



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

APOSTLE

Newsletter of the SSPX; #1 Marcel Lefebvre Place, Annie Nagar, Seevalaperi Rd , Palayamkottai, 627002

Dear Friends and Benefactors,

Do not you say: There are yet four months, and then the harvest cometh? Behold, I say to you, lift up your eyes, and see the countries. For they are white already to harvest. . Jn4 v.35

Having just arrived in India after saying goodbye to Father Patrick Summers (the new Headmaster of St. Michael's School in Great Britain), it seems as if these words of Our Lord Jesus Christ could not be more fittingly applied than to this beautiful country. The work of Father Summers, his confreres, his predecessors and many devout faithful has left a rich harvest within this vast and predominantly pagan sub-continent, a harvest left for others to reap. While the temptation might be to assess the harvest by the size, the number and the beauty of its buildings, or perhaps by the grandeur of the liturgy and the size of the attendant congregations, the only true measure, of course, is the piety of the faithful. Indeed, the material inheritance is extraordinarily rich: a priory and four chapels have been built, one is near completion, work will soon commence on the new junior school, and a truly grandiose project is underway to build an orphanage in conjunction with the Society of Servi Domini. This material splendour, however, counts for nothing besides the beauty of a single soul ordered to God; and it is in this that my heart rejoices above all, for the reverence and piety of the faithful, their dignity and the delicacy, are truly an inspiration and an example to follow. May God grant that this apostolate continue to grow and prosper in grace so much so that these words of Our Lord may also be realised one day in His priests: *And he that reapeth receiveth wages and gathereth fruit unto life everlasting: that both he that soweth and he that reapeth may rejoice together. Jn. 4v.36.*

In Jesu et Maria, Father Robert Brucciani



*The Missionary Priests of India.
Fr. Valan Rajakumar, Fr. Robert
Brucciani, Fr. Daniel Couture
(District Superior), Fr. Joseph
Pfeiffer, and Father Francis Chazal*

A Day In The Life Of An Orphan

The Orphanage of the Society of Servi Domini is perhaps the brightest jewel in the crown of the Indian Mission. Run at present by four postulant sisters of the Institute of the Consoling Sisters of the Sacred Heart, it looks after ten girls between 8 and 14, seven young ladies between 17 and 28, two elderly ladies and is also the official guardian of eight boys who stay at Holy Trinity Priory. It is a truly wonderful work of compassion and the source of many graces for those who live and work there. Furthermore, in conjunction with the school, this noble undertaking is perhaps the single most effective means of forming souls for future vocations and for good Catholic families in India. The children live in a wholesome Catholic environment; there are no fashions, there is no fast-food, no electronic media (except perhaps the occasional film!) plenty of activity and a good amount of work too. Furthermore, the children are almost unique in that they are being raised free from the enormous social pressure of the caste system that exists in Indian society, a pressure which can act for the good at times but which also can be a cause of appalling evil.

Here, in a few pictures is described a day in the life of an orphan.

6:00am. Rise and shine (the sun does actually shine every-day).

6:30am. Early morning study.

7:00am. Anistas, one of our pre-seminarians, rings the bell for morning prayers and Mass (**bottom left**). On feasts of the 2nd class we have a Sung Mass (**right**).

8:10am Breakfast.

8:45am. Mr. Michaelas and the boys depart for the school in the "Tempo" (**bottom centre**) while Miss Marie-Blanche and the girls depart in the "Jeep" from the orphanage (**bottom right**).





9:00am Assembly and prayers followed by lessons. Miss Josephine checks Jacinta's exercise book (**above right**) while Mr. Xavier examines Mary Magdalene on her Tamil homework. He does not look impressed (**above**).

10:40am. At break time Jyothi sits next to Miss Arockia to discuss the day's events (**below left**).

10:55am. Two more 50 minute lessons follow. Joseph explains the mystical sense of the answers he gave in his catechism test to Father Brucciani (**right**) while at 12:34pm, it looks as if Theresa has run out of steam (**below right**). It must be time for lunch!





12:35pm. Lunch. For want of furniture, the children must sit on the floor but the food tastes just as good (**left**). After lunch, Miss Arockia finds herself the centre of attention of the girls (**below left**) while Mr. Xavier supervises Celestine, Jerold and Pragash who find themselves on detention (**bottom left**).

1:35pm. Miss Marie-Blanche rings the end of recreation (**bottom right**).

3:15pm After another two 50 minute lessons, the school day ends. We all sing a heartfelt "Sub Tuum."

Veritas Academy is currently housed in a rented building which, on account of the noisy fans, limited space and poor lighting, is quite trying on both staff and children. The future, however, is bright for, thanks both to the generosity of our benefactors and the industry of the Fr. Francis Design Studio, a new school building is on the drawing board. It should be ready towards the end of 2008.



3:30pm. Teatime is followed by some gardening for the boys. The grounds are rather large at the Priory and, in our part of Tamil Nadu, there is little rainfall; this means that the boys must work hard to keep Fr. Valan's horticultural dreams alive (**opposite top left**) .

4:30pm. Study (**opposite top right and centre left**) is followed by recreation and shows.

6:30pm. Rosary (& Benediction on Thursdays....or Fridays at the Orphanage).

7:00pm. One last hour of study time.

8:00pm Supper followed by recreation (which includes tormenting Danny the untrained dog).

8:45pm. Compline and other night prayers (**opposite centre right & bottom right**).

9:30pm. And finally lights out (**opposite bottom left**).





Goa. The Rome of the East

While our Missionaries of the North, Fr. Francis and Fr. Pfeiffer were evangelising unchartered territory, Fr. Brucciani made the monthly pilgrimage to Goa.

Goa, the “Rome of the East” was ruled by the Portuguese for over 450 years until 1961. In its heyday it was the staging post for Portuguese trade with the East and became the hub of missionary activity for the Dominicans, from as early as 1510, for the Franciscans from 1517 and finally, and most successfully, for the Jesuits with St. Francis-Xavier’s arrival in 1542. Its buildings reflect the joyful opulence of the counter reformation in their design, but alas, they now reflect the demise of the Faith in their current state of neglect.



The Viceroy's Arch (**above**) was the arch through which St. Francis-Xavier and all missionaries entered Old Goa after disembarking at the river jetty just beyond. On the top of the arch is a statue of St. Catherine impaling a pagan on the end of her spear. Goa was won from the Muslims on St. Catherine's day 1498.



The Basilica of Bom Jesus (**above right**) contains the relics of St. Francis (**right**) and the Church of St. Cajetan (**below**) is built as a miniature of St. Peter's in Rome. On its left is the Pastoral Institute of St. Pius X for the “orientation” of newly ordained clergy (*sic.*).



Vocations

Well may I rejoice in the Lord, well may this heart triumph in my God. The deliverance he sends is like a garment that wraps me about, no bridegroom so proud of the garland that crowns him, no bride of the necklace she wears. See how yonder earth gives promise of spring, how the garden seeds give promise of flower! And the Lord will make good His promise for all the world to see; a springtime of deliverance and renown. Isiah LXI 10-11 :

On the Feast of the Assumption Suneel Reddi received the cassock from the hands of Fr. Peter Scott at the Holy Cross Seminary, Gouldburn, Australia. The cassock symbolises death to the world. Suneel has five and a half years of prayer and study ahead of him; please keep him in your prayers as he advances towards the sacred priesthood of the New Testament

On July, “Auntie” Swarna, the foundress of the Society of Servi Domini (cousin to Suneel), made her first step towards the consecrated life by being invested with the habit of the Consoling Sisters of the Sacred Heart in and taking the name in religion of Sr. Maria Immaculata. May many of her adopted sons and daughters see the beauty of her example and may the selfless devotion of all those who help at the Orphanage and Priory inspire vocations among you the readers too!

Suneel Reddi in his new cassock (and coat) with Rev. Mr. Gregory Noronha (right) .

Sr. Maria Immaculata, bride of Christ, before the ceremony (below) and after the receiving her new habit (below left).



A Northern Trip To Remember



Walter was always very good to us



Another orphanage called us, a while ago



A villager of Bassein in silent meditation for long moments

Chief Walter passed away in Vasai. His was a beautiful soul whose last efforts were aimed at the restoration of the 400 year old St. Gonsalo Garcia Church. As of now, the roof, the floor and the walls have been entirely restored, and the villagers have approached Fr. Pfeiffer to design the main altar that shall eventually be carved out of stone. It seems that the graces from the great Mass celebrated by Bishop Lazo ten years ago, reverberate to this very day.

In the meantime Norbert is still welcoming the Traditional Mass at the orphanage of Bassein Fort. There are now 85 orphans and seven staff members, two young Englishmen helping to revamp the school. This brings the Mass attendance to around 120 on Sunday. Three orphans should be baptized this Christmas.

The villagers of Bassein Fort continue to show us kindness, and it is clear that a certain degree of Faith remains among them. These, combined with the orphans and the few people who come from the city of Vasai now form the most flourishing Mass venue of Bombay. Meanwhile, our center in Bandra still struggles to find an adequate location as the good people of Malad continue to persevere despite the local prejudices against the Society.

We were then invited by Mr. Roland Fernandez, (the man wearing a red shirt on the far left of the adjacent picture), to provide some assistance to an emerging little group of faithful in Gurgaon, a suburb of Delhi.

Roland had searched for the truth for years, knowing that something was wrong in the teachings of the new clergy, particularly when one of his local priests told him that the Immaculate Conception was a concept for old ladies.

He eventually managed to get a hold of us through the internet and Fr. Couture sent us.





The sisters are observing



The Rector

Above left: Roland invited a group of local sisters working in the parish nearby, to come. Notice how they are still wearing the full habit 40 years after Vatican II and show great piety in attending the Mass. The superior (in white) is Tamil and the other two are from Kerala.

Above: The teachings of Fr Pfeiffer did not go to the dogs, as we noticed how well educated the people of Delhi are...

Left: Unlike the sisters none of the priests we have met wear the cassock on regular days, but like the rector of the Cathedral, they never showed any lack of interest in our brief visit and were always glad to accommodate us. Some of them showed at times a real spirit of piety and a desire to still evangelize these lands of North India.

Father Pfeiffer's was a relentless debater, as we all sat down after the Mass and questions were raining from all sides. Most people got a better understanding of the position of Archbishop Lefebvre, others, most probably will not return to see us.

As for the group of three sisters who came from the local parish, it will depend on the way we will be received by the local parish of Gurgaon, whose priest we met at the Cathedral of Delhi.

The priests we met there knew who we were but showed no signs of hostility and kindly granted us the permission to say a private Mass on the main altar of the Cathedral.

With the time we had left we visited the Red Fort, hoping and dreaming that we may imitate one day some of the floral elegance of this beautiful place.

Below left: The good acoustics of the Cathedral helped us to say better the office of sext. *Below right:* Mass on the Main Altar of the Cathedral in Dehli. It is always a welcome change to say the Mass in a beautiful traditional altar, most of the northern venues being so minimal.





Left: Jerry, our fascinating facilitator enjoys yet another joke, in one of the longest joke series of his life.



Right: This is how some of Fr. Pfeiffer's candy ended up in the gardens of the Red Fort

We were then invited to visit Varanasi, the Rome of Hinduism. We arrived on Wednesday, Oct. 10 in the district of Varanasi counting 17 million inhabitants and just 17 thousand Catholics. This is the usual proportion in the north, barely .01% of the population. Despite this fact, the Catholic Church runs a considerable number of charitable institutions. The miseries of Uttar Pradesh give plenty of scope for them, schools for the hearing impaired, schools for the blind, orphanages, hospitals, dispensaries, homes for the aged etc... all this under the suspicious gaze of Hindu fanatics who do not represent the crushing majority of pagans who truly welcome the work of the Church in these parts.

These institutions are run very well, and seem to be most cost efficient (religious don't get paid and practice poverty themselves). Some of them are under serious financial strains, such as the school for the hearing impaired: as the SSPX Fathers visited one class after another, they were surprised to see that the teachers could not operate the hearing aids of the school to give their class for lack of electricity. Running a generator is an expensive undertaking. The Government of Uttar Pradesh is suspending its promised annual subsidy to the schools. Our hope is that financial assistance will keep coming by the help of most Provident God even as the Church faces collapse in western Europe.

The backbone of the diocese, in the words of the local Bishop, seems to be the Order of the Sister Servants of the Sacred Heart, (*The Sisters who invited us and cared so well for us in our stay in Varanasi*) who work tirelessly to run all these institutions, especially the ones in the poor province where most of the Catholic evangelization is taking place.

At the same time, the process of novus ordo inculturation is more advanced in the north, some sisters saying that their work is just social work, others saying that the mission is to bring souls to the true God, Jesus-Christ. The celebration of the Mass is entangled in a whole array of dances, aarti, Hindu lamps and poorana kumbams and kumkums, that are merely described as Indian cultural elements. The general view on the Traditional Mass is nevertheless not hostile, and people do not mind traditional preaching. The Hindus who "find Jesus" are persecuted socially and sometimes physically for praying with Catholics. Added to this is an a legal form of "soft" persecution that the Church is currently undergoing. These persecutions seem to have a positive effect in maintaining the faith in a good portion of the flock and the clergy, despite whatever damage the Council of Vatican II may have provoked.

We think that there is still a great hope of blossoming of the Faith, if Catholic Tradition became fully practiced. When one has to face threats and difficulties to embrace or keep the Faith, he is more inclined to reinforce it through multiple acts of virtue, and will welcome anything which helps him keep what he fights so hard to preserve.



Left: There are still some quite traditional minded sisters in the North.



Right: The school for the hearing impaired in Varanasi, 200 students, 120 boarders.



Left: Do not be fooled, the children look happy and smiling, but the equipment is not working! The teacher is trying to make up for it by having them write Hindi script on their notebooks.



Right: This is the irresistible gaze of an Indian child. Like most of the girls of the school, this little girl is not from Varanasi proper and is not baptized, but was picked up by the only ones who offered her a chance to have a future. Thanks be to God, the abortion rate is not too high in Uttar Pradesh, and there are plenty of treasures to pick up in these lands.



Left: Sister Anvita, a cousin of Jerry, in the company of one of the blind girls. Sister took most excellent care of us throughout our stay. Her order is called "the Servants of the Sacred Heart of Jesus", a missionary order from Germany. She wears the Indian saree, like some 80% of the sisters of her convent, but does not cover her head. She is still partly recognizable as a Sister because of the poverty of the fabric and the medal she is wearing; a veil, however, would perfectly symbolize her vow of chastity. The Sisters of Mother Theresa wear a sari of poor fabric too but wear it in such a way as to cover their heads.

Right: The children of the school for the blind perform songs for the visiting Fathers. In response, Fr Francis sang the "Liberate me" a capella. Out of more than 200 children at the school for the blind there are only three Catholics, such being the degree of scrutiny and the obstacles laid on the path of the many people who are denied free access to Baptism. The same applies to the other charitable institutions run in Uttar Pradesh by the Diocese. A French girl hailing from Versailles was helping at the School for the Blind and another French girl from Lille was assisting at the School for the Hearing impaired.





Left: Ohm at home. The Ohm sign is the main mantra of Hinduism, it is used as the symbol of Hinduism itself, just like the cross is the symbol of Christianity. Our only question is why should it be displayed so prominently in a catholic convent.

The caption underneath reads as this: "Ohm has over 100 different meanings, one of them is 'welcome to the god.'" But usually the meaning we hear when we ask is simply that Ohm is a cosmic sign, like the omega point of Father Teilhard.]

The convent is also endowed with pictures of Buddha and readings from the Hindu scriptures and the sisters do claim that their aim is not to convert anybody, but simply to be there among the Hindus of Varanasi as a Christian witness.

Right: It just so happened, without any planning whatsoever on our part, that the new bishop of Varanasi was taking charge after the 37 years of episcopate of his predecessor. In this picture, his Lordship, Bishop Raphy Manjy kindly invites us to pay him a visit the next day.

This we did, and we were very surprised to see that he has a very traditional line of speech. Without even knowing who we were he told us that the crisis of the church is a crisis of the Faith, and charitable works are not enough if the confession of the faith does not accompany them and these works must be vivified by the life of Prayer. He then expounded to us all the vicissitudes of his diocese, took our address and asked about us, then blessed us after over an hour of conversation.



Right: As the floating body of a dead cow is well on its way towards a new biological cycle, Father Joseph Pfeiffer gazes at all the incredible sights of the Ganges river.

The main tenet of Hinduism is monism, meaning everything is one, that is all forms of life and existence, all gods and religions, all of it is to be reabsorbed into Brahma, the only divine reality from which everything sprang originally.

We woke up at 4:30am in order to see the sun rise on the most revered site of Hinduism, then went back to the convent. The Sisters were surprised to see priests praying and fasting for several hours before the celebration of the Mass. Normal priestly behavior, more than any long speech should have a real impact in favor of Tradition, just like this cow did not leave us indifferent on that day.



Right: The last leg of our trip led us to the city of Surat in Gujarat, after a 30 hour train trip that included 9 hours of delay, the theft of a cell phone and gastric issues. Father Oscar waited 4 hours at the station before making sure the rickshaw drivers would not take us for a ride financially.

But Father Oscar is not unique only in that; he is the first priest in India allowing the celebration of the Traditional Mass for his entire parish on Sunday, regardless of the consequences for himself.

His parish did not seem to mind either, finding the sung Mass quite beautiful and the preaching of Father Pfeiffer quite interesting. At the end of the day we see that the return of the True Mass is something not so difficult to imagine even if we do not know how long the experiment will last in Surat.

Father Savari Muthu (assistant to Fr. Oscar) hailing from Tamil Nadu, was also very happy to become acquainted with us and had a long discussion with both of us. Fr. Muthu loves the Confessional and sits a minimum of one hour for Confessions every Sunday whether souls come or not. It seems that, given the proper amount of friendship, there is a lot that can be achieved with the clergy of Surat.



Right: Father Oscar received communion from Father Francis during the first sung Mass celebrated in “Mother Mary Church”, a church he designed himself. What you may notice in the picture below is that Father Oscar makes no use of any symbol of inculturation. He argues that inculturation has not shown any results after forty years of experimentation, and considers the Catholic Church to be quite sufficiently indianized on its own.

One very Indian thing you may also notice in the picture below is the degree of wear and tear of the paint on the legs of the Crucifix. It has been kissed so devoutly and so many times by the parishioners that a painter must be called in every year to refurbish the artwork. This is what we mean by true indianization.



The Indians are the only ones in the world to call Our Lady, Mother Mary. This name is also most arguably the best name that can be given to God’s Masterpiece, because, as St Bernard says, “Nemo tam Mater”, “Nobody is possibly as motherly as Our Blessed Mother”.

Thus was the end of a trip to remember in the North of India. The Society has never ventured so far North, and, with the help of your good prayers, we shall hopefully see to it that the needs of those who call us shall ever be better met.



Fr. Patrick Summers (August 2004 – March 2007)

When Fr. Summers arrived in India more than three years ago, he fell sick like most visiting priests, but unlike most, his stomach problems were not just temporary or even singular; the doctors at the Hospital of Chambery diagnosed as many as seven of them last summer.

But, *in illo tempore*, Father chose to stomach the ordeal and carried on with all his duties energetically and joyfully, building churches in Palayamkottai itself, Trichy and Nagercoil, starting the Veritas Academy, finding a home for the incoming orphans, and caring for the scattered sheep of India.

In the end, however, prudence and common sense, which are his most appreciated virtues, saw the writing on the wall: a further battle of the disease would be of no profit for any one. Father left for Switzerland, where is unwelcome internal guests were finally evicted, and was then given a new challenge at St. Michael's School in England from whence Father Robert Brucciani hailed to replace him. May God ever bless and reward his apostolate..



(Top left) Father is pictured here just days before his departure, showing as always a quick spirit, even if the flesh was not up to the task.

(Top right) As a sturdy Dutchman and adventurer, Fr. Summers plays the daddy without objection or grumbling. His time was often spent playing football (soccer) with the boarders of Veritas academy.

(Bottom right) A devastated Danny on the day of departure. Father Summers took an active part in the training regime of Danny, our security dog, with the result that the spirit of gloom is ever chased away from our precincts.



Calling All Generous Souls

TEACHERS & SUPERVISORS

The apostolate in India has been described as exciting, endearing, fascinating and even romantic; this is all very true, but it is also jolly hard work. If you could give six months or, preferably a year, to help us in our work as a teacher or supervisor, it not only would it be an opportunity for great personal sanctification, it would also be an experience that will remain with you for the rest of your life. Applicants must be good traditional Catholics and be in good health. Male applicants: please send a curriculum vitae and references to "The Prior", at the Priory address below. Female applicants: please send a curriculum vitae and references to Miss Marie-Blanche, Society of Servi Domini, No. 10, The Bungalow, High Grounds, Tirunelveli, Palayamkottai, 627011, Tamil Nadu, India.

CHILDREN'S BOOKS

The School and the Orphanage are in desperate need of bibles and children's books (all in English). A new bible would cost about three weeks' wages in India and so is beyond the reach of most people. If anyone could locate a 1962 Tamil-Latin missal in good condition, Fr. Valan would be simply delighted and would set about having it reprinted straight away.



Contact Information

To send donations:

- Within **India** : please make payable to "*Bright Social Services Society*".
- In **Europe** : please make payable to "*SSPX*" in any currency with a note, "*for the Indian Mission*" and send to:
Priesterbruderschaft St. Pius X; Menzingen, 6313, Switzerland.
- In the **USA** please make 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.
- In the **UK** : please make payable to "*Cardinal Merry del Val*" in GBP and send to:
The Indian Mission, c/o 5 Fox Lane, Leicester LE2 1ZA, United Kingdom.
- We can also receive donations payable to "*Bright Social Services Society*". in any currency at our address below:

*Priory of the Most Holy Trinity; 8A/3 Sivalaperi Road.; Annie Nagar,
Palayamkottai; Tamil Nadu 627002, India.*
Email: sspxindia@gmail.com Fax: +1 866 530 8582 (US based fax service)