

Issue No. 7 : Jan-Feb 2016

BULLETIN OF THE VASAI, MALAD, GOA  
AND BANGALORE, CHENNAI, TRICHY  
CHAPELS OF THE SOCIETY OF ST. PIUS X



For Private Circulation only

EDITOR'S EMAIL : lobovhelenie@yahoo.com  
PRIEST'S EMAIL : frnoronha76@gmail.com  
SSPX SITES : fsspx.asia / www.fb.com/indiatlm

# Pax Tecum

Peace be with You

## Pope Pius XII on Large Catholic Families

Wherever you find large families in great numbers, they point to: the physical and moral health of a Christian people; a living faith in God and trust in His Providence; the fruitful and joyful holiness of Catholic marriage.

### I Physical and moral health

On the part of Catholics, We must urge the wide dissemination of the principle, firmly founded on truth, that the only way to protect the physical and moral health of the family and of society is through whole-hearted obedience to the laws of nature, or rather of the Creator, and most of all by fostering a sacred, heart-felt respect for them.

Apart from exceptional cases and We have had occasion to speak of these before — nature's law is basically one of harmony, and it leads to discord and contradictions only in cases where its normal operation is upset by particular circumstances which are for the most part abnormal, or by deliberate opposition from a human will. There is no eugenics that can improve upon nature: it is good as a science only so long as it aims at gaining a profound knowledge of nature's laws and respects these laws — although in some cases it may be wise to dissuade people who suffer from serious defects from getting married (cfr. Enc. *Casticonnubii*, Dec. 31, 1930: A.A.S. 22 (1930) p. 565).

Good common sense has always and everywhere looked upon large families as a sign, a proof, and a source of physical health, and history makes no mistake when it points to violation and abuse of the laws governing

marriage and procreation as the primary cause of the decay of peoples. Far from being a "social malady," large families are a guarantee of the moral and physical health of a people.

### II Trust in God

In the modern civil world a large family is usually, with good reason, looked upon as evidence of the fact that the Christian faith is being lived up to, for the selfishness that We just pointed out as the principal obstacle to an increase in the size of a family group cannot be successfully overcome without recourse to ethical and religious principles.

Even externally, a large, well-ordered family is a kind of visible shrine: the sacrament of Baptism is not an exceptional event for them but something constantly renewing the joy and grace of the Lord. The series of happy pilgrimages to the Baptismal font is not yet finished when a new one to Confirmation and first Communion begins, aglow with the same innocence. The youngest of the children will scarcely have put away his little white suit among the dearest memories of life, when the first wedding veil appears to bring parents, children, and new relatives together at the foot of the altar. More marriages, more Baptisms, more first Communions follow each other like ever-new springtimes that, in a sense, make the visits of God and of His grace to the home unending.

But God also visits large families with His Providence, and parents, especially those who are poor,



give clear testimony to this by resting all their trust in Him when human efforts are not enough. A trust that has a solid foundation and is not in vain! Providence — to put it in human words and ideas — is not a sum total of exceptional acts of divine pity; it is the ordinary result of harmonious activity on the part of the infinite wisdom, goodness and omnipotence of the Creator. **God will never refuse a means of living to those He calls into being.**

The so-called problem of overpopulation of the earth is partly real and partly unreasonably feared as an imminent catastrophe for modern society; but undoubtedly the rise of this problem and the continued failure to arrive at a solution of it is not due to some mix-up or inertia on the part of divine Providence, but rather to disorder on man's part — especially to his selfishness and avarice. With the progress that has been made in technology, with the ease of transportation, and with the new sources of energy that are just beginning to be tapped, the earth can promise prosperity to all those who will dwell on it for a long time to come.

So overpopulation is not a valid reason for spreading illicit birth control practices. It is simply a pretext used by those who would justify avarice and selfishness — by those nations, for instance, who fear that the expansion of others will pose a danger to their own political position and cause a lowering of the general standard of living, or by individuals, especially those who are better off, who prefer the greatest possible enjoyment of earthly goods to the praise and merit of bringing new lives into existence. The final result is that they break the fixed and certain laws of the Creator under the pretext of correcting supposed errors on the part of His Providence.

### III Fruitful and joyful holiness

Large families are the most splendid flower-beds in the garden of the Church; happiness flowers in them and sanctity ripens in favorable soil. Every family group, even the smallest, was meant by God to be an oasis of spiritual peace. But there is a tremendous difference: where the number of children is not much more than one, that serene intimacy that gives value to life has a touch of melancholy or of pallor about it; it does not last as long, it may be more uncertain, it is often clouded by secret fears and remorse.

It is very different from the serenity of spirit to be found in parents who are surrounded by a rich abundance of young lives. The joy that comes from the plentiful blessings of God breaks out in a thousand different ways and there is no fear that it will end. The brows of these fathers and mothers may be burdened with cares, but there is never a trace of that inner shadow that betrays anxiety of conscience or fear of an irreparable return to loneliness. Their youth never seems to fade away, as long as the sweet fragrance of a crib remains in the home, as long as the walls of the house echo to the silvery voices of children and grandchildren.

Their heavy labors multiplied many times over, their redoubled sacrifices and their renunciation of costly amusements are generously rewarded even here below by



the inexhaustible treasury of affection and tender hopes that dwell in their hearts without ever tiring them or bothering them.

When there are many children, the youngsters are spared the boredom of loneliness and the discomfort of having to live in the midst of adults all the time. It is true that they may sometimes become so lively as to get on your nerves, and their disagreements may seem like small riots; but even their arguments play an effective role in the formation of character, as long as they are brief and superficial. Children in large families learn almost automatically to be careful of what they do and to assume responsibility for it, to have a respect for each other and help each other, to be open-hearted and generous. For them, the family is a little proving ground, before they move into the world outside, which will be harder on them and more demanding.

### Vocations

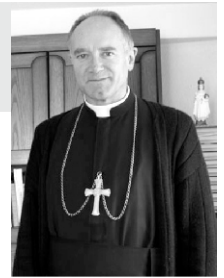
All of these precious benefits will be more solid and permanent, more intense and more fruitful if the large family takes the supernatural spirit of the Gospel, which spiritualizes everything and makes it eternal, as its own particular guiding rule and basis. Experience shows that in these cases, God often goes beyond the ordinary gifts of Providence, such as joy and peace, to bestow on it a special call — a vocation to the priesthood, to the religious life, to the highest sanctity.

With good reason, it has often been pointed out that large families have been in the forefront as the cradles of saints. We might cite, among others, the family of St. Louis, the King of France, made up of ten children, that of St. Catherine of Siena who came from a family of twenty-five, St. Robert Bellarmine from a family of twelve, and St. Pius X from a family of ten.

Every vocation is a secret of Providence; but these cases prove that a large number of children does not prevent parents from giving them an outstanding and perfect upbringing; and they show that the number does not work out to the disadvantage of their quality, with regard to either physical or spiritual values.

**Excerpt from an address given by Pope Pius XII in January 20, 1958.**

## Letter to Friends and Benefactors # 85



Dear Friends and Benefactors,

With the multiplication of murderous attacks in Europe and Africa, and with the bloody persecution of many Christians in the Middle East, these recent months show us how profoundly troubled the situation of the world is. In the Church, the recent Synod on the Family and the upcoming start of the Holy Year do not fail to cause legitimate worries. Given this confusion, it seemed helpful to us to inform you of our reflections by responding to your queries. We think that this presentation will make it possible to highlight more clearly how we who are devoted to Tradition should react to the problems facing us today.

**On September 1st, Pope Francis, on his own initiative, decided to allow all the faithful to make confessions to priests of the Society of St. Pius X during the Holy Year. How do you interpret this gesture? What does it mean for the Society?**

We were in fact surprised by this action of the Holy Father on the occasion of the Holy Year because we, like everyone else, learned about it through the press. How do we understand this gesture? Allow me to make use of an image. When a fire is raging, everyone understands that those who have the means to do so must endeavor to put it out, especially if there is a shortage of firefighters. So it is that through all fifty years of this terrible crisis that has shaken the Church, particularly the tragic lack of confessors, our priests have devoted themselves to the souls of penitents, invoking the case of emergency foreseen by the Code of Canon Law.

As a result of the Pope's act, during the Holy Year, we will have ordinary jurisdiction. In the image I mentioned, this has the effect of giving us the official insignia of firefighters, whereas such a status was denied us for decades. In itself, it adds nothing new for the Society, its members, or its faithful. Yet this ordinary jurisdiction will perhaps reassure people who are uneasy or others who until now did not dare to approach us. For, as we said in the communiqué thanking the Pope, the priests of the Society wish for one thing only: "To perform with renewed generosity their ministry in the confessional, following the example of untiring devotion that the saintly Curé of Ars gave to all priests."

**On the occasion of the Synod on the Family, you sent a petition to the Holy Father, then a declaration. Why?**

The purpose of our petition was to point out as clearly as possible to the Supreme Pontiff the seriousness of the present hour and the decisive impact of his ruling in moral matters of such importance. Pope Francis learned of our sentiments on September 18th, before his departure for Cuba and the United States, and he informed us that he would change nothing of the Catholic doctrine concerning marriage, particularly its indissolubility. But we feared that, in practice, the indissoluble character of the matrimonial bond would be disregarded. And this is in fact

what happened, on the one hand with the *motu proprio* reforming the procedure for declaring the

nullity of marriages, and on the other hand with the final document of this Synod. Hence my declaration intending to recall to mind the constant teaching of the Church on a multitude of points that were discussed and sometimes called into question during the month of October. I will not conceal from you the fact that to me the sorry spectacle that the Synod presented seems particularly shameful and scandalous on more than one count.

**Shameful and scandalous how?**

Well, for example this dichotomy between doctrine and morality, between teaching the truth and tolerating sin and the most immoral situations. We understand that one should be patient and merciful with sinners, but how will they convert if their sinful situation is not denounced, if they no longer hear anyone talking about the state of grace and its opposite: the state of mortal sin, which inflicts death on souls and consigns them to the torments of hell? If someone were to measure the infinite offense caused by the slightest mortal sin against God's honor and sanctity, he would die of astonishment. The Church must firmly condemn all the sins, vices, and errors that corrupt the truth of the Gospel. She must not compromise with scandalous behaviors or acknowledge a culpable acceptance of them or the public sinners who attack the sanctity of marriage. Why does the Church no longer have the courage to speak this way?

**Yet there were some positive initiatives on the occasion of this Synod, such as the book by eleven cardinals (following one by five cardinals last year); and also the volume by the African prelates; one by Catholic lawyers; the handbook by three bishops, etc.**

These fortunate initiatives that appeared recently promoting the defense of marriage and the Christian family give us a glimmer of hope. This represents a salutary reaction, even if certain responses leave something to be desired. Let us hope that this may be the beginning of an awakening throughout the Church that will lead to a rectification and real conversion.

Last spring, in a sermon given at the church of Saint-Nicolas-du-Chardonnet in Paris, Bishop de Galarreta said that the Church seemed to be in the process of producing "antibodies" to fight the aberrant proposals being made by progressives on the subject of marriage, who align themselves with current customs instead of seeking to amend them according to Gospel teaching. This reaction on the moral level is beneficial. And since morality is closely connected to doctrine, this could be the start of a return of the Church to her Tradition. We pray for this every day!

**In the name of mercy, some prelates, like Cardinal Kasper, are trying, if not to change the doctrine of the**



**Church about the indissolubility of marriage, at least to relax the discipline on communion for divorced-and-remarried persons, or to modify its judgment on unnatural unions. What should we think about all these so-called pastoral exceptions?**

The Church can legislate, that is, establish its own laws, which are simply clarifications of the divine law. But in the area of marriage being debated today, Our Lord has already settled the question quite clearly: “What God hath joined together, let no man put asunder” (Matt. 19:6),

and immediately afterward: “Whosoever shall put away his wife...committeth adultery” (Matt. 19:9). Therefore the Church has only one thing to do: tell the faithful of the divine law and enshrine it in ecclesiastical laws. In no case can the Church diverge in any way from it; that would be to fail in its mission, which is to hand on the revealed deposit of faith. In plain language, in the matter under consideration, the Church can only declare that there was no marriage to begin with, but in no case can it annul or dissolve a marriage that is valid in itself.

Of course ecclesiastical laws can add conditions necessary for the validity of a marriage, but always in keeping with the divine law. The Church thus can declare a marriage invalid due to lack of canonical form, but it will never be above the divine law to which it is subject. What is more, it is necessary to state that unlike human and ecclesiastical law, divine law allows for no exceptions, because it is not made by human beings who cannot foresee all possible cases and are obliged to allow room for exceptions. The infinitely wise God has foreseen all possible situations, as I wrote in the petition to the Pope: “the law of God, expression of his eternal love for mankind, is in itself the supreme mercy for all periods of history, all persons, and all situations.”

**Is not the September 8 motuproprio that simplifies the procedure for declarations of nullity of marriage a way of recalling the principle of the indissolubility of marriage, while offering easy canonical terms for evading it?**

The new *motuproprio* regulating canonical arrangements dealing with annulment processes claims, of course, to be an answer to a serious contemporary problem: that of numerous broken families. If you want to examine these cases in order to propose a swifter solution,

insofar as it corresponds to the divine law on marriage, very good! But in the present context, that of modern secularized and hedonistic society, and of ecclesiastical tribunals already doing what is forbidden, this *motuproprio* runs the risk of becoming a legal ratification of the disorder. The result could be much worse than the recommended remedy. I very much fear that one of the key points of the Synod may have been resolved by creating a “back door” that opens the way to a supposed “Catholic divorce,” because concretely the Church is exposing itself to many abuses, especially in countries where the bishops, won over to progressivism and subjectivism, exercise precious little supervision...

**In the Holy Year to begin on December 8th, is not a mercy without repentance or conversion being touted?**

It is true that, in the current climate, an appeal to mercy too easily neglects the indispensable act of conversion, which requires contrition for one's sins and a horror of sin as an offense against God. Thus I deplored in the last *Letter to Friends and Benefactors* (#84) the Honduran Cardinal Maradiaga's complacent support of a new spirituality whose notion of mercy does not require repentance.

Nevertheless, if you read carefully the various documents published on the subject of the Holy Year, particularly the Bull of Indiction of the Jubilee, you see that the fundamental idea of conversion and contrition for sins in order to obtain forgiveness is present. Despite the reference to an ambiguous mercy that is said to consist of restoring to a human being his “incomparable dignity” rather than the state of grace, the Pope means to promote the return of those who have left the Church, and he multiplies the concrete initiatives to facilitate recourse to the sacrament of penance. Unfortunately, he does not ask himself why so many people have left the Church and stopped practicing their faith, and whether there might be some connection to a certain Council, its “cult of man”, and its catastrophic reforms: unbridled ecumenism; a desacralized and protestantized liturgy; a relaxation of morals, etc.

**Then can the faithful devoted to Tradition participate without risk of confusion in the Extraordinary Jubilee Year decreed by the Pope? Especially since this Year of Mercy intends to celebrate the fiftieth anniversary of Vatican II, which is supposed to have knocked down the “walls” in which the Church was enclosed...**

Quite obviously there arises the question of our participation in this Holy Year. In order to resolve it, a distinction is necessary between: the circumstances that bring about a Holy Year or Jubilee and its very essence.

The circumstances are historical, connected with the major anniversaries of the life of Jesus, in particular of his redemptive death. Every fifty years, or even every twenty-five years, the Church institutes a Holy Year. This time around, the point of reference for the opening of the Jubilee Year is not just the Redemption — December 8th is necessarily connected to the redemptive work begun with the Immaculate Mother of God — but also the Second Vatican Council. This is most unsettling, and we reject it

forcefully, because we cannot rejoice in, but rather must weep over, the ruins caused by this Council: the precipitous drop in vocations, the dramatic decline of religious practice, and above all the loss of faith described by John Paul II himself as a “silent apostasy”.

Nevertheless the essential components of a Holy Year remain: it is a special year in which the Church, upon the decision of the Supreme Pontiff, who holds the power of the keys, opens wide her treasures of graces so as to bring the faithful closer to God, especially by the forgiveness of sins and the remittance of the punishments due to sin. This the Church does in the sacrament of penance and by indulgences. Such graces do not change; they are always the same, and only the Church, the Mystical Body of Christ, has power over them. We might also note that the conditions for obtaining the indulgences of the Holy Year are still the same: confession, communion, prayer for the intentions of the Pope — which are objective and traditional, not personal. Nowhere in the reminder of these habitual conditions is there any question of adhering to the conciliar novelties.

When Archbishop Lefebvre, with the whole seminary of Écône, went to Rome during the Holy Year of 1975, it was not to celebrate Council's tenth anniversary, although Paul VI had mentioned that anniversary in the Bull of Indiction. Rather it was an opportunity to profess our *Romanitas*, our attachment to the Holy See, to the Pope who, as the successor of Peter, has the power of the keys. Following in the footsteps of our venerable founder, during this Holy Year we will concentrate on the essential components of it: repentance so as to obtain divine mercy through the intermediary of His one Church, despite the circumstances that some have thought necessary to invoke as requirements for celebrating this year, as was the case already in 1975 and again in 2000.

We could compare these two elements, the essential and the circumstances, to the contents and the packaging that surrounds them. It would be detrimental to reject the graces belonging to a Holy Year just because it is being presented in defective packaging, without considering the fact that this packaging does not alter the contents, unless the circumstances were to absorb the essentials, and unless, in the present case, the Church no longer had at her disposal the graces proper to the Holy Year because of the damage done by Vatican II. But the Church was not born fifty years ago! And, through the grace of Christ who is “the same yesterday, today and for ever,” (Heb. 13:8) it remains and will remain the same, despite a Council open to a world of perpetual change...

**In several recent statements you seem to want to anticipate the one hundredth anniversary of Fatima by inviting the faithful to start preparing now. Why?**

From the perspective mentioned in this letter and in order to insist on the urgency of conversion, we thought of connecting these corporal and spiritual works of mercy that we are invited to perform this year with the centenary of the apparitions in Fatima, in which Our Lady insisted so much on the necessity of conversion, of oneself and of the world, on the necessity for works of penance and on prayer, especially the Rosary. Imploring divine mercy is

closely connected with the Fatima apparitions: the Blessed Virgin invited us to pray and do penance, and this is how we will obtain mercy, not otherwise. It seems to me quite beneficial to tie these two future anniversaries together this way by making them two years of efforts to draw closer both to the Most Blessed Virgin Mary and to Our Lord, both to the Immaculate Heart of Mary and to the merciful Sacred Heart.

The Society of St. Pius X will organize an international pilgrimage to Fatima on August 19th and 20th, 2017. But already we can and even must prepare ourselves, especially when Catholic morality is seriously being challenged.

More than ever, on this feast day of November 21st, which for us is a major anniversary of the Declaration by Archbishop Lefebvre in 1974—a veritable charter for our battle for the Church of all ages—let us maintain a Catholic attitude in all circumstances, whatever the difficulties and trials may be. Let us have the mind of the Church, let us be faithful to Our Lord, let us remain devoted to his Holy Sacrifice, to his teachings, to his examples. Yesterday I read that Cardinal Müller, Prefect of the Congregation for the Doctrine of the Faith, feared a “protestantization of the Church”. He is right. But what is the new Mass, if not a protestantization of the Mass of all time? And what are we to think about the Pope who, like his predecessors, goes to a Lutheran church? When we see how the five hundredth anniversary of the Protestant Reformation in 2017 is being prepared, how the figure of Luther is now saluted, although he was one of the major heresiarchs and schismatics in history, ferociously opposed to the Roman Catholic Church, it is enough to make you lose heart! Truly, Archbishop Lefebvre saw correctly when he said that “the only attitude of fidelity to the Church and to Catholic doctrine, for our salvation, is the categorical refusal to accept the Reformation,” because between Luther's reform and the one undertaken by Vatican II there is more than one point in common. And with him, we say again that, “without any rebellion, bitterness, or resentment, we pursue our work of priestly formation under the guidance of the never-changing Magisterium, convinced as we are that we cannot possibly render a greater service to the Holy Catholic Church, to the Sovereign Pontiff, and to posterity.”

You understand this very well, dear friends and benefactors of the Society of St. Pius X. Your fervent prayers, your admirable generosity, and your constant devotion are for us an invaluable support. Thanks to you, the work of Archbishop Lefebvre is developing everywhere. With all my heart I thank you for this.

We pray to Our Lady to obtain for you all the graces that you need. We ask the Good Lord to grant you His blessings for you and your families, so that you may prepare for the great feast of Christmas by a holy Advent, and that you may entrust the coming year, with its joys and crosses, to our Mother in Heaven.

**On the Feast of the Presentation of the Blessed Virgin, November 21, 2015**

+ *Bernard Fellay*

## Archbishop Lefebvre's Epiphany Sermon, 1972

Given to the seminarians at St. Pius X International Seminary in Ecône, Switzerland on the day of receiving the cassock.

*My dear friends, my dear brethren,*

I think that in this ceremony today the very angels of heaven are assisting along with the saints, and along with your parents and friends who have already gone to the eternal dwelling of the Father. Today they are all rejoicing with us, giving thanks at the thought that today, my dear friends, you are going to *put on Our Lord Jesus Christ*. This



means nothing else than this very habit with which you will be girded in a few moments. You have come to this house like the Magi, the Three Kings. Drawn by the star, the star of your vocation, in the midst of a world that is troubled, disoriented, no longer knowing where it can find the solution to its problems. In the midst of priests who are themselves equally disoriented, no longer knowing what the priesthood is, you have received a special grace - whether through the influence of your parents, or through priests friendly to us - you have received this extraordinary grace of a priestly vocation.

What drew you to come here? Why have you come and why have you chosen this seminary? Why have you come to these mountains, to this out-of-the-way place in Ecône? You have not come here to find any posh resort, in a purely human and material sense. Nor have you come to pursue the human sciences. These you could have found elsewhere, and many of you have already done studies in the universities, where you were called to work, to study.

You have come here to seek Our Lord Jesus Christ, He Who is the solution to all problems. And after a few months of reflection, some of you told me in the letters you wrote to apply for this year, you understood that in this house what is given you above all is the knowledge of Our Lord Jesus Christ. He is your Master. He is the Object of your science, He is the source of your sanctification. That is what we and all your professors desire to give you above all - the knowledge and love of Our Lord Jesus Christ. And therefore this habit which you will put on will be nothing more or less than the echo of the words of St. Paul: "*Induimini Dominum Iesum Christum - Put ye on the Lord Jesus Christ!*"

Therefore from the very beginning when this seminary was founded at Fribourg, already back then it seemed to be wise and necessary to place the Crucifix into the hands of those especially who were beginning the Year of Spirituality, so that during this year of meditation, during

this entire year of reflecting on their vocation, they many find in the Crucifix the solution to all their problems, a firm perseverance in their vocation, firmness in the faith, which is the reason for everything we shall ask of them during the course of this year, and the years to follow.

To follow Our Lord Jesus Christ, to imitate Him, to "put Him on," is no small thing, especially in our modern world, especially in the present time. My dear friends, the present time cries out for heroes, at a time when everything seems to be vanishing in the structure of society, and even in the structure of the Church. This is no time for tepid souls, for souls who give themselves in the face of the troubles or doubts which are circulating all over the world, even on the divinity of Our Lord Jesus Christ, even throughout the Catholic Church. The time belongs to those who *believe* - believe in Our Lord Jesus Christ, who believe that Our Lord Jesus Christ by His Cross has given the solution to all the problems of our life, even personal problems.

You have meditated on these things during the good retreat given by Frs. Barrielle and Riviere. You have seen that you must undergo a conversion, you must do penance as Our Lord Jesus Christ give us an example on the Cross, but you have understood that this must be done through love, out of charity, for the love of God, for the love of souls, for the love of your own soul. For the Cross of Our Lord Jesus Christ is a Cross which breathes love. The Office for Our Lady of the Seven Sorrows says it explicitly in the beautiful liturgy for that day: "*Dilectus meus rubicundus, candidus, totus desiderabilis... omnis figura eius amorem spirat* - (These words are put on the lips of the Blessed Virgin) - "*My beloved is all resplendent in white, but also red, reddened by his own blood,*" for He is covered with His own blood. Thus does He draw us - He is for us the object of an immense desire, an immense love. "*Omnis gifura eius amorem spirat - His whole attitude inspires love,*" and this evocation of the liturgy continues, "*Caput inclinatum... manus extentae... pectus perforatum.*" Yes, His head bent over, His arms stretched out, His pierced Heart all breathe love.

This is what you must come to understand, my dear friends. You will come to understand through meditation, through prayer, through everything which is taught you, that it is Our Lord Jesus Christ Who gives us charity, true charity, the charity of God, the charity which above all attaches us to God. And so you will detest your sins, your own failings, you will always have a spirit of sorrow for your sins, but this spirit of sorrow will be provoked by the love of God, by the love of Our Lord Jesus Christ. It will not be an inefficacious penance, a somber and sad kind of penance which will depress your heart, but on the contrary, it will dilate your heart through the love of Our Lord Jesus Christ. Here is something you must never forget, that in the Christian life there are always two fundamental aspects - the penitential aspect, the detestation of sin and flight from it, and the desire for God, the love of God. And as St. Thomas said so well, there are two aspects of the Christian life in the same act of charity, for if one loves God one will flee whatever separates us from Him. Now sin separates us from God; hence by the act of charity which we have for God and for Our Lord, we must at the same time detest our sins, detest everything that renders our path to God difficult, and always love more He who is the Author of our own being and of the grace we have.

Hence the Crucifix will be your model, the source of your Faith, to which your glance shall be directed, but it will also be for you the source of your apostolate. Hence you are not afraid to put on the cassock, you are not afraid to put on Our Lord Jesus Christ, to loudly proclaim Him, to demonstrate and manifest Him to the world. The world needs this manifestation of Our Lord Jesus Christ more than ever. The more the world sinks into this dung-heap of vice and disorder, doubting and abandoning the Truth, the more do the noble-hearted need light, charity, and order. And this cassock which you will wear will signify these things in the eyes of the world.

Therefore you will surely be a sign of contradiction - *signum cui contradicetur* - yes, certainly you will be, like Our Lord, a sign which shall be contradicted. You will be loved - or hated, you will be persecuted. You will have well-wishers. The noble-minded will wish you well, but those who are possessed by the spirit of Satan will persecute you - as Our Lord was persecuted.

Be proud, then, of wearing your cassock, your habit which manifests Our Lord Jesus Christ to the world, and fear nothing, for God is with you, the holy angels are with you, all the saints of heaven are with you, as well as all those who have worn this habit, who sanctified themselves by this habit, and who sanctified others.

Know, that just as Our Lord Jesus Christ is the solution to all problems, the priest also, who is another Christ - *sacerdos alter Christus* - must also be the solution to all problems. I make no exception, even for economic problems, even social problems; all problems must be resolved by Our Lord Jesus Christ. And if today these economic and social problems seem insoluble, it is because they have lost the true solution which is Our Lord Jesus Christ. The Crucifix has been suppressed everywhere, it has been driven from the public places, from schools, from courts, from public buildings, from the hearts of children, from houses. The Crucifix is no longer present and that is why they are no longer able to solve these problems.

I will give you a single example: the economic and social problems would be resolved if the virtue of temperance - perhaps even more so than the virtue of justice - would be practiced by everybody. Now does not Our Lord Jesus Christ on His Cross preach to us the virtue of temperance, contempt for the things of the world? Temperance is simply moderation in all things, in everything which must be used here below. Thus if everybody practiced temperance, the problems concerning questions of justice would be quickly resolved. But because they no longer want to practice the virtue of temperance, because everybody is looking for more goods, always for more enjoyment at whatever price, they no longer think of the spirit of penance, of moderation in using the goods of this world; hence jealousy and envy arise in the hearts of men, and fighting spreads all over the world. Just as those who possess these goods could understand that they too must use the goods of this world with moderation, they could be more generous with the "have-nots" - here is an example to show you how Our Lord Jesus Christ by the example of His Cross, by the example of His Blood which was shed - can and must be the solution to all problems.

Well, you will be the ones to preach Our Lord Jesus Christ. You will bring with you the true solution to all the problems of this world. But to do that, stay priests, abandon not that which makes you a priest. Of course you are not yet

priests, but you have made a first step which manifests your desire to become one. I wish with all my heart that you finally do become priests, and already the world will judge you as such - when you wear the cassock, from now on the world will judge you as though you were already priests. So be sure to conduct yourselves as if you were already such. By your example, by your deportment, by your attitude, by your charity, by your goodness and wisdom - already you must act like men who bring with them the solutions to problems.



Thus the honor of God will be saved. The glory of God will spread throughout the world, and thus souls will be converted to Our Lord Jesus Christ. Behold, my dear friends, the meaning of this ceremony we will perform in a few moments with you. I hope you will understand it, that you will keep its signification in your heart, and that you will be always more and more convinced of it. Then you will truly be "*the light of the world.*"

We will ask this especially today on this feast of the Epiphany, like the Magi, the Kings who came to seek the Light of the Child Jesus. They found Him, in the company of Mary and Joseph - we will ask Mary and Joseph to give you conviction in these sentiments which I have tried to evoke these morning, so that they remain in you. And I am convinced that at your prayers, and the prayers of your parents and all those present here, and the prayers of all who love you and follow your progress with so much affection, that the grace of Our Lord will be abundant in you.

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

## ANNOUNCEMENTS

### Recollection

On 23th and 24th January 2016, there shall be a two days Marian recollection in Goa at Xavier Center of Historical Research Hall, Alto Porvorim, Goa. Timings are 2.30 pm to 7.45 pm on the 23rd of Jan & 8.45 am to 4.00pm on 24th Jan 2016 District Superior of Asia, **Fr. Karl Stehlin, SSPX** will preach the recollection. All are requested to invite many people for this recollection and to pray many Rosaries for the success of this recollection. Theme for the recollection is "**Apparitions of our Lady in Fatima**".

### Birthday Announcement

Kindly pray for Fr. Stehlin whose birthday is on 30th January.



### First Holy Communion

First Holy Communions in Malad and Vasai on 25 October, Feast of Christ the King.



## SSPX CHAPELS

### VASAI (MH)

SAHYOG CENTRE  
Bhuigaon Dongari,  
Dist: Palghar- 401201  
Vasai (West)  
Maharashtra.

### MALAD (MH)

Gratias Mariae Bldg,  
Tank Road, Orlem,  
Malad (West)  
Mumbai 400 064  
Maharashtra.

### GOA (GA)

Salvador do Mundo  
Casa Luna, Near Bus Stop,  
Salvador do Mundo,  
Alto Betim 403 101  
Bardez, Goa.

### BANGALORE (KA)

Corde Matris  
1350 Gnanappnahalli,  
Road, Begur.  
Bangalore 560 068  
Karnataka

### TRICHY (TN)

St. Joseph's Chapel  
North, 3rd Street,  
Srienvasanagar 620 017

### CHENNAI (TN)

St. Anthony's Church,  
33, Cathedral Road,  
Opp. Stella Maris College,  
Gopalapuram 600 086.

### JAN-FEB 2016 MASS PROGRAMME

VASAI	MALAD	GOA	BANGALORE
<b>JAN</b>	<b>JAN</b>	<b>JAN</b>	<b>JAN</b>
SUN 3/1 : 7.00AM	SAT 2/1 : 6.00PM	FRI 1/1 : 5:30PM	SUN 24/1 : 5:30PM
SUN 10/1 : 7.00AM	SUN 3/1 : 10:30 AM	MASS AND BENEDICTION	
SUN 17/1 : 7.00AM	FRI 8/1 : 6.00 PM	SAT 2/1 : 7:30AM	<b>FEB</b>
SUN 24/1 : 7.00AM	SAT 9/1 : 6.00 PM	SUN 3/1 : NO MASS	NO MASS IN FEBRUARY
SUN 31/1 : 7.00AM	SUN 10/1 : 10:30 AM	SUN 10/1 : 5:30PM	
	FRI 15/1 : 6.00 PM	SUN 17/1 : NO MASS	<b>CHENNAI</b>
<b>FEB</b>	SAT 16/1 : 6.00 PM	SUN 24/1 : 5:30PM	<b>JAN</b>
SUN 7/2 : 7.00AM	SUN 17/1 : 10:30 AM	SUN 31/1 : 5:30PM	SUN 3/1 : 5:30PM
SUN 14/2 : 7.00AM	SAT 23/1 : 6.00PM		SUN 10/1 : 5:30PM
SUN 21/2 : 7.00AM	SUN 24/1 : 10:30 AM	<b>FEB</b>	SUN 17/1 : 5:30PM
SUN 28/2 : 7.00AM	FRI 29/1 : 6.00 PM	FRI 5/2 : 5:30PM	SUN 24/1 : 5:30PM
	SAT 30/1 : 6.00 PM	MASS AND BENEDICTION	SUN 31/1 : 5:30PM
<b>TRICHY</b>	SUN 31/1 : 10:30AM	SAT 6/2 : 7:30AM	<b>FEB</b>
<b>JAN</b>	<b>FEB</b>	SUN 7/2 : NO MASS	SUN 7/2 : 5:30PM
EVERY	SAT 6/2 : 6.00PM	SUN 14/2 : 5:30PM	SUN 14/2 : 5:30PM
SUN : 7:30AM	SUN 7/2 : 10:30 AM	SUN 21/2 : 5:30PM	SUN 21/2 : <b>9:00AM</b>
	SAT 13/2 : 6.00PM	MON 22/2 : 7:30AM	SUN 28/2 : 5:30PM
<b>FEB</b>	SUN 14/2 : 10:30 AM	SUN 28/2 : 5:30PM	
EVERY	SUN 21/2 : 10:30 AM		
SUN : 7:30AM	FRI 26/2 : 6.00PM		
	SAT 27/2 : 6.00PM		
	SUN 27/2 : 10:30AM		

### MASS STIPEND: INR250

(Novena=10 Masses; Gregorian=40 Masses)

VASAI	MALAD	GOA	BANGALORE	TRICHY	CHENNAI
Mrs. Helen D'Silva +917709180391	Mrs. Liesl Valladares +919819915916	Mr. Vhelenie Lobo +919822687859	Mr. Benny Joseph +919448067670	Mr. Louis Rajan +919842465533	Mr. David Pudota +919445122353

*"This Newsletter is free of charge but not free of cost. Thank you for your support."*