



S S P X



in  
**Mission**

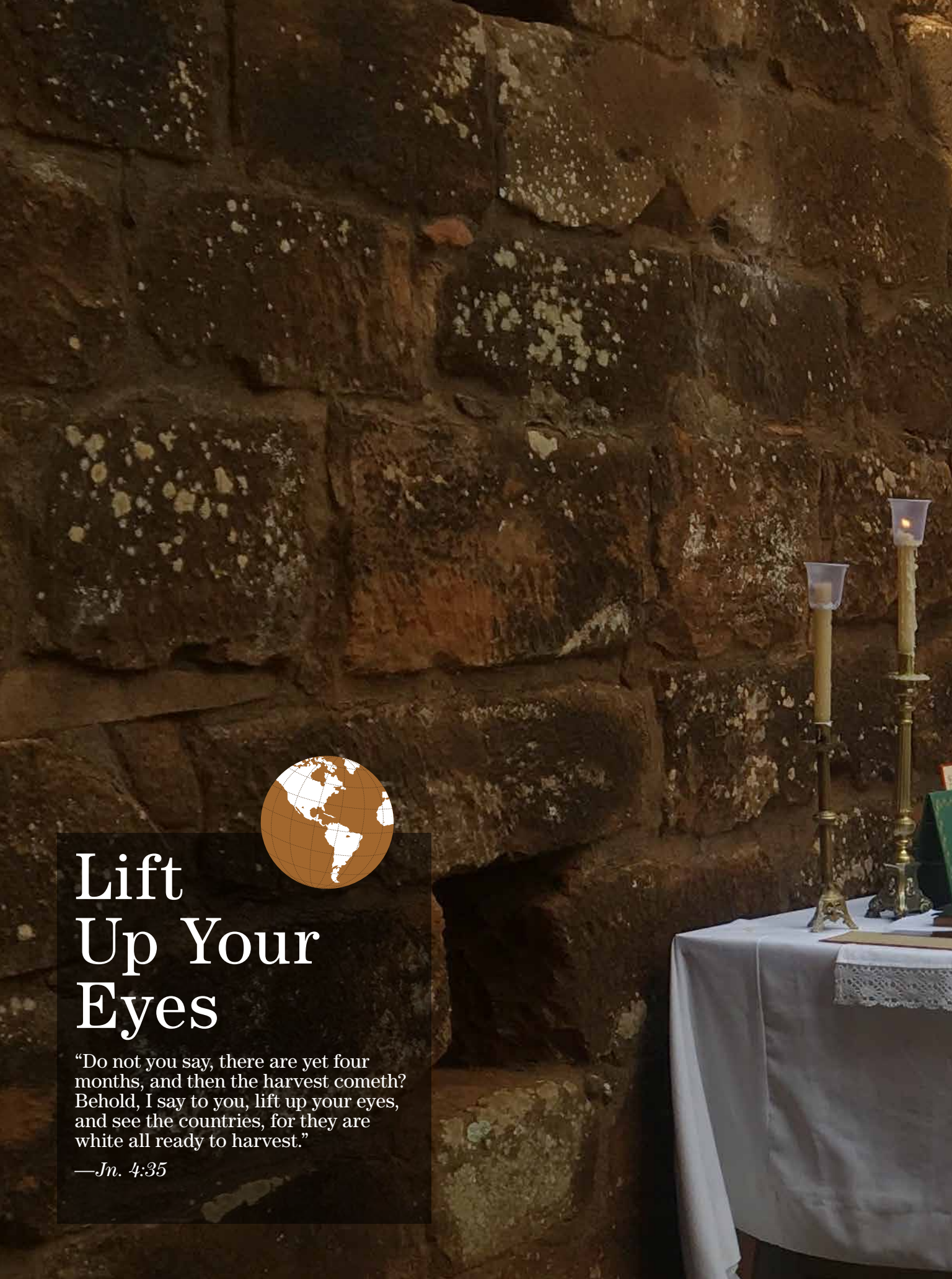
Foreign Mission Trust **MAGAZINE**



# Lift Up Your Eyes

“Do not you say, there are yet four months, and then the harvest cometh? Behold, I say to you, lift up your eyes, and see the countries, for they are white all ready to harvest.”

—*Jn. 4:35*





# Letter from the Publisher



Dear Readers,

Catholic missionary work has undergone profound changes since the Second Vatican Council. Ever since then, the Church has given priority to social justice issues and has begun to take a larger role in the fight against the exploitation of people in mission countries. While focusing on more mundane issues, the heart of true Catholic mission work fell into oblivion. The conversion of those in error is no longer the main purpose. On a doctrinal level, Vatican II destroyed the traditional concept of missionary work by giving plenty of room to “baptism of desire,” by setting the doors open to “salvation outside the Catholic Church,” and even more by its emphasis on individual conscience that cannot be wrong if it “sincerely” follows its own insights.

Today the Church, through its various religious and lay associations, is much more involved in providing options for the poor and in integral human development. The word “proselytizing” is relegated to the list of (bad) words that should not even be pronounced. Jesuit missions, such as those in Africa and India, are more involved in educating and further assisting the poorest rural populations than in direct conversion efforts. Much the same can be said of other Catholic lay and religious groups and their contemporary missions.

Society priests—as you will discover in this fourth issue of the *Foreign Mission Trust Magazine*—go out to the ends of the earth to preach the Faith and to administer the sacraments. Whether they organize medical missions or teach in schools, such activities are simply a side effect of what is most central: offering the truth, dispensing God’s grace, saving souls!

Please help us with our ambitious efforts!

In Christo,

Handwritten signature of Jürgen Wegner in blue ink.

Fr. Jürgen Wegner  
Publisher



S S P X

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Foreign Mission Trust **MAGAZINE**

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FOR THE UNITED STATES AND CANADA

# In the Footsteps of St. Thomas the Apostle

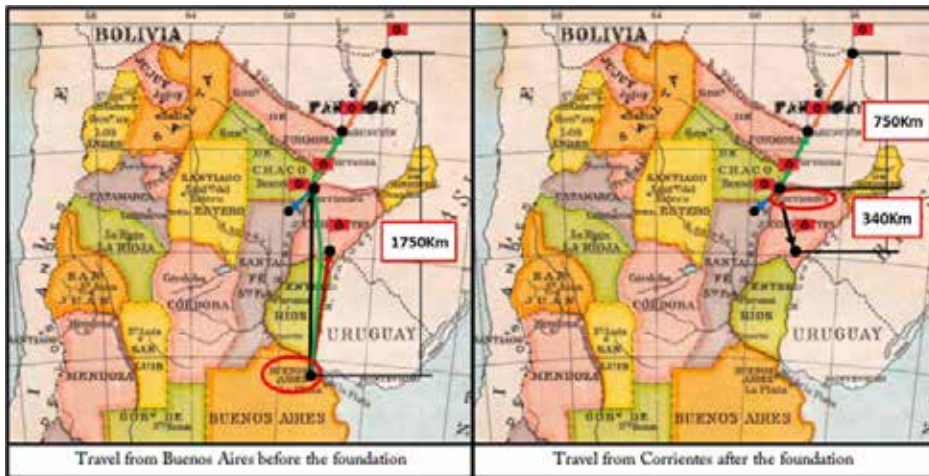
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When the first missionaries arrived bringing the light of the gospel, the Guarani Indians lived between rivers and swamps in the middle of exuberant vegetation but far from the true religion. Just as the setting chosen for the movie *The Mission* was portrayed, it told us the story of the Franciscan and Jesuit missions in these pagan lands in the mid-1500s to early 1600s. That was almost 500 years ago.

Almost 40 years ago, other missionaries arrived at the same place, this time from the Society of Saint Pius X, seeking to preserve among these people the Faith brought by the priests of old. As the apostolate grew, an establishment was made with the recent birth of the priory of Our Lady of Itatí in the province of Corrientes, northeastern Argentina. This priory and these thirsty souls ask for your help today in order to continue offering the traditional Mass and preaching the doctrine of all times in the Argentine and Paraguayan inner shores, the old lands of the Guarani Indians.

The site of the new priory is strategic because it is located at a central point, equidistant from its Mass centers, thus lightening the load for the priests who used to travel by bus between 435 to over 1,000 miles from their priory each weekend. They traveled thus due to the high cost of flights to these missions.

From the current priory, the priests travel to Asunción, the capital of the neighboring country of Paraguay. Missions are also serviced on the border with Brazil, in the town of Pedro Juan Caballero, adjacent to Mato Grosso do Sul. What is more, hope to administer the sacraments has emerged in Ciudad del Este, the second largest city of Paraguay, and in other neighboring cities. The Catholics of these areas are very attached to the Tradition of the Church and are asking more and more for the Society's assistance: the work of these missionaries is threatened by the presence of *Ecclesia Dei* congregations supported by the now deceased bishop of Ciudad del Este, Monsignor Livieres, after whose death Tradition



✦

**Corrientes**

Corrientes is the capital city of the province of Corrientes, Argentina, located on the eastern shore of the Paraná River, about 621 miles from Buenos Aires and 186 miles from Posadas. It has a population of 346,334 and lies opposite its twin city, Resistencia, Chaco.

**History**

In 1516, Juan Díaz de Solís commanded the first expedition to reach the area in present-day Argentina populated mainly by Guaraní aboriginals, but Solís perished when his expedition was attacked.

The Sancti Spiritu Fort was established by Sebastian Cabot in 1527 upstream of the Paraná River and in 1536, Pedro de Mendoza reached further north into the basin of the river, searching for the Sierras of Silver.

On April 3, 1588, Juan Torres de Vera y Aragón founded the city known as San Juan de Vera de las Siete Corrientes (Saint John of Vera of the Seven Currents), which was later shortened to Corrientes. The “seven currents” refer to the seven peninsulas on the shore of the river that produce wild currents making navigation difficult. Nevertheless, its position between the City of Asunción (in present Paraguay) and Buenos Aires made it an important middle point.

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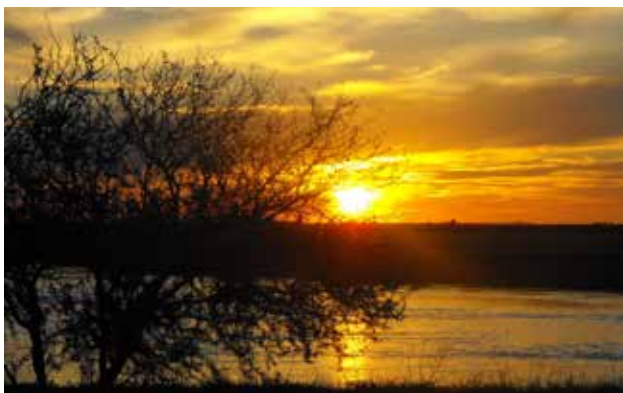
disappeared from Paraguay and his seminary was ordered to be closed.

Our priory also regularly serves the chapels of Mercedes and Curuzú Cuatiá, both in the southern area of the Argentine province of Corrientes and, sporadically, visits the town of Villa Guillermina, in the northern region of the Province of Santa Fe, also in Argentina.

## The Good News of Pa'i Sumé

Reaping the harvest of souls in these lands becomes easier to priests since there remains in the hearts and minds of the Catholic faithful the good seed sown by the Franciscan and Jesuit missionaries of bygone days. A pious belief bears witness to this reality: it is told that when the missionaries arrived in these lands, the Guaraní Indians would point at their black robes and exclaim “Pa'i Sumé!” (Father Thomas), greeting them with pleasure. Over time, when the priests were able to communicate more easily with the local inhabitants, they were told that many centuries ago a missionary like them called Thomas had come to their lands and had told them that one day, far in the future, many like him would come to continue his work. This story was passed on from fathers to sons until the arrival of these consecrated men. It is believed that said missionary was the apostle St. Thomas.

The truth is that the apostolate of the missionaries grew rapidly in the region and the Jesuit “reductions,” a type of settlement they created (the ruins







of which we can visit even today) multiplied until the Jesuit province of Paraguay was founded in the 17th century, subject to the provincial see in Córdoba, Argentina, as part of the Viceroyalty of Peru, which included the whole area inhabited by the Guarani Indians: Paraguay, some of the Argentine coastline, and parts of Brazil and Bolivia.

## Continuing to Transmit What was Received

In the mid 1980s, the then District Superior, Fr. Alfonso de Galarreta, regularly sent priests to celebrate Mass for a group of faithful in Paraguay. Their apostolate continued to grow, especially in the '90s. At the same time, an apostolate was started in southern Corrientes, visiting faithful that asked for our assistance in cities like Mercedes and Curuzú Cuatiá.

Leaving from the District House in Buenos Aires, the priests would travel over 1000 miles (1,700 kilometers) going through Curuzú Cuatiá, Mercedes, and Asunción, in Paraguay, until they arrived at Pedro Juan Caballero, by car or bus. The trips were intermittent and sometimes the faithful of Curuzú Cuatiá and Mercedes were visited by the priests of the priory of Santa María, in southern Brazil.

In 2002, a group of faithful who were part of conservative groups in the capital city of the province of Corrientes, contacted the Society to request the traditional Mass. The city of Corrientes has a population of approximately 400,000, as does the city of Resistencia, capital of the province of Chaco. From Resistencia, which is only 7.5 miles (12 kilometers) from Corrientes, a few faithful at a time have been joining our chapel. Asunción has a population of about 550,000 which, combined with the population of the Greater Asunción area, that is, the surrounding area stretching 12 miles all around, adds up to a total of 2,225,000 people. The other apostolate centers have a population of about 35,000.

The growth witnessed among the faithful and the interest in the Mass of all times became apparent very soon, as all the aforementioned chapels took root and received more frequent visits from the priests. In 2015, before founding the priory of Our Lady of Itatí, the capital city of Corrientes received the visits from priests three weekends a month, Asunción only once a month, the chapels of Mercedes and Curuzú Cuatiá twice a month, and the other Mass centers only on occasion. All these mission runs were served from Buenos Aires, which demanded great effort and very long trips—but that all soon bore fruit.



## The Priory in the Guarani Territory

On Sunday, September 4, 2016, celebrating the solemnity of St. Pius X, after months of untold effort on the part of the priests and the faithful, the Priory of Our Lady of Itatí was founded, in the city of Corrientes.

The priory's establishment relieved a great deal of the burden of the tiring trips caused by the great distances that priests at the Buenos Aires Priory and the District House had been making. Thanks to the greater proximity of the priests, the new priory increased the frequency of visits to the chapels and the activities organized at each of them. At the same time, it continues to foster the development and growth of the apostolate in each place and in the surrounding areas, and to respond to the requests of more and more people asking for our assistance.

## “I Have Loved, O Lord, the Beauty of Thy House.”

After years of apostolate in Mercedes and Asunción, the SSPX has been able to build and consecrate beautiful churches thanks to the

donations of local faithful and businesses, as well as foreign benefactors. In Curuzú Cuatiá there is a chapel with a house for the priests.

Since the apostolate is younger, the priory in Corrientes was founded on a small two-story building acquired by the SSPX in 2007 and remodeled into a home for the priests. At present, the remodeling of the front of the building is close to completion and the house is quite comfortable, though the chapel is just a small room on the ground level of the same property.

The current chapel is temporary and can only hold 50 people. For that reason, Sunday Masses have to be doubled up. What the priory needs is a church!

The plan is, after finishing the work on the residence for the priests, to try and purchase some property on which to build a church. The cost is estimated at USD \$100,000.

It is very difficult to raise this much money in such a poor country. To speak of such numbers to our faithful is like asking them to climb Mt. Everest. They are very generous: what they do have, they give to the church with their whole heart, but they do not have much. That is why it is necessary to give them that first push to get them going. Once the land is purchased, the faithful



can start to work slowly on building a church worthy of the traditional Mass.

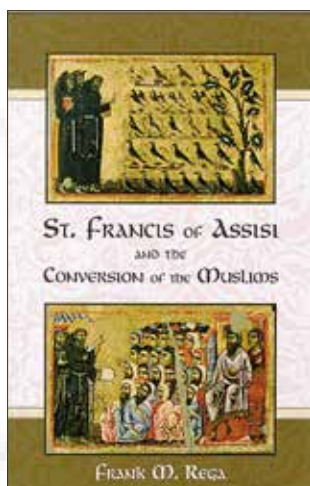
In the city of Asunción we have a beautiful Church dedicated to Our Lady of Lourdes. Many of the faithful here ask us for catechism classes, formation and parish activities hence, there is need of a meeting room. The sleeping quarters for the priests during their visits to the chapel are quite precarious: a small room inside the sacristy. A more suitable bedroom must be built for the priests to stay during the days of apostolate as they continue bringing the Faith and the sacraments to the faithful who request them.

**“And in Doing Good, Let Us Not Fail For in Due Time We Shall Reap.”**

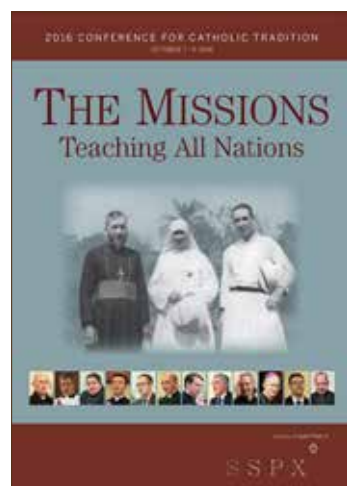
With your help, the work of the apostles will be able to continue. So many missionaries have given their lives in these blessed lands, taking the work of Archbishop Lefebvre wherever it was requested and wherever it was most needed. May Our Lady of Itatí, who performed her miracles in Corrientes, and Our Lady of the Miracles of Caacupé, who set foot in the city of Asunción in Paraguay (both images sculpted by the hands



of the Guarani Indians evangelized by the missionaries) bless your efforts and help to continue restoring “all things in Christ” for the true Faith, the sacraments, and the Mass of all times.



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# The State of Jalisco

Birthplace of the SSPX in Mexico

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District of Mexico



- District House
- 5 Pories
- 33 chapels
- 20 priests

The District House is in Mexico City. There are four pories located throughout the Mexican territory, and another in Guatemala's capital city.

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## How It All Started

At the end of a cold December 1979 and beginning of 1980, a group of 12 young men were gathered in a house located in El Nevado de Colima (a volcano situated between the State of Jalisco and the State of Colima). Before the start of a spiritual retreat they started talking with a Franciscan friar about Tradition. The night was closing in and since the house did not have electricity, they lit a few candles to be able to see. Finally, the preachers arrived, and the young men came out to receive them, but to their surprise the preachers were wearing cassocks. There were two priests and one seminarian.

By candlelight, one of the priests started to give the first talk by saying, “We belong to the Society of Saint Pius X that was founded by his Excellency Marcel Lefebvre, a traditionalist Archbishop who has kept the Catholic Faith...”

The only time they had heard of Archbishop Lefebvre was in 1978, when the newspapers published the news that the Mexican government had not allowed him to enter their country. The media said that he was a rebellious and schismatic bishop, although the families that were attached to the Tradition of the Church claimed that he was a great saint and the only one who still preserved the true Faith and the Holy Mass.



The priests preached two spiritual retreats attended by 22 young men, of whom 12 would respond to the call of the priesthood. The priests were extremely happy and they used to say, “The blood of the Cristeros is beginning to bear fruit.” Father Regis Babinet, who was in El Paso, Texas, joined the two other priests in the house where the spiritual retreats were preached, and from there he started the apostolate in Mexico. Those retreats resulted in several young men who went to the Seminary in Argentina in March 1980.

Finally, at the beginning of 1981, Archbishop Marcel Lefebvre was able to visit Mexico where he celebrated the Mass of all time, administered the sacrament of Confirmation and preached the true doctrine of the church, inspiring admiration and respect among those who met him.



## Zapotiltic: Birthplace of the SSPX in Mexico

Very close to El Volcán de Colima, where the “Guerra Cristera” started, is the small town of Zapotiltic, in the State of Jalisco. Divine Providence had chosen María Isabel and Ana María Contreras, born in Zapotiltic, to help bring the Society of Saint Pius X to Mexico.

The magazine *Estrella*, published by the Franciscan Sisters of Our Lady of Perpetual Help of Mexico City, was the means for these two sisters to clarify all their doubts and concerns caused by the conciliar changes.

They spoke to Archbishop Lefebvre during his visit to the city of Guadalajara and they offered him a suitable property to build a chapel and a priory where the priests of the SSPX could settle. Undoubtedly, the way had been paved by those two spiritual retreats and the priestly vocations that resulted from them.

In July 1984, the then General Superior of the SSPX, Fr. Franz Schmidberger, came to Mexico to take possession of the property where the Contreras sisters had built a small chapel and a little house for the priests. It also had some very rustic rooms that could accommodate a few retreatants. Both the priory and the chapel are under the patronage of St. Raphael the Archangel.

With great effort, work and having endured many attacks, the SSPX, Zapotiltic became the seat of the Autonomous House of Mexico under the guidance of Fr. Julio Tam and Fr. Ramón Anglés. During a powerful sermon, Fr. Schmidberger had already warned the faithful about these great efforts and attacks, “This is the time of farming and sowing. With our effort, our tears, and if God wills it, our blood, we can cast the seed so that a future generation may collect a rich harvest in the divine barns. Only those who are willing to fight long and hard, perhaps all their lives, and persevere with Our Lady next to the Cross of Christ, will not succumb to the thousand seductions of the false restorative attempts.

The great work carried out by the priests, the support of the faithful and the multiple requests for assistance to small groups of Catholics throughout the country resulted in the official foundation (less than a year after the arrival of

the priests in Mexico) of the District of Mexico in 1985.

## Zapotiltic Today

Zapotiltic is a small town located an hour and a half from the city of Guadalajara, which is one of Mexico’s three most important cities.

The seat of the District was moved to Mexico City (the capital of Mexico), and the priory was moved to Guadalajara.

The Contreras sisters had already passed away and the House of Zapotiltic has lodged many priests; some of them still exercise their ministry in Mexico, others have been sent to other countries, and some more have left us, but the seed sown by these battle heroes continues to bear fruit.

Currently, the House of St. Raphael the Archangel is a Mass Center attended by faithful from the city of Guadalajara. Several priestly meetings and the annual priestly spiritual retreat are held there. In addition, it hosts several spiritual retreats a year as well as different meetings and retreats for the District apostolates.

## Spiritual Retreats in the District of Mexico

The spiritual retreats for the faithful are normally preached in one of the five District priories. Unfortunately, the priories do not have the adequate facilities and conditions for the proper development of the retreats.

We are currently collecting funds for the construction of a suitable Retreat House in Zapotiltic. The plan is to build around 30 rooms for retreatants, a dining room and a conference room. We also plan on building an extension to the actual chapel with all the necessary facilities.

Unfortunately, the economic and social situation and the grave crisis the country is going through make things difficult. The priests and faithful of the SSPX continue working hard to overcome this.

Recently, there has been a considerable increase in the number of faithful who attend our chapels which, in most cases, are people who



really want to continue being Catholics and keep their Faith. Sadly, the current situation of our holy mother, the Catholic Church, is also deteriorating, and with all the novelties, changes and abuses, the downward slope is getting steeper every day.

We sincerely appreciate the help we get from all of the charitable souls, not only to help us continue with the normal activities of the apostolate, but also to be able to make progress with the different necessities as they arise, in this case, the construction project of the “House of St. Raphael” for spiritual retreats in the small town of Zapotiltic.



### The State of Jalisco

Jalisco is one of the States of the country that maintains a great devotion to the Blessed Virgin Mary. It is no wonder that this special distinction made by the Mother of God is largely due to the active and decisive participation of their inhabitants in the defense of the freedom of the Church in Mexico during the “Religious Persecution” in their country.

Birthplace of a large number of martyrs, Jalisco stands as one of the most faithful States to Our Lord and His Blessed Mother.

We know very well that the devil is relentless in his struggle to destroy the Faith. At the present time, he is fiercely attacking the whole nation with great trials, but especially the most faithful States. The attacks against Our Lord and Our Lady, against values, morals, natural order, as well as the high levels of insecurity are reaching truly worrying levels.

### The Town of Zapotiltic

Zapotiltic is a town in the Southern Region of Jalisco. It is located approximately 71 miles south of Guadalajara. According to the 2015 Population and Housing Census, the town had 29,190 inhabitants. It has a territorial extension of 58 square miles, and its population is engaged in the tertiary sector. Its name comes from the combination of two Nahuatl words, “Tzápotl” (zapote) and “tlític” (black), which means, “Place of Black Zapotes” (a fruit found in this region). The name was given to the town due to the abundance of this fruit.





# Corpus Christi Preparations



Young parishioners working on a sawdust carpet outside the church of Zapotiltic, a small town located an hour and a half from the city of Guadalajara.

# Sowing the Seeds of Priestly Holiness

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“To exercise a good apostolate, I think that the first thing is to pray and to ask God, through Our Lord, that He might give us the sense of God. What does that mean? I do not say the knowledge of God, which is something different, but the sense of God...We know that God is the source of all sanctification...So, when it comes to saving souls, do not imagine that the one who is the most intelligent is the one who is going to do the best, but rather the one who is holy. Yes, it will above all be the holiest, because the man who truly desires to work for the salvation of souls according to the plan of God has to place himself entirely in the hands of Our Lord. To the extent that he resists God’s influence and does not place himself entirely at God’s disposal, then obviously, to that extent, any action he performs is going to be in vain...”

— *Archbishop Lefebvre, Spiritual Conference at Ecône, February 8, 1991*

We who write for this magazine, as well as those who read it, are used to the idea that we are living through a time of great crisis. We look back nostalgically upon the “good old days”



because “these are bad times.” It is only too true that the holiness of the Church is well-hidden from general view during these times. But a wise man once said, “There are no bad times, only bad priests.” That startling statement merely expresses the truth that the Church has been endowed by the Savior with more than enough power and wisdom to impact the world in every age. The Church is not at the mercy of the times. She is not more-or-less holy, more-or-less healthy in function of the world in which she finds herself. It is rather the Church which sets the tone for the sons of Adam. She is the light and the leaven by which the weak world is enlightened and elevated. If the “times are good,” it is because the Church has effectively enlightened men’s minds, ennobled their aspirations, and strengthened their wavering wills.

But, as we have ever more abundant proof each day, the Church, in practice, will be what her priests are. Her power and her influence depend on the holiness of the priest. Where priests are true men of God, there is the Church admired by the good and feared by the evil. There too are the faithful confirmed in their Faith and encouraged to ever greater virtue.

Holy Cross Seminary and Brothers’ Novitiate has always been the smallest of the Society’s houses of formation. This serves as a welcome reminder for its priests, brothers, and seminarians that quantity—whether of men or of activities—is not the decisive element in the Church’s influence. In the vast mission apostolate, there is so much to be done, but only true men of God can achieve the work of God. How encouraging it is to realize that the degree of our apostolic power is determined primarily by the degree

Facts



- Australia is currently suffering from a drought which is causing significant concerns for the many Australians engaged in the agricultural and livestock industries. The seminary also feels the effects of the drought since it raises cattle for the seminary kitchen! In their Masses, the Society priests in Australia are saying the prayers for rain which are provided in the Roman Missal.
- In Australia, there are 33 dioceses. Besides the 28 territorial dioceses of the Latin rite, there are also five dioceses covering the whole country: one each for those who belong to the Chaldean, Maronite, Melkite and Ukrainian rites and one for those who are serving in the Australian Defense Forces.
- The religious demographics of Australia are the following: Protestant 27.3%, Roman Catholic 22.6%, Muslim 2.6%, Buddhist 2.4%, Orthodox 2.3%, Hindu 1.9%, other 1.3%, none 39.1%.

of our own desire—to be instruments of God. Secondly, our power to do good is determined by the desire of others to support apostolic works by their prayers and contributions, and we thank those who assist the work of formation in this way.

## A New Milestone

On August 15th, Bishop de Galarreta was instrumental for Holy Cross Seminary to achieve a new milestone when he ordained the Society's first Nigerian subdeacon. The first from his country to reach major orders, Rev. Mr. Martin Anozie is a welcome fruit of the Society's growing apostolate in Nigeria. God willing, he will be ordained a deacon on December 13th. Also, God willing, that day will see the ordination of the second Kenyan priest of the Society.

## New Brother Novices

On September 28th, Fr. Paul Robinson bestowed the cassock on three brother postulants and, at the same time, gave them their new religious names. The three new novices are Br. Daniel Giuseppe (an Indian), Br. Dismas Mary (an Australian), and Br. Kizito (a Nigerian). Please pray for them so that their period of novitiate will be a time of profound growth both in the natural and especially the supernatural virtues. These future professed brothers would be an enormous help in the apostolate—perhaps all the more so in mission countries where there is so much extra work to be done, but where the faithful are fewer in number.

We are (cautiously) optimistic that next year's incoming class will be noteworthy both for its size and for its diversity. Please pray for these new vocations and for the perseverance of those already preparing themselves for their future labors.



The seminary's herd of cattle offers serene photographic opportunities—and an affordable source of hamburgers.





# The Soul of the Apostolate

Jean-Baptiste Chautard, O.C.S.O.

*"I warmly recommend this book to you,  
as I value it very highly, and have myself  
made it my bedside book."*

—Pope St. Pius X



336 pp. – Softcover – STK# 8257

## The Soul of the Apostolate

In this age of relentless activity, it is easy for Christians, particularly those involved in good works, to fall into the pattern of the activist. But mere activity and material results are not sufficient for a successful apostolate.

Dom Chautard demonstrates that the very foundation of all apostolic work must be the interior life. The apostle of Christ will grow to become an instrument and true channel of God's graces to the world only through prayer, meditation and the cultivation of the interior life. When one is involved in works of spiritual or corporal charity, his work can only be truly efficacious when he anchors his interior life in Christ. Without Christ, we can do nothing.

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# New Brother Novices for the SSPX

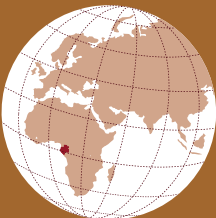
On the Feast of St. Wenceslaus, September 28th, Holy Cross Seminary witnessed the first taking of the habit ceremony within its walls for the last 10 years. Three brother postulants donned the religious habit.



# End of a Construction Site

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Facts



**Gabon**

Situated on the west coast of Africa and straddling the equator, Gabon has an area of 103,347 square miles. Comparatively, the area occupied by Gabon is slightly smaller than the state of Colorado. Gabon's capital city, Libreville, is located on the country's northwestern coast.

◆◆

As we write these lines to you, we have the joy of seeing the completion of our new school building that houses the secondary school classrooms. We had started the second [“junior”] class in 2012, the first [“sophomore”] in 2013, and the final [“senior”] class in 2014. Since then, four candidates have graduated and received their diplomas, each one completing the examination successfully.

Until now we have been using rather inconvenient spaces to instruct these students: little offices that were turned into classrooms, a study hall divided into two... The total number of students kept increasing and the situation was becoming critical. Providence, which never abandons Its children, allowed our new building to be completed in June 2018. It will, therefore, be up and running for the start of the new school year in September. It is comprised of six classrooms, two offices and an infirmary. On the ground floor, an area for sports: a small room and a large covered playground that is protected from heavy rains.

Many benefactors made contributions to this construction project. Your generous, repeated donations have been a great help to us. We must mention in a very special way the Swiss foundation “*Oui à la vie*” [“Yes to Life”], which contributed financial assistance and crucial technology.

May all the donors find here the expression of our deepest gratitude.

These material investments are very important tools of the apostolate. Our work, indeed, is supernatural. Exams and diplomas have their importance on the human level, but they could not be the ultimate purpose of our activity. Sent by the Church to “teach and baptize in the name of the Father, the Son, and the Holy Ghost,” we must make sure that all our activity has this supernatural character.

—Fr. Christophe Legrier, Principal



Images from top left:

1. February 2018: Construction at the site had been halted for two and a half years. Visible at the back, extending beyond the existing building, is the idled construction site.
2. During the construction process, school activities continued.
3. The workers must clean up the construction site before renewing their efforts.
4. The team of workers in February 2018 when work resumed. In blue with a white cap: Mr. Joséf Hubert, construction foreman, sent by the Swiss foundation "Oui à la vie" to supervise the work. To his left, Fr. Christophe Legrier.
5. A view of the new school building, built as an extension of the old one, overlooking the playground.



### Facts



- The Juvénat du Sacré-Coeur opened its doors in 1995, as part of the St. Pius X Mission at La Peyrie, Libreville (Gabon).
- Six years later, by 2001, the little primary school had grown rapidly. The middle school (*Collège*) opened and it was necessary to move the school to a new location, five minutes away by car, in the suburb of Rio.
- The years passed and in 2012, the high school (*Lycée*) opened its doors with the addition of a boarding school the following year, catering for 15 high school students.
- In 2017, for the third successive year, the Juvénat presented students for the final senior school national examinations (BAC, A-levels, HSC, HSD, Leaving Certificate, *etc.*). All of our candidates passed this exam successfully.
- Currently, Juvénat du Sacré-Coeur is expanding to increase the number of classrooms for the high school and to provide larger facilities to accommodate more boarding students.

# Tradition in Tanzania

The story of Tradition in Tanzania started in 2008 when Mr. Pelegrin Msemwa, who is a Lecturer at the University of Dar es Salaam went to Sweden to do research as part of his PhD studies. While he was in Stockholm, he learned about an SSPX Mass center through the internet and started assisting at their Masses. Masses were available once per month on every last Friday of the month at that time. It was during this time that the SSPX faithful were expelled from their hired Mass center following the controversial declaration by Bishop Williamson. When he went back to Tanzania, he was eager to spread Tradition at home, and he therefore invited Fr. Steven Webber, who was at that time in charge of SSPX tradition in Scandinavia. Fr. Webber directed him to the Society Priory in Nairobi, Kenya, and they in turn requested directives from the district superior Fr. Marc Vernoy who was residing in South Africa. The first visit to Tanzania by an SSPX priest was in 2009 by Fr. Marc Vernoy

himself, and since 2010, Fr. Etienne Demornex continued making regular visits to Dar es Salaam from Nairobi, Kenya. Fr. Demornex was able to make four to five trips annually by bus from Nairobi to Dar Es Salaam, a trip that could take up to 15 hours, but this was a considerable reduction in cost as compared to travel by air.

One of the first challenges that would face any apostolate to Tanzania is its language. In Tanzania 99% of the population use Kiswahili as their spoken language with English being very scarce. This means any successful apostolate to this country will necessitate the knowledge of Kiswahili. This is exactly what Fr. Demornex did immediately after he was assigned to this mission. It took him about one year to be fairly comfortable with the language. This enabled him to teach Catechism to the children and explain the crisis in the Church to the adults. Due to his apostolic zeal, the group of the faithful who in the beginning were only from Mr. Msemwa's



family, grew to more than 30, part of which is a Latin choir made up of elders and the youth.

The other challenge which faced the spread of Tradition in Tanzania is the difficulty of explaining to the younger generation, especially those who are under 60 years old, about the changes which had taken place in the Church, since most of them have grown up with the new Church and could not see any problem with it. Fr. Demornex did a lot to explain to the faithful the crisis in the Catholic Church, and thus made them realize what is at stake, and why each and every Catholic has the duty to avoid the new novelties and thus preserve the one, true Faith as taught by Our Lord Jesus Christ and left to us through His apostles and their successors.

Due to the fewness of the visits (as a result of the scarcity of the financial means) it was difficult to develop trust from the faithful about Tradition. It has been difficult for tradition to attract Catholics so far, due to the fact that as of now the Mass is celebrated in a private house and without the permission of the Cardinal, whom many Catholics in Dar Es Salaam still trust as their leader and to whom they go for counsel.

## Current Development

The activity of SSPX in Tanzania was legally registered with the Ministry of Home Affairs in 2013 as a society by the name “The Society Marcel Lefebvre.” After that, a bank account for the Society was opened which enabled it to receive donations from various donors. In 2015, the Society Marcel Lefebvre received donations from benefactors which enabled the purchase of a plot of land of about 5000 sq. meter (50 m x 100 m) at a location called Tegeta A, which is about 20 km from Dar Es Salaam City Center. In 2016, the property was fenced in and in the same year the construction of the boy scout’s house was started. The house is not completely finished, but is currently used to accommodate the scouts. Again, with the kind assistance of Fr. Demornex, in 2017 additional funds were obtained from other benefactors with which it was decided to start building a parish hall. It will be used as a chapel for the time being until sufficient funds to build a church are



### The Mission on a Map



- Tanzania is located on the eastern side of Africa.
- It is bordered by Kenya and Uganda on the north, Rwanda, Burundi, DRC and Zambia on the west, and Malawi and Mozambique on the south, while on its eastern side it is bordered by the Indian Ocean.
- It has a population of about 50 million people and covers an area of 945,087 square kilometers.
- It is a country where the three great lakes of Africa are found; Lake Victoria, Lake Tanganyika and Lake Nyasa.
- It has many natural attractions, which includes Mt. Kilimanjaro, Serengeti National Park, Mikumi National Park among many others.
- Tanzania was formed when Tanganyika and Zanzibar were united in 1964.
- The capital city of Tanzania is located in Dodoma, but the largest economic city is Dar es Salaam, which is along the coast of the Indian Ocean.
- With regard to religion, the majority of the people are Christian (Catholics, Protestants) and Moslems. Since the revolution in the Catholic Church which began in the 60s, the evangelical sects have been making advances, although the Catholic Church has still the largest share of Christians in the country.

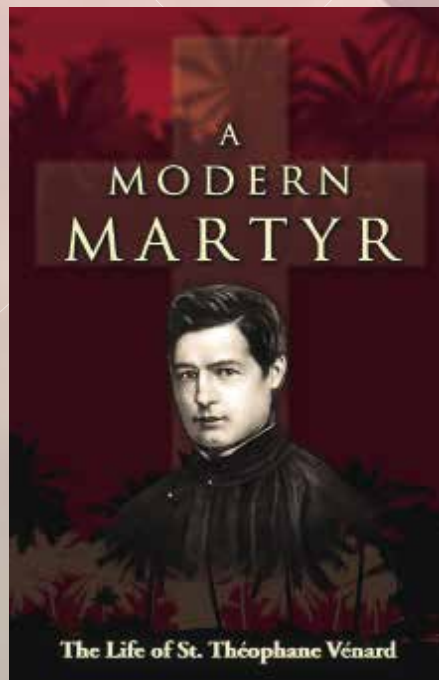
available. So far the structure of the parish hall with roofing has been completed together with window grills for the whole building and glass windows on the part intended for the chapel. The parish hall is designed to have a room for the visiting priest and an office which will also be used for confessions. What is still to be done in this project includes plastering, flooring, ceiling,

plumbing, windows for the rooms, wiring and connection to main supplier of electricity, paint, furniture for the chapel and also a room for the priest. It is estimated that about 44,000,000 Tanzanian shillings which is about 16,000 Euros are needed to finish the remaining work, and 7,000,000 TZS or 3,000 Euros are required for furniture.

## Joy in Suffering & A Modern Martyr: St. Théophane Vénard



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# A Voice Crying in the Desert

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Namibia is a large country, close to 70% of the size of South Africa, or twice the size of the state of California, and yet has a population of only around three million people. The Kalahari and Namib deserts which cover vast areas of the landscape, along with the Etosha region in the north give Namibia a very particular beauty and richness. Historically, the dry climate kept large areas completely uninhabited. The first European visitors arrived from Prussia at the end of the 19th century. After the First World War, Namibia became a South African protectorate. Namibia became a completely independent country in 1990. This varied history explains that apart from the native languages, the people speak mostly German.

When the people travel to the cities, they are able to speak some English.

The first Catholic missionaries to this beautiful country were the English Salesian Oblates who arrived in 1896, soon followed by the Oblates of Mary Immaculate and the Holy Ghost Fathers. Windhoek became an Apostolic Vicariate in 1926. In 1970, Namibia had 1,220 priests, which was deemed barely sufficient in those years to help the souls exposed to the influence of the powerful Lutheran churches. Today however, the entire country, which is divided into three dioceses, has only 104 priests which is a sad testimony to the present situation of the Catholic Church in Namibia. Many parishes have been completely abandoned and most of the priests

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Facts




**Namibia**

– Namibia is the second least densely populated country in the world. It has a population of around 2.5 million in a country that is twice the size of California. Only Mongolia is less populous. The low population makes it an excellent place to see wildlife.

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**The Mission on a Map**



- Namibia has a population of close to 2.4 million, and the citizens speak up to 30 languages. The most popular of these is Oshiwambo. English is the recognized official language.
- Namibia, like most countries in Africa, is an indigenously multi-ethnic society. About 85% of Namibians are native Africans. Five percent of them are of European ancestry, and 10% colored (through multi-racial intermarriages). Of the native Africans, two-thirds of them are from the Owambo ethnic group.
- Despite its low population, Namibia is still home to 13 different ethnic groups. That includes the Himba. They're a nomadic and traditional people whose ways have changed little over the years due to their seclusion from outside influences. They only came into contact with Western influences a mere 15 years ago.
- Namibia has the largest population of free-roaming cheetahs in the world. At the Cheetah Conservation in Namibia, you can run across one of the 3,000 or so free-roaming cheetahs.
- Namibia's Skeleton Coast, named so in previous times for all the whale and seal skeletons lining the coast, is famous for shipwrecks due to the blinding fog. Over 1,000 ships met their end there.

have multiple parishes to take care of. A false notion of inculturation has also alienated a large majority of Catholics who now no longer practice.

Such a large country so sparsely populated presents some very particular challenges for the apostolate. Most of our faithful are of German origin, whose grandparents came to Namibia in the early 1900s to maintain the large farms. Some of them fled to Namibia after the Second World War, after they had suffered from the Nazi regime and the destruction of Communism in the GDR. The Society of Saint Pius X has done the best possible for the faithful by sending priests to offer the sacrifice of the Mass at regular intervals, usually every two months. In the early 1980s, the Namibians were aided by the visits of Fr. Leslie and Fr. Ranger, two Traditional priests from South Africa.

The Society of Saint Pius X exercises an apostolate in four different locations in Namibia. The apostolic visits begin often in Windhoek, the largest city of Namibia, where there is a small chapel in a private home. This small community does its best to make the Latin Mass known to the surrounding populace, but for the moment the results are modest.

Four hundred kilometers to the north of Windhoek there is another small chapel on a family farm, close to the town of Otavi. Apart from the family, there are also several faithful who travel from the nearby town for the Mass. Many of the family have since established themselves in Germany or Switzerland, but when they return during the holidays the small chapel is filled beyond capacity.

There is also another group of families in the seaside town of Swakopmund, some 400 km to the west of Windhoek. Swakopmund is a very popular resort



St. Bonifatius Church in Omaruru, built in 1907, property of the SSPX since 1992.

town right on the edge of the Kalahari desert which extends to the ocean. In Swakopmund, we have the opportunity to celebrate the Traditional Mass in the local Catholic Church thanks to the generosity of the parish priest. This has given many Catholics the ability to assist at the Latin Mass who might never have had the possibility before, and is attracting several Catholics to practice their Faith again and even rediscover the Tradition of the Church. One family also manages a retirement home where the priest can visit and give blessings to the sick.

In 1991, one of the faithful, Mrs. Roswitha Guenther, managed to acquire one of the oldest Catholic Churches in Namibia: St. Bonifatius Church in Omaruru, which was built in 1907. She gave this property to the SSPX in 1992. In August of the same year, Fr. Reinhartz and Br. Vincent came to set benches and pews in the church, and at this time Br. Vincent supervised a painting inside the church representing the Good Shepherd. This chapel is some 250 km away from the three small groups of families and thus serves as a central location for the celebration of the great feasts



The mural of the Good Shepherd made by Br. Vincent in the church of Omaruru.

of Christmas and Easter where all the faithful can gather.

Besides the bi-monthly visits of the priests from South Africa, Namibia is also blessed to have priests from Germany and Switzerland who visit during Christmas time. Summer camps have been organized by these priests for the children every year since 1995, which is indeed a great grace.

In spite of the great physical distances separating the families of Tradition in Namibia, they are always very close to the work of the Society in their support of the apostolate by their offerings and prayers. The difficulties in keeping the Catholic Faith in this country is certainly the source of much merit for these faithful. The Apostolate in Namibia is very much like that of St. John the Baptist: a voice crying in the desert: prepare ye the way of the Lord! And so likewise their fidelity is an encouragement for us to follow their example in the spiritual desert which is the modern world.



# A Medical Perspective

Interview with Dr. Goefroy

## The Philippines



### Facts

- The Philippines is a Southeast Asian country in the Western Pacific, comprising more than 7,000 islands. It is the second-largest archipelago in the world.
- Population: 103.3 million
- Capital: Manila. Metro Manila, comprising several other conjoined cities, stands at more than 12,877,000 people, making it one of the most populated metropolitan areas in the world.

### ***What made you decide to come to the Rosa Mystica mission last year?***

I have known about the mission for many years. My wife told me regularly that I should go. It is difficult to make myself available during that time of the year when my medical practice is very busy. I have a large, rural practice without associate physicians and it is difficult to find replacements.

Last year, I was asked to replace a doctor before settling into my region while he waited to be released from his final position. Seeing this turn of events, I suggested to my wife that we could eventually do likewise and go to the Rosa Mystica mission. And it is here that the story becomes entertaining: there was, shortly before, a large attack at Davao, not far from the location where the mission would be held. My wife thought that it was too dangerous to go to that region. So, I told her that there have also been large attacks in Paris and that it didn't prevent us from going there from time to time...she therefore had to bend before my flawless logic!

### ***Why did you accept to take the place of Dr. Dickès?***

Before the question of "why" there is the question of "how"! Last year, during a dinner near the end of the mission, Dr. Dickès came to sit by me with an especially kind demeanor...so I knew he was going to ask something of me. (To be fair, of course, he never has an unkind demeanor!) He explained to me that he has serious health problems and that he couldn't be sure that he would be able to come back next year. So he asked me, in the case when he wasn't able to return, if I would take up the "moral and medical" direction of the mission.

I enjoyed that first mission very much, but I wasn't certain of being able to



return the next year, again because of the question of finding a replacement for my medical practice. So I told him that I would soon give him my answer.

Otherwise, unlike Dr. Dickès, I am more of an introvert and I don't really like public roles. I am also limited when it comes to English, which is a handicap because there are several volunteers that speak English exclusively.

Subsequently, my replacement made a commitment to return the following year. I thought to myself that if someone asked that service of me [to lead the mission], being that no one else could do it, and with the grace of God, I would make it happen. For English, I found some very nice translators...

### ***How do you foresee your new role?***

On one hand, there are the Philippine volunteers that prepare for the mission during the course of the year (find the location, local sponsors, organize the transportation, notify the patients...in short, all of the logistics that the French cannot organize from a distance). Sometimes, we have a hard time understanding their way of doing things that is nothing like our own, notably in the anticipation of the upcoming mission. Problems are often solved one after another in the moment but with much efficacy. This is probably due to the fact that they are

obliged to live from one day to the next because of the hostile natural environment (typhoons, earthquakes, volcanic eruptions, illnesses...). In spite of this, when we are there, we still are able to eat, sleep, work...and even pray!

On the other hand, there are foreign volunteers with a solid core background and older volunteers who are essentially French who know the principle of the mission much better than I do because they have been coming for several years. I am thinking specifically, without this being an exhaustive list, of Magali, Jeanne, Caroline, Sophie, Claire, Jean Baptiste, Astrid and the discrete and faithful Brigitte who braves the pharmacy. Thanks to this serious and generous solid base of volunteers, I don't have much need of intervening.

Among these things, I think that my role consists in making certain timely organizational decisions, and verifying the medical coherence of communications made during the mission (articles on the *Porte Latine* or FSSPX News...). There are also organizational problems to resolve. In the evenings at dinner, we have a quick debriefing of any issues that arose during the course of the day. A new position as "intermediary" between the French and Philippine volunteers was created this year. Astrid fulfilled this role well.



***Medically speaking, what interest do you find in coming to the mission? Is there a relationship between the diseases that you discover and poverty?***

There is not great medical interest in the scientific sense of the word. We don't practice medicine at a high level, far from it. However, there is medical interest in the sense of the services that we render. "Cure sometimes, relieve often, console always," said Hippocrates. The medicine that we practice during this mission, even if it is relatively basic, is still of service and we can measure this service in the degree of the satisfaction of the patients. I have this impression personally from the many small surgical interventions that I perform. I have certainly not saved any lives, but helped relieve the poor patients of little deformities that they didn't have the means of taking care of otherwise. The pharmaceutical collection that we have for the mission is equally limited by medications that are not the most recent (nor the most expensive), but that are much better than nothing at all, which is the lot of the poor patients in the Philippines.

The relationship between disease and pov-

erty are illustrated above all by the extremely important evolution of certain pathologies that we have seen. I remember a young man whose face was completely deformed by a sinus maxillary tumor with an ulceration at the level of his palate, with both bone and orbital invasion. This man was already examined by a specialist at Davao but he did not have the financial means to resolve his malady. I also remember a young woman who came with a severely enlarged knee. It was visible in the x-ray that the portion of the superior tibia had completely disappeared. It was most probably caused by a very evolved and negative prognostic osteosarcoma [bone tumor]. I think that, again, the poverty was responsible for the late diagnosis. We have also seen a man who came with a great deal of swelling at the level of his axilla [under arm]. It was probably caused by a benign lesion of the lipoma [fat tissue tumor] type. In France, we never see these things so far advanced. The frequency of tuberculosis is equally a sign that we are in a poor, medically under-serviced country.

**What are the differences between a day of consultations in France and one in the Philippines? (Rhythm, hygiene, material, patients, etc.)**

The rhythm of the consultations moves along well enough, faster than in France. Effectually, because of the presence of a translator (English and Visaya, a dialect of the southern Philippines) and of the cultural differences (one limits the amount of talking by only communicating what is strictly necessary). For example, one does not ask, as we do in the Basque country where I practice, the news of the family or the neighbors...

Equally different from France, in the case that one sees an intervention to perform, one does it immediately. This means that other people have to wait a long time before they are treated in turn. Contrariwise, in France, people are used to waiting and no one grumbles. These long waiting times in the missions allow for catechism classes to be taught and prayers with the priests and religious to be said.

The consultations are made in a large public place where each little examination room is right next to all of the others. For the examinations

where it is necessary for the patients to undress or to perform little surgeries, these are made in closed rooms sheltered from observers.

**What do you think of the medical and religious balance of the mission? Do you have modifications to propose?**

It is difficult for me to precisely respond to this question not being responsible for the religious portion. I ask myself however if it would not be possible to add a third layer to this medical and religious mission. Yolly, the local nurse responsible for the Asian ACIM, is very interested in the question of bioethics. Can one not, during the long waiting hours of the relatively young public, equally propose, in addition to religious formation, a little formation on the questions of bioethics, and notably on birth regulation according to the doctrine of the Church? The presence of doctors and priests during the period of the mission could first favor these questions from both the religious and medical perspectives.



Society of Saint Pius X



S S P X

The Society of Saint Pius X is an international priestly society of almost 700 priests. Its main purpose is the formation and support of priests.

The goal of the Society of Saint Pius X is to preserve the Catholic Faith in its fullness and purity, not changing, adding to or subtracting from the truth that the Church has always taught, and to diffuse its virtues, especially through the Roman Catholic priesthood. Authentic spiritual life, the sacraments, and the traditional liturgy are its primary means to foster virtue and sanctity and to bring the divine life of grace to souls.

Faithful to the words of Our Lord—“Going therefore, teach ye all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost”—the Society of Saint Pius X strives to bring the Gospel and Tradition to souls around the world. As a lifelong missionary, Archbishop Lefebvre passed on this charism to the Society. This magazine aims to both inform souls about the work of the missions and how they can be helped.