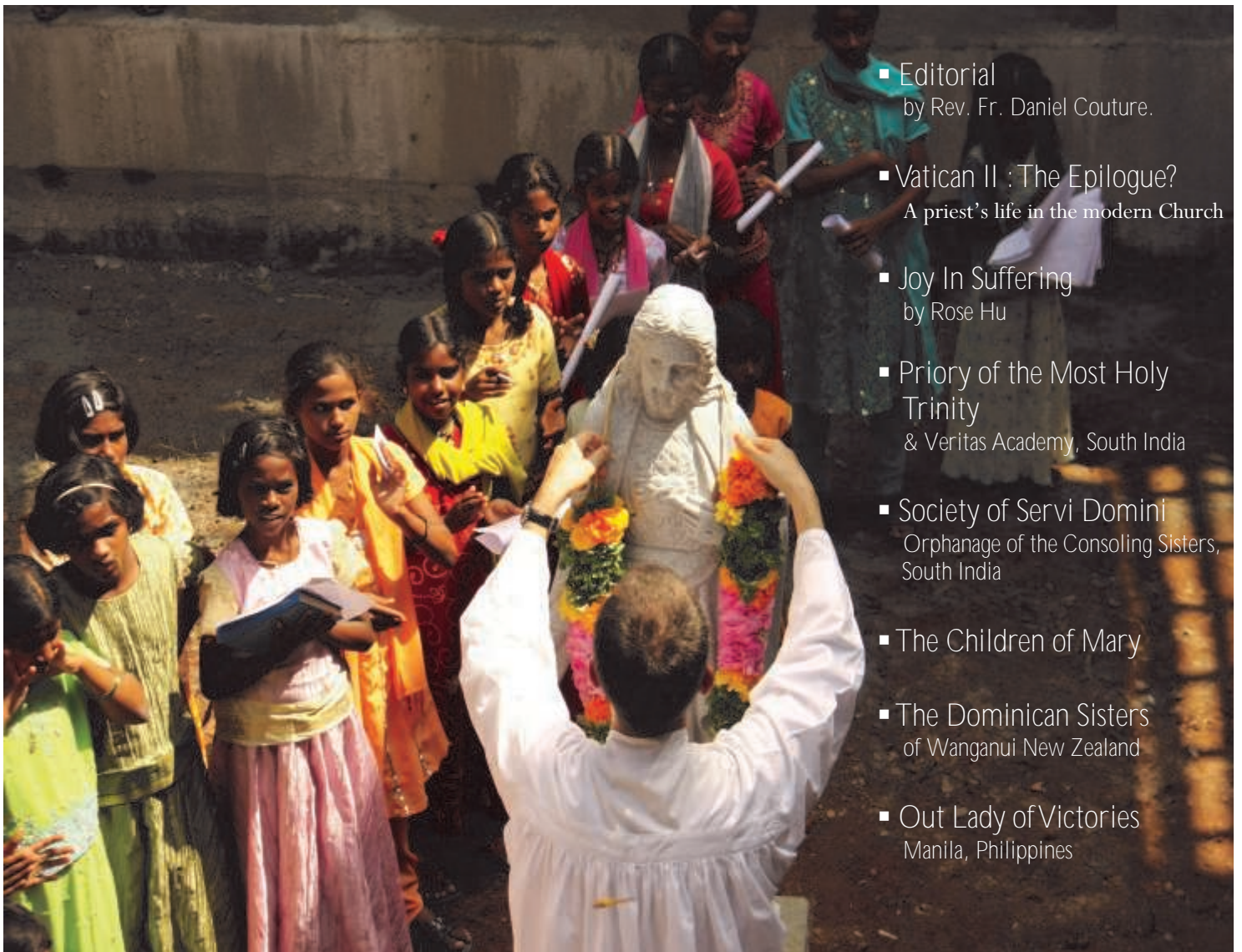




LET US ALSO GO, THAT WE MAY DIE WITH HIM *John 11:16*

# 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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- Our Lady of Victories  
Manila, Philippines

*The Sacred Heart of Jesus is honoured during the blessing of the new orphanage.*

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## Editorial : Padre Pio

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Dear Friends and Benefactors,

**“All the torments of this earth, gathered in one bundle, I accept them, O my God!”**

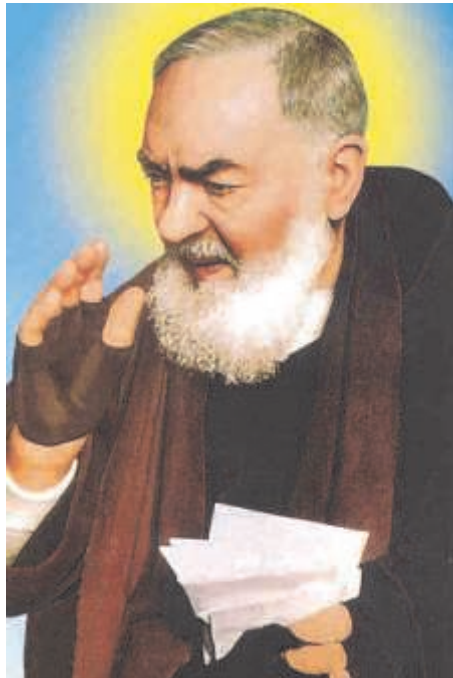
This coming 10<sup>th</sup> August 2010 will mark the 100th anniversary of the priestly ordination of Padre Pio, the only stigmatised priest in the history of the Church.

Antonio Socci, the Catholic journalist who wrote the controversial book, *The Fourth Secret of Fatima* (denouncing the Vatican for not revealing a part of the Third Secret) recently published another book entitled, *The Secret of Padre Pio* (BUR, 2008). Evident in this book is the grace that Mr. Socci received for defending the message of Our Lady of Fatima. As a reward for his bold argumentation (and the war that it unleashed) that something was still missing, still unpublished, of the Third Secret, Mr. Socci seems to have obtained a better grasp of the crisis of the Church, and particularly of the crisis of the Catholic priesthood and of the most Holy Sacrifice of the Mass.

*The Secret of Padre Pio* is the conclusion of his reflections on this crisis. In giving the inside story of this mystic priest, model of all priests, (not so much in his bearing the stigmata, but in his union with the Redeemer for the salvation of souls), Socci reminds his readers of the Catholic nature of the priesthood, of its purpose, of the secret of a successful ministry, and thus of the fundamental causes of the alarming crisis of the priesthood since Vatican II, a crisis which is no doubt the content of the missing part of the Third Secret.

The first part of his book deals with

the mystery of co-redemption, of vicarious satisfaction (i.e. that we all need someone to suffer in our place), and first of all, Our Blessed Lord Jesus Christ. Assimilation to Christ for the salvation of souls is the mission of the priest, but unfortunately, many of them have forgotten this, and Padre Pio even speaks of the number of the clergy who have joined the freemasons. In recounting to his spiritual director (under obedience) a vision of 7th April 1913 (p.72), Padre Pio wrote how



he heard Our Lord crying out: “Macellai! – Butchers!” after turning His sacred eyes from ‘a great multitude of priests’ who were prolonging his agony. “(T)he ingratitude and the sleep of my ministers increase my agony. Oh how badly do they correspond to my love! What afflicts Me most”, continued Our Divine Saviour, “is that to their indifferentism, they add their contempt, their incredulity. How many times have I been on the edge of chastising them, had I not been retained by the angels and souls enamoured of Me...” Padre Pio offered his life for

priests.

In this first part, Socci highlights the relation between Padre Pio and St. Pius X, and this is more than just the devotion Padre Pio had for this pope. This pope was ‘a great pope’, he wrote after the death of Pius X, ‘a soul truly noble and holy, the equal of whom Rome has never had.’ Padre Pio was even seen bilocating, kneeling at the tomb of Pius X, in the early 1920s, just when the Roman persecution was starting (against himself). Socci shows how Padre Pio is the type of priest St. Pius X had in mind when he wrote his exhortation to the clergy. He also shows that as St. Pius X was the first real victim of the First World War, Padre Pio, by his prayers, obtained the end of the great war (p.89), and the price he paid was to bear the stigmata—received one month before the end of the war—for 50 full years.

The second part dwells upon the supernatural in the life of the great capuchin, a supernatural world which for him was so natural. According to Cardinal Siri, Padre Pio was perhaps the greatest mystic of the whole history of the Church, gathering all the miraculous powers—the gratiae gratis datae—which are found only partially in many other mystics. Thus, he could assume other people’s physical and moral pain, he was favoured with countless visions, performed hundreds of thousands of miracles, made his presence felt by the strange perfumes, knew the future, the hearts, and of course bilocated in the strangest circumstances. The most amazing of these that I found was his numerous bilocations, along with one of his spiritual daughter, Sr. Rita Montella, to the prison cell of Cardinal

Josef Mindszenty in the spring of 1949, bringing to the Cardinal a mass kit and serving his masses! (pp. 184 – 188) The sources of information for these multiple cases of bilocation in communist Hungary are: the secretary of Cardinal Mindszenty, Padre Pio himself, and the spiritual director of Sr. Rita who, having been told in advance of this mission of his dirigée with the stigmatised Padre, asked her to bring back an autograph note of the Cardinal for the Holy Father. Which she faithfully did a few days later!

The third and fourth part of the book explores the role and existence of victim souls in our modern times—sacrificing their life in silence, in secret, out of love for a Crucified Saviour and for our souls.

We pray that the book will be translated in English one day, as it will certainly touch many souls, and priestly ones for that!

Let us pray to Padre Pio particularly for the priests of today and particularly that the priests of the Society of St. Pius X may like him live the program set forth by the great St. Pius X.

With my blessing,

Rev. Fr. Daniel Couture

District Superior

### VIET-MINH COMMUNIST RE-EDUCATION OF PRIESTS

*One more reason why we ought to obtain the consecration of Russia.*

**An extract from Dr. Tom Dooley's *Deliver us from Evil*, 1956, pp.101,102**

This was Communism to me. This was the ghoulish thing which had conquered most of the Orient and with it nearly half of all mankind. From December 1954 until the last day of May 1955, there were two or three atrocities a week that came within my orbit. My night calls took me to one horror after another.

Early in my Haiphong stay I was puzzled not only by the growing number but by the character of Communist atrocities. So many seemed to have religious significance. More and more, I was learning that these punishments were linked to man's belief in God.

Priests were by far the most common objects of Communist terror. It seemed that the priests never learned their “Hoc-Tap Dan-Chu,” their “Democratic Studies and Exercises”, as well as they were expected to. This meant that they had to be “re-educated” more severely than others. It is difficult to take men whose lives had been dedicated to belief in God and straighten them out so that they no longer believe in God. In fact, most of them proved unconquerable.

Catholics have many pious ejaculations which they utter frequently—“Jesus, Mary and Joseph”, for example, and “Lord have mercy on us”. The Communists ordered the priests to substitute new slogans for them, for example, “Tang gai san u xuat” (Increased Production), and “Chien tranh nhan” (The People's War). Perhaps the expression most often heard in the conquered north was “Corn Thu” (hatred).

The Communists have perfected the techniques of torture, inflicting in one moment pain on the body and in the next pain on the mind. When Tonkin spring came and the monsoon ended, I thought perhaps nature might bring a change in the tenor of things. I was wrong. On the first Sunday of March, I was asked by Father Lopez of the Philippine Catholic Mission to come visit a “sick man”, a priest who had just escaped from the Viet Minh.

We walked across the huge sprawling courtyard to the living quarters. In a back room there was an old man lying on straw on the floor. His head was matted with pus and there were eight large pus-filled swellings around his temples and forehead.

Even before I asked what had happened, I knew the answer. This particular priest had also been punished for teaching “treason”. His sentence was a Communist version of the Crown of Thorns, once forced on the Saviour of Whom he preached.

Eight nails had been driven into his head, three across the forehead, two in the back of the skull and three across the dome. The nails were large enough to embed themselves in the skull bone. When the unbelievable act was completed, the priest was left alone. He walked from his church to a neighbouring hut, where a family jerked the nails from his head. Then he was brought to Haiphong for medical help. By the time of his arrival, two days later, secondary infection had set in.

I washed the scalp, dislodged the clots, and opened the pockets to let the pus escape. I gave the priest massive doses of penicillin and tetanus oxide and went back to the mission every day. The old man pulled through. One day when I went to treat him, he had disappeared. Father Lopez told me that he had gone back to that world of silence behind the Bamboo Curtain. This meant that he had gone back to his torturers. I wonder what they have done to him by now.



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# The Church In Crisis

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## VATICAN II

### THE EPILOGUE?

*The modern Catholic Church is facing a crisis of proportions hitherto never imagined. How will the Church be restored to her former glory? The ultimate cause of the crisis is the loss of the supernatural virtue of faith and so the resolution to the crisis naturally lies in its restoration—the hierarchy of the Church needs to return to the teachings of its perennial magisterium, they must understand them in the light of sound metaphysics and, above all, they must embrace them with a faith that is informed by supernatural charity. Some think that only a chastisement on a biblical scale will bring this about, others foresee the collapse of the exterior organisation of the Church as being the occasion of a new beginning, while others again predict a gradual conversion of the hierarchy over several generations. The article below was written by a diocesan priest who is trying his best to live his priesthood. The story he tells is heart-rending and, because it is by no means singular, may contain the key to what happens next. The priest's name has been changed to preserve his anonymity.*

Fr. Stanley is a traditional Catholic priest, a parish priest in fact, who happens to be responsible for the largest parish in his diocese.

Fr. Stanley has been ordained a number of years now, but the material effect of his labours are difficult to discern because all the parishes in which he has worked have now been amalgamated into larger parishes. The amalgamations were necessary because there have been only two ordinations to the priesthood in the diocese over the last four years—set against nine sudden deaths and eighteen retirements over the same period of time.

At this moment of time, however, such matters (Fr. Stanley has been told) should not worry him because his bishop has put in place “sound structures” throughout the diocese to “face the future with confidence and to look forward to an era of *faith-growth* where the laity will come into their own.” “The days of ‘Father knows best,’ are long gone and the Church will be better for it.” But deep down, Fr. Stanley suspects otherwise.

When he first arrived at his present parish, Fr. Stanley saw that there was



much work to be done. As you might expect, there is always resistance to change, but in spite of this, he managed to make reasonable progress. He redecorated and restored the church on more traditional lines. There were a few objections about the replacement of the stations of the cross, but, apart from a few phone calls from worried parishioners about the swap, matters soon settled down, and it now seems that everyone likes the traditional ones again.

Fr. Stanley also reinstated a statue of the parish patron saint in the church together with devotional candles for the faithful. He had found it one day with great pleasure in a locked cupboard; it was last seen about 30 years ago. The same was true for the monstrance—there had been no benediction for 30 years. He

also introduced Marian devotions and a tridentine Mass on Thursday evenings at which 20-30 faithful assist.

The years passed and he learned many lessons along the way. In his previous parish, for example, when he arrived he was disturbed to find a very strange pastoral arrangement with the local protestant Anglican Church. The vicar and his flock were using the Catholic church for their services and some confusion had set in with the Catholic parishioners in relation to matters of faith. For instance, the vicar had been allowed to use the Catholic tabernacle for his “sacrament.” There was also a shared Easter Triduum. Sometimes the vicar would baptise Catholic children as some Catholics found him more friendly than their own parish priest. While the vicar took time off, the Catholic parish priest would even take the Anglican communion service. The poor Anglican vicar imagined that the arrangement would continue as before, but was cruelly disappointed—it took Fr. Stanley two weeks to separate the different religions.

Although victories had been won for the faith, Fr. Stanley still has many wor-

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## The Church In Crisis

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ries. One constant worry is that only 2-3% of parents whose children he has baptised make any effort to come to Mass (even irregularly). Quite frequently the initial approach by parents for baptism is made to the headteacher of the school and, when the parents finally make contact with the parish priest (by telephone), they require directions to the parish church. Many do not bother in the end.

It is no surprise, therefore, that while the school is full and thriving, the average age of mass attenders is about 68 years of age.

Fr. Stanley's superiors have told him not to worry; his diocese now has numerous departments, committees and workgroups to deal with all issues relating to "ministry" and our priest has been told that these bodies exist to further the mission of the Church; and the bishop says, "this will be the true Church Militant on earth."

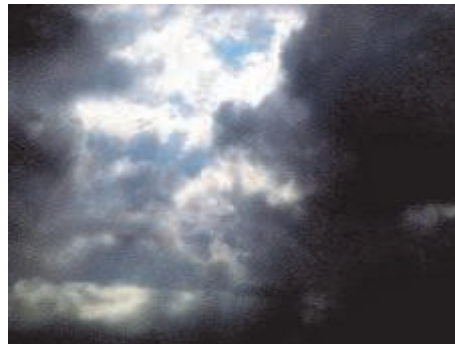
Fr. Stanley, on the contrary, sees an ever increasing wilderness and fears for the future. Privately, many clergy agree with him. His neighbouring parish presents a good example of this where, without consulting the parish priest, the diocese decided to close the parish—the decision having been made by a committee. When it did close, a picture appeared in the local press of a broken baptismal font alongside two rubbish bins. "Is this what the future holds?" he asked himself.

Fr. Stanley recently attended one of the monthly deanery conferences (a meeting of priests of the local deanery). There were fifteen priests in attendance, but they were a curious mix. He was wearing a cassock and collar, the rest were dressed in a variety of clerical attire, one attended

in t-shirt and jeans (which are his clericals).

Desiring to understand his colleagues, at times during the meeting Fr. Stanley asked for clarification on the meaning of phrases such 'a communion of communions', or 'having to start enacting change rather than limiting ourselves to a narrow parochial vision.' He also wondered why so much money is lifted from his parish account to meet diocesan administration costs.

No one in the meeting seemed to have



the answers to his questions and then he was asked not to interrupt because it was near lunchtime. What seems to have escaped his fellow priests in their deliberations about the future, thought Fr. Stanley, was that in twelve months, six of the fifteen priests at the meeting will have retired.

On returning to his presbytery after the meeting, Fr. Stanley's equanimity was further shaken by some fairly common problems: the headteacher had left a message about some children who could not attend the next instruction of the sacramental programme because they have either gone on holiday (during school time), or they had to be with their separated mother or father.

The bank had also been on the phone about the current account being over-

drawn—would he mind calling them. He has several outstanding bills to pay. He also has to contact the police about recent vandalism to church property. And then he must take issue with a family over the choice of music at a forthcoming funeral. One of the songs was "Life is a cabaret old son."

Fr. Stanley feels like most of his priesthood has been a cabaret, just there to keep the show on the road, pay the bills and make everyone laugh, but deep down he really does know what has happened. He and his priesthood have been emasculated; he has—on all fronts—been superseded by councils, commissions and experts who seem to have lost the faith. His bishop cannot lend a helping hand—it was he who created these structures in the first place.

It is now late afternoon, and Fr. Stanley is in his study. He glances down at his diary which is crammed with meeting after meeting—mostly concerning the school over which he has an ever diminishing influence. In the back of his mind are the three impending funerals for which arrangements need to be made. Somewhere down below, he can hear Susan, the parish helper, chastising her husband over a mishap at the parish centre.

Fr. Stanley stares out from his study at the distant scene. It is mid-February—the depth of winter—and a cold wind blows from the west. Dark rain clouds approach rapidly and ice-cold rain begins to spatter the window. "Is this the winter of our discontent?" he asked himself. For a moment all is quiet, then the telephone begins to ring again. He wonders for a moment who it might be this time ...and then lets it ring. Ω

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## Joy In Suffering by Rose Hu

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*The continued serialisation of a story of conversion and heroic practice of the faith in Communist China*

### CHAPTER 15 : TOO LATE FOR US TO MEET

In 1956, I was still imprisoned but was not given a final sentence yet. The prisoner cell was only 80 square feet. We had six to eight people staying together in there. There was a wooden bucket for human disposal. All of us slept on the cement floor. Definitely nobody liked to sleep near the bucket. So it was almost a rule that the newcomer had to sleep by the bucket until the next one came. The communist officer mistreated us Catholics more severely than others. They only allowed one Catholic in each cell, and didn't allow us to go out to do exercises or to have meetings. In each cell, there was usually one Catholic who set a good example as God's witness. So the Catholics often slept near the bucket.

One day the security guard brought in a pretty and seemingly well-educated woman to our cell. As a routine the one who was in charge of our group told her, "You sleep near the bucket." The woman complained, "I am not a newcomer. I was relocated from another cell." It was obvious that she didn't want to accept this arrangement. Then I said, "I'm used to sleeping there. Let me stay there then." After a few days she looked at me and asked, "Are you a Catholic?" "How did you know?" I replied. She said, "In the next cell, there was a young girl who always kept silent and took upon herself the toughest jobs. She was like you; always slept near the bucket." I guessed who the girl was. She was only eighteen years old and had been arrested twice. She came from a Catholic family. We Catholic prisoners were like lamps enlightening people who lived in darkness and consoling those who were suffering. When I received compliments, I attributed them not to myself but to Our Mother Church. The outstanding example of one person is nothing. One single tree cannot make the entire forest. One rose cannot bring spring. Only the good examples from every single Catholic make a difference. No wonder we prisoners, being arrested in the fifties, unanimously acknowledged the Catholics' great virtues.

The rule of the prisoner camp allowed families to bring in our basic necessities on a monthly basis. Those who were already sentenced could have fifteen minutes to talk to their families. Those who were not sentenced yet only got the material supplies. One day I received a parcel. At that time my mother was very sick in bed. My brother and sister-in-law had already published our broken relationship in the newspaper. Who else would send me a

parcel? Well, it was a long story. There were five maids working in my family when I was arrested. Among them, two had already served for more than forty years. In 1953, my mother took me to watch a Mexican movie, "The Right to Live." In the movie, the

main character not only had a biological mother but an adopted mother who loved him very much. My mother was very much moved. Our old nanny was approaching her sixtieth birthday.

My mother told my sister and me, "The old nanny has been with me since I got married. She came to our family when she was eighteen. It has been forty-two years now. Her husband abandoned her and she had no children. Her sixtieth birthday is about to come. I plan to let her be your adopted mother for both of you. From now on you should honor her with all your hearts. Never do anything to hurt her. There should be no difference between her and me. Otherwise she would think that both of you do not truly love her because she is just a nanny. You must promise me not to break her heart. I do not want her to think that she is neither in the same ranking nor as wealthy as you are." My mom

showed great generosity to her although my mom was not a Catholic yet. How could we refuse her request? On the old nanny's birthday, we went to watch the movie together. My mother presented both of us to the old nanny as a birthday gift. The old nanny broke into tears saying, "Your two daughters are the kindest people in your family."

Each time the old nanny sent in supplies to me in the prisoner building, she had to overcome many obstacles. First she had to get approved by the police station before she could bring in the supplies. Second, it was a long distance between the prisoner building and my home. She had to take two buses and wait at the prisoner building's entrance early in the morning. She was willing to do so much suffering for me. She suffered the most because she was not allowed to see me before I had my final sentence.

This time she brought in a pair of shoes. She had made the sole by hand stitch by stitch. Upon receiving such a precious gift from a beloved one, how could I not be grateful? It seemed that the well-educated woman whom I just mentioned earlier was observing me quietly. One day when others were going outside to do exercises, she pretended to have a headache so that she could stay and chat with me. She told me that she was Su-Ching, a contemporary writer, and she was the close friend of Chang-ai-lin, the



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## Joy In Suffering by Rose Hu

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most famous female writer in China at that time. Su told me that she had written many novels and plays. Now she was accused and arrested for having some historical background issues in her writing. In the beginning, she had suffered a spiritual collapse, and lost confidence in life. A few times she attempted suicide. After meeting many Catholic prisoners, she regained her hope in life.

The next day, a prison guard summoned me. I thought that it was probably a court meeting. The police took me to the city centre. I thought that it was a public trial meeting. After a while, I saw that my mother and brother came into the waiting room. Every time when I saw my mother, I had an indescribable sorrowful feeling. I had many setbacks in the prisoner camp, and God **whispered in my ears many times, "There is no man who hath left house or brethren, or sisters, or father, or mother, or children, or lands for my sake and for the gospel, who shall not receive a hundred times as much, now in this time . . . and in the world to come life everlasting."** (Mark 10:29-30) I had already made up my mind to follow Jesus and to keep the faith unto my death.

I was sure that my mother was in God's hands and under Our Heavenly Mother's protection. The court trial meeting began after a 10-minute chat. The judge asked, "Hu Mei-Yu, what do you think about the anti-revolutionist, Kung Pin Mei? Has he poisoned you?" I replied loudly and firmly, "He is my bishop; he has never poisoned me." On hearing this, my mother fell down and fainted right away. The judge suspended the trial meeting and ordered us to go to the waiting room. After a few minutes, my mother told me that at that time the policy was more flexible. Many people were set free and went home. The officer promised my mother that if I could confess my "crime" and would make my "reparation" in the future, I could be released immediately. I was still as stubborn as before. My mother told the judge that if he sentenced me with punishment, she would commit suicide. I was

not sure if my mother was threatening the judge or me. I recited the famous motto of St. Teresa of Avila; "Nothing is wanting to him who possesses God. God alone suffices."

What is active faith? It is to trust God even in dark moments. How can our Heavenly Father abandon His children at such a critical moment? I spoke to Mom calmly, "You have suffered so much for God. God will reward you. Don't give up. A good tree will never bear bad fruit." Finally my brother said, "Let me take Mom to Hong Kong for a while. She cannot be in peace if she stays here."

When I returned to the jail, my cellmate curiously asked me what had happened to me in the morning. I couldn't say too much. Later I found a chance to tell Su-Ching everything. She was very moved and said, "I have met a group of youth who give up everything for the sake of the faith. You, especially, are a university student who comes from a wealthy family. I can also see the extraordinary virtues in you after hearing your mom's and your nanny's story as well as about your trial today. As a writer, there is nothing worthier to write about than all this. Please write down my address. Someday you can come to my home, and I'll write a novel about you. I only regret that it is too late for us to meet."

I never thought that I was as perfect as she described. It is the faithful who showed her their good examples. I only stayed with her for about forty days and did not have enough time to teach her catechism. Some years later, I tried but could not find her at her address. Her neighbors told me that she had passed away a few years ago. Only her relatives were at her funeral without her friends and readers. I hope that when she was dying, she remembered what I had told her about how Our Lord died on the cross for us. How I wish to see her again if I may enter the kingdom of Heaven!

## CHAPTER 16 : GOD HELPSTHOSEWHO HELPTHEMSELVES

In 1956, I was still imprisoned but was not sentenced yet. A school teacher stayed with me in the same cell. She was arrested because her husband was an "anti-revolutionist" (The Communist Government calls anybody who doesn't completely agree with their policy or ideas an anti-revolutionist.). She was accused of being guilty because she didn't expose her husband's "crime." Her husband was sentenced to seven years in prison. Her school director encouraged her to criticize and get divorced from her husband (translator's note: The Communists demanded people to criticize their friends and relatives publicly for their anti-communist acts so that they themselves could be released from jail.) The school had a very big public criticism meeting. She rejected all criticisms and said firmly, "My husband is a very honest person who has never done anything wrong to our country or to anybody. How

could I accuse him?" Later her school sent someone to her house to try to persuade her to divorce her husband. She said, "Seven years is not too long. I will wait for him." She was finally arrested for covering up her husband, an anti-revolutionist.

I was moved by what she had told me. People know that they should not be selfish but to show sympathy when their beloved ones are in trouble. But in reality, especially under the communists' control, I had seen many prisoners get two written trial documents simultaneously. One was about their imprisonment condition, and the other was about their divorce agreement. Some prisoners fainted right away as soon as they read them because of losing freedom and their families. Under the Chinese Communist Party's policy, being the relative of an anti-



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## Joy In Suffering by Rose Hu

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revolutionist meant that one would be ill treated, too, such as doing the heaviest job and receiving the lowest pay. Who was willing to live such a miserable life? So the only way out was to get divorced. The wife mentioned earlier was brave enough to face the big storm. She was really a good example.

Then, I told her a story, “God helps those who help themselves.” Once there was a young man who was climbing through the Himalaya Mountains with his companion. The weather was extremely cold. Thick snow covered the paths on the mountain. They walked with great difficulty. When they approached a cave’s entrance, they saw something black on the snow. When they came nearer, they found that it was a man. His body was nearly frozen to death, but he had a little breath coming out of his nose. The young man would like to help the dying person. Nevertheless his companion stopped him saying, “If we carry this burden, we can’t go through the mountain. Then we’ll lose our lives.”

The young man looked at the freezing body on the snow. He was not willing to ignore him. He thought that if he didn’t rescue him from the snow, the man was sure to die in the snow. The young man hesitated for a little while. Finally, he decided to carry the man. His companion said farewell and went on his own way. The young man carried the dying person on his back and continued his journey. He used all his strength to move on. Gradually his body temperature warmed up the frozen body. The dying man was alive again. Due to consuming all his physical strength to carry the dying man, he was not feeling cold but began sweating and felt much warmer. Soon both of them walked together. They kept on walking, encouraging each other, and warming each

other. When they caught up with their companion who left them earlier, they saw him lying dead in the snow.

The school teacher kept silent for a while after hearing my story. She said that she would never regret what she decided. She was getting ready to live a harsh life waiting for her husband’s return. I visited her more than twenty years later. Her husband was imprisoned for eighteen years. Although he was sentenced for seven years, he was not allowed to go home. It was the Chinese Communist Party’s policy. Those people were called “post-prisoners.” The differences between the prisoners and “post-prisoners” were that the “post-prisoners” got a low monthly pay and a ten-day vacation every other year.

During so many years when her husband was in the labor camp, she did all she could to maintain her family. She endured much hardship and had great sufferings in her life. Fortunately, her daughter was grown up, and her family maintained its integrity. I had seen many other families in which the wives divorced their husbands right away and they remained broken families. Their children blamed their mothers for breaking up their happy families. The school teacher had a stroke a few years ago. Her husband took great care of her. She remembered the story that I had told her. She said, “Yes, God helps those who help themselves... It is the same in our daily life. If I were not faithful to my husband, who would come to help me now?”

....to be continued.

### A VERY BRIEF HISTORY OF CHINA

China had been under a Qing (Ching) Emperor since the mid-1600’s, but by the 1840’s the decentralisation of power and the growing influence of foreign powers (Britain, Russia, Germany, France, and the United States) weakened their influence. Unrest led to the development of the People’s Nationalist Party, led by Sun Yat-sen. In 1911 the People’s Nationalist Party forced the emperor from power, caused untold chaos and created a republican government. The People’s Nationalist party, however, was unable to unite China or force out the various countries that were claiming land there.

When Sun Yat-sen died Chiang Kai-shek succeeded him. In 1919, after seeing German possessions in China granted to the Japanese, there was a split in the party from which the Communist party formed. 20 years of civil followed during which the Communists were almost defeated. In 1934, the famous Long March took place where 100,000 communists walked 6,000 miles to escape the Nationalist armies—only 8,000 survived the journey from the south to Yan’an in Northwestern China. During the Long March, the Communists found a leader, Mao Zedong.

In the turmoil left by the surrender of the Japanese at the end of World War II, the civil war flared-up again; the Nationalists, unpopular and corrupt, were driven by the Communists out of China and into Taiwan. On 1st October 1949, Mao Zedong proclaimed the founding of the People’s Republic of China—a typical bloody Communist dictatorship.

You may see the previous chapters of this book on: [www.sspxasia.com/Documents/books/Joy\\_in\\_Suffering\\_Rose\\_Hu](http://www.sspxasia.com/Documents/books/Joy_in_Suffering_Rose_Hu)



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# Veritas Academy

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*Mr. Joseph of Carron of Switzerland, shows Francis, Savari and Xavier the longest solar eclipse for thousand years on 15<sup>th</sup> January.*

## TIME TO GO

The end of the 2009-10 academic year approaches and the impending examinations seem to have no effect whatsoever on the morale of the children. They should be filled with anguish, but they are not. How can we make carefree children care?

The headmaster is worried though; during the holidays the school will move from its current location to the property to be vacated by the girl's orphanage. There is much more space, but the rooms are not ideally suited as classrooms.

This new home, however, will be temporary too—until we can purchase land and build a school of our own. Some land has been identified near the new orphan-



*Carefree pupil, Selva Josephine.*



*Fr. Nély dropped by for a short visit. On the way back to the airport he echoed a sentiment common to all visitors to the mission: "It's so difficult to tear myself away from the children."*

age, but the wheels of administration turn very slowly in India; prayer, hard cash and connections appear to be the only lubricants.

Another project is for the recognition of the school by the National Institute of Open Schooling in India. This recognition would free us (we hope) from the spectre of meddling officials.

The school is the condition *sine qua non*

of our apostolate. Without it, there would be a slow terminal decline in the mission—the effects of abandoning of Catholic education in the Novus Ordo Church provides ample evidence to support this view. Please pray, therefore, that we become firmly founded in virtue and in property. Please also pray that we continue to find teachers who give themselves selflessly to the mission . Ω



*Volunteers Misses Margaret Clark (U.S.A.), Alix Dusausoy (France), Clare Yeo (Singapore) and Monica Marshall (Scotland) teach at Veritas Academy and seem to enjoy clothes shopping too. The school could not function without the generosity of our faithful around the world.*

## Priority of the Most Holy Trinity, India



*On the feast of the Immaculate Conception Fr. Brucciani and Fr. Valan engaged themselves for life to the Society of Saint Pius X before the Blessed Sacrament and in the presence of Fr. Couture and Fr. Du Chalard.*

Dear Friends and Benefactors,

Busses always come in threes—you wait for an age and then they arrive all at once. When I read what I wrote in the last *Apostle* about routines and plain sailing and nothing really happening, it was clearly a series of idle reflections in the calm before

the storm. This last three months has been a veritable maelstrom of activity. The chronicle below gives a comprehensive catalogue of happenings, but it cannot adequately capture the happiness that comes with the fruition of cherished desires of which these last few months have been blessed. The blessing of the new



*Fr. Anthony Swami, Fr. Xavier-Ignatius, Fr. Methodius, Fr. Brucciani, Fr. Wailiez, Fr. Tim Pfeiffer, Fr. Joseph Pfeiffer, Fr. Valan and Fr. Anthony Swami after the priests' retreat in Nagercoil.*



*Lawrence Mohan, the brother of Jacinta and John (two of our orphans), made his annual visit to the priory over Christmas. This year was special, however, for he received the sacrament of baptism and made his first holy communion. Lawrence works in a shirt factory in Andhra Pradesh.*

orphanage was one such occasion of happiness (Sr. Mary Immaculata was never so effusive in her joy). Similarly, the publication of the Tamil version of the Catechism in Pictures explained the unsurpassed jocularity of Fr. Valan and his faithful team of workers; they had toiled for two years on the project. The marriage of two fervent members of the faithful increases our hope for the future and then there were the first professions in the Third Order of St. Pius X followed a few days later by the reception of six young ladies into the Sodality of the Children of Mary.

We have had our fair share of trials of the last few months too. The local Social Welfare Dept., for example, ordered most of the orphans back to their home state of Andhra Pradesh. If this had happened then twenty children would have lost their home here, together with the real charity that inflames those who care for them. After many prayers and vigorous opposition, it seems as if this threat has subsided.

Planning permission for our new dormitory/workshop is still not forthcoming either. Usually we ask God to bring confusion upon our enemies, but in this case



## Priory of the Most Holy Trinity, India

we pray that He grant them clear understanding and order!

By the time you receive this newsletter, we will have celebrated the Resurrection of Our Lord and Saviour. May the graces that He has won for be showered upon you through the hand of His and our mother.

In Jesu et Maria

Father Robert Brucciani.

### CHRONICLE

▪ 3rd – 10th December: Mr. Schillerwein, Mrs Jasny and her son Mr. Christopher Jasny (all orphanage benefactors) stayed at the priory for the opening of the new orphanage.

▪ 5th – 11th December: Fr. Couture visited the priory for the opening of the new orphanage too.

▪ 5th – 18th December: Fr. Du Chalard, the “Cardinal Protector” of the Consoling Sisters of the Sacred Heart, also stayed at the priory to officiate at the opening of the new orphanage and to cover for the priory priests while on retreat.

▪ 6th December: Miss Bridgette Bell, a school volunteer, returned to the U.S. to prepare for her marriage after a very fruitful six month stay.

▪ 8th December: Fr. Du Chalard celebrated Mass and officiated at the opening of the first phase of the new orphanage. Frs. Brucciani and Valan made their permanent engagements to the FSSPX at the Mass.

▪ 14th – 19th December: The Indian priests’ retreat took place at the Assisi Ashram, “Centre for Animation” in

Nagercoil. The retreat was preached by Fr. Benoit Wailliez, District Superior of Belgium and the Netherlands. We were also very happy to welcome our helper priests (Frs. Xavier-Ignatius, Methodius and Mathias) together with two guest priests: Frs. Antonyswami and Antonyswami. the retreat dwelt upon the beautiful prayer: *O bone Jesu, fac ut sim sacerdos secundum Cor Tuum.*

▪ 22nd December: Miss Laura Larson, another school volunteer, returned home after a 4 month stay. May God bless her for her kindness.

▪ 26th December: On the feast of St. Stephen, two more boys were elevated



*Mrs. Jasny, mother of Pater Marcus Jasny of Neustadt., was overwhelmed by all she saw in India.*

to the position of Junior Acolyte in the Archconfraternity of St. Stephen.



*Generous benefactors from Tynong, Australia, donated five new bicycles for the boys for Christmas. They have all been in continuous use over the last two months. The prefects now ride their bicycles to school every day*



## Priory of the Most Holy Trinity, India



*Mr Jebasingh Pius of Nagercoil married Miss Bhuaneswari Veronica at St. Thomas's Chapel, Nagercoil on 20th January.*

▪ 30<sup>th</sup> December: Mr. Simon Bannwart of Oberriet, Switzerland arrived for an eight week stay to help teach and supervise the boys at the priory.

▪ 30<sup>th</sup> – 2<sup>nd</sup> January: Fr. Brucciani took the boys to Christurajapuram. Half of them fell ill with heat stroke on the second day. This was very odd because we spent no more time in the sun than usual—perhaps they were not drinking

enough... or perhaps there was a hole in the ozone layer (a chilling thought).

▪ 20<sup>th</sup> January: Jebasingh Pius, a pillar of the Mass Centre in Nagercoil, married Veronica of our chapel in Chennai, at St. Thomas' Chapel, Nagercoil. Solemn high Mass was celebrated by Fr. Valan assisted by Frs. Brucciani and Xavier-Ignatius. It was a happy day.



*The reception of seven members of the faithful into the Third Order of St. Pius X on 29th January. These noble souls have committed themselves to be pillars of the apostolate by their interior lives, their sacrifices and their example.*



*Fr. Nély enjoys a picnic lunch under a shelter on the baking south coast.*

▪ 20<sup>th</sup>—6<sup>th</sup> February: We were delighted to welcome Dr. Suneel Reddy, one of our two Indian seminarians, who returned home for his summer holidays from Holy Cross Seminary, Goulburn, Australia. Dr. Suneel, having completed his third year at seminary, is a now fully fledged philosopher. He will commence the first of three years of theology when he returns to the seminary before Holy Week. The orphans were overjoyed to see him again as he is also from Andhra Pradesh and was instrumental setting up Veritas Academy before going to seminary three years ago.



*Dr. Suneel Reddy visited the priory and orphanage during the Holy Cross Seminary "summer" holidays.*

## Priory of the Most Holy Trinity, India



*"I thought you said you knew all about plumbing," mumbles Joseph to Francis.*

phanage were kind enough to perform a number of interesting and amusing dramatic pieces for the distinguished guests.

- 27<sup>th</sup> January: The boys went on a trip to the beach south of Nagercoil with Fr. Nély. These littoral excursions are a wonderful way to unwind: the boys are happy to splash around and swim for hours, away from the noise of the town, and then return invigorated only to sleep profoundly in the evening.

- 29<sup>th</sup> January: Seven members of the faithful of Palyamkottai made their profession as members of the Third Order of the Society of St. Pius X during a Mass celebrated by Fr. Nély.

- 4<sup>th</sup> February: Fr. Gregory Noronha arrived at the priory from the Philippines to take up his new posting. Fr. Gregory has been posted to his native India to help with the expanding apostolate and to



*An ox does an imitation of Mr. Simon Bannwart of Appenzell, Switzerland. Mr. Bannwart taught maths and supervised the boys.*

- 26<sup>th</sup> January: Fr. Nély arrived from Mumbai after spending three days at the Vasai Priory. In the evening the girls or-

cover for priests that must be absent for the purpose of renewing visas. Ω



*Andrew Leese rides into the sunset and towards Mont Saint Michel in Normandy, France. Visit [orphanride.com](http://orphanride.com) to see how brothers Andrew and Randall Leese are progressing on their round the world bike ride to raise money for the Servi Domini Orphanage.*



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



*Every wall, floor and most ceilings were blessed.*



*Even the roof was blessed, with the statue of Padre Pio carried in procession. The building will eventually be the convent for the sisters, but until other buildings are built, it will be used as the dormitory, chapel, refectory and study hall for the orphans and elderly too.*



*The beginning of the ceremony: Rev. Fr. Emmanuel du Chalard, ritual and holy water in hand, stands before the front door.*

### BLESSING OF NEW ORPHANAGE

Following the Solemn High Mass on the Feast of the Immaculate Conception, and after a hearty breakfast, a fleet of cars converged upon the new orphanage (about 4 miles from the priory). As usual on such occasions, before the ceremony began, beautifully dressed boys, girls, ladies and gentlemen flitted here and there in a state of suppressed excitement.

Eventually the altar servers and clergy were pushed and pulled into processional formation, they bowed to the cross and

then solemnly made their way towards the grandiose, almost-finished edifice. The sun shone brightly that morning and the blue sky was made more enchanting by the enormous billowing cumulus clouds – typical for the end of the monsoon season.

As soon as the procession reached the front door, it halted, the cross bearer and acolytes moved to one side and Fr. Du Chalard, the officiant, surveyed first the open doorway and then the ritual before him.

The words of benediction brought to mind our spiritual protectors who would take up their abode in this same house and make it a house of peace and prayer. At the end of the blessing Father was presented with a Holy Water and proceeded to sprinkle the porch and door way.

Then came the moment that will remain ever vivid in the mind of she whose prayers, hard work and patience have made this day possible. Sr. Maria Immaculata silently stepped forward with a pair of scissors, and cut the ribbon stretched across the front doorway. We can only guess her feelings at this moment—



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

gratitude, relief and elation—her serene face of course betrayed none of these!

While Fr. Couture sang confidently (Fr. Brucciani perhaps a little less so), the procession visited every corner of the building. There was not a wall or floor or probably even a ceiling, that did not receive sanctifying drops of holy water.

Once all the rooms had been blessed, the children and faithful gathered in what will be the cloister garden for the blessing of the new statue of the Sacred Heart of Jesus. A message from the Mother House of the Consoling Sisters of the Sacred Heart was then read in English and Tamil to those present and absent. The Mother Superior thanked all the benefactors and builders, together with the priests and volunteers.

This day was a blessed milestone in the history of the mission. There remains a school, a church, an accommodation block and a kitchen and refectory to build, but Rome was not built in a day and we



*The granite statue of the Sacred Heart is the in the centre of the cloister. After the blessing, the Litany of the Sacred Heart was sung.*

rejoice at what we have now.  
Deo gratias. Ω



*The celebratory luncheon for 150 faithful.*



*Sr. Maria Immaculata with her Beloved.*

## Children of Mary

### THE PRESENTATION IN THE TEMPLE



The feast of the Presentation of the first born Child of Mary in the Temple over two thousand years ago is celebrated every year on 2<sup>nd</sup> February. This year, we also celebrated the presentation of six other children of Mary at the altar of the Chapel of the Most Holy Trinity in Palayamkottai. Six young ladies committed themselves to live by the rule of the Sodality of the Children of Mary in front of the Blessed Sacrament. They are the first here in India and will surely be followed by many more.



*“Show thyself to be a mother.”*

*“Receive, my child, this ribbon and medal as the livery of the Immaculate Mary, and the mark of your consecration to this tender Mother. Remember while wearing it to prove yourself her worthy child, by the innocence and holiness of your life.”*

Who are the Children of Mary?

The Children of Mary is a sodality or group whose members desire to consecrate themselves to the Blessed Virgin Mary in order that they may enjoy her special patronage, that is, they desire to be her loving children so that she may be to them an even more loving mother. Of course, Mary is the mother of all the faithful, but for those who consecrate them-

selves to her, the obstacles to her tender care are removed so that she may shower them with an abundance of graces.

The Sodality began as a gathering of the most fervent pupils of a Belgian Jesuit priest, Fr. John Léon, in Rome in 1563. It was originally established for boys, but later (1751) girls sodalities were permitted and by the 19<sup>th</sup> century, it was (for

#### THE ACT OF CONSECRATION

*O Mary, conceived without sin, I, wishing this day to place myself under thy special protection, choose thee for my patroness, my mistress, and my mother. At thy feet I make the firm resolution of doing all in my power to procure thy glory and to extend thy service. I desire henceforth to make a solemn profession of belonging unreservedly to thee, walking in thy glorious footsteps, and imitating thy virtues, particularly thy angelic purity, thy profound humility, thy blind obedience, and thy incomparable charity. This is the engagement I make at the foot of thy altar, in the presence of the heavenly court. Obtain for me, O tender Mother, the grace of being faithful to it all my life, that I may merit the favour of being thy child during all eternity. Amen.*



*The Candlemas Procession followed the ceremony.*



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## Children of Mary

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better or worse) exclusively for girls. The sodality flourished in English speaking countries particularly in the first half of the 20<sup>th</sup> century, but like most traditional pious groups, declined after the Second Vatican Council.

### Rules of the Sodality

The rules of the Sodality are not difficult in themselves, but they do nevertheless require effort, or even more important, they require supernatural charity. Members commit themselves to morning and evening prayers (together with an examination of conscience), to the recitation of the rosary, to 15 minutes of mental prayer or spiritual reading and to a visit to the Blessed Sacrament (if possible) each day and to frequent Mass and Holy Communion (together with 15 minutes of thanksgiving).

### How to be a Member

If the Sodality of the Children of Mary does not yet exist in your Mass Centre, then send an email to [sspxindia@gmail.com](mailto:sspxindia@gmail.com) to request a handbook.



*Sr. Maria Immaculata was in Italy on 2<sup>nd</sup> February and so could only send her children a letter to congratulate them and encourage them. The attention with which this letter is being read speaks volumes.*

You can then give this to your pastor. If there are enough young ladies (six or more), then the Sodality will be viable.

### Epilogue

This side of heaven there is nothing more beautiful than virtue. The most breathtaking panorama, the most captivating vista lifts the spirit less than to behold

a sublime act of virtue. On the Feast of the Presentation we saw six young ladies choose Mary as their mother, promising to live their lives in imitation of her—and our hearts rejoiced. The penultimate verse of the Book of Proverbs was never so fitting a tribute: *Favour is deceitful, and beauty is vain: the woman that feareth the Lord, she shall be praised. (Prov. 31 v.30)*



*Children of Mary: Anne-Sophie, Jacinta, Elizabeth, Mary Rita, Margaret Mary and Jyoti.*



## The Dominican Sisters of Wanganui, New Zealand



*The sisters approach the altar to make their profession.*



*They make their professions in the hands of the Mother Prioress.*



*Sr. Rose receives her ring from the hands of the cherubic Fr. Michael Lavin.*

### WEDDINGS AND BETROTRALS

The Feast of Epiphany this year brought a very special joy to the whole Church, and to the Dominican Order in particular. On this day, two more souls were made the eternal spouses of Our Lord Jesus Christ and three souls entered into their betrothals with the Divine Spouse.

A retreat, preached by Father Jacques Emily, prepared the sisters for the approaching ceremony by deeply enveloping them in the truths surrounding the sublimity of religious life - namely, that their perfection is to be attained by union with God, their Spouse, and this union will take place through charity. Daily conferences, including essential ones on the three religious vows, and benediction of the most Blessed Sacrament gave the sisters a most recollected entrance to the forthcoming profession and reception.

On 6th January, Sister Mary Catherine, O.P. and Sister Mary Rose, O.P. pronounced their final, perpetual profession in a public ceremony attended by family, friends and clerics gathered for this occasion from all over the world. Fr. J. Emily officiated at the ceremony, assisted by Fr. Michael Lavin and Fr. Rainer Becher. At the Offertory of the Mass, the two sisters approached the altar with lighted candles and proceeded individually to pronounce their perpetual profession in the hands of their superior. As the sisters then knelt before the altar, the antiphon was intoned: *Veni, sponsa Christi...* - *Come Spouse of Christ, receive the crown which the*



*The Dominican Coat of Arms*

*Lord hath prepared for thee for all eternity.*

The celebrant went on to give the solemn blessing of the finally professed, followed by a most notable part of the ceremony - the blessing and giving of the ring:

*Receive the ring of bridal fidelity to God in the name of the Most Holy Trinity, that, wearing it, thou mayest be armed with the strength that cometh from divine protection, and that it may benefit thee unto everlasting salvation. Through Christ our Lord...*

After having received the rings of their profession, the two finally professed sisters prostrated themselves in the form of a cross whilst the solemn prayers were chanted over them and the profoundly stirring responsory, *Amo Christum*, was sung:

*I love Christ, into Whose nuptial room I shall enter: Whose Mother is a Virgin, Whose Father doth not know woman; and Whose voice singeth sweet to me: Whom when I love I remain chaste, Whom when I touch I am pure, and Whom when I take I remain a virgin. With His ring He hath*

## The Dominican Sisters of Wanganui, New Zealand

*wedded me, and He hath adorned me with most precious jewels...*

As the brilliant ceremony was brought to a close, the voices of the schola and choir united once more to praise the newly professed in the antiphon *Ista est*:

*She is the wise virgin, whom the Lord hath found vigilant, who hath taken oil together with her lamp, and when the Lord hath come, she was admitted with Him to the wedding...*

The two finally professed sisters, now wedded eternally to their Divine Spouse, were to share their immense happiness this day with three new sisters. The three postulants, heralding from all over the world - the United States, Argentina, and Australia, requested the holy habit of the Dominican Order this same morning. Once clothed in the Holy Habit of St. Dominic, they entered into the Church whilst voices were raised in the glorious *Salve Regina*. Forthwith they yielded their tresses of hair to the scissors - as a sacrifice of love to their future Spouse. Once veiled, they were blessed by the priest and each received their Crucifix and Rosary - two weapons by which they will strive to conquer the world for Christ and His Blessed Mother.

As is customary in the Dominican ceremony, the new novices are offered a choice to be crowned either by a crown of roses or a crown of thorns. In imitation of their Crucified Beloved, and also of their Dominican Patroness, St. Catherine - the three novices each chose and were given the crown of thorns, as the choir chanted the *Jesu corona virginum...*

*Receive dear sister the crown of thorns in*



*The three new novices are crowned with a crown of thorns from the hands Fr. Jaques Emily.*

*memory of the crown of Our Lord, and through this know that it is not fitting that those members be delicate, who are under the thorn crowned head, which is Christ, and if you wear the crown of thorns of tribulation in this life you will be rewarded by your Spouse with a crown of glory for evermore in the life to come.*

Once blessed by the priest, the new novices were then given their names in Religion. The three sisters were each given illustrious Dominican saints as their new namesakes - Sr. Mary Raymond was given the patronage of St. Raymond of Pennafort, a renowned Dominican Preacher and confessor; Sr. Maria Lucia received the patronage of the Dominican

mystic and stigmatist, Bl. Lucy of Narni; and Sr. Mary Jacinta was named for the celebrated St. Hyacinth, whose life of



*The Dominican kiss of peace is exchanged during the Te Deum.*



## The Dominican Sisters of Wanganui, New Zealand



*The Entire Community after the ceremony.*

preaching the Gospel was filled with innumerable conversions and miracles.

As the new novices happily joined the other sisters, they rejoiced together for having heeded the invitation of Christ, *Hearken, O daughter, and see, and incline thy ear...and the King shall greatly desire thy beauty. For He is the Lord thy God, and Him thou shall adore...* The glorious Mass of Epiphany was finally closed by the Te Deum and the sisters' Dominican ceremony of the kiss of peace. The whole Church rejoiced to receive the professions of these sisters and to give the veils to the novices - it was a great day, indeed, wherein all was forgotten but the love and glory of God. Please pray for these sisters and for the entire community of Dominicans in Wanganui, New Zealand.  $\Omega$

### THE DOMINICAN SISTERS OF WANGANUI

We are a traditional Congregation of Dominican Sisters formed after the lapse into modernism of the New Zealand Dominican Sisters. We aim to live the total Dominican life: praying the entire Divine Office in Latin and living the traditional convent life with habit, silence, recreation, traditional refectory and teaching apostolate. All this is built on our devotion to the traditional Latin Mass in both our own Dominican rite and the beloved Tridentine rite as we find it here at St Anthony's parish Wanganui.

We were founded by a New Zealand Dominican sister who had to leave her congregation because of its modernism. She has been joined by younger sisters, and, with the advice and help of the Dominican Sisters of Fanjeaux and of the Society of St Pius X, we have been able to build up our community here. We have received young women from New Zealand, Australia, and South Africa.

Our convent is in Wanganui, a coastal town of 43,000 inhabitants at the mouth of the Wanganui River on the West Coast of the North Island of New Zealand. We live in St Anthony's Traditional (Latin Mass) Parish where we teach in the schools of the

Society of St Pius X.

Our main work is praying the Divine Office which we sing or chant according to the Dominican rite with its beautiful ceremonial. By means of the Divine Office we extend the influence of our daily Mass through the whole of life. Our second work is our life in community where we endeavour to sanctify ourselves and each other. Our third work is the maintenance of traditional schools here in the parish. We help to run St Anthony's Primary School and the two separate schools (for boys and girls respectively) which make up St Dominic's College.

For more enquiries please write to:

Mother Prioress,  
St Dominic's Convent,  
12B York Street,  
Wanganui,  
New Zealand.

Phone: 00-64-6-344-2265 Fax: 00-64-6-348-0116

Email: [stdominic@sspx.com](mailto:stdominic@sspx.com)

Blog: <http://dominicansisterswanganui.blogspot.com/>



## Our Lady of Victories, Manila, Philippines



*Priests of the Asian District descended upon Manila for a priests' meeting from 18<sup>th</sup>-23<sup>rd</sup> January; Fr.Nély was the special guest. Front row: Fr.Ghela, Br.Theophane, Fr.Dolotina, Fr.Onoda and Br.Thomas. Back row: Fr.Couture (District Superior) , Fr.Tim Pfeiffer, Fr.Cranshaw, Fr.Salvador, Fr.Purdy, Fr.Cacho, Fr.Nély, Fr.Chazal, Fr.Suelo, Fr.Daniels, Fr.Hora and Fr.Noronha.*



*Fr. Andrew Cranshaw of New Zealand is the chaplain of the Third Order of the Society of St. Pius X for the Asian District. Here he is looking for new members.*



*The Procession of the Santo Nino, 17<sup>th</sup> January 2010, in New Manila, Philippines. The bearers of the statue are member of the Knights of Our Lady.*

### VOLUNTEER TEACHERS REQUIRED

Our Lady of Victories Church  
in Manila, Philippines is searching for  
teachers of:

English Grammar  
English Literature  
Music/Music History  
Art/Art History  
History

Requirements:

- Passport.
- Preferably a year TOURIST VISA.
- (some nationalities may enter and change status while here)
- Willingness to commit to an ENTIRE academic year.
- (From the beginning of June to end of March 2011).
- At least a 2-year Liberal Arts Degree.

Please Contact Fr. Adam Purdy  
frpurdy@sspx.net  
(63) 917 582 5611

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## Mass Centres in the District of Asia

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### INDIA—NORTH

#### BOMBAY/VASAI (MH)

##### [Priory of St. Bartholomew](#)

St Gonsalo Garcia Orphanage, Bassein Fort,  
Thane District, Vasai, Maharashtra 401201  
Tel: [91] 976 954 3765 or [91] 250 232 2962  
Mass: Every Sunday at 7:00am, Tue-Fri 6:45am,  
Sat 7:00am, 1st Fri 6:30pm

##### Resident Priests:

[Rev. Fr. Timothy Pfeiffer \(Prior\)](#)  
[Rev. Fr. Joseph Pfeiffer](#)

#### BANGALORE (KN)

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

#### BOMBAY/BANDRA (MH)

Pioneer Hall, #9 St John Baptist Rd  
Contact: Priory of St. Bartholemew, Vasai  
Mass: Every Sunday at 10:30am

#### BOMBAY/MALAD (MH)

1st floor, Gratias Mariae Building  
Tank Road, Orlem,  
Contact: Priory of St. Bartholemew, Vasai  
Mass: Most Sundays at 6pm, Thurs 6:00pm,  
1st Fri 7:30am, 1st Sat 6:00pm

#### GOA - SALVADOR DO MUNDO

opposite bus stand,  
Contact: Mr. Carvalho [91] 832 246 2013  
Mass: Usually 3rd Sunday 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](mailto: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  
Melasripalam, 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, Srirenivasanagar 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

### NEW CALEDONIA

#### DOMBÉA

Mission Saint Pierre Marie Chanel,  
Tel: [64] 6344 7634  
Mass: Every 2 Months

### NEW ZEALAND

#### WANGANUI

**[St. Anthony's Church](#)**  
88 Alma Road

P.O Box 7123

Tel: [64] (6) 344 7634 Fax [64] (06) 344 2087  
Email [stanthony@sspx.com](mailto:stanthony@sspx.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 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

### HONG-KONG

#### YMCA-KOWLOON

Contact: St. Bernard Novitiate, Philippines

### JAPAN

#### TOKYO

Japanese Martyrs' Mass Center  
Akebonocho Jido-Kaikan 2F  
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)  
Tel: [81] (3) 3776 1233  
Contact: Mr. Arata Nunobe  
or: [63]2 725 5926 (Philippines)  
Mass: Monthly



## Mass Centres in the District of Asia

### 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,  
Donggongan, Penampang, Sabah 89507  
Contact: Mrs. Amalia Kasun  
Tel: [60] 168 131 025; [60] 168 428 552  
Mass: 4th Sunday at 9:30am

### KOREA

#### SEOUL

Immaculate Conception Chapel  
2nd Floor, Yale Building, #60,  
Choonshin-dong, Jongro-gu,  
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)

### 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, Tiongsong 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 Opao, 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



*Young Apostle readers, Joseph, Venisa, Pradeepa, Agin, Asvinni and Denisa from the village of Christurajapuram.*

### TEACHERS & SUPERVISORS

If you have six months or a year in to give to charity and are in good health and are an upstanding traditional Catholic,

why not consider coming to India? We need six volunteers at all times to teach at Veritas Academy (places available from November 2010) and to help at the priory

(men) or at the orphanage (ladies). The St. Gonzalo Garcia School (helped by the St. Bartholomew's Priory) in the north are also looking for teachers.

### Donations to the Indian Mission

You may specify where you would like donation to go (ie. North India [St. Bartholomew's Priory, Vasai] 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.*  
Automatic payments can be made to: *Acct.: "The Society of St. Pius X", Acct No.: 9870320746; Bank: UMB Bank (United Missouri Bank), SWIFT CODE: UMKCUS44, Telephone: [011] (816)860-8208 . Please put your name and "Indian Mission" in the reference field.*
- **UK :** please make cheques payable to "*The Society of St. Pius X*" in GBP and send to: ← *N.B. Change!*  
*The Indian Mission, c/o 5 Fox Lane, Leicester LE1 1WT, United Kingdom.*  
By standing order: *Acct : 03112903 Sort Code: 30-94-97. Bank: LloydsTSB, 7 High Street, Leicester LE1 9FS.*
- **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; Tamil Nadu 627002, India*

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@spxasia.com Website: www.spxasia.com*