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



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# Pax Tecum

PEACE BE WITH YOU



## Can We Eat Food That Has Been Sacrificed To Idols?

Weeks ago, your pagan neighbours celebrated the Hindu festival of *Ganesh Chaturthi* and you may have been offered some *prasad*. What were you supposed to do?

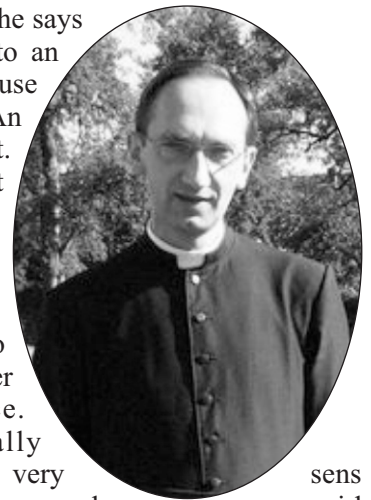
In the early years of the Church, as Gentile converts began joining Jewish faithful in local communities, an issue arose concerning the eating of meat. Greco-Roman society was saturated with idol worship, and it was common for meat sold in the marketplace to have been consecrated as a sacrifice to false gods prior to its sale. The Jews would have nothing to do with such meat, wary of “unclean” food-handling practices and believing that to partake of consecrated meat was to give tacit approval of idol worship—kind of a “second-hand” idolatry. The Gentiles rejected the notion that such meat was tainted and held that they could eat meat sacrificed to idols without endorsing idolatry—they had not actually offered the sacrifice, after all. The matter was becoming a point of contention within the Church.

The Jerusalem Council settled the matter by urging Gentile converts to abstain from meat sacrificed to idols (Acts 15:29). This decision was made not to promote legalism but to keep peace within the Church: since eating meat offered to idols was a divisive issue—carrying the possibility of scandalizing fellow faithful—abstinence was expedient.

In his first Epistle to the Corinthians, saint Paul deals with the same topic.



In 1 Corinthians 8:4-13, he says that eating meat offered to an idol is not immoral, because “an idol is nothing at all.” An idol is an inanimate object. “Food,” he says, “does not bring us near to God; we are no worse if we do not eat, and no better if we do.” The meat itself is amoral. However, there is more to consider, namely the brother with a weak conscience.



Some faithful, especially former pagans, were still very sensitive concerning this issue and considered it morally wrong to eat meat sacrificed to idols as it would constitute a return to paganism. Under no circumstances, saint Paul says, should a faithful encourage another faithful to violate his conscience. To the pure, all things are pure (Titus 1:15), but to one with a weak conscience, meat taken from pagan temples was spiritually defiled. It would be better never to eat meat again than to cause a faithful to sin against his conscience.

In 1 Corinthians 10:25-32, saint Paul again emphasizes the faithful's liberty and what should limit that liberty. **If you buy** meat for your own use, don't inquire where it came from; it doesn't really matter whether it was sacrificed to an idol or not. “The earth is the Lord's, and everything in it” (Psalm 24:1). However, **if you are invited to dinner and someone there says, “This meat was offered to idols,”** then graciously refrain from eating.

In a way, an idol “is nothing at all” (I Cor. 8:4). But “what the Gentiles sacrifice, they sacrifice to devils and not to God. And I would not have you become associates of the devils” (I Cor. 10:20).

Given that prasada is clearly a food offered to an idol, a Catholic can't partake it.

Fr. Benoit Wailliez

## DEVIL'S CONFESSION ON OUR LADY (Immaculate Conception)

In Lyons, there was a very devout Christian named Antoine Gay (1780-1871) who had a deep vocation to religious life. In 1836 he joined as a religious monk in the Abbey of La Trappe d' Aiguebelle, where he soon had to leave religious life due to something called 'nervous disorder'. After medical tests and careful observations, it turned out that this so called nervous disorder was due to Possession. After he left La Trappe, the signs of possession became very clear and by 1837, Antoine was a prey to terrible sufferings, which was evident that the devil had laid hold of him. He requested for an exorcism to Cardinal Bonald, archbishop of Lyons. But the Archbishop was too timid to give a formal order of public solemn exorcism. Thus each of the priests who were proposed for exorcism, prevented it because they did not have the approval of their superiors. The extraordinary thing about this possession was that the devil revealed that he was possessed obeying God's orders, and God did not allow him to be driven out, since he was forced to admit the truths about God, Blessed Virgin, Saints and other Divine truths about Catholic religion. He was also forced to give good counsel to Christians. The principal of demons, Isacaron (who is considered as the demon of impurity and debauchery) once stated through the possessed, that "the greatest suffering that God can inflict on me, is to be obliged to destroy my own work".

Antoine's friends tried to have him readmitted to the Abbey of La Trappe d' Aiguebelle where he had been seven years earlier, but requested the Abbot to perform the exorcism. But he raised objections on the grounds that he was in the diocese of Valence, whereas the victim was from the diocese of Lyons. The Abbot sent Antoine to his friend, the almoner of the Friars of Privas, in the neighboring diocese of Viviers. There the victim remained twenty two days, but finally returned to Lyons, no exorcism taking place. After nine years (1844-1853), of many ups and downs, Msg. Bonald, Archbishop of Lyons issued instructions to M. Goussard, one of Antoine's intimate friend, to 'take him to the Cure d' Ars and stay with him for several days'. The reputation of the Cure d' Ars was so great, and since Ars was very close to Lyons, so in 1853 they went to Ars for a pilgrimage which lasted for fifteen days. M. Houzelot from Paris, who was always deeply interested in the case, went with them. This was at the end of November.

The following Sunday, 8th December, the little parish

of Ars was to celebrate the feast of Immaculate Conception as a part of pious Tradition. It is relevant to note here that the *Dogma of The Immaculate Conception* had not yet been proclaimed and in fact was not yet promulgated until 8th December, 1854. Here in Ars, an unexpected event happened.

Antoine Gay was found kneeling at the foot of a statue of the Blessed Virgin, his arms extended in the form of a cross, and his eyes filled with tears. From his lips, there streamed forth a solemn declaration which could only have come from the infernal spirit that possessed him, since Antoine Gay himself had not the theological background to pronounce such an impressive discourse.

### Homage to Mary from a devil

**O Mary, Mary, masterpiece of God's handiwork: God has made nothing greater than thee! Incomparable creation, admiration of all the heavenly host! All**

**honour thee, all obey thee and acknowledge thee as Mother of the Creator. Thou art raised above the angels and above all the court of Heaven: thou art seated near to God, thou art the Temple of Deity, thou hast carried in thy womb all that is strongest and greatest and most powerful and most loving! ...**

**Mary, thou hast received in thy virginal womb Him who created thee, thou art Virgin and Mother, there is none to be compared with thee. After God, thou art the greatest; thou art the Strong**

**Woman, there is more glory to God in thee than in the heavenly host ....**

**In thee there has been no stain, Anathema be they that deny that thou art Virgin and Mother; thou wast conceived without sin, thou art immaculate ...!**

**I praise thee, O Mary, but all my praises of thee ascend unto God, the author of all good. After the Sacred Heart of Jesus there is no heart to be compared with thine. O loving heart! O tender heart! Thou wilt not abandon even the most thankless or the most guilty of mortals. Thy heart is overflowing with kindness, even to the unfortunate who merit chastisement alone, yet thou obtainest for them grace and compassion: the worst of sinners is converted by thee!**

**O, if all the inhabitants of the earth should know thee! If they could understand thy tenderness, thy power, thy goodness, not one of them should perish! All**





that turn to thee in trust and hope and pray to thee continually, whatever their state may be, thou wilt save them, thou wilt bless them eternally.... I am compelled to humble myself at thy feet and implore thy pardon for all the outrages I inflict on the one I possess!

I confess today, one of the most solemn feasts of the whole year, that thy divine Son compels me to say that it is the most solemn of all the feasts.

Thus spoke Isacarón, the devil of impurity, through the mouth of Antoine Gay, and the words were noted by M. Houzelot, who has handed them down. After this enforced confession, we understand more clearly why Mary, five years later, should have answered Bernadette's plea to reveal her name, by saying: *'I am the Immaculate Conception!'*

The Abbe Toccanier, assistant to the saintly Cure d'Ars, was present when this memorable panegyric to the Blessed Virgin was pronounced by Isacarón.

It occurred to M. Houzelot to ask Isacarón to dictate more slowly all that he had said, so that he could write it down, and the devil complied. The Abbe Toccanier could not conceal his emotion. 'There has been nothing like it since the Fathers of the Church,' he declared to the onlookers.

On another occasion, the devil was forced to confess some reflections on various subjects about Saints, Eternity and Holy life. At this time he made a prayer to the Blessed Virgin Mary. Here is the prayer to Mary, composed and dictated by the devil Isacarón.

### Prayer to Mary by the Devil

**O divine Mary, I turn towards you In total trust, For you abandon no one. You who have at heart the**



salvation of man, to whom God refuses nothing that you ask him, take me under your powerful wing. If you deign to grant my humble prayers, all hell is harmless against me. You who are, in some way, the mistress of my fate, my fate is in your hands. If you abandon me I am lost without help! No, you are too good to neglect those who hope in you. Pray to the Holy Trinity for me and I am sure of my salvation! Ah, if I could make you known to all dwellers on earth, if I could proclaim your power everywhere! That which I cannot do myself I beg the Heavenly Hosts to do. Let even devils be obliged to proclaim

**that you are the masterpiece of God's works, that the power of God lies in your hands, that you are terrible to devils, and that all is subject to you. You are the incomparable, you alone are Virgin and Mother, you gave the world its Redeemer. You stand apart with St. Joseph. Thus you are more to be revered than all the angels and all the saints: You are truly divine. I trust in you, in the firm belief that the infernal powers cannot triumph over me. So be it! All the angels, all the saints bless you for ever! So be it!**

*(Antoine Gay after living a virtuous and holy life, died a holy death at the age of 81, after 50 years of suffering the possession, never exorcised despite all his efforts and evidence. After receiving Absolution and Extreme Unction from the Vicar of St. Irene, he died on 13th June 1871, on the feast day of St. Anthony of Padua.)*

**Taken from the Book: EVIDENCE OF SATAN IN THE MODERN WORLD**  
Leon Cristiani (Author)

## ANNOUNCEMENTS

### Indulgences for the Holy Souls

Visit to a Cemetery: An indulgence, applicable only to the Souls in Purgatory, is granted to the faithful, who devoutly visit a cemetery and pray, even if only mentally, for the departed. The indulgence is plenary each day from the 1st to the 8th of November.

Visit to a Church or Oratory on All Souls' Day: A plenary indulgence, applicable to the Souls in Purgatory, is granted to the faithful, who on All Souls' Day visit a church and pray for the dead.

*(Prayers for the intention of the Holy Father, and Confession and Communion within eight days are required to gain the indulgences.)*

### 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. 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. Further details shall follow later

### Pilgrimage

The SSPX organises an international pilgrimage to Fatima in 2017.

Due to the time in the year (19 - 20 August) - full tourist season in Europe - flight and hotel bookings will have to be made a year in advance. We would like to already obtain a rough number of people who might be keen on going. Kindly let us know at [associationofsaintjoseph@gmail.com](mailto:associationofsaintjoseph@gmail.com)

## MARIAN RECOLLECTION IN GOA

On the 5 & 6 the of September, in Goa we had the 2nd Marian Recollection which was preached by Fr. Karl Stehlin, SSPX District Superior of Asia. The theme for this Recollection was held as: THE IMMACULATE HEART OF MARY- OUR LAST HOPE!

After a warm welcome to Father, he lead us to sing the Veni Creator and to pray the 1st Rosary. In this conference Fr. Stehlin reminded us about the teachings in previous Recollection and gave us the knowledge that this Recollection is in continuity with the 1st one. He



explained in detail about the Hope that Our Lady gave to this world by her constant appearances on earth. He also taught us in detail the importance of Fatima's message for our relevant times.

This conference was followed by the Mass of all Ages and Benediction with prayers & blessing.

The next day Fr. Stehlin taught to us about the importance of the Sacraments of the Church and salvation, and how consecration to Our Lady gives us the graces for our salvation. He also gave us the knowledge about HOPE

and how Our Lady fullfils the role of Hope for the Mankind. At the Holy Mass, he spoke about the importance of Holy Scapular and the Rosary of Our Lady (15 mysteries). After the lunch break, he taught us about the Militia Immaculata Consecration, how we can be (even in the smallest way) the instruments of Our Lady. After this teaching was followed by a conference on St. Philomena.

Fr. Stehlin blessed and enrolled each of the Faithful in the Scapular enrollment, which was followed by the Militia Immaculata consecration in which 17 new members enrolled themselves. At the end of the conference was the blessing of the Cords of St. Philomena by Fr. Stehlin and the distribution of the cords to the Faithful. Fr. Stehlin announced the news about Pope Francis' Letter declaring the Year of Mercy and the declaration of the acknowledgement of the faculties of the SSPX priests for Confession. He also announced the future dates of the next Marian Recollection in January and with his Final Blessings the Recollection concluded.



## CONFERENCE ON LEGION OF MARY



On 18th October 2015, the Goa Faithful had the grace to attend a short Conference on Legion of Mary in the chapel of Our Lady Guadalupe, Salvador do Mundo. This conference was given by Sister Lucie Marie Dubuis, a French Nun, Pro-Legionary from the Congregation of "Cenacles of Jesus and Mary" from France. She took her final vows in this Congregation three years ago and was an active member in the Legion of Mary for four years as Secretary and envoy of the Concilium in Tradition at France, where she was envoyed by her Parish Priest to

establish new Praesidia in other states.

Sister Lucie gave two conference talks at our chapel: The first one pertaining the beginnings of the Legion of Mary, also on what it means to become Legionaries of Our Lady, the second one was about the structure of The Legion of Mary Praesidium with its varios duties and functions of the members of the Legion. This conference was followed by the Sunday Mass, offered by Fr. Benoit Wailliez.

We are grateful to Fr. Therasian Xavier, SSPX Prior of India, Sister Lucie Dubuis and Fr. Benoit Wailliez, SSPX Prior of Sri Lanka for making this conference successful.





# Petition To The Holy Father

Most Holy Father, It is with great anxiety that we observe all around us a persistent degradation of marriage and the family, the origin and foundation of all human society.

This decay is rapidly accelerating, particularly because of the legalization of the most immoral and depraved sorts of behavior. Today the law of God, even the simply natural law, is being publicly trampled underfoot; the gravest sins are multiplying in a troubling way and cry out to Heaven for vengeance.

Most Holy Father, We cannot conceal from you the fact that the first part of the Synod dedicated to "Pastoral Challenges of the Family in the Context of Evangelization" greatly alarmed us. From ecclesiastical dignitaries we heard and read statements so contrary to the clear and constant doctrine of the Church concerning the sanctity of marriage, that our souls were deeply disturbed. These men claimed to have your support, and their claims



met with no public denial.

What worries us even more is that certain of your words give the impression that it might be possible for doctrine to evolve in response to new needs of the Christian people. Our disquiet comes from the fact that in his encyclical *Pascendi*, Saint Pius X condemned an alteration of dogma that would make it conform to so-called requirements of the present time. Both Pius X and you, Most Holy Father, received the fullness of the authority to teach, sanctify, and govern in obedience to Christ, Who is the head and pastor of the flock at all times and in all places, and whose faithful vicar the Pope must be on this earth. That which has been subject to a solemn condemnation cannot, over time, become an approved pastoral practice.

God, the author of nature, established the stable union of a man and a woman for the purpose of perpetuating the human species. Old Testament revelation teaches us, in the most obvious way, that indissoluble marriage between one man and one woman was established directly by God, and that its essential characteristics were not left by Him to

the free choice of men, such that marriage remains under a very special divine protection: "Thou shalt not covet thy neighbor's wife." (Exodus 20:17)

The gospels teach us that Jesus Himself, by virtue of his supreme authority, definitively reestablished marriage in its original purity, which the corruption of men had altered: "What therefore God hath joined together, let no man put asunder." (Matthew 19:6)

Throughout time it has been the glory of the Catholic Church to defend the human and divine reality of marriage against turmoil, despite entreaties, disregarding threats and temptations. Even though corrupt men abandoned her for this reason alone, the Church has always held high the standard of fidelity, purity, and fruitfulness, in short, the standard of genuine conjugal and familial love.

As the second part of this Synod dedicated to the family approaches, in conscience we feel it our duty to express to the Apostolic See the profound anxieties which seize us at the thought of "conclusions" that could be proposed on that occasion, if by some great misfortune there were to be a new attack against the sanctity of marriage and the family, a new weakening of couples and home life. We hope with all our heart that the Synod will on the contrary perform a work of genuine mercy by recalling in its entirety, for the good of souls, the Church's salutary teaching on the subject of marriage.

We are fully aware, especially in the present context, that people entangled in abnormal marital situations must be welcomed pastorally with compassion, so as to show them the very merciful face of the God of love proclaimed by the Church.

Nevertheless, 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. Therefore we pray that the gospel truth concerning marriage, which the Synod ought to proclaim, may not be skirted in practice by numerous "pastoral exceptions" that would distort its true meaning, or by legislation that would almost unfailingly abolish its real import. On this point we feel obliged to say that, despite reminders concerning the indissolubility of marriage, the canonical changes required by the *Moto Proprio Mitis Iudex Dominus Iesus* facilitating declarations of nullity will de facto open the door to legal proceedings authorizing "Catholic divorce," even if it goes by another name. These modifications acknowledge contemporary morals without attempting to put them in accord with the divine law. Are we then not to be heart



stricken by the fate of children born to these marriages annulled in haste and who cannot but be victims of the “culture of waste”.

In the sixteenth century Pope Clement VII refused to accord Henry VIII of England the divorce he was demanding. Despite much pressure and at the risk of an Anglican schism, the Pope upheld the sublime teaching of Christ and his Church concerning the indissolubility of marriage. Will his decision now be repudiated by a “canonical repentance”?

Throughout the world in recent times, many families have courageously rallied against civil laws that undermine the natural and Christian family and publicly encourage scandalous behavior contrary to the most basic morality. Can the Church abandon those who, sometimes to their own detriment, and always subject to mockery and taunts, wage this necessary but very difficult battle? Such a stance would constitute a disastrous counter-witness, and for these persons it would be a source of disgust and discouragement. Churchmen, on the contrary, by virtue of their very mission, should offer them clear support backed up by solid arguments.

Most Holy Father, For the honor of Our Lord Jesus Christ, for the consolation of the Church and of all faithful Catholics, for the good of society and of all humanity, in this crucial hour we petition you therefore to let your voice resound throughout the world with a word of truth, clarity, and firmness, in defense of Christian and even merely human marriage, in support of its foundation, namely, the difference and complementarity of the sexes, upholding its exclusivity and indissolubility. With filial piety we beg



you to let your voice be heard by all, and that it be accompanied by actions too in support of the Catholic family.

We entrust this humble petition to the patronage of Saint John the Baptist, who underwent martyrdom for having publicly defended the sanctity and exclusivity of marriage, even against a scandalous civil authority in a case of “divorced-and-remarried persons.” And we pray the Precursor give Your Holiness the courage to recall before the whole world the true doctrine concerning natural and Christian marriage.

On the Feast of the Seven Sorrows of Our Lady,  
September 15, 2015  
+Bernard Fellay  
Superior General of the Society of Saint Pius X

## SAINT PHILOMENA CORD

### *The history and meaning:*

The wearing of a cord in honor of a saint is an ancient tradition of the Church. In the early Church virgins wore cords/cinctures as a sign or emblem of purity. Very few saints have the extraordinary privilege of a cord. Devotion of the Cord of St. Philomena came into being as a result of the innumerable graces obtained through her intercession. The Cure of Ars who had so many times experienced the power of this saint loved to see the faithful wear the precious Cord. Pope Leo XIII blessed and approved the Cord and attached many privileges and indulgences to the wearing of it.

St. Philomena Cords are white and red and are to be made of either linen, wool or cotton threads so interwoven as to give an almost equal preponderance to the two colors which represent virginity and martyrdom. The two knots on the one end of the Cord honor her double title of virgin and martyr.

### *Why wear the Cord?*

The use of the St. Philomena Cord is one of the ways we honor her and secure protection from her. The Cord is a sign of devotion to St. Philomena and an action prayer of petition seeking through her intercession health of body and protection of soul. She is model and powerful intercessor of two greatly needed virtues in our time -

### steadfast faith and courageous chastity.

#### *Who should wear the Cord?*

"All the baptized are called to chastity. The Christian has "Put on Christ," the model for all chastity. All Christ's faithful are called to lead a chaste life in keeping with their particular states of life. At the moment of his Baptism, the Christian is pledged to lead his affective life in chastity." (Catechism of the Catholic Church CCC: 2348) *Note this includes: Married, singles and the consecrated.* This cord is a perfect sacramental for us all, with many graces and blessings.

#### *How is the Cord to be used?*

It is normally worn around the neck or waist under one's clothing, or to be carried. The Cord should be properly blessed. No ceremony is required in conferring it. In putting on the Cord we should commit to constantly honoring St. Philomena in order to merit her protection against all evils of soul and body and also to obtain through her intercession perfect chastity and the spirit of faith necessary in these most challenging times.

### **THE PIOUS PRACTICE OF THE CORD**

This pious practice was born spontaneously amongst the Saint's devotees and was approved by the Congregation of Rites on September 15, 1883. Later, on April 4, 1884,



Leo XIII enriched it with precious indulgences. It consists in carrying, tied around the body, wearing around the neck, a cord of wool, linen or cotton, colored white and red to indicate the virginity and martyrdom of Saint Philomena. The devotion is very widely practiced, especially outside Italy, to obtain spiritual and corporal graces.

It has been made obligatory for those who carry the Cord to recite each day the following prayer: *Oh Saint Philomena, Virgin and Martyr, pray for us so that through your powerful intercession we may obtain that purity of spirit and heart that leads to the perfect love of God. Amen.*

Of the several forms which devotion to St. Philomena has taken, perhaps the one that is best known and most used is that of her Cord. The use of her Cord has been from the beginning a favorite way of honoring the saint and invoking her protection. The holy Cure of Ars himself blessed and distributed a great many. The cord is white and red, and may be made either of linen, woolen, or cotton threads, so interwoven as to give an almost equal preponderance to both colors; it has two knots at one end. The white color represents virginity; the red, martyrdom. The cord has been approved by the Sacred Congregation of Rites and is enriched with indulgences. The formula of blessing is found in the Roman Ritual. It is usually worn under the outer garment as a girdle. No ceremony is required in conferring it, but it should be blessed. When replacing a worn Cord with a new one, this too, should be blessed. Wearers of the Cord ought to have the intention of honoring St. Philomena to the best of their ability in order to merit protection against evils of soul and body, and to obtain through her prayers perfect chastity and the spirit of faith.

The Cord of Saint Philomena has been the instrument of innumerable favors. It is used by the sick, and is a protection against accidents and evils of every kind. Those suffering from temporal trials, or spiritual temptations, have found it a wonderful help. It is especially recommended that children be given the Cord, for it is a marvelous protection in the many mishaps which threaten them. But the Cord is worn especially as a safeguard of the virtue of chastity. St. Philomena is regarded as a powerful protectress of this virtue because, if the reputed facts of her life are true, her own virginal purity was so outstanding. Hence her clients believe God has given her a special power of assisting those who are tempted against this virtue. The story of her life indicates that she realized the full value of the angelic virtue, having bound herself to it by vow at the tender age of eleven; that she preserved her innocence in spite of the temptations to which she was subjected in a sensuous Greek court at a time when heathenism had full sway, and when the immodest images of the Greek gods and most shameful scandals everywhere shocked the modesty of innocent eyes and blighted the purity of innocent hearts. According to the same story, Diocletian, a mighty emperor offered her a



kingdom and a crown. The anger of a wrathful father, the tears of an affectionate mother, stormed her heart; she stood alone, abandoned and forsaken. But she trusted her Divine Bridegroom; she remained faithful to her vow, and conquered. The Lord was her strength in the combat and He will like temptations; He will glorify again her name and her virtue. Let those who find themselves carried away by passion, and tempted to disregard the laws of Holy Mother Church by entering into marriages which are sinful in the eyes of God and man, or engaging in homosexual acts which defile those who do them and violate the natural law as well as Divine law, implore Saint Philomena's kindly assistance. She has

conquered in similar circumstances. Grace came to her aid, and the enemy will be put to flight again through her intercession if it is confidently asked and the fear of God allowed to rule the mind and will.

**The purposes of this devotion are:**

1. *To obtain, through the intercession of St. Philomena, the means adequate to conserve purity, in conformity with our own situation;*
2. *To combat increasing unbelief and to reinforce oneself in the spirit of our faith;*
3. *To profess a special love for St. Philomena the wonder worker and deserve her protection against sickness of the body and soul.*

Every priest has the faculty to bless the Cord of St. Philomena according to the formula in the Roman Ritual. Many faithful followers of St. Philomena prefer to have the cord blessed in churches where a special devotion to St. Philomena is observed and have it blessed after it has touched a relic of the saint. When the cord is worn out and replaced the new cord should also be blessed.

**Plenary Indulgences of The Cord of Saint Philomena**

1. *On the day on which the cord is worn for the first time.*
2. *On the 25th of May, the anniversary of the opening of St. Philomena's tomb in the Catacombs of Saint Priscilla.*
3. *On August 11, her proper Feast.*
4. *On December 15, the anniversary of the approbation of the cord by the Holy See.*
5. *At the moment of death, under the ordinary conditions.*

With the exception of the last, it is necessary for gaining the above indulgences to go to confession, receive Holy Communion, make a visit to some church and there pray for the intentions of the Sovereign Pontiff.

***"St. Philomena Cords are available at the SSPX chapel of Goa and are distributed for free, to the Faithful on their requests"***

## SSPX CHAPELS

### VASAI (MH)

Nakoda Marble House  
1st Floor Left,  
Opposite Police Station,  
Babola Naka,  
Vasai (West) 401 202  
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,  
Srirenivasanagar 620 017

### CHENNAI (TN)

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

## NOV-DEC MASS PROGRAMME

VASAI	MALAD	GOA	BANGALORE
<b>NOV</b>	<b>NOV</b>	<b>NOV</b>	<b>NOV</b>
Sun 1/11: 7.00am	Fri 30/10: 6.00pm	Sun 1/11: 6:00pm	In November: NO MASS
Sat 7/11 : 8.00am	Sat 31/10: 6.00pm	Mon 2/11: 7:30am	<b>DEC</b>
Sun 8/11: 7.00am	Sun 1/11: 10:30am	Sun 8/11: 6:00pm	Sat 5/12: 5:30pm
Sun 15/11: 7.00am	Mon 2/11-Sat 7/11: 6.00pm	Mon 9/11: 7:30am	Sun 6/12: 8:30am
Sun 22/11: 7.00am	Sun 8/11: 10:30am	Sun 15/11: 6:00pm	Sun 27/12: 5:30pm
Sun 29/11: NO MASS	Sat 14/11: 6.00pm	Mon 16/11: 7:30am	Mon 28/12: 7:30am
<b>DEC</b>	Sun 15/11: 10:30	Sun 22/11: 6:00pm	<b>CHENNAI</b>
Sun 6/12 : 7.00am	Sat 21/11: 6.00pm	Mon 23/11: 7:30am	<b>NOV</b>
Sun 13/12: 7.00am	Sun 22/11: 10:30am	Sun 29/10 : NO MASS	Sun 1/11: 5:30pm
Sun 20/12: 7.00am	Sun 29/11: NO MASS	<b>DEC</b>	Mon 2/11: 7:30am
Fri 25/12 : 8.00am	<b>DEC</b>	Thu 3/12: 5:30pm	Sun 8/11: 5:30pm
Sun 27/12: NO MASS	Sat 5/12 : 6.00pm	Fri 4/12: 5:30pm	Sun 15/11: 5:30pm
	Sun 6/12: 10:30am	Sat 5/12 : 7:30am	Sun 22/11: 5:30pm
	Fri 11/12: 6.00pm	Sun 6/12 : NO MASS	Sun 29/11: 5:30pm
	Sat 12/12: 6.00pm	Sun 13/12: 5:30pm	<b>DEC</b>
	Sun 13/12: 10:30am	Mon 14/12: 7:30am	Sun 6/12: 5:30pm
	Tue 15/12-Sat 19/11:6.0pm	Sun 20/12: 5:30pm	Sun 13/12: 5:30pm
	Sun 20/12: 10:30	Mon 21/12: 7:30am	Sun 20/12: 8:00am
<b>TRICHY</b>	Mon 21/12-Wed 23/11:6pm	Fri 25/12: 5:30pm	Fri 25/12: 5:30pm
Every Sun: 7:30am	Thu 24/:12: 8.00am	Sat 26/12: 7:30am	Sat 26/12: 5:30pm
7-8/11	Fri 25/12: 12:00	Sun 27/12: 8:30am	Sun 27/12: 8:00am
28-29/11	Sun 27/12: 6.00pm		
Fr. Wailliez's visit			

### MASS STIPEND: INR250

(Novena=10 Masses; Gregorian=40 Masses)

VASAI	MALAD	GOA	BANGALORE	TRICHY (TN)	CHENNAI
Mrs. Helen D'Silva 7709180391	Mrs. Liesl Valladares 9819915916	Mr. Vhelenie Lobo 9822687859	Mr. Benny Joseph 9448067670	Mr. Louis Rajan 9842465533	Mr. David Pudota 9445122353

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