



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

APOSTLE

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

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by Rev. Fr. Daniel Couture

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His Lordship, Bishop Tissier de Mallerais at St. Pius X Priory, Singapore

Editorial: The Note of Holiness Is Missing

Dear Friends and Benefactors,

Be ye holy, because I am holy, saith the Lord. (Lev. 11:44)

Some recent events urge me to dedicate these opening lines of our Apostle to one of the four marks that makes the Catholic Church the one true Church: the note of holiness. The very purpose of the Church founded by Our Lord Jesus Christ is the same as that of creation: *ut essemus sancti et immaculati in conspectu ejus in caritate*— *that we should be holy and unspotted in his sight in charity* (Eph. 1:4). The Good Lord made us *to enter into (His) joy* (Mt 25:21), to share with us his infinite happiness in heaven, to see what *the eye hath not seen, nor the ear heard, to enjoy the things God hath prepared for them that love him.* (I Cor 2:9).

Everything in the Church, its supreme **raison d'être, its supreme law, is the salvation** – or sanctification – of our souls. All: the doctrine, the morals, the discipline, the sacraments, the sacramentals. **And to prove that this “good tree does bring forth good fruits” (Mt 7:17), from day one the Church has produced in season and out of season saints, men, women, children, of all conditions and backgrounds who have practiced virtues at a heroic degree.**

If Our Lord was able to say: *My Father worketh until now; and I work* (Jo 5:17), it also applies to the Holy Ghost, the “other Paraclete” which the Son sent after His Ascension. **Indeed He too “worketh until now”, He produces fruits of holiness, *semper et ubique*, at all times and in all places.** The canonization process which Holy Mother Church elaborated over the centuries has no other purpose but to

manifest this note of holiness which needs to be confirmed at its various stages by divine interventions, the miracles, through the intercession of the person to be canonized.

The beatification of John Paul II last May 1, sad to say and in spite of the appearances, gravely undermines this note of holiness. In short, there was a clear precipitation in the whole process – “*Santo subito*” :

- the process starting one short month after his death, contrary to the 50 years required in the old code or even the 5 years in the new code;
- the refusal, both in the diocesan process in Poland and in the one in Rome, to consider testimonies objecting to the heroicity of the virtues of John Paul II which the Society of St Pius X presented to the proper tribunals in due time;
- questions concerning the single miracle now required in the process,
- these and more manifest a spirit which is not the Spirit of truth and holiness.

Contrary to the clear teaching of Scripture (which lists sins preventing the entrance in the kingdom of God) and the constant tenets of the Faith, John Paul II, in his papal office, constantly preached universal salvation, i.e. sanctifying grace given to all souls, from the moment of their conception, forever, and that cannot be lost. This undermines the notion of sin, of baptism, of the Immaculate Conception and of the mystery of salvation which requires our free consent.

Contrary to the nature of the virtue of

hope which aims at the possession of God and seeks His supernatural grace to reach this goal, John Paul II preached a “**civilization of love**” which is **nothing else** than mere humanism, a man-centred world, world peace obtained by the efforts of man.

Contrary to the virtue of charity which seeks to bring to the one fold of Christ those who are out of it, John Paul II not only respected other religions as such, but even encouraged them in their false beliefs, as he did with the Jews, confirming them in their belief that the Old Testament had not been fulfilled and was continuing in parallel to the New Testament.

These three points, these serious objections against the three theological virtues supported by more than 397 quotes, have been presented to the various processes in Poland and in Rome, and in view of their not being considered, have now been published in book form by the Society’s French publisher Clovis, under the title: “**John Paul II – doubts on a Beatification**” (March 2011).

Reading this study is enough to make one understand that the Conciliar Church has another purpose in canonizing its “saints”, a purpose clearly different from and not expressing the note of holiness which has accompanied the Church for 2000 years. As Cardinal Ratzinger wrote in 1984: “**The problem of the 1960s was to acquire the best values expressed by two centuries of liberal culture.**” (Interview with Vittorio Messori, in monthly *Jesus*, November 1984, p.72). The modern canonizations have that aim.

(Continued on page 3)

ROMAN CONFUSION & CONTRADICTION

Relations with Rome

In the first part of his sermon, Bishop Fellay elaborated upon the priestly spirituality which will be necessary to the new priests ordained during the ceremony. He also reflected upon the relationship between the Society of Saint Pius X and the Roman authorities. Here are some excerpts of the second part.

My dear brethren, you would certainly like to hear something about the Society's present situation. Where do we stand? What's going on? I would prefer to tell you that it's all sunshine or all clouds, but I have to tell you what it's like today: we have clouds and sunshine! This is the case to such an extent that, for the last two years, we have constantly faced contradiction.

If an authority tells us: "Be aware that not everything that comes from Rome comes from the pope", where does it then



come from? How is it possible? Rome, the Vatican, is supposed to be the right hand of the pope. This means that the pope is

no longer in control.

When I speak of contradiction, my dear brethren, I mean that certain people in Rome consider us as being outside the Church, excommunicated, and even as having lost the Faith and being heretics. But there are others who very clearly accept us as Catholics. When Bishop de Galarreta and our priests go to Rome for the doctrinal discussions, they say Mass in St. Peter's Basilica. How can you have both attitudes at the same time? Do you see how strong this contradiction is? My dear brethren, that's why you can understand that we are very cautious. We are not going to throw ourselves into this turmoil, however much we welcome the sun but hide ourselves from the clouds.

Who is going to win in the Holy See?

(Continued on page 4)

(Continued from page 2)

The other events of the months of June and July which need to be highlighted in connection with the note of holiness of the Church are the 3 ceremonies of ordinations which took place in three of the six seminaries of the Society of St Pius X, bringing, with these 20 new priests (not counting 2 other priests for religious communities), its total number of priests to over the 550 mark. To see in our days young men aspiring to the sacred priesthood, seeking that holiness which Our Blessed Lord demands from his ministers, is indeed the proof that *the*

finger of God is there (Ex. 8:19).

The contrast is striking between what these men are seeking - "I want to work for Your Love alone with the one purpose of pleasing You, consoling Your Sacred Heart, and saving souls who will love You eternally" (St Therese of the Child Jesus), - and the ideals of Vatican II making man the foundation, means and end of the new Conciliar Church.

"O God, the Protector of those who put their trust in Thee, without whom nothing is strong, nothing is holy: multi-

ply upon us Thy mercy, that with Thee as our ruler, and guide, we may so pass through things temporal, that we may not lose those which are eternal. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, for ever and ever. Amen. " (3rd Sunday after Pentecost)

God bless you!

Fr. Daniel Couture
District Superior

Bishop Fellay's Sermon ♦ 17th June 2011 ♦ Winona

(Continued from page 3)

We have so many examples where we see that, when the pope wants to do something good, he's blocked or paralyzed. To show you how limited the pope himself is in his actions, look at the recent text about the Tridentine Mass. This is yet again a beautiful example of the contradictory forces which are in Rome. On the one hand, it's very obvious that there is a desire, with this text, to spread the Mass everywhere, to make it possible for every soul to have access to not only the old Mass, but to the old way the sacraments were given: all of the liturgical books are put at everyone's disposal.

But then you have paragraph 19 which says that those who want to be the beneficiaries of this must neither belong to groups nor even help those who are against the New Mass. But 95 percent of those who want the Old Mass are against the New Mass! Why do we want the Old Mass? If we were satisfied with the New, we wouldn't even think about the Old one! Those who are against the validity or the legitimacy of the New Mass are deprived of the Old one. For them: nothing! That is no longer an act of reconciliation; that's an act of war!

All this shows, my dear brethren, that the fight is continuing. There are two dangers today, if I may say. The first is to be under the illusion that everything is fine, everything is finished, the fight is over. That, however, is an enormous illusion. I can guarantee you, my dear brethren, that if and when Rome finally corrects this canonical situation, the fight will start. It will not be the end! But we are not there yet. How long do we have to wait? I don't know; I have no idea! We will continue to say that there is a crisis in the Church. Sometimes it's really frus-

trating because in Rome they give the impression that everything is fine, and the next day we talk to them it's not. These are the words from the Secretary of the Congregation for the Doctrine of the Faith: "But you know, it's the priests, it's the bishops, it's the Catholic universities: they are full of heresies!" That's what the the Secretary of the Congregation for the Doctrine of Faith told us in June 2009! So they know that the situation in the Church is dramatic. If they are able to say that it is full of heresies everywhere, it really means something! At the same time, they act as if everything is fine. It is disappointing and confusing, my dear Brethren, but that's the situation.

Therefore, don't get caught up in all these illusions. But at the same time, don't let discouragement touch you. It's true that this fight is long but we cannot change that. The devil remains the devil and we are not going to make peace with him. It's going to last as long as God wants, but we have all we need for this fight: grace and the support of God. So we must continue in this fight with serenity and without discouragement. It's so clear that we are blessed by God. The traditional Mass that we are celebrating is nurturing the Christian spirit inside of us, the spirit of Christ, which teaches us that we have to stay away from the world, to make moderate use of earthly goods, and that what is most important is not here on earth. What is most important is God, heaven, our eternal destiny.

So my dear Brethren, I invite you to pray the rosary and to pray it well. The quantity does not matter so much as the quality: the way you pray. Why did the Blessed Virgin Mary bring the rosary to St. Dominic? What was her purpose? It was to unite the faithful with God in con-

templation by meditating upon the events in the life of our Lord and the Blessed Virgin Mary. That's the purpose of the rosary. It's not just to say 15 decades or a certain number of rosaries but it's like the melody, the background music which helps us meditate on the mysteries which unite us with our Lord Jesus Christ and with the Blessed Virgin Mary. So let us pray well! A well prayed rosary—we can be certain—is a very, very powerful thing. Sister Lucy of Fatima dared to say that the Blessed Virgin Mary gave a special efficaciousness to this prayer in such a way that the rosary would be the solution to all problems.

My dear brethren, if I call you to this Rosary Crusade, it's precisely to help you get out of these traps, both of illusion and of discouragement. In this prayer, in this chain of roses which unites us to the Blessed Virgin Mary, we are sure to be under her protection and to be fighting the right fight. She will lead us! Do not fear; the good Mother is not going to abandon her children. Be generous, be really generous in these prayers. We cannot expect good things for the Church through human means. No, we expect them by supernatural means and prayer precisely is one of the mightiest means we have.

My dear brethren, in continuing this ceremony, let us place ourselves under the protection of the Blessed Virgin Mary and under the protection of the Holy Ghost, asking Him to set the world afire, to put the flame of charity more and more into these priests and deacons that they, in turn, set the world afire, the invincible fire of charity, the love of God and one's neighbor for the love of God. Amen.

(Source : SSPX-Winona – Dici No. 237, 25/06/11)

Doctrine: The Most Holy Trinity

BENEDICTA SIT SANCTA TRINITAS

A brief exposition of the greatest mystery of the Catholic Faith

What An Average Man Might Say About The Holy Trinity

If you ask a Catholic to explain the dogma of the Holy Trinity, the conversation might go something like this:

Q: So tell me about the Holy Trinity.

A: Well, there are three Persons in one God: the Father, the Son and the Holy Ghost.

Q: Three equals one! That doesn't make sense. Why on earth do you believe that?

A: I know it doesn't make sense but, you see, it's a question of Faith. If you've been given the gift of Faith, you just believe it. You either have it or you don't.

The error in this argument is to believe that the dogma of the Blessed Trinity is a dogma about impossible mathematics. The Holy Trinity is not three equalling one, but three Persons having (or *subsisting in*) the same nature, three persons being the same being, God.

Dogmas Are Reasonable

The laws of mathematics are not challenged by any dogma, for a mystery of Faith, while inaccessible to complete comprehension, is nevertheless, always reasonable. It never goes against reason.

The mystery of the Holy Trinity, the central mystery of the Catholic Faith, is no exception. In the study of theology, seminarians spend an entire term studying this mystery; probing it, finding analogies for its various elements in nature, trying to grasp with reason different facets of the mystery with a view to increasing the knowledge we have of our Creator, our Redeemer and our Sanctifier.



What is the Blessed Trinity?

St. Thomas Aquinas is recognised as having penetrated the mystery to the furthest degree (see his *Summa* 1a-q27-30). He saw in the Godhead, the eternal act of

- God knowing Himself
- and God loving Himself

from whence the Three Persons are distinguished. His exposition may be explained thus:

God is Actus Purus

God is not a being Who sometimes is dormant and sometimes is in action, because, if He were, He would not always possess the perfection of action.

Just as a musician is the perfect musician when he is playing music, God is God when He is acting or in action.

But unlike a musician, God is not distinguishable from His action; He is not a being who can act and can cease to act, because if He were, the perfection which is His action would be other than the perfection which is His essence. There, in effect, would be a perfection outside of the essence of God.

No, unlike any creature, God IS HIS ACTION. He is pure action, *Actus Purus*.

God is ThinkingGod is Loving

Now, as we know God only by analogy with His creatures, it would seem that the greatest understanding we could have of God is by analogy with His most perfect creatures; these are the intellectual substances (angels and men). The acts proper to the angels and men are *thinking* and *loving*. This, therefore would seem to be true of God. God thinks, or to be more precise, God *is the action of thinking* (because he is pure action) and He is also *the action of loving*.

Superficial Exposition of the Trinity

The commonly understood distinction of the Three Persons in God is that of God the Father thinking of Himself and generating a mental Word, which is the Son. The fruit of love that then arises between the Father and the Son is the Holy Ghost.

While this is easy to grasp, it is not metaphysically sufficient to explain the distinction between the three Persons. God has no parts: no quantity, no qualities. He is one act (*actus purus*) and is totally simple.

Scholastic Exposition of the Trinity

The only distinctions possible in God (from whence the distinct Persons arise) are *real relations*. A real relation is something *arising from the nature of a thing that refers to another* (St. Thomas uses the gravitational inclination of one body towards another as an example). A real relation is possible in God because real relations do not modify the being in which they have

Doctrine: The Most Holy Trinity

their existence (e.g. being a father does not modify a man intrinsically), they simply refer the being to another. But in God, for real relations to exist, they must refer to another which is not outside of God (God by His nature is entirely self-sufficient and is not ordered to anything, but Himself) and they must constitute the *essence* of God for God can have nothing inhering in Him (such as qualities or quantity) because He is simple. We say that the real relations must *subsist in* the Divine Nature. Such relations are called *subsistent relations* and they *do* exist in God as a result of the interior activity which is God – that *Actus Purus*. This fact is deeply metaphysical, but it will repay the effort of trying to understand it.

PATERNITY IS THE DIVINITY FILIIATION IS THE DIVINITY

The *subsistent relations* in God arise from the actions of thinking and loving in God.

God *is* thinking. He is the action of thinking the most perfect thought which is the thought of Himself. When someone thinks, there is a relation between the thinker and the thought which is the relation of the *generator* to the *generated*. This relation is analogous to the relation of *paternity* in creatures. There is also an opposite relation between the *generated* and the *generator*. This relation is analogous to the relation of *filiiation* in creatures.

By analogy, therefore, we can say that the relations of *paternity* and *filiiation* exist in God. These relations are the same as the *essence* of God, because God is simple, but they are nevertheless real and distinct. They are distinct because each has a unique point of origin (and terminus too).

Now, because these relations are *real* and *distinct* and *subsisting* in the divine nature, they are actually distinct Persons according to the definition of a *person* (a *person* in any rational nature signifies what

is distinct in that nature: e.g. a human person is what is distinct or individual in human nature). The subsisting relation of *paternity*, therefore, is the person of the Father; and the subsisting relation of *filiiation* is the person of the Son.

This might sound complicated and indeed it is, but it remains now to expose the origin of the Holy Ghost. This is harder still.

PROCESSION IS THE DIVINITY

As mentioned above, God *is* loving. He *is* the action of loving what is most loveable, which is Himself. In the act of love, there is an impulse or movement towards its object. This impulse is called a *procession of love* which terminates in what might be called *the spiritual gift of self* (perhaps one could imagine a lover holding out his heart to his beloved). In nature there is a real relation between the *lover* and the terminus of the *procession of love* which is the *spiritual gift of self* and this is called the relation of *spiration*. There is also a real relation in the opposite direction between the *spiritual gift of self* and the *lover* and, for want of a proper name, this relation is called *procession*.

Again by analogy, we can say that the relations of *spiration* and *procession* exist in God, but only the relation of *procession* constitutes a Divine Person, because, of the two, it alone is distinct from the other subsistent relations.

The relation of *spiration* is not distinct from the other subsistent relations because it does not have a unique principal. It is the love of the Father *and* the Son that terminate in the *spiritual gift of self*. As such, the relation of *spiration* cannot be distinct in God as it is common to two Persons (a “person” must be something distinct from all other persons and so a relation which is not distinct cannot be a person).

It is, therefore, the relation of **this “terminus of the procession of love” to the “Father and the Son”**, the relation of *procession*, which constitutes the Third Person which is the Holy Ghost.

The Limits Of Understanding And the Benefits Of Trying

This exposition does not lay bare the doctrine of the Trinity, because God is so much above His creatures that our knowledge of Him by analogy with His creatures will always be deficient. What we can say, however, is that there are no impossible mathematics here, there is nothing against reason but only *beyond* reason.

One may ask, “Why is necessary for us to do mental gymnastics to try and understand the inner workings of God?” St. Thomas explains that the mystery of the Holy Trinity is fundamental in giving us the proper perspective of both creation and the mystery of the Incarnation. Firstly, of creation, because a wrong concept of God necessarily brings about a false idea of creation (e.g. pantheism affirms that all is God—not realising that God has no need of creatures, being totally satisfied within His Trinitarian life). Secondly, of the Incarnation, because it explains how one Person in God can be sent to the world by another while remaining still divine.

Finally, by believing the mystery with the gift of faith, by probing it to the limits of our reason, by contemplating the mystery in our prayers and meditations, and by disposing ourselves to receiving the gift of understanding, we may more intimately know, and then love, the God for whom we are made both to know and love.

We should ask for this grace through the Blessed Virgin Mary, who is the daughter of the Father, the mother of the Son and the spouse of the Holy Ghost.✠

OUR LADY OF PERPETUAL SUCCOUR

Avondale Praesidium May 2011

We in Auckland gather on Saturdays for our meetings and are supported by a large number of Auxiliary members.

We have had over 200 meetings to date and regularly visit several care homes for the aged across Auckland, saying the Rosary with Catholics as we find them. We manage parish events at times, especially the annual “Acies” ceremony and picnics.

The Legion are the eyes and ears of the parish priest; we find new faithful and make them feel welcome. We circulate a rosary statue to encourage this devotion and give support to those who need help or are infirm. There is no soul, young or old, rich or poor, Catholic or non-Catholic, who is beyond our sphere of activity.



*The Standard of the Legion of Mary
The Vexillum Legionis*

The praesidium’s good works rely upon the prayers and graces we receive from an ever expanding Auxiliary membership. These members are made up of parishioners: from couples to widows and widowers and younger single people too. Some Auxiliaries help our work by bringing parishioners to Mass or by assisting at ceremonies.

By supporting us with their daily recital of the Legion prayers we are given the strength to achieve what we do. We must thank all who support our work, especially the Auxiliary members. Their daily Legion prayers are our strength to persevere in our calling as Mary’s active instruments.

May Our lady “Help of Christians” inflame our souls with the zeal of the Holy Ghost to win souls for Christ! Ω



*A meeting of the Avondale Praesidium of the Legion of Mary?
Isidore Gomes; Brother André; Fr Michael Fortin; Stephen Bennett; Anthony Bennett; Brother Bartholomew and Thomas Bennett.*

The Dominican Sisters of Wanganui, New Zealand



NEWS FROM NEW ZEALAND

Mushrooms

A wise old nun once said “Dominicans spring up like mushrooms.” Well, the proverb appears to be correct in more ways than one. Not only do I have the pleasure of stepping on lots of little puffy mushrooms as I cross our front lawn to go

to Church, but metaphorically speaking our small congregation in Wanganui is springing up so fast we are left marvelling at the goodness of God. We are expecting two more postulants at the end of this month, four Sisters are sleeping outside in hired cabins and God is his goodness has sent us a nurse, a pharmacist, a lawyer

and will perhaps send us a medical doctor soon.

Out of India

There have been many events since last December which are worthy of a mention. I will begin with the arrival of Sr. Maria Swarupa from India. From the moment she stepped off the plane we have marvelled at her adjustment to western culture. The use of the knife and fork in the refectory and non-spicy food, the singing of the Divine Office, four seasons in one day and adapting to the English language: she has tackled all with determination. Her last little hurdle is to pass an English exam so she can go on to full registration here in New Zealand. We ask for your fervent prayers for this intention.



Fr. Albert preaching a vocations discernment retreat for the girls.

The Dominican Sisters of Wanganui, New Zealand

School Year End

The 2010 academic year at St. Anthony's drew to a close with Culture Week. This is a time when Cambridge and internal exams are over and the Sisters prepare enjoyable educational activities for the girls such as cooking, orienteering, music and art appreciation, sports and visiting the museum and local nature spots.

Holidays

With School over for another year it was then time to prepare for a busy but contemplative holiday. This included a vocations discernment retreat for 17 young ladies to which we had the pleasure of welcoming Fr Albert O.P, our retreat master, who also preached a rosary mission to the Parish.

Christmas

Then there was preparation for the Christmas liturgy and the traditional decorating of our refectory. We are only allowed to speak in the refectory three times a year, one of those days being Christmas, so as you can expect, we make the most of it!

Our own retreat was scheduled for 30th Dec -6th Jan and we were honoured by the presence of the distinguished and



Intense concentration during the school music competition.



"My soul is alive with the sound of music..."



School Holidays!

The Dominican Sisters of Wanganui, New Zealand



Girls scheming together?....



....Is there trouble cooking?.....



....Or is it a contraband chocolate cake plant operating under the sisters' very noses?.....



....Not a bit of it. "Our pupils are very obedient –we are so blessed!" says Sr. Madeleine.

paternal Fr. Nély of the SSPX. The climax of the retreat of course was the beautiful Profession ceremony on the Feast of the Epiphany and the inspirational sermon on the three vows of poverty, chastity and obedience which were closely linked to the gifts of the Three Kings. Our young Sisters Mary Margaret and Marie Dominique exchanged their white novice veils for the more sombre black to the melody of *Sponsa Christi* and the joyous sobs of an aforementioned Sister and the whole congregation along with her. Our new novice, Sister Mary Anthony, was also radiant in her holy habit, a symbol of purity and penance. The joy of choosing "the better part" soon became visible to all after the ceremony and has even resulted in a few little jokes played on the sisters.

New School Year

School began in February and before we had a chance to take a breath we realised that it was the end of the first term. The students had the grace of being able to participate in a day of recollection during Holy Week (for the more sanguine, silence for a whole day was real penance) and the Children of Mary did a splendid job polishing all the brass and preparing the beautiful Altar of Repose for the Good Lord.

Easter

Our holidays are now resounding with the Alleluias of Eastertide and as Sr. Lucia cleverly pointed out, TEN First Class Feast days in a row, one of which includes celebrating Mother's 34th Profession Day. Although holidays are a chance for the sisters to spend more time in contemplation, two will soon be off on a 5-week compulsory teaching practicum. They are

The Dominican Sisters of Wanganui, New Zealand

studying towards a Diploma in Teaching at Bethlehem Tertiary Institute. In NZ, all teachers must obtain or study towards a teaching qualification.

Your Vocation

In the meantime we continue to work and pray for Holy Mother Church and eagerly await and pray for a great harvest of vocations to work in the Lord's vineyard. My advice to young woman (and men) wondering what to do with their lives: Give your life to God! Give love for love and your reward will be very great in Heaven and your joy on earth a foretaste of what is to come, a joy which can only be experienced by those who are willing to sacrifice it. Come and taste and see how sweet the Lord is!

Mother Prioress

For enquiries please write to:
Mother Prioress
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Sisters Mary Margaret and Marie Dominique exchange their white novice veils for black veils during the Profession ceremony.



Sr. Maria Swarupa from Kerala, India.



The newly professed sisters prepare to cut their cake while a young girl looks wistfully on. "Could that be me one day?" her eyes seem to say.

Priory of the Most Holy Trinity ♦ India



Kumar received the sacraments of baptism and Holy Eucharist and then the scapular of Our Lady of Mount Carmel, all on Easter Sunday.

Dear Friends and Benefactors,

On the occasion of a visit to a Carmel recently, I was given a profound lesson in gratitude. It was while talking to a meek sister through a medieval looking grill that

my conscience was not so much as pricked, as fairly run through with a broadsword. The conversation went something like this:

“Father, God is so good Father! He gives us the things that really make us happy. People think that gold and jewels and money and riches and things like that make you happy. Father, no, these things don’t make Carmelites happy. Chocolates are nice, but God gives us the things that really make us happy. You see Father, a man came to the Carmel; he came on a tractor with a great load of cow manure. We were so happy; it was for the garden Father. All the sisters were so happy! Backwards and forwards the sisters went with wheel barrows full of manure. God is so good to us Father. We prayed for that man, Father.

“But Father, God’s goodness didn’t stop there—the man told his friend how grateful we were for the load of manure, and then one day, his friend rang the bell and asked the sister if we wanted a load of, not cow manure, but horse manure!



The grill at Carmel.

Can you imagine, Father? Horse manure is even better for the garden than cow manure! God is so good. We were so so happy Father, all the sisters... We prayed for his friend too Father....”

“Yes sister,” I said, “God is good.”

While kneeling in the convent chapel, a few moments later, looking at the tabernacle which houses this God Who is so good, I reflected upon the extraordinary graces we too have received in the mission and upon the extraordinary generosity of our spiritual and temporal benefactors. Most had given treasures of value far in excess of dozens of loads of manure and



Fr. François Laisney came to help at the priory for three months. He has already learnt the Tamil alphabet (247 letters which include 18 vowels) and has set a blistering pace of apostolic activity for his confrères to follow. Here he is with Mr. Michaelas and Mr. Rosario.



Just as Fr. Laisney was about to leave India again, a familiar beard appeared, behind which was Fr. Francis Chazal! Our joy was complete.



Fr. Valan Rajakumar Devasahayam left India after four and a half years of unceasing labour in his home country. May God bless him in his new apostolate in Manila.

oh how little gratitude has been shown to them! Dear Lord, please supply our want of thanks. May our ingratitude make their gifts even more meritorious in Thine eyes....

In Jesu et Maria,
Rev. Robert Brucciani

CHRONICLE

▪ 6th March: Fr. Joseph Pfeiffer left India after three and a half years of rampant activity. He has been transferred to the Philippines.

▪ 12th March: India welcomed the arrival of Fr. Laisney for three months. Fr. Laisney hit the ground running: after the consecration of the new altar in Singapore he arrived in Chennai on Saturday evening and then had to rise at 5am for a 1hr 45min drive to R.N.Kandigai for a Missa Cantata and then back again to Chennai for another Sung Mass at 11:45am. From there he was deposited on a flight to Bombay and driven to Malad where he offered a third Sung Mass at

6:30pm. He was up again the next morning for Mass at 4:15am, then took a flight to Chennai and another to Tuticorin to arrive at the priory in time for lunch.

▪ 26th March: Andrew Leese left the priory to complete his round the world cycle trip. Godspeed and many thanks!

▪ 28th March: Fr. Valan left India after four and a half years of devoted activity. His publishing work has furnished the mission with, among other things, a bi-monthly Tamil magazine, a Tamil Catechism in Pictures and even a completely re-typed edition of the New Testament in Tamil. He is now a collaborator of Fr. Onoda of Our Lady of Victories, Manila.

▪ 10th April: Veritas Academy finished the school year and preparations began in earnest for Holy Week.

▪ 24th April: Easter Sunday, a day of exaltation and exhaustion for the priests.

▪ 9th—15th May: Fr. Gregory organised a catechism camp for boys at the priory. Seventeen young men attended.



Clement and Peter also made their first Holy Communion on Easter Day.

They studied, sang and played under the Indian summer sun (jolly hot).

▪ 26th April—25th May : Fr. Brucciani returned to the U.K. for a holiday and all but a handful of the boys went to their home villages in Andhra Pradesh to visit their relatives or to stay with friends. Volunteer Randall Leese joined his brother in Thailand and Joseph Carron returned to India for a final fling before returning to Switzerland. May God bless them all. Ω



Andrew Leese departs for Thailand with a stowaway.



WHAT HAS HAPPENED TO THE BOYS?

The Problem

“Don’t be a girly swat!”

This used to be an insult levelled by English boys at their friends when they preferred their homework to less academic pursuits. Perhaps the insult is still used today. One thing is certain, however, the association between study and girlishness has ceased to be found only in the insults by which boys show their affection for each other. It is a stark reality.

The widening gap of academic achievement between boys and girls is statistically undeniable. And for those who have children, or who teach both boys and girls, the anecdotal evidence is there too. So what could the causes be?

The Causes?

Certainly boys develop later than girls, but this has always been the case and so cannot explain the recent change. Then perhaps girls never aspired to academic success in the past because it was not useful to them—they just left school and

married, but then if this was true, they should just be equally as good as boys now rather than streets ahead. Perhaps then, God just made girls brighter, but then why has this never been supremely evident throughout six thousand years of written history?

Perhaps we must cast our net wider; perhaps there is no single cause but the *ensemble* of the modern world which has a more invidious effect on boys than girls.

Modern *trash culture* (fashion, music, social media, computer gaming, promiscuity, intoxication and sport worship) plays to the lower passions which boys struggle more to control.

Modern “morality” (political correctness, sexual equality, homosexuality and secular religion) inflicts more damage on boys because it directly undermines their finality as leaders in the home and in society.

Modern educational practice also plays a part. Most primary schools and middle

schools are decidedly feminine places, and the unenlightened notion that mixed education makes for more rounded boys is simply delusory—it is a distraction at best. The debilitating effect on boys of a one-size-fits-all curriculum for boys and girls might be worth investigating too. As might the hysteria of the health and safety thought police (zero risk environments turn boys into pansies).

Finally, modern economics deprives boys of their fathers as role models. Few fathers are able to spend time actually working with their sons anymore. The workplace is often away from home so that boys only ever see their fathers in the domestic environment (collapsed in arm-chair with head in the newspaper or a remote in the hand in front of the telly?).

The Remedy

Parents should understand the modern world and isolate their children from its evil influences (regrettably few Catholics do either), and, far from leaving a void, they must occupy their sons with activities that will develop manly virtues—particularly those of charity, prudence and fortitude. Regular prayer and sacraments are a pre-requisite as natural virtue needs grace to grow. Supervision, according to St. John Bosco, is of vital importance too. Boys need role models—pretty much all the time. And if someone calls them a girly swat, they should reply with an equally affectionate: **“You idle toad, get back to your books!”** Ω



Summer in Singamparai ♦ India



“She hath put out her hand to strong things, and her fingers have taken hold of the spindle.” (Prov 31:19). Cotton is one of the crops at Singamparai, but in the picture a mother cuts tobacco leaves in preparation for “beedi rolling” (making small cigars by hand). This is a mainstay industry for the women of the village and occupies every idle moment. Most households have goats and chickens and sometimes cows, bullocks and turkeys. In the fields the farmers cultivate rice, cotton, sugar cane, bananas and ground nuts. Regrettably the evils of the modern world are not absent even in the remotest villages. A television may be found in the most humble abode (politicians have been giving them out for years as bribes) and the demon drink (rum mainly) is the scourge of many a family.

Father Methodius, one of our very kind helper priests, meets the faithful after Sunday Mass.



The Rogation Day votive Masses and processions are held at the orphanage.



Rasammal spreads laughter everywhere. Here she is with Anne-Sophie.

we also received two new girls Anusha (13 years old) and Divya (12 years old). Anusha has lost both her parents to cancer, whereas Divya has a father who is a drunkard and beats his wife and daughter.

May the Sacred Heart bless you all and keep you.

In Jesus and Mary,
Sr. Maria Immaculata

Dear Benefactors,

Thanks to your prayers and continued support, our work is progressing well. We picked up another lady (quite literally) from the streets few months back. Her name is Rasammal. She was almost naked and her head swarmed with lice. She cannot walk and her mind is like that of a child. She is always laughing and makes everybody laugh except when we don't take her to church on Sundays. She is a Hindu and since she cannot walk or stand, we were not taking her to the church on Sundays in the beginning. By the time we came back she would be on the floor, with her clothes torn, crying and angry at us, refusing to eat... So we have started to take her along with us now—it helps us to build our muscles!! Soon she will receive the sacrament of baptism and so be guaranteed a place in heaven.

The school started finally after the

summer vacation and brought some new children. We now have a 7 year old boy John, who is at the priory with the other boys. His mother died and his father is in Hospital with Tuberculosis (T.B.). Then



Fr. Gregory Noronha prays, "Ut fructus terrae, dare et conservare digneris, ... te rogamus audi nos!"

Consoling Sisters of the Sacred Heart ♦ Vigne ♦ Italy



CHARITY BEGETS CHARITY

The mother house of the Consoling Sisters of the Sacred Heart is nestled comfortably on a west facing hillside surrounded by olive trees about an hour north of Rome. It is an idyllic spot for a community of sisters devoted to the Sacred Heart of Jesus, and it is still more idyllic because of the devotion actually

practiced there.

Community life at the convent is founded upon union with Our Blessed Lord through prayer and contemplation; their external activity is but an overflowing of divine charity.

Perhaps the greatest example of this overflowing charity was agreeing to take

Caring for the elderly requires great charity and is also the cause of the same.

on the Society of Servi Domini orphanage in India which, after 5 years, has itself become blossoming oasis of charity. Another example closer to home is the devoted care of the elderly who reside with them.

The sisters console the Sacred Heart by their good works, and do so joyfully for they have meditated upon His words:

Amen I say to you, as long as you did it to one of these my least brethren, you did it to me.
(Mt 25v.40). Ω

Contact: consolatrici@libero.it



Father Emmanuel du Chalard distributes Holy Communion in Eastertide.



Novice, Sr. Maria Philomena, spent six months in India before entering the convent.

Photos from the Philippines



A friendly welcome for His Lordship by Fr. Coenraad Daniels and the faithful of Iloilo.



"I sign thee, with the sign of the Cross,..."



Fr. Juan-Carlos Ortiz on Palm Sunday at Iloilo, Philippines



*"Dear Lord..." says Fr. Albert Ghela, "...can you hear me?"
The annual Bohol Pilgrimage attracted 527 pilgrims. It began on 19th May in Tagbilaran and finished at the shrine of Our Lady of Fatima in Carmen, 3 days and 80 km (50 miles) later.*



One of hundreds of string rosaries made by a Filipino prisoner for the SSPX.

Photos from the Philippines



Procession of Our Lady of Sorrows on Good Friday, Manila.



The statue of Christ after death on Good Friday, Manila.



The Easter Vigil at Our Lady of Victories, Manila.



Children living in a cemetery, Manila.



*"Haven't I seen your face before?"
"Perhaps Master. May the foliage be
with you."*

Consecration Of A New Altar ♦ 12th March 2011 ♦ Singapore



The marble altar was sculpted in China. It is a replica of an Italian altar of 1762.



Reconstructing the finished altar in Singapore required ten men.



Bishop Tossier de Mallerai sealed the relics into a reliquary the night before the ceremony.



Blessing of Gregorian Water



Having been venerated upon an altar the night before, the relics of Ss. Urbanus & Columba Mm and St. Pius V. were solemnly transferred to the new altar.



The relics were then placed into a cavity on the altar top. The cavity was then sealed.

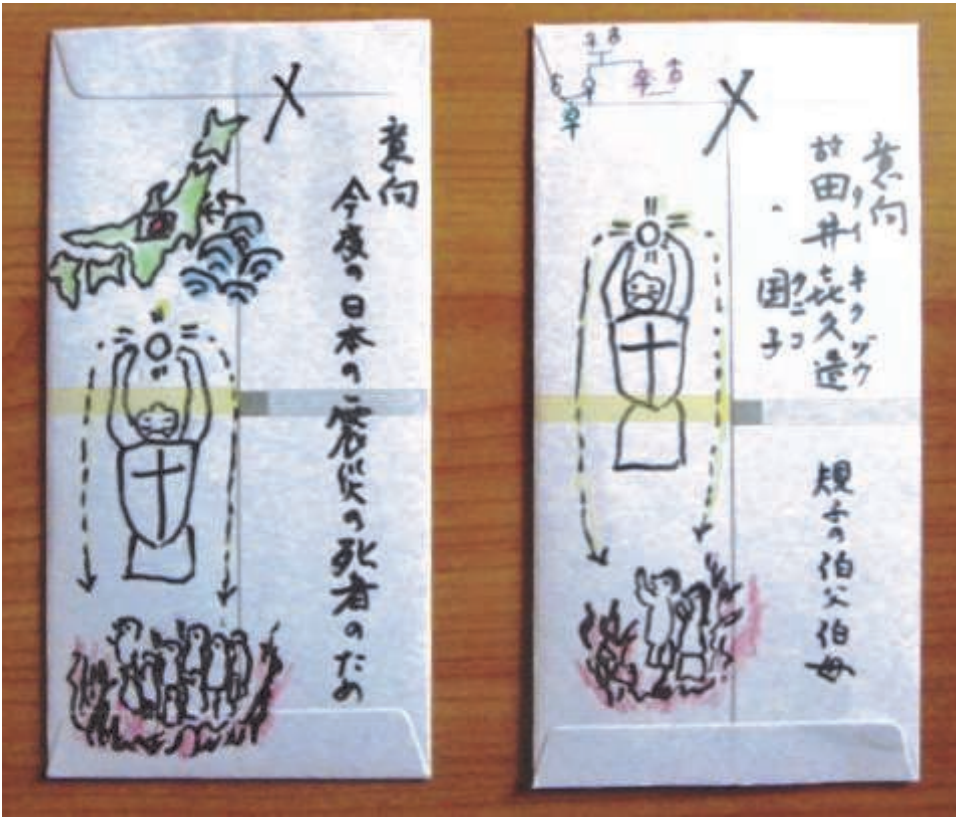


The altar is anointed with Holy Chrism.



The most solemn moment: the singing of the Veni Sancte Spiritus... Come Holy Ghost, and enkindle in our hearts the fire of Thy love...

Can You Read Japanese?



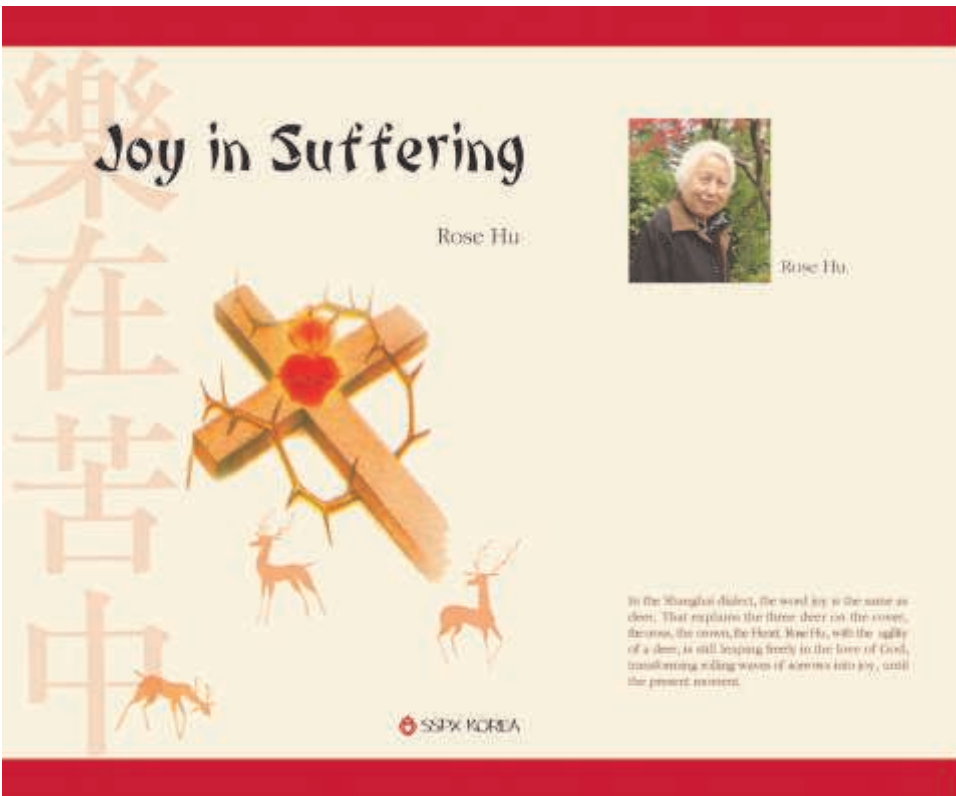
These Mass intentions were left for a priest after a Mass celebrated in Japan. Can you tell what they mean? (Answer: One is a request for Mass to be offered for the souls lost in the recent Tsunami, the other is for deceased family members).



Reversible silk chasuble with stole, manipule, chalice veil and burse together with a pouch available from The Priory of the Most Holy Trinity.

PRODUCTS OF HOLY TRINITY PRIORY, INDIA	USD	EUR
Rosary (state bead colours and type of cross)	15	12
Mass Set—Reversible Silk (state colours)	100	78
Mass Set—Reversible Synthetic (state colours)	100	78
Mass Set—Gold/Bronze (other colours on request)	280	220
Catechism in Pictures	25	20

Send orders to Holy Trinity Priory, Palayamkottai or sspxindia@gmail.com



Memories of Mrs. Rose Hu who spent 26 years in the Chinese labour camps. She is a member of the SSPX Third Order. Available from Singapore Priory. USD\$12 (or equivalent), plus shipping.

Mass Centres in the District of Asia

HONG-KONG

YMCA-KOWLOON

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

INDIA—NORTH

BOMBAY/MALAD (MH)

1st floor, Gratias Mariae Building
Tank Road, Orlem

Malad West, Mumbai 64

Contact: Tel: [91] 982 036 2706

Mass: 1st & 3rd Sun at 10:30am, 2nd, 4th & 5th at 6pm. Please call to check.

BANGALORE (KN)

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

Mass: Monthly

BOMBAY/VASAI (MH)

Contact: Tel: [91] 982 036 2706

Mass: 1st & 3rd Sun at 7am. Please call to check.

GOA - SALVADOR DO MUNDO

opposite bus stand,

Contact: Mr. Fernandes [91] 982 325 4055

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

CHENNAI (MADRAS) (TN)

St Anthony's School, Little Mount 600015

Contact: Mr. David [91] 44 512 2353

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

KANCHIPURAM DISTRICT (TN)

Immaculate Conception Church

R.N.Kandigai Village

Contact: Mr. Irudaiyaraj [91] 944 412 2316

Mass: Every Sunday at 7am.

INDIA—SOUTH

PALAYAMKOTTAI (TN)

[Priory of the Most Holy Trinity](#)

8A/3 Seevalaperi Rd,

Annie Nagar, Palayamkottai, TN 627 002

Tel: [91] 462 257 2389

Email: sspxindia@gmail.com

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

Resident Priests:

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

[Rev. Fr. Gregory Noronha](#)

ASARIPALAM (TN)

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

Contact: Priory of the Most Holy Trinity

Mass: Every Sunday at 10:15am.

CHRISTURAJAPURAM (TN)

Christ the King Church

Christurajapuram, Irenipuram Post,

Kanyakumari Dist., 629 197

Contact: Priory of the Most Holy Trinity

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

NAGERCOIL (TN)

Saint Thomas the Apostle Church

Near SP Camp Office

Thalavaipuram

Contact: Priory of the Most Holy Trinity

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

PALAYAMKOTTAI (TN)

Society of Servi Domini,

Opp. Government. High School

Burkitmanagaram, Tirunelveli TN 627 351

Contact: Priory of the Most Holy Trinity

Mass: Most weekdays at 7:20am.

SINGAMPARAI (TN)

St Anthony's Church

Contact: Priory of the Most Holy Trinity

Mass: Every Sunday at 11:30am.

TRICHY (TN)

St. Joseph's Chapel,

North 3rd Street, Srienivasanagar 620 017

Tel: [91] 431 278 2798

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

TUTICORIN (TN)

St. Francis Xavier Chapel

88B Vettivelpuram

Near Murugan Theatre

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

Mass: Every Sunday at 7:15am.

INDONESIA

JAKARTA

Tel: District Office, Singapore [65] 6459 0792

Mass every month, usually on the first Sunday

JAPAN

TOKYO

Japanese Martyrs' Mass Center

Akebonocho Jido-Kaikan

Honkomagome 1-12-5

Bunkyo-ku, Tokyo, Japan 113-0021

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

Mass: Monthly

OSAKA

Immaculate Heart of Mary Mass Center

"Honkan" of Shin-Osaka-Maru Bldg.

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

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

Mass: Monthly

KOREA

SEOUL

Immaculate Conception Chapel

2nd Floor, Yale Building, #60,

Choonshin-dong, Jongro-gu,
SEOUL, South Korea 110-844

Nearest Subway stations: Line #1 "Jongro O-ga"
Station, or Line #4, "Dondaemoon" Station.

Contact: Mr. Christian Barde [82] (2) 3476-5055
or: [63] 2 725 5926 (Philippines)

Mass: Monthly

MALAYSIA

KUALA LUMPUR

Chapel of the Sacred Heart of Jesus

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

Fax: [60] 361 573 101

Contact: Roy Rogers [60] 163 755 072

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

KOTA KINABALU—SABAH

Queen of the Most Holy Rosary Chapel

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

Chapelle St. Joseph

Katiramona, Dumbéa

Contact: Mr. Jacques Sauray [687] 353 356
or [64] 6213 0440 (New Zealand)

Mass: Monthly

NEW ZEALAND

WANGANUI

[St. Anthony's Church](#)

88 Alma Road

P.O Box 7123

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

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

Fax [64] (06) 344 2087

Email stanthony@spx.com

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

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

Resident Priests:

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

[Rev. Fr. Michael Lavin](#)

[Rev. Fr. Michael Fortin](#)

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

AUCKLAND

Chapel of the Immaculate Heart of Mary and

St. John Fisher

103 Avondale Road, Avondale

Tel: [64] (6) 344 7634

Mass: Every Sunday at 9am.

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

Mass Centres in the District of Asia

HAMILTON

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

NAPIER

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

WELLINGTON

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

OMAN—UAE

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

PHILIPPINES

STA BARBARA—ILOILO

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

QUEZON CITY—METRO MANILA

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

AGUSAN DEL NORTE—BUTUAN CITY

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

BACOLOD CITY-NEGROS OCCIDENTAL

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

BAGUIO CITY—BENGUET

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

BATO—LEYTE

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

CAGAYAN DE ORO-MISAMIS ORIENTAL

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

DAGOHOY—BOHOL

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

DAVAO CITY—DAVAO DEL SUR

[St. Joseph's Priory](#)
Carpio House, 9 Carpio Subdivision,
Buhangin-Cabantian Road, 8000 Davao City
Contact: Tel: [63] 905 291 7032
Mass: Please call for details.
Resident Priests:
[Rev. Fr. Timothy Pfeiffer \(Prior\)](#)
[Rev. Fr. Joseph Pfeiffer](#)
[Rev. Fr. Alexander Hora](#)

DAVAO CITY—DAVAO DEL SUR

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

GEN. SANTOS CITY-SOUTH COTABATO

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

JARO—ILOILO

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

KORONADAL CITY-SOUTH COTABATO

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

MAASIN CITY—LEYTE

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

MANBUSAO CITY—CAPIZ

St. Anthony Chapel
Brgy. Balit Mambusao, Capiz

Contact: St. Bernard Novitiate, Iloilo
Mass: 4th Sunday at 4:30pm

MANDAUE CITY—CEBU

St. Pius V Chapel
San Jose Village 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@sspaxasia.com
Mass: Sunday 8:00am (Low) & 10:00am (Sung)
Monday to Saturday: 7:15am
Resident Priests:
[Rev. Fr. Daniel Couture \(District Superior\)](#)
[Rev. Fr. François Laisney \(District Bursar\)](#)
[Rev. Fr. Emerson Salvador](#)

SRI LANKA

NEGOMBO

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

THAILAND & VANUATU & VIETNAM

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

India Calling All Generous Souls



Anastasia Jeindl of Austria and Maria and Katie Leese of the U.S.A. pay a visit to the Paul Stanislaus Family in Singamparai

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

eAPOSTLE

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sspxindia@gmail.com

times to teach at Veritas Academy and to help at the priory (men) or at the girls' orphanage (ladies). Just send an email to sspxindia@gmail.com.

Donations to the Indian Mission

Please do not send cash.

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

Donations to the Asian Missions in general

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

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

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