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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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*O Lord grant us many holy priests! Pilgrimage of Akita, Japan.*

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## Editorial : Prayers for Vocations

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Dear Friends and Benefactors,

*Blessed are they that dwell in Thy house, O Lord, they shall praise Thee for ever and ever.* (Ps. 83, 5).

“Alas, alas, for those who died without fulfilling their mission! Who were called to be holy, and lived in sin; who were called to worship Christ, and who plunged into this giddy and unbelieving world; who were called to fight, and remained idle. Alas for those who have had gifts and talents, and have not used, or misused, or abused them! The world goes on from age to age, but the holy Angels and blessed Saints are always crying, ‘alas, alas, and woe, woe, over the LOSS OF VOCATIONS, and the disappointment of hopes, and the scorn of God’s love, and the ruin of souls.’” (Newman)

“GOOD MASTER, what good shall I do that I may have life everlasting?” It was the eager question of one whom fortune had blessed with the wealth of this world, but who realised that life eternal was a far more precious treasure. He had come to the Divine Teacher, seeking what he must yet do to make secure the great prize for which he was striving. He was young and wealthy, a ruler in the land, one whose life had been without stain or blemish.

“The Commandments? – All these I have kept from my youth,” he had said; “Good Master, what is yet wanting to me?” Jesus looked on him with love, for such a soul was dear to His Sacred Heart. “If thou wilt be perfect,” comes the answer, “go sell what thou hast and give to the poor, and come, follow Me.”

There was a painful pause: nature and grace were struggling for the mastery; the invitation had been given, the road to perfection pointed out. There was only one sacrifice needed to make him a true disciple, but it was a big one, too great for him who lately seemed so generous. He hesitates, wavers, and then sadly turns away, with the words “Come, follow

Me,” ringing in his ears, for love of his “great possessions” had wrapped itself round his heart – a Vocation had been offered and refused. “What a cloud of misgivings,” says Father Faber, “must hang over the memory of him whom Jesus invited to follow Him. Is he looking now in heaven upon that Face from whose mild beauty he so sadly turned away on earth?”

Nearly two thousand years have passed since then, but unceasingly that same Voice has been whispering in the ears of many a lad and maiden, “One thing is yet wanting to you – come, follow Me.” Some have heard that voice with joy and gladness of heart, and have risen up at the Master’s call; others have stop their ears, or turned away in fear from the side of Him Who beckoned to them, while not a few have stood and listened, wondering what it meant, asking themselves could such an invitation be for them, till Jesus of Nazareth passed by and they were left behind for ever. (From Fr. William Doyle’s booklet on Vocation available at: [http://www.sspaxasia.com/Documents/Society\\_of\\_Saint\\_Pius\\_X/Vocations/Vocations.htm#2](http://www.sspaxasia.com/Documents/Society_of_Saint_Pius_X/Vocations/Vocations.htm#2) )

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On 1<sup>st</sup> May, we launched a Crusade for Vocations that will last until 1<sup>st</sup> November in our Asian District, the 40<sup>th</sup> anniversary of the foundation of the Society of St. Pius X. We really need to storm Heaven for these much needed helpers in the Lord’s immense harvest, especially in Asia! The only means Our Blessed Lord gave to recruit vocations is prayer: “And He said to them: The harvest indeed is great, but the labourers are few. Pray ye therefore the Lord of the harvest that he send labourers into his harvest.” (Luke 10,2)

In practice, what can be done to obtain vocations?

\* Our priests in the District are adding to the prayers of the day, thrice a week

(M-W-F) according to the rubrics, the prayers from the votive mass of the Propagation of the Faith

\* We have printed a little leaflet with special prayers for priestly and religious vocations (available on request) which has been distributed in all our mass centres.

\* In our various public rosaries and devotions, in our all-night adorations, a special mention is made for vocations. This should be done in the family prayers as well.

\* A number of pilgrimages have already taken place (as can be seen in the next pages) to beg heaven that many of the youth may hear the divine call and answer it with their whole heart.

\* Fasting and sacrifices: Some fasting can be done for this intention, for instance on the vigil of the Assumption and of All Saints, on the Ember days of September. Add this intention in your sacrifices too.

\* Holy Communion: let us not forget to ask Our Eucharistic Lord for vocations whenever we have the privilege to receive Him. “Ask and you shall receive!”

Already since we have started this Crusade, five young men have shown up in the Brothers’ noviciate, in Iloilo, Philippines. Deo gratias!

The Society will have 20 ordinations to the priesthood this month of June in our various seminaries. This certainly is wonderful, all being considered. Nevertheless it is a drop in the ocean of this world so much in need of God’s healing and elevating grace! Let us make a special effort in the coming 4 months.

Oremus!

With my blessing,

Fr. Daniel Couture  
District Superior

## A Vocation Story

### THE MOTHERS OF LU MONFERRATO

*near Turin, 1881*

The little village of Lu, northern Italy, with only a few thousand inhabitants, is in a rural area 90 kilometres east of Turin. It would still be unknown to this day if, in the year 1881, the family mothers of Lu had not made a decision that had “serious consequences”. The deepest desire of many of these mothers was for one of their sons to become a priest or for a daughter to place her life completely in God’s service. Under the direction of their parish priest, Msgr. Alessandro Canora, they gathered every Tuesday for adoration of the Blessed Sacrament, asking the Lord for vocations. They received Holy Communion on the first Sunday of every month with the same intention. After Mass, all the mothers prayed a particular prayer together imploring for vocations to the priesthood. Through the trusting prayer of these mothers and the openness of the other parents, an atmosphere of deep joy and Christian piety developed in the families, making it much easier for the children to recognise their vocations. Did the Lord not say, “Many are called, but few are chosen” (Mt 22,14)? In other words, many are called, but only a few respond to that call. No one expected that God would hear the prayers of these mothers in such an astounding way. From the tiny village of Lu came 323 vocations!: 152 priests (diocesan and religious), and 171 nuns belonging to 41 different congregations. Every ten years, the priests and sisters born in Lu come together from all around the world. Fr. Mario Meda, the long-serving parish priest of Lu, explained that this reunion is a true celebration, a feast of thanksgiving to God who has done such

great things for Lu.

The prayer that the mothers of Lu prayed was short, simple, and deep: “O God, grant that one of my sons may become a priest! I myself want to live as a good Christian and want to guide my children always to do what is right, so that I may receive the grace, O God, to be allowed to give you a holy priest! Amen



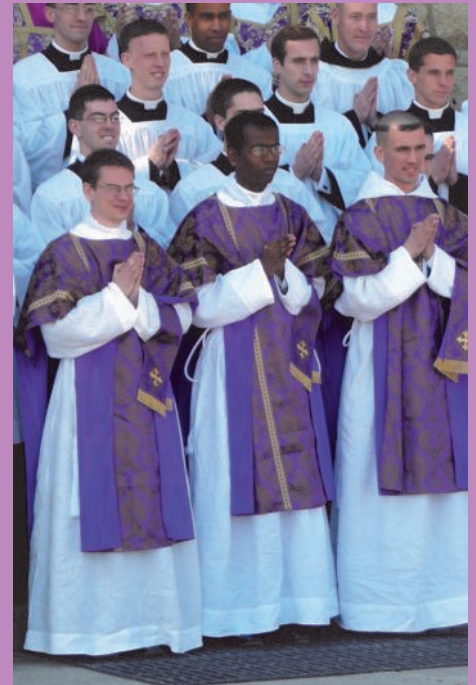
*From 1<sup>st</sup> to 4<sup>th</sup> September 1946, the majority of the 323 priests and religious met in their village of Lu for a reunion which attracted world-wide attention.*

#### PRAYER FOR VOCATIONS

O God, Who wishes all men to be saved and to come to the knowledge of the truth, send forth, we beseech Thee, labourers into the harvest; inspire many young with the generous desire of devoting their lives to Thy service ; grant that there may be a great increase in the number and sanctity of vocations to the priesthood and to the religious life, so that Thy Holy Name may be glorified and many souls may be brought to know and serve Thee, the One True God and Him Whom Thou has sent, Jesus Christ Thy Son, Our Lord.

O Jesus, Eternal High Priest, may all the love of Thy Sacred Heart be with Thy Priests and Religious in their life and work. Amen.

### NEW VOCATIONS



*On the Saturday of Simites, 11<sup>th</sup> March, three seminarians received the first of the Major Orders, the Subdiaconate, at St. Thomas Aquinas Seminary, Winona, U.S.A. This is a cause of particular rejoicing for the District of Asia and for the Priory of the Most Holy Trinity, Palayamkottai as Mr. Theresian Babu Xavier (centre) is one of our beloved sons.*



*At the moment the three seminarians made their step forward—as a sign of their assent to embrace the service of the altar—their vocations were made certain.*

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## Another Leper and Another Christ

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### ANOTHER LEPER AND ANOTHER CHRIST

## 全中國最可怕的麻瘋病患

HUGH F. X. SHARKEY, S.F.M. I

*Reverend Father Hugh F. X. Sharkey, S.F.M., a native of Saint John, New Brunswick, Canada was both a missionary and poet. He was born into a devout Catholic family of Irish descent and, as a member of the Scarborough Foreign Mission Society, spent several years in China. The story told here is a moving account of the love of Christ through love of one's neighbor and should be read with a large handkerchief to hand.*

The happiest years of my life were those in far-off China. Not in all the world is there a more sublime and soul-satisfying vocation than mine. Why does God choose one man to be a priest rather than another? The question must have an answer. In the inscrutable designs of Divine Providence everything has its purpose and its meaning. This is particularly true of a vocation to the priesthood. I suppose that only in eternity can the question be completely answered. And yet every priest likes to guess at the answer in time. I am inclined to believe that the reason why God chose me to be a priest may be found in the story of Wong Li. At least, I am going to relate this striking incident from my missionary experience as a possible explanation why God called to His priesthood one so unworthy as I. It lies between the winding river and the hills of Chekiang, this city of my story, and the Chinese call it Tsingtien—Green-fields. Tsingtien, like most of China's rural cities, is walled round on every side as a protection against two old and deadly enemies—one, the river, which, during the rainy season, swells and inundates the entire valley; the other, the bandits, who periodically swoop down from the hill country to pillage and destroy.

Now, "once upon a time" (for so indeed I should begin this fairy tale which really happened), there lived a leper. This leper was so terribly disfigured and so eaten away by the most horrible of all diseases that he was commonly called "the most frightful leper in all China. He sat at the gate of the Temple of Lanterns on the main street of the city of Tsingtien. Never in all my life have I seen a sight that filled me with more pity and disgust than did that almost nightmarish figure, that mass of corruption and decay, that seeming embodiment of all the ills of mankind, spilled as it were from a worm-crawling grave—the living dead.

The Chinese mother would hurriedly cover the face of her baby as she passed the spot. The dirtiest beggar on the street would keep a goodly distance from that loathsome figure. There he would sit, through all the inclemencies of the weather, under the blistering, tropical summer sun, and in the raw, damp cold of the far-eastern winter. It was his only home, that spot beside the

temple gate. He lived there through the dreary days, the long months and the longer years. He lived there—if one could call it life—and one day he died there.

Half his face had been eaten away; the fetid lice-ridden rags mercifully covered the cadaver of his body, while the stump of a hand tried to clutch the dirty rice-bowl that was held out beseechingly before you.

I had just been appointed to Tsingtien, and it was my custom to take a daily walk down the main thoroughfare of the city and out into the country beyond. So every day I passed the Temple of Lanterns and stopped to drop a mite into the rice-bowl of the leper, Wong Li. The stench about him was unbearable; the very sight of him struck terror and horror into one's very soul. But that terrible disgust that I felt at the nearness of him was drowned out in the wave of pity and sorrow that engulfed me. I was determined that if Wong Li had nothing to live for, I would give him something to die for.

The leering pagan gods; the musty, sombre temples; the ridiculous conglomeration of Buddhistic and Taoistic superstitions—what had they to offer this loathsome, rotting leper but despair and darkness and abysmal loneliness? What could the intellectual lights and the great ones of this world offer? What could anyone offer? Even the mythical Superman, holding the runaway express with its precious human cargo upon the track; even the redoubtable Tarzan, hero of boy-hood tales, saving the hero from the jaws of the lion and tearing the king of beasts to pieces with his naked hands—what could even these fantastic creatures do for this epitome of human hopelessness before me?

In that moment there came to me the full, marvellous, almost paralyzing realization of what it meant to be a priest, a missionary priest. Where baffled science stopped and human endeavour turned helplessly away, I stood my ground, sublimely conscious of that tremendous power that was within me; for out of the fetid mass of corruption and decay and deep despair that grovelled there before me, I could in my priestly hands mould a thing of eternal and unutterable beauty.

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## Another Leper and Another Christ

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At first, I simply said hello to Wong Li and gave him my alms with a smile. Gradually, smothering my disgust and horror, I stayed to talk with the leper. He was for a long time wary and suspicious of me. Why, he was asking himself, did the foreign gentleman take such a keen interest in him whom the people called "the most horrible leper in all China"? What did this white man with the long black dress want of him? What could he possibly want?

I found him taciturn and at times almost unfriendly. One day I would bring him a few cigarettes, the next day a few rice cakes. Ever so slowly but ever so surely, I dissipated the fears and won the heart of the leper of Tsingtien. And when I had won his heart, I bent all my energies to the task of winning his immortal soul.

I began to tell him of God and of Jesus and of Mary and of paradise. It took me back in memory to the long-lost yes-terdays, when in the twilight time I had sat at my sister's feet and listened in rapt silence and starry-eyed wonder to those fairy tales that always began "once upon a time" and always ended "and they lived happily ever after."

Day after day, I unfolded to Wong Li the leper a tale that made those fairy tales of childhood seem shabby in comparison—a tale of real people who rose from rags and poverty and wretchedness to become princes and princesses in a land whose gates were of amethyst and sapphire and whose streets were of silver and gold, land of unutterable wonders, everlasting happiness and eternal glory, that lay beyond the farthest star. I can still see that awful face fastened unalterably on mine as I told my story. I can still hear the expressions of amazement that fell from those lips festered and broken by the cancerous death that was upon him. It was so beautiful the tale I told him, incredibly beautiful. To this caricature of a man, forgotten, despised, unloved by anyone; to this creature who watched from day to day the slow decay and putrefaction of his own body, and whose pagan beliefs offered naught but a nether world of continued suffering, darkness and torture—my words must have sounded like the ranting of a madman and the heaven I described but a fantastic, impossible mirage of an unbalanced brain.

But, by God's grace, in time he did believe; and so, one bright, glorious summer day, I baptized Wong Li the leper, there at the very gate of the temple. Crowded around me were the curious villagers, perplexed and astounded at my words and actions. As I poured the baptismal waters over the leper's head, I remember so well the remark of one of the pagan bystanders. "Too little water," he said. "You need plenty water wash Wong Li—him velly dirty." I could not help smiling, as I thought to myself of the immaculate purity and the transcendent loveliness of the soul of the leper, re-generated in the waters of baptism. If my pagan friend could only have seen the guardian angel of Wong Li fold his

golden wings and shade his eyes from the splendour and dazzling brightness he could not dare to look upon! Wong Li made his First Communion a few days later. Once again, Jesus of Nazareth walked the city streets and had compassion on the leper, for it was there at the gate of the pagan temple that the Lord of Glory wrapped poor, dirty, disease-ridden Wong Li in His sacramental arms.

And then came the day when a boy ran up to me in the mission compound and told me that my leper was dying and was calling for his friend, the Seng Fu. I hurried to the gate of the Temple of Lanterns. Poor Wong Li lay there in his last agony, and, unmindful of the curious bystanders, I dropped on my knees beside him and began the prayers for the dying. Gripped tightly in the half-rotten hand was the crucifix I had given him on the day of his baptism. It was his passport to eternal life, his key to everlasting happiness. Wong Li had been greatly impressed with the story of Christ's terrible sufferings and he always reverently referred to Jesus as "the Man on the Cross."

The end came very suddenly. He tried to rise to a sitting posture and I heard him whisper the name of Jesus and saw him press his bleeding lips to the lips of the figure on the Cross. Thus he died.

I stood up and almost unconsciously lifted my eyes to the cloudless blue of the summer sky. I knew that as suddenly as a blinding flash of lightning, the soul of the leper of Tsingtien had winged its way to the very portals of paradise. I tried to visualize that tremendous moment when the gates of heaven were thrown open and Wong Li walked awkwardly up the gold-paved street of paradise, awed by the sweetness of the angelic choirs, amazed by the beauty that "no eye has seen or mind conceived." I could almost hear the voice out of the Beatific Vision say, "What is your name?" And I fancied I heard poor, humble Wong Li answer in his childlike simplicity, "I am the most horrible leper in all China." And then the light became too bright, the music too sweet, the glory too unspeakable. I seemed to see a nail-pierced hand take the hand of the leper and draw him into that nebula of unutterable splendour, and I seemed to hear a voice say, "I too was accounted as a leper and as one struck by God, for I am the Man on the Cross."

And so I end my story of Wong Li, the most horrible leper in all China, who "once upon a time" sat at the gate of the Temple of Lanterns in Tsingtien and now sits upon the throne of an angel in the palace of the King of Kings, in the city whose gates are of amethyst and sapphire and whose streets are of silver and of gold, where everyone "lives happily ever after." Ω

[Taken from *Why I Became a Priest* by Rev. G.L. Kane, Newman Press, 1953, pp. 117-123]

## Asian District Pilgrimages for Vocations



*“Mary we crown thee with blossoms today...” The noble pilgrims of Japan pray for priestly vocations under the benevolent eye of Fr. Thomas de Marie Onoda.*

### JAPAN

*The 4th Annual Akita Pilgrimage  
of the Society of St Pius X,  
1st-5th May 2010*

### AVE MARIA!

By the grace of God, we had our fourth pilgrimage to Akita, in Northern Japan, from 1st to 5th May, in the holy month of Our Lady. It was offered especially to ask for many holy Catholic priestly and religious vocations. Upon the special request of our District Superior Reverend Father Couture we stormed Heaven with the special intention to beg Our Lady of Akita "to give us holy Catholic vocations".

Yes, the Society of Saint Pius X desires, together with Our Lord and Our Lady of Akita, chosen souls, souls consecrated to God, victim souls, who make

reparation for sins by suffering with the spirit of poverty for sinners and ungrateful men in order to pacify the ire of the Heavenly Father.

This modern world is full of people everywhere who seek only and solely their own pleasure, their own rights and their own profit. This tendency is translated into the refusal of suffering, the flight from one's duties, and even hatred of sacrifice. They follow the flattering public opinion with human respect; join the voice of blasphemies, mockeries and indifference towards the Truth, God, Jesus Christ as well as towards the Catholic Church. They are happily amusing themselves eating and drinking as mere consumers. Many people of this world offend the Lord by their sins because sin offends the Divine Majesty first. The Divine Justice demands reparation of sins.

The only pleasing sacrifice to God for the reparation of sins is the sacrifice of the Cross of Our Lord and its re-actualization in Holy Sacrifice of the Mass.

We made this pilgrimage also to console Our Lord, to pacify the ire of the Heavenly Father, to atone and to suffer for sinners and ungrateful men. We made a program of reparation during the pilgrimage.

Not only did we have the Traditional Holy Sacrifice of the Mass twice every day but also for the first time in Akita a Holy Hour and adoration of the Blessed Sacrament. (It is very rare for the Japanese Traditionalists to have this due to the lack of facilities, lack of chapel with tabernacle, etc.)

We walked from our hotel to the Convent where the statue of Our Lady is kept, while saying rosaries, singing hymns and chants in honor of the Immaculate Virgin. The beautiful words of these traditional hymns which we sang at the feet of the miraculous statue, hymns which express our Faith so clearly were having a deep effect on all the pilgrims. Many were singing with tears in their eyes.

At the end of the pilgrimage, as usual, we renewed the consecration of Japan to the Immaculate Heart of Mary. A total of 47 pilgrims attended in full or in part our pilgrimage this year – a increase of nearly 100% on last year - coming from all over Japan and even from abroad: two Koreans, three Filipinas, one American, one Canadian, one from Australia.

A Japanese pilgrim from Perth had previously complained of missing every year the beautiful cherry blossoms in spring when she came to Japan. But this year, by a curious weather, “all the flow-

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## Asian District Pilgrimages for Vocations

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ers” of Akita came forth at once on 1<sup>st</sup> May. And in spite of several days of strong wind afterwards, the flowers did not go off! This pilgrim immediately thought of the snow Saint Therese of Child Jesus prayed for when she took the religious habit.

Since this Pilgrimage, we are now training three new adult catechumens.

*Most Sacred Heart of Jesus, have mercy on us!*

*Our Lady of Akita, pray for us!*

*Immaculate Heart of Mary, pray for us!*

*Saint Joseph, pray for us!*

*Saint Francis Xavier, pray for us!*

*Holy Martyrs of Japan, pray for us!*

Fr. Thomas de Marie Onoda

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### PHILIPPINES

*Bohol, 20<sup>th</sup>-23<sup>rd</sup> May 2010*

#### THE HARVEST IS GREAT BUT THE LABOURERS ARE FEW

Two hundred and seventy pilgrims convened on 20<sup>th</sup> May 2010 to offer much-needed sacrifices for religious vocations by walking the 63 kilometres from Tagbilaran to Carmen for three days in sunshine and rain, praying rosaries, singing hymns, and meditating.

The pilgrims came from different SSPX Philippine missions in Manila, Leyte, Cebu, Iloilo, Bacolod, Bohol, Surigao, Cagayan de Oro, Davao, Marbel and General Santos City. There were even two pilgrims from France. All pilgrims came responding to the call to pray for religious vocations. The theme of the pilgrimage was: “The harvest is great but the labourers are few”. Four priests came to

offer Masses and hear Confessions every day. Every night one priest would give a conference about vocations, in keeping with the intention of the pilgrimage. There were 2 Filipino priests, Rev. Fr. Albert Ghela and Rev. Fr. Aurelito Cacho; and there were two non-Filipino priests: Rev. Fr. Francis Chazal and Rev. Fr. Coenraad Daniels.

To keep the pilgrims’ spirits up, there were contests each night. On the first night was a catechism quiz, each Mass Centre represented by 3 pilgrims of different ages. On the second and third night there were contests on Filipino Folk Songs and Marian Songs. The largest delegation came from Leyte with 64 pilgrims. The most lively and most organized was the delegation from General Santos City.

Barriers were broken down and friendships developed as pilgrims from different delegations encouraged each other to keep praying and sacrificing for the sanctification of priests and the increase in religious vocations for the salva-

tion of souls. After the pilgrimage, 5 young men entered St. Bernard Novitiate to try their religious vocations.

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### SSPX ASIA PILGRIMAGE TO ITALY

*17<sup>th</sup> May – 2<sup>nd</sup> June 2010*

The occasion of this pilgrimage of the Asian District to Italy was the short exhibition of the Holy Shroud between 10<sup>th</sup> April and 23<sup>rd</sup> May, in Turin, North Italy. From the necessity to land in Milan and to leave from Milan a whole tour of Italy’s famous shrines was organised. For many of the 47 pilgrims originating from eight different countries, it was the first contact with the old Catholic world—full of saints of every century and condition, filled with the history of the Church, with Rome; It was truly the heart of Christianity.

The general intention of our pilgrimage was the Crusade for Vocations of the District of Asia. May the Master of the harvest hear our prayers!



*Br. Johnathan and Fr. Francis Chazal (with the hat and beard) surrounded by some of the pious pilgrims of the Philippines.*

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## Asian District Pilgrimages for Vocations

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Here is a little description of the cities and shrines visited with some of the pilgrims' highlights:

**Milan:** We started with the impressive Duomo with its more than 3000 statues, the baptistery where St. Augustine was baptised by St. Ambrose, and the remains of St. Charles Borromeo; then we prayed at the Church of Sant' Ambrogio which contains the bodies of Ss. Ambrose, Gervasus and Protasus, Martyrs.



*The Cathedral of Milan where St. Ambrose converted St. Augustine.*

**Turin:** This was the highlight of our trip with the possibility to venerate of the Holy Shroud. Then we were able to see the incorrupt bodies of St. John Bosco and



*Mass offered by Fr. Couture at the altar of St. Lucy whose body remains incorrupt.*

St. Maria Mazarello, and to have our Holy Mass at the church of the Consolata, Our Lady Consoler of the afflicted.

**Padua:** Visit of St. Anthony's basilica (with our mass in the chapter room!), of the basilica of St. Giustina, virgin and martyr, which hosts the relics of St. Luke the evangelist and of St. Mathias, Apostle.



*St. Anthony's Basilica, Padua.*

**Venice:** We were reserved a real special grace with our holy mass right in front of the incorrupt body of St. Lucy, who died in 306 A.D.! This was followed by the visit of St Mark's basilica, with the tomb of St. Mark in the Main altar, with

its extraordinary treasure comprising besides the skull of St. James the lesser, some hair of our Blessed Lady and a piece of Our Lord's purple garment.



*The Basilica of St. Mark, Venice.*

**Loreto:** Veneration of the Holy House with all the mysteries which took place in it! We couldn't have our mass in the Holy House itself because of the crowds passing through, but we had it in a little crypt just below, within the precinct of the Basilica.

**Lanciano:** A miracle which reveals the very nature of the Holy Eucharist: it is nothing else than the Heart of Our blessed Lord! Very moving.

**San Giovanni Rotondo,** Convent of St. Padre Pio: It was a bit of a rushed visit, early on the morning of Pentecost, nevertheless, we got many graces to help us grow in our love of the Holy Passion of our Divine Saviour, contemplating a man who was so united to the Saviour's Passion

**Monte Gargano:** The Sanctuary of St. Michael the Archangel (Santuario di San Michele Arcangelo) is a sacred cave where the Archangel Michael has appeared in 490 A.D., 492 A.D. and 1656 A.D. and consecrated the shrine himself. This feast is commemorated in the liturgy on 16<sup>th</sup> October.

**Mugnano:** On Pentecost Sunday, we had the privilege, thanks to the very kind



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## Asian District Pilgrimages for Vocations

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Rector, to sing our Holy Mass on the main altar of this shrine which contains the remains of St. Philomena.

**Nettuno:** On arrival in Rome, we took a half day off for a break and visited the Goretto country house where St. Maria Goretti was wounded to death to preserve her purity, and the Shrine which contains her remains.

**Rome:** "To see Rome and to die!" There is some truth in this statement, with the sight of all the Saints venerated in the more than 900 churches, not counting the catacombs (where we had Mass in the catacomb of Priscilla), the Colosseum, and other sites where the Martyrs and Saints climbed to their heavenly rewards. So many edifying lives and death! Near these saints, we almost feel ashamed to be alive! But we have to be worthy of the immolation in order to share in the celestial crown! No doubt one of the highlights of these few days in the Eternal City was to be able to attend the Holy Mass in the very Basilica of St. Peter. Actually, the very morning when we went, three SSPX priests were celebrating at the same moment on three different altars : the altar of St. Pius X, of St. Leo the Great and of St. Processus, martyr. We were told that many priests now offer the tridentine mass every day in St. Peter since the Motu Proprio. That is certainly a step in the right direction.

**Cascia:** Mid-week through our stay in the SSPX house in Albano near Rome, we took a day trip (a really beautiful ride in magnificent countryside) to pray to the great St. Rita, one of the patronesses of the Asian District (because of the graces she constantly gives our priests in their travels) and especially venerated by many



*It was in front of this painting that St. Rita received the privilege of sharing in the Crown of Thorns. The body of St. Rita is incorrupt.*

of our group. Her body is also incorrupt since her death in 1457 A.D.

**Subiaco and Genezzano:** Our Sunday outing brought us to these two shrines. Less than two hours' bus ride East of Rome lies St. Benedict's cave of Subiaco, where at the age of fourteen, he retired from the world and lived for three years. This is the birth place of the great Benedictine Order. And about one hour away is the shrine of Our Lady of Good Counsel in Genezzano, a miraculous image which came from Albania in

1467 A.D. and has been the source of countless miracles.

**Assisi:** The very name evokes two luminous stars in the firmament of the Church: St. Francis and St. Clare. The city itself is a real beauty. We did not forget to stop at the Basilica of Our Lady of the Angels, the Portiuncula, which saw the beginning of the Franciscan order and in which St. Francis received so many graces for himself and anyone praying there.



*St. Benedict retired to this cave ...and then changed the course of history.*

## Asian District Pilgrimages for Vocations



*The Basilica of St. Francis of Assisi.*

**Florence:** Here the group dispersed in search of various goals. Our group spent time in the convent of St. Mark to admire, to contemplate in silence the original paintings of Fra Angelico, one of the most famous Catholic painters. The Duomo (cathedral) of Florence is truly 'out-of-this-world!'

It is impossible to detail every day of this unique pilgrimage which turned out to be a kind of retreat at the same time, thanks to the daily meditation and the explanations of our chaplain, our District Superior, who prepared us well each day to what we were about to see.

We left Italy filled with deep gratitude for all the graces received and with the desire to return one day to one or the other of these famous shrines. Deo gratias.



*Fr. Couture preaches to pilgrims in Malacca.*

### MALAYSIA

*The Second SSPX Pilgrimage to Malacca,  
12<sup>th</sup> June 2010*

#### IN THE FOOTSTEPS OF ST. FRANCIS XAVIER

The faithful of Kuala Lumpur and of Singapore have a common holy destination for their pilgrimage: Malacca, which is somewhat in between both cities. St. Francis Xavier spent more than 6 months altogether in Malacca during his five transits through this Portuguese hub between 1545 and 1552. After his death on the island of Sancian, near Macau, his remains were brought back to Malacca, laid in the church on top of St. Paul's hill for one year (1553) before being sent to Goa in India where they are still to this day.

In 2002, a first pilgrimage had been organized by the Society by car, attended by about 40 pilgrims. This year, to add some 'difficulties' to this little one-day pilgrimage, it was decided to walk the last 22km with a very early start before dawn.

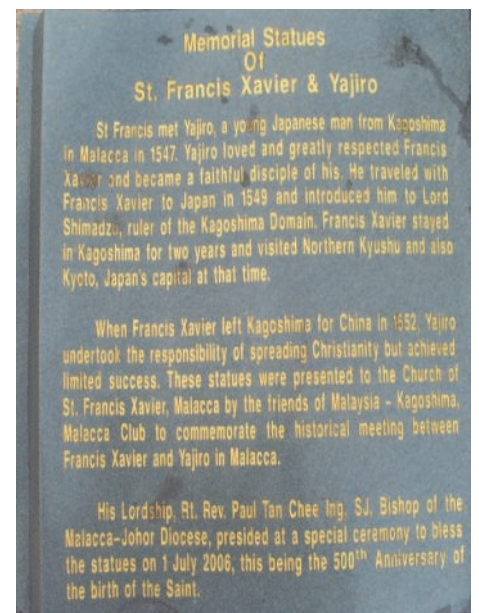
Thus, 'KL' pilgrims arrived the night before to prepare the venue for the Mass, and the Singaporeans decided to leave the priory by bus at midnight sharp in order to arrive at the church of Ayer Salak on time for the start of the walk, scheduled at 5.30am. Some five hours later, a prayerful sung Mass rewarded the pil-



*Yajiro and St. Francis Xavier.*

grims on arrival in Malacca, with some beautiful four parts polyphonic pieces, by the "KL choir". Then lunch in a restaurant, a further short walk to St. Paul's Hill to venerate the burial spot of St. Francis Xavier, this was then followed by a little catechism on the veneration of relics, and everyone was on the road home again, exhausted, sleepy but satisfied.

A total of 52 pilgrims partook in this event for vocations in this part of the district. May the Master of the harvest send laborers in this part of His vineyard! Ω



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## Prayers for Priests : The Carmelites

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### THE CARMELITE VOCATION

*by a Carmelite Nun*

A young lady who feels she is called by God to the Carmel might be forgiven for a certain apprehension. She might imagine, perhaps, that life in the Carmel is austere and is reserved to an elite who are drawn to a life of prayer and self-sacrifice. If such is the case, she need not fear.

The Carmel is, above all, a vocation to the prayer of contemplation; it is a calling to a life of union with God. Generally, a young lady who feels attracted to the Carmelite life has had some experience of the love of God, she desires solitude, separation from the world so that she may enjoy the intimate company of her Beloved.



*The community gathers for the procession to the choir to chant the Divine Office.*



*The chapel of the Carmel du Sacre Coeur. The sisters' choir is behind the high altar separated by a grill.*



*A novice crowned with lilies on the day of her vesture.*

“ O Eternal Word, Word of my God, I wish to spend my life listening to Thee. Make all things teachable to me, so that I may learn everything about Thee. ” This famous passage of Blessed Elisabeth of the Trinity captures the essence of the Carmelite ideal. It is, therefore, the thirst for God that leads a soul to the Carmel, the desire to love Him more and more, to give one’s life to Him alone, an unceasing adoration, to render “love for love.”

#### Love of God

The love of God, no matter how ardent it is, must always grow less it flickers and dies. Thus a profound faith and a fidelity to God in all that He demands, whether through superiors or decreed by the rule, is absolutely necessary.

The mind and the heart of the Carmelite desires to see God, to contemplate Him and to repose in Him. Faith lifts, a little at least, the veil that hides Him. The more God reveals Himself to the interior

eye of a soul, the more His perfections appear and the more passionately He is loved. Divine charity is the beneficiary of faith, and hope has no other goal than to make union with Him more desirable. A life of living the theological virtues is, again, the essence of the Carmelite ideal.

For a young lady who feels called to the Carmel, it is the desire for Divine intimacy that is predominant, so much so that, when she presents herself, she often knows little or nothing of the Carmelite Rule. The cadre matters little to her - all she wants is to serve her Beloved – sure that she will be accorded all the necessary graces for her vocation. Such a disposition of soul demands great generosity, constancy and a confident and absolute abandonment of self into the hands of Him by Whom she knows herself loved.

#### Missionary Apostolate

Our father, St. John of the Cross, teaches that “compassion for one’s

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## Prayers for Priests : The Carmelites

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*The love of God, no matter how ardent it is, must always grow less it flickers and dies.*

neighbour grows in the measure that a soul is united to God in love, because the more one loves God, the more one wishes that God be loved and honoured by all.” If the apostolic life is part of the life of every Christian soul, it is especially so for the Carmelite.

Our holy mother, St. Theresa of Jesus, has given us a clear instructions in this regard. It was the terrible trials of Christi-

anity that excited in her heart the desire to do all she could to save souls from the fires of hell. But how can a Carmelite, hidden and cut off from the world, have a real influence on souls? Prayer is not limited by physical boundaries or distance; within the communion of saints its effect is universal. It is by personal sanctification and continual prayer that the Carmelite intercedes for souls. “As Our Lord dwells in our souls, His prayer is ours too,” wrote Blessed Elisabeth of the Trinity, “... to be to Him an extension of His humanity by which He can adore, make reparation and save...”

The Carmelite apostolate is above all directed towards priests and the protectors of Holy Mother the Church. St. Theresa of the Child Jesus said that she became a Carmelite above all to pray for priests; St. Pius X made her the patron of the missions.

### Daily Life

It is not unusual that a young lady who feels herself drawn to the Carmel asks herself how she might cope with solitude and silence, imagining that the only time a Carmelite left her cell was for the silent prayer of contemplation in the chapel! It is true that a Carmelite lives alone for part of her day, but she also shares in the life of the community which is an important



*For a young lady who feels called to the Carmel, the desire for Divine intimacy is predominant.*



*The inner courtyard of the Carmel du Sacre Coeur, Quievrain, Belgium.*

## Prayers for Priests : The Carmelites

support – material as well as moral and spiritual – and an occasion to practice virtue, to grow in love of God and one’s neighbour.

As there are no longer working sisters (*soeurs converses* who did not participate in the choir of the community, but sanctified themselves more through manual labour) - which corresponds to the wishes of our holy mother St. Theresa – the Carmelites find themselves obliged to undertake a considerable amount of manual labour such as washing clothes, mending, cooking, gardening and cleaning. The rule of work combined with the profession of poverty is considered an important aspect of the Carmelite life. The Carmelite, therefore, might also find herself engaged in the making of liturgical vestments, altar linens, mantillas, scapulars and other artistic work.

The recitation of the entire Divine Office, together with two hours of mental prayer and half an hour of scripture reading every day reduces the time available to manual labour to four or five hours per day, which, executed with diligence, requires a continual gift of self.

Finally, in her wisdom, our holy mother St. Theresa, prescribed two recreations every day, during which all the sisters come together to “to speak together and to recreate.” Ω



*The refectory. As in most religious houses, meals are accompanied by spiritual readings from the saints or recordings of conferences and sermons.*



*Repairing and re-painting statues.*



*Making and repairing liturgical vestments.*



*Novices wear white veils, professed sisters wear black.*



*The vegetable patch—a garden of the soul.*



*Our Holy Mother, St. Theresa of Avila.*

### TRADITIONAL CARMELS

*Postulants are accepted usually between the ages of 18 to 30 years old. Please write to one of the Mother Superiors for further information concerning vocations.*

Rev. Mother Superior  
Carmel du Sacré Coeur  
Rue des Wagnons, 16  
B-7380 Quiévrain  
**BELGIUM**

Rev. Mother Superior  
Carmel du Coeur Immaculé de Marie  
15 La Gangeotte, Eynesse  
F-33220 Ste Foy-La-Grande  
**FRANCE**

Rev. Mother Superior  
Carmel Marie Reine des Anges  
Crénières  
CH-1071 Chexbres VD  
**SWITZERLAND**

Rev. Mother Superior  
Carmel of the Holy Trinity  
S 4027 Wilbur Road  
Spokane, WA 99206  
**U.S.A.**

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## Apostolate of Prayer For Priests

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### O LORD GRANT US HOLY PRIESTS

*The laity must pray for their priests.*

Saint Thérèse of Lisieux wrote in her *Story of a Soul*, “In the solemn examination before my profession I declared - as was customary - the reason of my entry into Carmel: ‘I have come to save souls, and especially to pray for Priests.’” And, Saint Thérèse proved to be the inspiration for the establishment of The Apostolate of prayer for priests.

It was in 1989 that an Ignatian retreat was held in Tallangatta N.S.W. Australia. A large statue of St. Thérèse was placed in a central part of the retreat house, and the retreatants would pass it daily. On the return journey back to Sydney, the founder of The Apostolate of prayers for priests, Mrs. Alice Ashelford commented: “I think Saint Thérèse wants us to pray for priests!”

In a short time, Mrs. Ashelford drew up the rules that were submitted to the late Archbishop Marcel Lebrève, who on the 17th July, 1989 sent a letter of approval to her.

*Dear Mrs. Ashelford,*

*Thank you very much for your letter of July 1989 and enclosures, and for all your prayers and sacrifices for the priests. May God reward you eternally. May Our Lady always protect and guide you and let you be Her “humble Slave” who belongs entirely - with his body and his soul - to Our Lady. It is a great grace to live according to the spirituality of St. Louis Marie Grignon de Montfort and to do everything WITH MARY, FOR MARY, THROUGH MARY AND IN MARY.*

*For spiritual direction ask Fr. Hogan to*

*assist you and to help you, and pray specially for him so that Our Lady may direct your apostolate though Fr. Hogan.*

*Blessing you and all members of your apostolate and assuring you all of my prayers at the Holy Altar,*

*Yours sincerely,  
in Cordibus Jesu et Mariae  
Marcel Lefebvre  
Ecône, 17<sup>th</sup> July 1989*



*“I have come to save souls, and especially to pray for priests.” Saint Thérèse of Lisieux*

Father Hogan chose the name of the prayer group, and told us to meet secretly at first, as he wanted the group to consolidate and he was emphatic in his instructions to us that charity must reign.

All members of ‘the apostolate’ were encouraged to consecrate themselves to Our Lady through the True Devotion to Mary, and on that day to make a small consecration contained in the prayer booklet of the Apostolate. The renewal of the consecration for members took

place on the feast of Our Lady of Sorrows, 15th September annually. However, this practice is no longer part of admission to The Apostolate of Prayers for priests.

One of the practices/rules that Fr. Hogan promoted was to read the Collect of the Mass of the Eternal High Priest especially on the First Thursday of each month.

Within a very short time, the group met each Thursday, and there was time for adoration of the Blessed Sacrament and Mass, but on the First Thursday after Mass, one of the priests of the parish would give an instruction to ‘The Apostolate’, which has proved to be very important in encouraging a greater generosity by the members in their efforts for spiritual support of the priesthood.

In an early talk given by Fr. Laisney, he spoke of the troubles in the church over the last years being ‘an attack on the priesthood,’ and in August, 1995 Fr. Delsorte gave an inspirational talk on the necessity of prayers for the Bishops and priests, and how this pious practice will aid our own sanctification too. Quote:

If you have priests as your pastors who are saints, then you will become holy. Dom Chautard in his book, *The Soul of the Apostolate* gives a general rule that the people of the flock are one degree less in holiness than their priest, so, if you can, through your prayers, obtain the sanctification of your priest (and

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## Apostolate of Prayer For Priests

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*A Group photo of the early members of The Apostolate of Prayers for Priests (Sydney Australia) which was taken in 1992 with Fr. Gerard Hogan.*

Bishop), it will at the same time push you up more and more as well. When Our Lady appeared at Fatima (and particularly during the locutions which Sr. Lucia had from Our Lord and Our Lady), the importance of the Bishops was made very clear. The crisis that we are undergoing in the world today will not be resolved by you alone, nor by the Society of St. Pius X alone, it must come from the Pope and the Bishops; in your prayers for priests, make sure you include the Bishops.

It is the practice of 'the Apostolate' that each June and October, the members are asked to pray for a special priest or priests over and above the normal daily prayers for priests. The prayers chosen for June, the litany of the Sacred Heart, and October, the litany of Loreto. The coordinator of the Apostolate Mrs. Teresa Smith, notifies the Bishops/priests that someone is praying especially for them during these months.

You can read some examples of the letters of grateful thanks from the Bishops and priests below:

*Dear Friends of the Apostolate of Prayers for Priests, Once again we have been informed that you will pray for us during the month of June in a special manner. Thank you so much for this act of Charity for us personally, and for the priests in general. It is only in Heaven that you will see the benefit of your truly apostolic work.*

*With our blessing,  
Sincerely yours in Jesus & Mary,  
Bishops Bernard Fellay  
& Bernard Tissier de Mallerais.*

*Dear Friends, Our thanks for your prayers that we need so much to keep always loyal in the service of God. Receive our blessing and affection in Jesus and Mary,*

*Mgr. A. De Galaretta, Fr. C. Mestre & Fr. P. Cardozo, Spain"*

*The Apostolate of Prayers for Priests is*

*warmly thanked for another month of special prayers on behalf of Bishop Richard Williamson who will in turn offer one Mass for the steadiness and continuance of the Apostolate. Winona USA*

From humble beginnings and now in its 21st year, The Apostolate of Prayers for Priests has grown to a membership of 950; with members in Australia, Canada, Denmark, England, France, India, Malaysia, Netherlands, New Zealand, Philippines, Singapore, South Africa and the United States of America.

For those interested in joining please contact:

Mrs. Teresa Smith,  
11 Nemesia Avenue ,  
CARINGBAH NSW 2229  
AUSTRALIA  
prayer4priests@sspx.com



*Members of The Apostolate of Prayers for Priests in the procession for the feast of Christ the King at Rockdale, Sydney Australia*

## Priory of the Most Holy Trinity, India

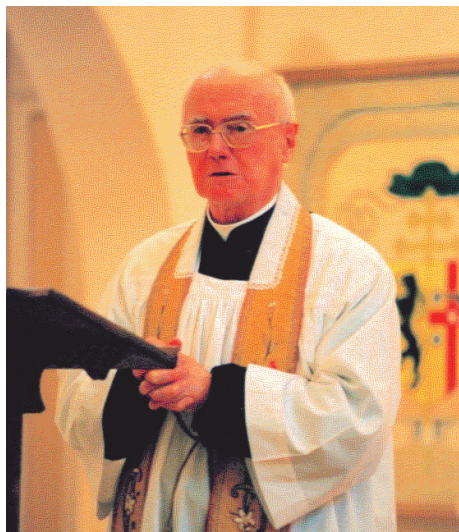


*Palm Sunday at Palayamkottai.*

Dear Friends and Benefactors,

*Come Holy Ghost fill the hearts of Thy faithful, and kindle in them the fire of Thy love.*

A few years ago, while a seminarian at The Seminaire Saint Cure d' Ars in Flavigny, the venerable Père Baillif, our professor of Liturgy, was lamenting the blindness of the modern clergy—especially the bishops—to the errors



*“These men are wearing dark glasses...”  
Père Baillif, Flavigny, France 1998*

which they were failing to fight, at best, and were even propagating, at worst. “These men are wearing dark glasses through which they cannot see!” his deep resonant voice boomed. “They should not be wearing dark glasses with black lenses, they need different glasses with different lenses, the colour of the lenses in their glasses should be.....green!” A bemused silence fell upon the seminarians and flicker of smile played across the round jovial face of Père Baillif.. “Green is the colour of the Holy Ghost, green is the colour of hope!”

The thought of hundreds of prelates wearing green glasses, fixed the episode in my mind and, now that the Sunday vestments are green again and we live in the time after Pentecost, its memory is made actual once more.

After living through the drama of that supreme act of love on Calvary commemorated by the liturgy of Holy Week (and *re* - presented everyday in the Holy Sacrifice of the Mass), now is the time of



*Fr. Valan in procession during the Rogation Days.*

hope in which have recourse to the Holy Ghost, sent by the Father and the Son, to beg that we may participate more intensely in His life and rejoice in His gifts—particularly that of Divine Charity which is none other than *being assumed into the act of God loving Himself*.

As the new school year is about to begin, our act of hope in Divine Providence is renewed and our petition to the Holy Ghost for the application of the treasures merited by Our Lord Jesus Christ is repeated.

May the meddling bureaucrats be kept at bay, may we have labourers sufficient for the harvest, and may we all have kindled in our hearts the fire of Thy love!

In Jesu et Maria

Father Robert Brucciani.

### CHRONICLE

■ 4th February: A momentous moment in the history of the Indian apostolate: Rev.Fr.Gregory Noronha, a native of Bombay, returned to India after a year in the Philippines. He was officially posted to the Priory of the Most Holy Trinity, Palayamkottai, but has effectively been a replacement for Fr.Timothy Pfeiffer and then Fr.Joseph Pfeiffer in the north while they were away for their vacations.

■ 11<sup>th</sup> March: Therasian Babu Xavier received the first major order of the subdiaconate at St. Thomas Aquinas Semi-



## Priory of the Most Holy Trinity, India



*“The priest lays the end of his stole on the candidate as a symbol of his priestly authority, and admits him into the church building, which is the symbol of the Church of Christ.” On Easter Sunday morning, Mary Catherine Kala received the sacrament of Baptism.*

nary, Winona. This was the cause of great joy among the faithful.

▪ 15<sup>th</sup>-18<sup>th</sup> March: Fr.Valan preached a men’s retreat for the Apostles of Mary (a lay pious group) in Tuticorin.

▪ 22<sup>nd</sup>-25<sup>th</sup> March: Fr.Valan then preached a women’s retreat for the Apostles of Mary at Tuticorin.

▪ 26<sup>th</sup> March: Miss Clare Yeo, a volunteer of 3 months, returned home to Singapore. She enjoyed herself immensely and sheepishly admitted to buying 8 different saris!

▪ 28<sup>th</sup> March: Miss Monica Marshall, another volunteer, returned to Scotland for 2 months. She will return again in June. God bless her.

▪ 29<sup>th</sup> March: Miss Margaret Clark returned home to the USA after one year in India. India is becoming a preferred destination for charitable souls.

▪ 27<sup>th</sup>-6<sup>th</sup> April: Fr.Gregory went to Sri Lanka for Holy Week.

▪ 5<sup>th</sup> April: Fr.Brucciani left for 4 weeks of holiday which went too fast for everyone.

▪ 6<sup>th</sup>-15<sup>th</sup> April: Joseph Carron and the boys assisted with the moving of the orphanage to the new building and the moving of the school to the old orphanage.

▪ 11<sup>th</sup>-18<sup>th</sup> April: Fr.Couture, the District Superior, visited Palayamkottai to see the new orphanage and generally check up on things.

▪ 26<sup>th</sup>-1<sup>st</sup> May: Fr.Valan organised a summer camp for boys of the Mass Centres to teach them the Catechism and how to serve Mass.

▪ 11<sup>th</sup> May: Joseph Carron returned to Switzerland after nearly six months in India. He will be missed by all of us, but we pray that he will return.

▪ 16<sup>th</sup> May: A young man from the Mass Centre of Trichy arrived at the priory as a pre-seminarian. This is a cause for measured rejoicing.

▪ 26<sup>th</sup> May: Fr.Gregory returned to



*First Holy Communicants, Mary, Gemma and Joyce, make their thanksgiving on Easter Sunday.*



*The young ladies’ choir of the orphanage is directed by Sr. Maria.*

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## Priory of the Most Holy Trinity, India

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*Francis, Fr. Couture, Dominic and Joseph Carron looking very pleased with themselves at the top of a hill about two hours west of Palayamkottai.*

the priory after a month on the road replacing Fr. Joseph Pfeiffer who has been out of the country. On one “weekend” circuit, Fr. Noronha took three flights,

one return train journey, and two 12 hour overnight bus journeys to bring the sacraments to needy souls.  $\Omega$



*Joseph Carron and the boys proudly parade their new “longhi” in front of the priory.*



*Fr. Gregory Noronha, a native of Bombay, finds his place at the Priory of the Most Holy Trinity, Palayamkottai.*

# Veritas Academy



*The Middle Building.*



*The Main Building.*



*Inside the Main Building before partitions were installed.*



*Bosco chips paint from a paintbrush before setting to work on one of the classrooms.*

*Interior paint is typically whitewash with colour added.*

## NEW VERITAS

After the girls moved out of their old orphanage, the boys set to work to convert it into a school. The main work involves installing partitions in the old dormitory to make classrooms and a staff room, together with fitting new lights and fans. The grounds are also being given a makeover with a brush cutter (weed whipper or strimmer) and two rooms are being painted. The work should be completed just in time for the start of the new year on 6th June.

Latest estimates predict that we should have 59 pupils starting the year in 7 class groups and a staff comprising 6 local teachers and 6 foreign volunteers.

May we be useful instruments in God's hands to illuminate the children with His Truth, instill within them His virtues and to lead them ever closer to heaven. Ω



*Local carpenters using traditional methods and traditional materials (the batons were made of teak!).*



*A view of Veritas Academy as seen from our own SSD (Schoolboy Surveillance Drone).*



*Bernard examines the workmanship.*

## Society of Servi Domini, Girls' Orphanage, India



*Josephine and Michaelammal: "Pack up your troubles in your old kit bag and smile, smile, smile."*



*"Au revoir to the old orphanage," says Anne Sophie as the bus leaves.*



*"This way please gentlemen."  
Sr. Maria Immaculata is very much in control.*



*Mary Rose has a lot on her mind.*

+

### Thank You Letter

May 2010

To all our Friends and Benefactors,

Thank you very much for all the support you have given us by your prayers or otherwise during this last one year when the Tamil Nadu government was creating problems for us for having children from Andhra (the neighbouring state to Tamil Nadu).

With the help of your prayers and by the grace of God, all our problems have been resolved. The government kept telling me to send the Telugu (Andhra) children away as they belong to another state and not to Tamil Nadu. I tried speaking with the Collector of Tirunelveli (the head of the town), but he was not ready to listen to anything I said. He point blank told me to send the children away by 10<sup>th</sup> April.

After many trips to the government offices in Tirunelveli, I was finally told that if I get letters from the Child Welfare Committee (CWC) in Cuddapah, a town in Andhra where most of our children were born, saying that I am a fit person to take care of the children, then I can keep the children. It could not have been made any easier for me as I know the CWC's Chairman and he readily agreed to give me the required letters. The only difficulty was that I had to go to Cuddapah (20 hrs by train) with the children to get these letters. I sent the children home to their relatives' houses in Andhra by 11<sup>th</sup> April and at the end of the month I also went and met the children and the official and obtained the letters.

So, one problem solved. But I still have to get the recognition for the orphanage and for that they asked me to obtain four certificates from different offices – Fire, Sanitation, Building Stability and Local Government. Well, after spending nearly Rs.20,000 in bribes and fees, I finally got all the four certificates and tomorrow I am going to hand them over to the Social Welfare Department who have yet to grant me the recognition. So please continue to pray.

In the Sacred Hearts of Jesus and Mary,

Sister Maria Immaculata

Of the Consoling Sisters of the Sacred Heart of Jesus

## Society of Servi Domini, Girls' Orphanage, India



*VIP waiting lounge.*

### DEO GRATIAS

On 29th November 2008, the ceremony for laying of the first stone took place on the “New Land.” Four hundred and ninety six days later on 9th April (Easter Friday) the orphanage relocated to their splendid new building set in five acres of land.

During construction, Sr. Maria Immaculata visited the site almost every single day. She designed, negotiated, haggled, cajoled, insisted, stamped her foot (only metaphorically of course), corrected, discussed, argued, hired, fired, organised, administered, accounted and she prayed—even more than usual.

When the building site was at its least engaging (after the concrete floors in the bathrooms had been poured before the plumbing pipes were in place) Sister ad-



*The finished result is truly splendid.*

mitted quietly at the end of a long day, “You know, father, I really hate all this.”

Now her sacrifices, and the sacrifices of all those who have contributed to this project, have borne fruit and one cannot restrain a joyful smile to see the sisters

and children about their daily routines in this spacious and elegant building.

May God continue to bless this apostolate and may it glorify Him by the consolation it gives to His most Sacred Heart.

Ω



*“Scrub, scrub; a woman’s work is never done,” thinks Libya to herself.*



*Then the real and much more agreeable work begins. Fr. Couture officiates in the new oratory as the sun sets. “From the morning watch even until the night, let Israel hope in the Lord.”*

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## Mass Centres in the District of Asia

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### HONG-KONG

#### YMCA-KOWLOON

Contact: St. Bernard Novitiate, Philippines  
Mass: 2nd Sunday of the month at 10:00am

### INDIA—NORTH

#### BOMBAY/MALAD (MH)

##### Priory of St. Bartholomew

1st floor, Gratias Mariae Building  
Tank Road, Orlem  
Tel: [91] 976 954 3765

Mass: Please call for information.

##### Resident Priests:

Rev. Fr. Timothy Pfeiffer (Prior)

Rev. Fr. Joseph Pfeiffer

#### BANGALORE (KN)

Contact: Mr. Benny Joseph [91] 80 2573 2662  
Mass: Monthly

#### BOMBAY/VASAI (MH)

Contact: Priory of St. Bartholemew, Malad  
Mass: Every Sunday at 7:00am.

#### BOMBAY/BANDRA (MH)

Contact: Priory of St. Bartholemew, Malad

#### GOA - SALVADOR DO MUNDO

opposite bus stand,  
Contact: Mr. Fernandes [91] 982 325 4055  
Mass: Usually 1st & 3rd Sundays at 5:30pm

#### CHENNAI (MADRAS) (TN)

St Anthony's School, Little Mount 600015  
Contact: Mr. David [91] 944 512 2353  
Mass: Every Sunday at 6:30pm

#### KANCHIPURAM DISTRICT (TN)

Immaculate Conception Church  
R.N.Kandigai Village  
Contact: Mr. Irudaiyaraj [91] 944 412 2316  
Mass: Every Sunday at 7:00am

### INDIA—SOUTH

#### PALAYAMKOTTAI (TN)

##### Priory of the Most Holy Trinity

8A/3 Seevalaperi Rd,  
Annie Nagar, Palayamkottai, TN 627 002  
Tel: [91] 462 257 2389

Email: sspxindia@gmail.com

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

##### Resident Priests:

Rev. Fr. Robert Brucciani (Prior)

Rev. Fr. Valan Rajakumar

Rev. Fr. Gregory Noronha

#### ASARIPALAM (TN)

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

Contact: Priory of the Most Holy Trinity

Mass: Every Sunday at 10:15 am

#### CHRISTURAJAPURAM (TN)

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

Contact: Priory of the Most Holy Trinity

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

#### NAGERCOIL (TN)

Saint Thomas the Apostle Church  
Near SP Camp Office  
Thalavaipuram

Contact: Priory of the Most Holy Trinity

Mass: Saturday at 6:00pm, Sunday at 6:30am

#### PALAYAMKOTTAI (TN)

Society of Servi Domini,  
Opp. Government. High School  
Burkitmanagaram, Tirunelveli TN 627 351

Contact: Priory of the Most Holy Trinity

Mass: Most weekdays at 7:25am

#### SINGAMPARAI (TN)

St Anthony's Church

Contact: Priory of the Most Holy Trinity

Mass: Every Sunday at 11:30am

#### TRICHY (TN)

St. Joseph's Chapel,  
North 3<sup>rd</sup> Street, Srienvasanagar 627 017  
Tel: [91] 431 277 0042

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

#### TUTICORIN

St. Francis Xavier Chapel  
88B Vettivelapuram  
Near Murugan Theatre  
Contact: Mr. Francis Kumar [91] 948 647 1966  
Mass: Every Sunday 7:15am

### INDONESIA

#### JAKARTA

Tel: District Office, Singapore [65] 6459 0792  
Mass every month, usually on the first Sunday

### JAPAN

#### TOKYO

Japanese Martyrs' Mass Center  
Akebonocho Jido-Kaikan  
Honkomagome 1-12-5  
Bunkyo-ku, Tokyo, Japan 113-0021  
Contact: Mr. Arata Nunobe [81] (3) 3776 1233  
or [63] 2 725 5926 (Philippines)  
Mass: Monthly

### OSAKA

Immaculate Heart of Mary Mass Center  
"Honkan" of Shin-Osaka-Maru Bldg.  
(5min from JR Shin-Osaka Station, East Exit)  
Contact: Mr. Arata Nunobe [81] (3) 3776 1233  
or: [63]2 725 5926 (Philippines)  
Mass: Monthly

### KOREA

#### SEOUL

Immaculate Conception Chapel  
2nd Floor, Yale Building, #60,  
Choonshin-dong, Jongro-gu,  
SEOUL, South Korea 110-844  
Nearest Subway stations: Line #1 "Jongro O-ga"  
Station, or Line #4, "Dondaemoon" Station.  
Contact: Mr. Christian Barde [82] (2) 3476-5055  
or: [63] 2 725 5926 (Philippines)  
Mass: Monthly

### MALAYSIA

#### KUALA LUMPUR

Chapel of the Sacred Heart of Jesus  
Contact: Mr. Nicholas Lim [60] 361 575 976  
Fax: [60] 361 573 101  
Contact: Roy Rogers [60] 163 755 072  
Mass: 2nd Sun. 9:30am and 4th Sun. 6:00pm

#### SABAH

Queen of the Most Holy Rosary Chapel  
Lot 18-2, 2nd floor,  
New World Commercial Centre,  
Donggongon, Penampang, Sabah 89507  
Contact: Mrs. Amalia Kasun  
Tel: [60] 168 131 025; [60] 168 428 552  
Mass: 4th Sunday at 9:30am

### NEW CALEDONIA

#### DOMBÉA

Mission Saint Pierre Marie Chanel,  
Tel: [64] 6344 7634 (school in NZ)  
or [64] 6213 0440 (priory in NZ)  
Mass: Monthly

### NEW ZEALAND

#### WANGANUI

##### St. Anthony's Church

88 Alma Road  
P.O Box 7123  
Tel: [64] 6344 7634 (school)  
or [64] 6213 0440 (priory)  
Fax [64] (06) 344 2087  
Email stanthonny@sspx.com  
Mass: Sunday 7:30 & 11:00am, 9:00am (Sung)

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## Mass Centres in the District of Asia

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Mon.-Sat. at 5:30am (except Sat.), 7:00am & 11:25am (except Thurs.)

### Resident Priests:

[Rev.Fr François Laisney \(Prior\)](#)  
[Rev.Fr Andrew Cranshaw](#)  
[Rev.Fr Robert A. Jackson](#)  
[Rev.Fr. Michael Fortin](#)

### AUCKLAND

Chapel of the Immaculate Heart of Mary and St. John Fisher  
103 Avondale Road, Avondale  
Tel: [64] (6) 344 7634  
Mass: Every Sunday at 9:00am  
Every Saturday at 10:00am, 1st Friday at 7:00pm

### HAMILTON

4 Comries Road [64] (7) 855 1790  
Mass: Every Sunday at 2:00pm

### NAPIER

Dunstall's Funeral Chapel  
Cnr Edwardes & Bowers Streets; Napier.  
Tel. [64] (6) 843 9446  
Mass: 1st & 3rd Sundays at 5:00pm

### WELLINGTON

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

## PHILIPPINES

### STA BARBARA—ILOILO

#### [St. Bernard Noviciate](#)

Brgy. Daga, Santa Barbara, Iloilo  
Tel: [63] (0) 0915 846 6913  
Mass: Daily at 7:15am, Sundays at 8:00am

#### Resident Priests:

[Rev. Fr. Coenraad Daniels \(Prior\)](#)  
[Rev. Fr. Francois Chazal](#)  
[Rev. Fr. Aurelito Cacho](#)  
[Rev. Fr. Alexander Hora](#)

### 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 9:00am & 6:00pm

#### Resident Priests:

[Rev. Fr. Adam Purdy \(Prior\)](#)  
[Rev. Fr. Thomas Onoda](#)  
[Rev. Fr. Albert Ghela](#)  
[Rev. Fr. Edgardo Suelo](#)

### AGUSAN DEL NORTE—BUTUAN CITY

Sta. Lucia Chapel, Brgy. Mohagany Butuan City

Contact: Our Lady of Victories Church, Manila  
Mass: 4th Sunday at 5:00pm

### BACOLOD CITY—NEGROS OCCIDENTAL

Immaculada Concepcion Church  
Purok Paglaum, Brgy. Taculing Bacolod City  
Tel: [63] (33) 3962648  
Contact: St. Bernard Novitiate, Iloilo  
Mass: Every Sunday at 6:00pm

### BAGUIO CITY—BENGUET

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

### BATO—LEYTE

Contact: Our Lady of Victories Church, Manila  
Mass: 2nd Sunday at 9:00am  
and 7:00am the following day

### CAGAYAN DE ORO—MISAMIS ORIENTAL

Our Lady Help of Christians Chapel  
4<sup>th</sup> floor Cid Building, Mabulay Subdv.  
Cagayan de Oro City  
Contact: Our Lady of Victories Church, Manila  
Mass: 4th Sunday at 8:00am

### DAGOHOY—BOHOL

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

### DAVAO CITY—DAVAO DEL SUR

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

### GEN. SANTOS CITY—SOUTH COTABATO

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

### JARO—ILOILO

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

### KORONADAL CITY—SOUTH COTABATO

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

### MAASIN CITY—LEYTE

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

### MANBUSAO CITY—CAPIZ

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

### MANDAUE CITY—CEBU

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

### SOGOD—SOUTHERN LEYTE

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

### TACLOBAN CITY—LEYTE

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

### TAGBILARAN—BOHOL

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

### TANAY—RIZAL

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

## District Office SINGAPORE

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

286 Upper Thomson Rd  
Singapore 574402  
Tel: [65] 6459 0792, [65] 6459 3820  
Fax: [65] 6459 3591  
Email: [district@sspasia.com](mailto:district@sspasia.com)  
Mass: Sunday 8:00am (Low) & 10:00am (Sung)  
Monday to Saturday: 7:15am

#### Resident Priests:

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

## SRI LANKA

### NEGOMBO

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

## DUBAI & THAILAND & VANUATU & VIETNAM

Tel: District Office, Singapore [65] 6459 0792

## India Calling All Generous Souls



Gemma Maria Josepha on the day of her first Holy Communion, Easter Sunday at Palayamkottai.



New orphan, Suma Latha, says thank you to a Swiss benefactor.

### TEACHERS & SUPERVISORS

If you have six months or a year to give to charity, why not consider coming to India? We need six volunteers at all times to teach at Veritas Academy and to help at the priory (men) or at the orphanage (ladies).

We need volunteers who are:

- morally upstanding and practicing traditional Catholics,
- 21 years old or older
- fairly hardy (to cope with the food, mosquitoes, heat, etc),
- able to supervise children from 6 to 17 years old
- reliable
- with common sense and
- with a good sense of humour.

Please send an email with CV to:  
[sspxindia@gmail.com](mailto:sspxindia@gmail.com)

### Donations to the Indian Mission

You may specify where you would like donation to go (ie. North India or South India [Holy Trinity Priory, Palayamkottai]). Unspecified donations will be split evenly between the two priories. Please do not send cash.

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

Donations for the Asian Missions in general can be sent to this address, or write to us for bank details:  
*St Pius X Priory, 286 Upper Thomson Road, Singapore 574402 Tel.:65 6459 0792 Fax 65 6459 3591  
Email: [district@sspxasia.com](mailto:district@sspxasia.com) Website: [www.sspxasia.com](http://www.sspxasia.com)*