclusions. Again, I asked Saint Joseph the place where he wanted to have his own shrine. I promised to make a set of Mass vestments if he indicated to me his place through my superior. Then already trusting in Saint Joseph, I asked our good Bethanians and sisters in Jaro to make a set of vestments with the motive of honoring Saint Joseph. (They



*The Blessed Sacrament carried by Rev. Fr. Thomas Onoda*

made it free of charge for us!) When the vestments were finished, we blessed them and used them on March 19th, 2013. Meanwhile, the General Chapter of the SSPX in 2012 decided to consecrate the SSPX to Saint Joseph. It was the happy date of the consecration. Then, after this consecration, I spoke with the District Superior about the Shrine and the location was indicated.

Originally I proposed a tiny shrine with just a statue of Saint Joseph. But with the encouragement of Fr. Couture we were allowed to build on a bigger scale (and it was proposed to bless it on May 1st, 2013). The plan was submitted for the approval of the Superior General, who agreed.

Since our best friends, the workers of the Dominic Construction have done an excellent work for our basketball court, naturally we asked them to build the Shrine. I requested the Dominic Constructions two things before the contract: (1) no work on Sundays, (2) make a prayer to Saint Joseph composed by Saint Pius X, together with our workers every morning at 9am. And they made a really beautiful work in honor of Saint Joseph. This is why on this October 20th, at the occasion of the visit of H.E. Bishop Tissier de Malle-rais we had the honor of asking Milord to bless the Shrine of Saint Joseph.

The statue of the Saint was made

in Iloilo with the care of Rev. Fr. Cacho. I thank heartily Fr. Cacho for helping us. When it was shipped to Manila from Iloilo, accidentally the statue was left in Bacolod. It arrived on Sunday night after the ceremony of blessing and his Lordship blessed it next day.

We still have to pay the remaining balance for the shrine. I promised Saint Joseph, if he helps us to pay all, we will gladly print a book on Saint Joseph in order to spread the devotion to him.

#### Novitiate Needs Help

I would like to mention also at the end, the Novitiate needs financial help very urgently. Fr. Daniels, superior and Master of Novices, needs 4 million pesos (USD 92,000) by the end of this year 2013 and 20 million pesos (USD 460,000) by next year. This is to finish the Church of the Novitiate. Today, on this special occasion of the blessing of the Shrine, please pray to Saint Joseph for the Novitiate. With the approval of Fr. Couture, Fr. Daniels also made a solemn promise last September 29th, to make a shrine, if Saint Joseph would help the Novitiate to make it possible to pay the necessary 24 million pesos on time. Saint Joseph, pray for us!

Sincerely yours in Christ,

Rev. Fr. Thomas Onoda  
Prior



*Tragedy: the intricately-designed facade of the 18th century Church of San Pedro Apostol in Loboc, Bohol completely collapsed in the earthquake of October 15th 2013. ....*

*.... The Church of San Pedro Apostol was first built by the Jesuits in 1602 and was then rebuilt over 150 years after a fire in 1638. It was finished by the Augustinians after the Jesuits were expelled in 1768.*



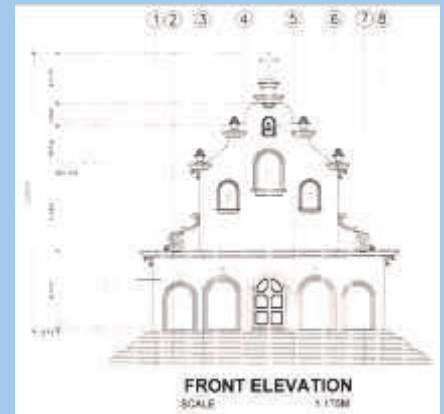


*Rev. Fr. Coenraad Daniels bless the religious habit of Roque Lubid who became Br. Francis-Xavier at Iloilo on 29th September 2013.*



*Rev. Fr. Coenraad Daniels witnesses the perpetual vows of Brs. Hyacinth and Isidore and the temporary vows of Br. Pasqual Joseph at Our Lady of Compassion, Iloilo. The celebrant of the Mass was Rev. Fr. Alphonsus Marie CSSR.*

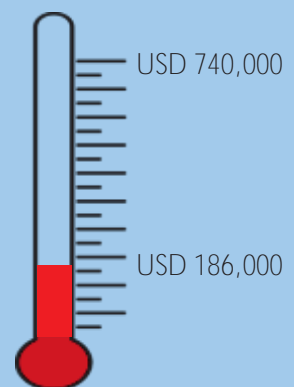
New Chapel, Slow Progress



After two months of standstill because of incessant rains, construction has now begun again. The ground floor is now complete and the walls are beginning to rise. May St. Joseph come to our aid for we still need substantial funds.



*A splendid edifice rises from the mud.*



*St. Joseph, pray for us.*



# De Las Victorias



Dedicated in a Special Manner to our Extended Family of Friends & Benefactors

Our Lady Of Victories  
Catholic School  
of Quezon City

August 1, 2013

Volume 2, Issue 1

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## Upcoming Events:

- Aug. 7-9 First Periodical Examinations
- Aug. 15 Feast of the Assumption
- Aug. 19 Quezon City Day (no classes)
- Aug. 21 Benigno S. Aquino Day (no classes)
- Aug. 22 Feast of the Immaculate Heart of Mary (special schedule)
- Aug. 24 Distribution of Report Cards

## SY 2013-14 Now in Session!



We have a dream in this time when more and more become forgetful of the rights of God! This dream is to form a new generation of genuine Catholic gentlemen and ladies who will prize virtue and heavenly wisdom above all else. This dream is to replace godless leaders, dishonest merchants, selfish parenthood, unfaithful religious life...with new blood, blood mingled with the Blood of Christ! This dream is to give to our children the drive and ambition to protect and to foster the Faith of their fatherland, the Roman Catholic Faith. This dream is to make the PHILIPPINES once

again the great "KINGDOM OF THE HOLY ROSARY" (Pius XII) with soldiers of Jesus Christ who are consecrated to the service of the Virgin Mother of God.

But is all this just a dream?

Without the grace of God, yes. However, the reality is that God wills the reign of Christ the King. There is no doubt of the special love the Most Holy Trinity has showered our country, but we must be receptive and co-operate in the spirit of prayer and sacrifice. I beg each of you, whether parent, student or just curious reader, fight with us! We must keep the dream alive by making it more and more each day a sanctified reality through Catholic education. This is our hope, this is our prayer, which we commend to our Lady and St. Joseph. In this Catholic bond we will find victory!

Your servant,

Fr. Michael Fortin  
Principal

## Interview with the President by Rafael Vincent A. Faustino

RF: Good afternoon Father Onoda! Thank you for this wonderful opportunity, I know that you are busy.

Fr: Good afternoon too! No worries.

RF: Father, could you give us a short autobiography?

Fr: I was born in the year 1964 in Japan. I started in the seminary in 1987 in Flavigny, France. Next, I was ordained by the grace of God in the International Seminary



of the Society of St. Pius X in Ecône, Switzerland. Then I was assigned here in this beautiful country, the Philippines.

RF: How long have you been assigned here and how about as President of the school?

Fr: I have been in the Philippines for 20 years and 3 years as President of the school.

RF: Father, what is your role as President?

Fr: It is to represent the school in front of the Philippine society in legal fashion,... [Cont. on p.15]

## Teachers' Week



The official start of school actually begins a week before students arrive. Each academic year **kicks off with Teachers' Week**, dedicated to professional development, gaining spiritual strength for the task ahead, preparation for classes and getting to know each other better. Dr. Peter Chojnowski, university professor in philosophical studies, graced us with superb conferences which imbued us with a greater love for wisdom, that we may hand down what we have received! Thank you Dr. and Fathers Onoda and T. Pfeifer for this blessed week! On Sat. June 29, OLVCS had the happiness of receiving the par-

ents/guardians of our children for orientation. The main topic of the welcoming conference given by the principal, was to orientate upon our entrusted mission to form saints in **today's world**. Special emphasis was given to the special character of the society of St. Pius X founded by Archbishop Lefebvre, a true man of the Church who responded to the cry of families for good and holy priests and truly Catholic parishes and schools. The priests, religious brothers and all the faculty are heart fully grateful for such excellent families to work with!



## Life as a High School Boarder by Joshua G. Pacio



*A new batch of high school boarders joins us at OLVCS! We welcome them and see how they are adjusting.*

Vincent: On the first week, I was not able to adjust, but the weeks after that I slowly adjusted.

Kurt: It was fine, I adjusted

on the first day, because some of the older boarders welcomed me.

*We also asked the new generation of boarders about their expectations for this school year.*

Carl: I expect this year to be

very educational, and this year to have many activities!

Joshua: I expect this year to be great, for I have many friends here.

*We wish you the best school year and our pleased to have you with us!*

## A Sunset Outing by Nathan Josef T. Dela Cruz



The day we boarders have all been waiting for: Outing Day! Our special outing for the quarter had been postponed twice, as the original plan was to soak in the world famous sunset of Manila Bay, but the weather was not cooperating. Finally, Father had us pile up in the priory's van and the others in a cab, and off we drove to...rain showers!!! But Heaven was good to us, the rain held off long enough to visit Rizal park and its awesome dancing fountain. We then headed for cover at the Mall of Asia where three extra large pizzas had no chance of survival. The rain once again receded, so the Bay side bungee, go-carts and swinging ship found a lively crew. No sunset was seen, but indeed a rise in spirits!



## Gifts of Play and Paint



This past summer, while showing prospective new parents around the school, some inquired where the playground was located. Well, the truth was, we had an empty space available, but no funds to fill it with. How good St. Joseph is to his children! He heard the little need of his little ones, and he despised it not. The St. Robert Bellarmine Foundation was the instrument to come to our recreational rescue! This foundation, based in the States, works to “restore all things in Christ” especially through its generous support of traditional Roman Catholic institutes. They provided a grand lump sum which was able to cover exactly the cost of our new American brand *Rainbow* playground set. Please receive our immense gratitude and prayers in return, dearest friends and benefactors of St. Robert Bellarmine Foundation.

There was something lacking on the walls of OLVCS! We had crucifixes and pictures of saints, but that is insufficient for students. Why? For the simple reason that the Catholic Faith cannot be something distant and unattached to our concrete daily life. Paintings of Filipino heritage, people and culture were needed to accompany our Lord Jesus Christ Crucified and that of His saints. In this way, the children would hopefully be more deeply convinced, that true Filipino pride lies in service and imitation of our Beloved Master. And St. Joseph once again heeded to our desire for our beloved students. Artist Jeffrey Consumo, whose list of disciples in painting include former president Cora Aquino, came to us with hand and brush guided by the angels! He has donated to us two of his traditional Filipino cultural works of art, and agreed to accomplish four commissioned works to ornate the main hall at OLVCS in the glorious beauty of Filipino culture side to side with our depictions of our Catholic roots! May the Angels of God guide you always dear friend!

## Meet the Teachers

by Jan Carlos L. Lagco



*This will be a regular featured section so readers may have opportunity to meet all our faculty.*

Teacher Kathleen is from Las Pinas and has previously worked in Dubai in hotel customer relations. This is excellent background for her present task of teaching English grammar and literature. “Teaching at OLVCS is a joy and it is a privilege to influence the lives of these young souls entrusted to me by Divine Providence.” Teacher Annie comes to us from New Zealand and assists in the elemen-

tary grade levels. “When I first came here, I thought things would be complicated with the communication barrier, but then I was amazed at the multilingual ability of the children! I am also impressed with the respectful attitude of the students toward their superiors. It is nice being here and I am happy working with my great co-teachers!”



## Scapular Enrollment by Theodore Joseph G. Viray



On July 16th we had the joy of celebrating the feast of Our Lady of Mount Carmel. During the sermon of the Mass, Father Fortin reminded us that the Scapular of our Lady is known also as a “Garment of Grace” and the devil has a repulsive hatred for this sacramental. Father related stories of how our Lady is true to her promise of “whosoever shall die wearing this garment shall not suffer everlasting fire.”

After the Mass, Father blessed scapulars and imposed them upon students and parents who wished. A special prayer was said from the ritual for each kneeling at the Communion rail. They were then enrolled in the Confraternity of Our Lady of Mount Carmel, which carries special privileges.

Holy water was then sprinkled upon these sons and daughters of the Blessed Mother.

This feast gave us opportunity to renew our devotion to our heavenly Mother and to her gift of the scapular given to us. Father told us of the indulgences which we may even receive by simply kissing the scapular during our Morning Offering prayer. With true devotion for Mary, we pray for her protection against sin and guidance to eternal life!

## Interview with the President (continued from page12)



Fr: ...along with legal financial responsibility. I am assisted by Fr. Fortin, the principal, who has more direct contact with the teachers, students and parents.

RF: That is hard work Father! What changes have you seen in the school?

Fr: Lots of progress! Developments, both spiritual and material, especially facilities in the school such as the science lab, basketball court and playground. The teachers and students have developed well. The high school boys are now more serious. I am happy for this year!

RF: What are some major difficulties to overcome?

Fr: The major difficulty is that we are less known. Despite very good formation extended to all, very few enjoy the opportunities which we offer.

RF: **Father, we have heard that you are pursuing a master's degree at Ateneo University, what inspired you to take upon this added work?**

Fr: Well, although a diploma is not important in the sight of God, it is however important to increase in professional knowledge. It also shows that we are very serious in developing a top educational institute for the best future of our students.

RF: What advice can you give to the students and teachers of OLVCS?

Fr: Students, you have a rare opportunity in your hands, pray and study well even when it is difficult. Teachers, please receive my gratitude and priestly blessing that you may continue in very good performance. We are here to assist you as a team in the high work of Catholic formation.

RF: Thank you so much Father for your time.

Fr: Thank you also! God bless you!



## Best School Uniform?

It has been well said that the most professional of environments must be the school environment, as this is where professionals are formed. And there can be no doubt that the way we dress influences the way we act. Hence, at OLVCS we have striven to design the best school uniform possible in order to assist our students in developing a noble and professional spirit.

But how were the design ideas formulated?

We wanted to firstly incorporate the school colors of blue/white (in honor of

our Lady) and of gold (in honor of Christ the King.) We then wanted to sharpen the image, by use of top quality material, especially for the boys' sport blazer and the girls' vest. The blazer was patterned in similar fashion to prestigious Robert Talbott's design. The blazer and vest meet the challenge of giving the students a garment both for cooler days and also for formal school events. The uniform would not be complete without the proud bearing of our coat of arms! We may have to lastly confess that the Japanese hinted vest and airline hinted golden neck scarf has possible connection to backgrounds of the President and of the Principal of OLVCS!

*De Las Victorias* is the official newsletter of

Our Lady of Victories Catholic School of Quezon City,  
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Editor-in-chief: Fr. Michael F. Fortin



We're on the Web!  
[www.olvcsmanila.com](http://www.olvcsmanila.com)

*Our Lady Of Victories Catholic School*  
2 Cannon Road, New Manila  
Quezon City, 1112 PHILIPPINES  
(63) 2 721-7343

**“Forming Catholic Leaders for a Catholic Philippines!”**



*Rev. Fr. Christophe Beaublat, the new Prior of Palayamkottai, sings the gradual on the feast of the Immaculate Heart of Mary in Tuticorin.*

### The Total Commitment of Jesus Christ

A chicken and a pig were walking down the street one day and noticed some poor children who looked as if they hadn't eaten anything for days. Moved with compassion, the chicken said to the pig, "I have an idea! Let's give those children a nice breakfast of ham and eggs." The pig contemplated the chicken's suggestion and said, "Well, for you, that would involve a small sacrifice; but for me, it would involve total commitment!"



Dear Friends and Benefactors,

When Jesus came to save us from sin, He knew that it would cost Him His life. He went to the cross anyway to offer to us eternal life. His commitment to us was total.

Like the pig in the story, our commitment to Christ must be more than a small sacrifice of our time, energy, and money. It must involve our whole life—

all that we are.

When we come to Christ, we must be willing to live out the same total commitment of which Jesus was the model. Jesus said, "If anyone would come after me, he must deny himself and take up his cross and follow me".

What does it mean to say that God is love? If God is love, then there is nothing created that is not carried and surrounded by his infinite benevolence.

God not only declares that he is love, he also proves it: "Greater love has no man than this, that a man lay down his life for his friends". No other religion says what Christianity says: "God is love".

Faith holds fast to this promise, although the experience of suffering and evil in the world may make people wonder whether God is really loving. Already in the Old Testament God communicates to his people through the words of the prophet Isaiah: "Because you are precious in my eyes, and hon-

oured, and I love you, I give men in return for you, peoples in exchange for your life. Fear not, for I am with you" (Is 43:4) and has him say, "Can a woman forget her sucking child, that she should have no compassion on the son of her womb? Even these may forget, yet I will not forget you. Behold, I have graven you on the palms of my hands". (Is 49:15-16).

This talk about divine love does not consist of empty words; Jesus proves this on the Cross, where he gives up his life for his friends. True love hurts. It always must hurt. It has to be painful to love someone; painful to leave him, you would like to die for him. When people marry, they have to give up everything in order to love each other. A mother who gives life to a child suffers much. The word "love" is misunderstood and misused so much.

May Our Lady of Mercy help us to understand these considerations and apply them in our daily life.





*The marriage of Navina of Singamparai and Anthony Sevaraj Raj at the Chapel of St. Anthony, Singamparai on 9th September 2013.*

Soon we will enter the season of Advent, the beginning of a new liturgical year. I'm sure it's the appropriate time for an examination of conscience and resolutions. AMEN

Yours sincerely in Caritate Christi,

Rev, Fr. Christophe Beaublat  
Prior



*"So is this great sea, which stretcheth wide its arms : there are creeping things without number : Creatures little and great." (Ps103:25)  
The boys brave the surf on the south coast of India on a priory outing to Christurajapuram.*



*Miss Josephine teaches spelling to Shankiri on the school iPad while Joyson looks on, ...wondering if this is a good idea.*

## Should We Use The Latest Technology To Teach In Our Schools?

The choice is more exciting than ever before: there are computers, projectors and cameras, interactive whiteboards and tablets, and wonderfully colourful and scientifically contrived software. “Just think what we could do if we had one of those...” is a frequent exclamation heard in every staffroom. But do we really need all, or indeed any, of these things in our schools?

The advantages of using the latest technology appear compelling from a teaching point of view: complex problems are best explained by animations, images speak a thousand words and are more memorable, experiments too dangerous or too expensive for the lab can be demon-

strated with ease, teachers do not have to plan their lessons anymore or even **mark their pupils’ work** as the software does everything for them, and pupils are empowered to embark upon individual journeys of discovery etc..

While all this can be true, we **don’t often hear the opposing arguments**: the use of technology discourages abstract thought (Aristotle and St. Thomas gave all their teaching orally—not a blackboard in sight), too many pre-prepared images clog up the imagination and diminish creativity; educational software can lead to intellectual laziness (you just have to click on the button to get the answer); concentration span, attention

to detail and perseverance also suffer; each child becomes their own teacher and so respect for authority, communication skills and even social skills remain undeveloped. It also costs a fortune and requires time and special skills to set up and operate.

The answer to the question, therefore, would seem to be a nuanced “no”. **Technology has a peripheral role in the classroom—teaching sciences and occasionally the arts—but not for the development of critical thinking, creativity, discipline or social interaction.** It is clearly indispensable for administration and lesson preparation, but for teaching, it should be regarded as a limited tool, **not a teacher replacement.** Ω



### A New Pious Union For India

It is with great joy that we announce the establishment of the pious union, The Reparation Sisters of the Immaculate Heart of Mary on the Feast of the Immaculate Heart of Mary, 22nd August 2013 in Tuticorin, Tamil Nadu, India. A Decree of Canonical Recognition having been signed by His Lordship Bishop Alfonso de Galarreta, five women received a religious habit, made an act of oblation as novices and then immediately made their promises to become the founding members of the new pious union during a Solemn High Mass celebrated by the District Superior of Asia, Rev. Fr. Daniel Couture.



*These good sisters will bring down many graces upon the mission. Archbishop Lefebvre always tried to have a contemplative house in his diocese or near his seminaries for the most important work of all which is prayer.*



*Angela holds the golden scissors ready to cut the ribbon to enter the new building.*



*Rev. Fr. Emmanuel du Chalard, ecclesiastical superior of the Consoling Sisters, came from Italy to bless every single room of the new wing.*



*The new 40 room wing of the orphanage is complete after two years of construction.*

Dear Friends in Christ,

### A New Building

What a grace-filled time it had been! On August 15th we had the blessing of our new orphanage building. In early August Rev. Fr. Du Chalard, Ecclesiastical Superior of our Congregation and our sisters, Sr. Maria Rita, Sr. Maria Louisa and Sr. Maria Philomena came from Italy and Fr. Daniel Couture from Singapore for the blessing. On August 15th we had a beautiful solemn High Mass with our girls singing like angels.

### A New Novice

Following this, on October 7th, on the feast of the Most Holy Rosary, we had the taking of the Religious Habit by our postulant, Miss Ruth Victor. Another beautiful ceremony with beautiful singing, and the first in India. Sr. Maria Rita, who had been our Novice Mistress in Italy, stayed back for two months along with Sr. Maria Philomena and helped us with all the preparations for the ceremony – both spiritual and temporal. Fr. Brucciani celebrated the Mass and gave her the habit. She was given the religious name of Sr. Maria Josephina of the Holy Rosary.


Thank you for your continued support. With your generosity our building is almost paid for. The next project ....a Church!

May God bless you.

In Jesus and Mary,  
Sr. Maria Immaculata.



Heart of Jesus, to love Thee and to make Thee loved!



With in Thy wounds hide me,  
O Lord, and suffer me not to be  
separated from Thee.

*Sr. Maria Josephina  
of the Holy Rosary  
(Ruth Victor)*

*Remembers her taking of the habit  
among the Consoling Sisters of the  
Sacred Heart of Jesus*

Palayamcottai, 7th October 2013



# Mass Centres in the District of Asia

## HONG-KONG

### YMCA-KOWLOON

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

## INDIA

### PALAYAMKOTTAI (TN)

[Priory of the Most Holy Trinity](#)

8A/3 Seevalaperi Road,  
Annie Nagar, Palayamkottai, TN 627 002.  
Tel: [91] 462 258 6201

Email: [spxindia@gmail.com](mailto:spxindia@gmail.com)

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

**Resident Priests:**

[Rev. Fr. Christophe Beaublat \(Prior\)](#)

[Rev. Fr. Robert Brucciani](#)

[Rev. Fr. Gregory Noronha](#)

[Rev. Fr. Therasian Xavier](#)

### BOMBAY/MALAD (MH)

1st floor, Gratias Mariae Building,  
Tank Road, Orlem,

Malad West, Mumbai 64.

Contact: Tel: [91] 982 036 2706

Mass: Every Sunday at 10:30am. Saturdays at 6:00pm.

### BOMBAY/VASAI (MH)

Contact: Tel: [91] 982 036 2706

Mass: Every Sunday at 7am.

### GOA - SALVADOR DO MUNDO

opposite bus stand,

Contact: Mr. Carvalho [91] 982 238 0879

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

### BANGALORE (KN)

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

Mass: 6:30pm 4th Sunday, 6:30pm Monday  
after 1st & 3rd Sunday. Please call to check.

### ASARIPALAM (TN)

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

Contact: Priory of the Most Holy Trinity

Mass: 1st Saturday at 6:30pm.

### CHRISTURAJAPURAM (TN)

Christ the King Church,  
Christurajapuram, Irenipuram Post,  
Kanyakumari District, 629 197.

Contact: Priory of the Most Holy Trinity

Mass: Sunday at 11:30am, 1st Sun at 7:30am,  
1st Sat. at 6:30pm.

### CHENNAI (MADRAS) (TN)

**St. Anthony's Shrine,**

33 Cathedral Road, Gopalapuram, 600086.

Contact: Mr. David [91] 944 512 2353

Mass: Every Sunday at 5pm. Please call.

### COONOR (TN)

YWCA

Contact: Mario Leo Joseph [91] 959 734 1673

Mass: Mon. & Tues after 3rd Sun. 7pm & 7am.

### KANCHIPURAM DISTRICT (TN)

Immaculate Conception Church,  
R.N.Kandigai Village.

Contact: Mr. David [91] 944 512 2353

Mass: Every Sun. at 7am, Saturdays at 7pm.

### NAGERCOIL (TN)

Saint Thomas the Apostle Church,  
Near SP Camp Office,  
Thalavaipuram.

Contact: Priory of the Most Holy Trinity.

Mass: Sunday at 7:30am, 1st Fri. at 6:30pm.

### PALAYAMKOTTAI (TN)

Society of Servi Domini,

Opp. Government. High School,  
Burkitmanagaram, Tirunelveli TN 627 351.

Contact: Priory of the Most Holy Trinity.

Mass: Most weekdays at 7:20am.

### SINGAMPARAI (TN)

**St. Anthony's Church,**

Mukkudel (via), 627 601.

Contact: Priory of the Most Holy Trinity.

Mass: Every Sunday at 11:30am.

### TRICHY (TN)

**St. Joseph's Chapel,**

North 3<sup>rd</sup> 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 last Sunday  
at 5:30pm.

## INDONESIA

### JAKARTA

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

Mass: 1st Sunday at 10am.

## JAPAN

### TOKYO

Japanese Martyrs' Mass Center,

Akebonocho Jido-Kaikan,

Honkomagome 1-12-5,

Bunkyo-ku, Tokyo, Japan 113-0021.

Contact: Mr. Arata Nunobe [81] (3) 3776 1233  
or [63] 2 725 5926 (Philippines).

Mass: Monthly.

### OSAKA

Immaculate Heart of Mary Mass Center,  
"Honkan" of Shin-Osaka-Maru Bldg.

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

Contact: Mr. Arata Nunobe [81] (3) 3776 1233  
or: [63] 2 725 5926 (Philippines).

Mass: Monthly. Please call for details.

## KOREA

### SEOUL

Immaculate Conception Chapel,  
Joongchoo Building 5th Floor, Seocho-dong  
1697-12, Seocho-gu, Seoul.

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

5055 or: [63] 2 725 5926 (Philippines).

Mass: Monthly. Please call for details.

## 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  
Kampung Dohunsug, Penampang, Sabah

Mail: P.O. Box 125, 89507 Penampang, Sabah

Contact: Mr. Cyriacus Justine [60] 1 3545 5332

Mr Conrad [60] 1 3553 3678

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. Aurelito Cacho](#)

[Rev. Fr. John Hattrup](#)

### 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. Emerson Salvador](#)

[Rev. Fr. Albert Ghela](#)

[Rev. Fr. Michael Fortin](#)

## Mass Centres in the District of Asia

### 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. Alexander Hora](#)

### AGUSAN DEL NORTE—BUTUAN CITY

Sta. Lucia Chapel, Brgy. Mohogany Butuan City

Contact: [St. Joseph's House, Davou.](#)

Mass: 4th Sunday at 5pm.

### BACOLOD CITY-NEGROS OCCIDENTAL

Inmaculada Concepcion Church,  
Purok Paglaum, Brgy. Taculing Bacolod City  
Tel: [63] (33) 396 2648

Contact: St. Bernard Novitiate, Iloilo.

Mass: Every Sunday at 6:00pm.

### BAGUIO CITY—BENGUET

Contact: O.L. of Victories Church, Manila.

Mass: 1st Sunday at 9:00am.

### BATO—LEYTE

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 ORIENTAL

Vamenta Building, Vamenta Compound,  
Vamenta Boulevard, Carmen,  
Cagayan de Oro City.

Contact: [St. Joseph's Priory, Davou.](#)

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.

### 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: [St. Joseph's House, Davau](#)

Mass: Sundays at 10:30am.

### JARO—ILOILO

Chapel of Our Lady of Consolation &

St. Joseph,

By Pass Road, Jaro, Iloilo City 5000.

Contact: St. Bernard Novitiate, Iloilo.

Mass: Every Sunday at 10:30am; Mon, Wed,  
Fri at 6:00pm; Tue, Thurs, Sat at 7:15am.

### KORONADAL CITY-S. COTABATO

[St. Michael's Chapel,](#)

Upper Paredez Marbel, South Cotabato.

Contact: [St. Joseph's House, Davou.](#)

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.

### MANDAUE CITY—CEBU

St. Pius V Chapel,

San Jose Village Opao, Mandaue City, Cebu.

Contact: St. Bernard Novitiate, Iloilo.

Mass: 1st, 2nd & 4th Sundays 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,

541 San Jose St., Cogon 6300.

Contact: St. Bernard Novitiate, Iloilo.

Mass: 2nd & 4th Sundays at 8:30am.

### TANAY—RIZAL

St. Philomena Chapel,

Sampaloc Brgy, Tanay, Rizal.

Contact: O.L. of Victories Church, Manila.

Mass: 2nd & 4th Sundays.

### [District Office](#) **SINGAPORE**

#### [St. Pius X Priory](#)

286 Upper Thomson Road,  
Singapore 574402.

Tel: [65] 6459 0792, Fax: [65] 6451 4920

Email: [district@spxasia.com](mailto:district@spxasia.com)

Mass: Sunday 8:00am (Low) & 10:00am

(Sung),

Monday to Saturday: 7:15am (please check).

#### Resident Priests:

[Rev. Fr. Daniel Couture \(District Superior\)](#)

[Rev. Fr. François Laisney \(District Bursar\)](#)

[Rev. Fr. Fabrice Loschi \(Prior\)](#)

### SRI LANKA

#### NEGOMBO

St. Francis Xavier Mission,

525, Colombo Road,

Kurana, Negombo.

Tel: [94] (31) 223 8352

Fax : [94] (31) 531 0137

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

Mass: 3rd Sunday at 9:00am.

### THAILAND & VIETNAM

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

### UNITED ARAB EMIRATES

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

Mass: monthly.



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130 sold so far. Cost: USD 100 incl. postage. Orders to [sspxindia@gmail.com](mailto:sspxindia@gmail.com)*

## Appeal For Filipino Typhoon Victims

The Society of St Pius X of the District of Asia is making a world-wide appeal on behalf of the victims for the recent super-typhoon 'Yolanda' that has just hit the Philippines on 7th November 2013.

Described as the worst typhoon known in history, with winds reaching 330km per hour, it has had the same devastating effects as the tsunami of 2004. The island of Leyte, in particular, and its capital city of Tacloban have been the worst hit.

The number of dead caused by this typhoon is estimated in the thousands. All the houses of this city have been severely damaged or are gone.

The Society of St. Pius X too has been directly affected: we have lost our Tacloban chapel and the missionary car, stationed at the chapel; many of our faithful have lost their houses. We do not yet know if some of our faithful have died in the disaster due to a complete breakdown in communications.

Please come to their help! This historical typhoon has come just



weeks after a 7.2 earthquake hit the Philippines, with its epicenter on the island of Bohol. One of our priest **lost his parents' house as a result** of this quake. This appeal is made on the feast of the great St. Martin who did come to the rescue of a poor man in need.

### You Can Help

First by your prayers! That all those who have been affected may have the patience and fortitude to bear this heavy cross. That the others

may have great charity and liberality to come to their rescue.

Then by your donations. For these, you can either go through the various districts and chapels of the Society of St. Pius X world-wide (who will in turn pass it on to us), or send the funds directly to us in one of our various bank accounts. Please **mention "FOR THE TYPHOON VICTIMS OF THE PHILIPPINES"**.

Fr. Daniel Couture  
District Superior

## Donations to the Missions

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

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

Australia : please make cheques to "*The Society of St. Pius X*" in AUD and send to:  
*The Asian Missions, c/o 20 Robin Crescent, WOY WOY, NSW 2256, Australia.*

USA : please make cheques payable to "*SSPX Foreign Mission Trust – Asia*" in USD and send to:  
*Regina Coeli House, 11485 N. Farley Road, Platte City, MO 64079, USA.*

UK : please make cheques payable to "*The Society of St. Pius X*" in GBP and send to:  
*The Asian Missions, c/o 5 Fox Lane, Leicester LE1 1WT, U.K.*

India : for cheques of more than USD 30 in any currency, please make payable to "*Bright Social Service Society*" and send to:  
*Priory of the Most Holy Trinity; 8A/3 Seevalaperi Road, Annie Nagar, Palayamkottai, TN 627 002, India*

All Other Countries : please make cheques payable to "*SSPX*" in any currency and send to either:  
*Priesterbruderschaft St. Pius X, Menzingen, 6313, Switzerland.*

or:

*St Pius X Priory, 286 Upper Thomson Road, Singapore 574402 Tel.: [65] 6459 0792 Fax [65] 6451 4920*

or by **PayPal** at: [www.sspxasia.com](http://www.sspxasia.com) or write to us for bank details: Email: [district@sspxasia.com](mailto:district@sspxasia.com)