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“LET US ALSO GO, THAT WE MAY DIE WITH HIM” John 11,1

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# APOSTLE

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

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Dear Friends and Benefactors,

Easter greetings and wishes for a joyous Paschaltide from all here at the Priory of the Most Holy Trinity! This APOSTLE publication was printed in the lull after the liturgical rush of Holy Week. Thanks to an unexpected visit of the District Superior, Fr. Daniel Couture, the faithful at most of the Mass centers in India were able to witness the beauty of all the liturgical ceremonies. The Sacred Triduum was witnessed in Mumbai, Chennai, Goa, Trichy, Tuticorin, Palayamkottai, Nagercoil, and Christurajapuram. The priory was blessed with 10 Baptisms and nine First Communions which took place during the Paschal Vigil.

It is a remarkable phenomenon that the priests who work in this India mission are somehow removed from most of the normal politics and discussions about the present crisis in the Church. Whether it is due to problems of distance, location, or simply contacts, it is clear that missionary life continues as normal without too much concern for the



*Solemn High Mass on the Feast of the Annunciation in the new Priory chapel*

“latest” discussions or “promises” of Rome. We find traces of the supposed “Springtime” of the Church after the Second Vatican Council. Here we are faced with a stark reality, less than one percent of Indians are Catholics and the majority of these are sadly lacking in catechism and Catholic life. Sad to say, outside of the annual parish feast day, most of the male population doesn’t regularly grace the inside of their local churches. The pathetic state of catechism is indescribable and the sacrament of Confession is unknown and unused for uncounted multitudes. We are faced every week with some new Hindu horror that the Catholic bishops or priests try to incorporate into the liturgy and churches. The litany of errors and abuses can lead to nausea. It is well known that even before the present crisis in the Church there was enormous work to be done in this country. Now, with the crisis added to that fact, the work of a Catholic priest is increased tenfold, but with less priests, brothers, sisters and laity to help with the task.

“My Grace is sufficient to thee: for power is made perfect in infirmity” says Our Risen Lord to St. Paul (2 Cor. 12:9) and to all people of good will. The struggle of the Church Militant continues day by day, we are not without consolations. We continue to keep all of our friends and benefactors in our prayers and we beseech your prayers for the Indian Mission.

In Maria,  
Fr. Patrick Summers

## THE APOSTLE OF THE PARAVAS

APRIL—SEPTEMBER, 1543

(Note: The following excerpt is included in the APOSTLE for the edification of our readers, and also in order to put into perspective the difficulties this "Apostle of the Indies" underwent. It is fascinating to see how many similarities exist between then and now.)

In all the villages St. Francis Xavier found the same ignorance of the faith that had been there when the people were baptized seven years before. The only change in their lives was that they now bore, instead of, or along with, their former pagan, a Portuguese name. They had no churches or schools, priests or teachers. Xavier therefore stayed in each village for a number of days to instruct the people with the help of his Tamil catechism and interpreters.

His daily order was everywhere the same. In the early morning he made his meditation, read his breviary, offered Mass, and then went with his crucifix and translator, that is, one or other of the boys who knew the prayers well, and whom he used as tutors, from house to house and asked if anyone was sick or dying, or whether there were any children or adults to be baptized. If he found one who was ill, he raised his eyes and hands to heaven and recited the *Confiteor*, Creed, and Ten Commandments in the language of people, with great devotion and in a loud voice, as he did in preaching. At times he had his words repeated by his companion so that they might be better understood. After each article he asked if the patient firmly believed it, and at the end he read a passage from the Gospels. If there was someone to be buried, he went, praying on the way, with his crucifix and companions to the house where the corpse was laid out. Instead of a Gospel, he read a *Responsorium*, over it, and another before the burial. After this he delivered a short discourse on survival after death, and how one must prepare for it by a good life if one wishes to go to heaven. Child mortality was great. Many died before, and many after, receiving baptism; and, in the face of the ignorance and carelessness of the people, these visits from house to house were the only means of preventing many more from dying without this sacrament.

When the person to be baptized was a child, he read a Gospel, or recited the Creed over it and poured the baptismal water over its head with the words: "*Ego te baptizo in nomine Patris et Filii et Spiritus Sancti.*" He then added a prayer or read a second Gospel. When adults were baptized, for example, the slaves of affluent Paravas or their pagan neighbors, he recited the *Confiteor* and the Creed and had the person to be baptized repeat everything word for word. After each article he asked the individual or individuals if they believed it: "Visuvasamo?—Do you believe?" The candidates and all present, and there were always many at hand on such occasions, replied: "Visuvasam.—We do believe." He then conferred the sacrament upon them without further ceremonies, as with the children; for, as he used to say, there was no time for more.

These labors usually occupied him in the morning until ten or eleven. He then went with his little bell through the village, calling the children and the adults whom he met to the lesson in Christian doctrine if his interpreter had not already done so. As he had done before in Tuticorin, he taught them the truths of the faith and their prayers for an hour in their own language. And, as he had done with his Latin students in Paris, Master Francis had his pupils repeat the prayers again and again, first with the help of his companion, so that they could be better understood, and then all together till they were firmly fixed in their memory; and more than anything else, he had them repeat the Creed and the Commandments. While his servant prepared something to eat, Francis performed his spiritual exercises and took some rest. After his dinner, he received the Christians who wished to see him, answered their questions through his interpreter, and arbitrated their quarrels (if he did not have these settled by the Pattangatis). In the afternoon he had another hour of catechism; and in the evening, or at times after nightfall, he went to the verandas of the homes, where many had gathered, and preached to them whatever God might have suggested to him.

Once a week, he also gathered the adults together, the women as a rule on a Saturday and the men on Sunday, for two hours of divine service and instruction. He had the truths and prayers of his Tamil catechism repeated, and with the help of his interpreter he explained them. At the end, he gave a sermon in which he expounded the Gospel or the truths of the catechism, rebuked the widespread vices of the people, such as drunkenness, immorality, quarrelsomeness, and idolatry, with examples and comparisons and indicated how God, if they were not converted, would punish them with sicknesses, with the tyranny of the *adhigaris* (tax-collectors) and *maniyakkaras* (village overseers), or of the native kings and *pulas* (barons), and in the end with everlasting punishment in hell.

When Xavier had completed his instructions in one village, he left behind a copy of his catechism written on palm leaves and told those who knew how to write to copy out the prayers, to learn them by heart, and to recite them each day. He further appointed someone in each village to continue his work and to assemble the people on Sunday for prayers. Whenever he revisited a village, regardless of how tired he might be, he sought out the teachers and examined the children to see how much they knew.

The mass baptisms of 1536 and 1537 had done little to alter the lives of the Paravas: the old pagan attitudes and customs were still flourishing with a thousand roots in their daily lives. Their thinking and acting, like that of their pagan neighbors, was still influenced by a fear of demons and of the spirits of the dead. Sicknesses and misfortunes were attributed to them. The magicians frequently played a significant role in the lives of the people, who ever and again made crude statues of the gods or demons and brought

them offerings in order to procure a favorable birth, a good catch of fish, or some other advantage, or to avert some misfortune. If anyone became ill, this was ascribed to the wrath of the gods or demons. The Brahmans were summoned so that they might pronounce their mantras over the sick; or a devil dancer was called in so that the spirit might enter into him and indicate the cause of the sickness, and what would have to be done so that the person might be healed.

Where Francis had instructed the Paravas in their faith, such practices had to be terminated. He relentlessly attacked the idolatry. When the boys who helped him with his teaching told him that someone had made an idol, he went with them, as he had done at Tuticorin, and had it broken into a thousand pieces and overwhelmed them with shame and abuse. He showed the people how ridiculous were the fables which the pagan priests narrated about their gods, and he did all he could to free them from their fear of demons. If there was no other means to stop those, who, despite all his prohibitions, made images of the gods, he had them punished by the Pattangatis or banished to another village. One day the swami learned that idols had been worshiped in the house of a Christian. He ordered the cottage to be burned down as an example for others. All that the entreaties of those who were present obtained was that the culprit could take his poor furniture to safety before his home was devoured by the flames.

Francis employed the same energy in suppressing vice. He had those guilty of adultery with married women publicly flogged by the pattangatis and imprisoned. He also acted strongly against drunkenness. But before he took such stern measures, he tried with goodness and kindness to convert the sinner. Joam da Cruz, one of the most prominent Paravas on the coast, later declared that the priest had not only given others an example of a chaste life, but he had striven with great care and vigilance to bring others to same. In this way, he freed many Christians on the coast, both prominent individuals and ordinary people, from many deadly sins. Because of him they gave up the vice of usury, which had flourished among them, and many others. He persuaded many natives and Portuguese who were living among them to give up their prostitutes, and he encouraged others to marry the woman with whom they were living in sin. And he did all this so that the Christians might be freed from their vices and sins and not go to hell after their baptism.

The holy life of the priest made a deep impression on both pagans and Christians. His simple, humble ways, his cheerful, happy manner, his ready, saintly smile won their hearts without prejudicing his authority. Among the people, he was called the Periya Padre (Great Father), or, "the Holy Father." "The Christians," according to Joam da Cruz, "had such confidence in him that, if he repeatedly asked one to give up his sins and failed to persuade him to do so, the latter no longer had any peace of mind and ate and

drank only with great difficulty until he went to Father Master Francis and confessed his guilt and did what he was told. Whoever failed to do so and remained obstinate to the end, died an unholy death; and I knew many of these."

His dress was simple. Over his shirt and trousers he wore a dark garment that reached to his knees, and over this a thin, dark, sleeveless cassock without a cincture that was always patched and torn by briars, and a kind of hood made of dark material to protect him from the sun, or a biretta. He wore his rosary about his neck, and he often went barefooted in the sand.

He adapted his diet to that of the poor fishers. There was no bread or wine, except palm wine, in the villages. His usual food was rice. At times he also had fish and milk when his new converts gave these to him, as the pagans also often did. "He always practiced great abstinence," as was later observed by the Portuguese Joao Peres in Goa, who had accompanied Xavier for two months to Cape Comorin. "He ate very little and only once a day. He seldom ate meat, and that only when he was invited out." In many places there was never any good water to drink.

His bed was the bare earth or a wooden frame fitted with a coconut fiber net and a hard pillow without sheets of covering.

The priest was a man of prayer. He did not become absorbed in external works. While he worked he was always united with God, and he made of his work a continuous prayer. At night, after the heat and the labors of the day, he withdrew to a lonely spot and prayed for a long time, as the sea murmured and the splendor of the star strewn heavens unfolded over the crowns of the lofty palms.

*(Text from Fr. Georg Schurhammer's 4 volume biography, "Francis Xavier: His Life, His Times". 1977)*



*Don Francesco de Jasso y de Xabier*

## ***Society Servi Domini Moves Proximate to the SSPX Priory***

SERVI DOMINI HOME FOR ORPHANS  
AND THE AGED MOVES SOUTH

***“And the King answering, shall say to them:  
Amen I say to you, as long as you did it to one  
of these my least brethren, you did it to  
me.” (Mtt 25:40)***

This January 19 was a long but happy day. It was this day that 35 orphans and aged people arrived in Palayamkottai on a train after a 20 hour ride from the state of Andhra Pradesh. Escorting the children and aged was the founder of the orphanage, Swarna Vongala and her friend and helper Swarupa Mannanal. Fr. Daniel Couture and Dr. Sunil



*Weary children stacked in the train for the 20 hour journey to Palayamkottai..*

also met them in Andhra Pradesh and accompanied them on the lengthy train ride south to the Priory. At 4:30 am, Fr. Summers and Mr. Michaelas drove the two priory vehicles to the train station to meet all the weary travelers and convey them to the rented building which would be their home until they find a more permanent place.

It was more than five years earlier, October 1, 2000 to be precise, that this charitable institution was opened in the city of Cuddapah, Andhra Pradesh. Miss Swarna chose to leave her software job in the USA to return to her homeland and serve Christ by helping the unwanted children and aged. Using personal funds and with help from friends and relatives she rented a building

and began to go out in the streets and villages to find abandoned children and discarded old people. Eventually, she and her staff were feeding, housing and catechizing more than 80 souls, many with unchecked diseases and severe health problems.

In 2003, a mutual friend invited her to visit the SSPX priory in Palayamkottai, to talk to Fr. Thomas Blute and learn about the Traditional movement. After a 3 day visit, she went back to Andra and continued her charitable works without any decision either way. Then, in early 2003, Swarna started an email contact with the District Superior (Fr. Daniel Couture) in order to seek some advice and direction.

Finally, in November of 2004, Fr Couture came to Cuddapah to visit the Orphanage and said the first traditional Mass at the orphanage. Afterwards, Miss Swarna mentioned that she wanted to join a religious order. Finally, arrangements were made for both her and Swarupa to visit some convents in Europe. She was very much struck by the religious order of “Consoling Sisters of the Sacred Heart” based in Italy (who take care of the sick and aged persons)



*Taking advantage of the proximity of the Orphanage, the Hostel boys and Orphanage unite for an outing in a mountain tea plantation. Above some children follow the towering leadership of Mr. Steinmetz.*



*The greatest charity that can be given to needy children, Catholicism. Above, Fr. Couture instructs some children before giving them the sacrament of Baptism. (SSPX priory in background)*

On August 6<sup>th</sup>, 2005, Swarna received a phone call from the District Superior, asking her to move down close to the priory, since it would not be possible to continue regular visits to Cuddapah. She sees clearly that the traditional Mass, sacraments, and spiritual direction are necessary for her and

her dependants. The decision is made to move by January of the new year.

The priests in Palayamkotta begin to hunt for properties and finally they decided upon an old English bungalow (currently owned by Muslims). This old building is cleaned by the Hostel boys and the grounds are tidied up over a period of two weeks. A few days before the arrival, Fr Jackson and Mr. Steinmetz assemble the necessary items for a house chapel and celebration of the Holy Mass in the rented building.

The present plan is to bring some sisters from one of the Italian convents in order to set up another house in India. Some of the Indian girls who are seeking the religious life will possibly be sent to the mother house in Italy to undergo their novitiate.

May God grant grace and success to this noble undertaking of these ladies. God willing, the children will enter the new school which the SSPX will start in June.



*The priests (Frs. Couture, Summers, Chazal, Mathias, Jackson), the ladies (Swarna, Swaruppa, Sophie), aged, and orphans gather for a picture after the first Mass in the new Orphanage building.*

# News from the India Mission



The Pre-Seminarians finished their first year in residence at the priory. They studied courses on Ascetical and Mystical Theology, English grammar and speaking, the crisis in the Church and a course on latin language. Classes and studies occupied their morning until the Divine office of Sext. Then at 3 pm they would do 2 hours of manual labor. Under their overseer Mr. Steinmetz, these young men learned all about masonry (brick, not Free) and cleaning and organizing a two acre compound. Hundreds of square feet of room walls were sanded and repainted by their cheerful labor. Some spent hours beautifying the sacristy and sanctuary, some spent time training the hostel and orphan boys as altar servers, others spent the

time practicing Gregorian chant for Mass and Vespers. Ora et Labora!

The faithful in Trichy anxiously watch the progress of their new church...but in the meantime they are consoled to have Fr. Mathias living amongst them. He moved into a rented house to better serve the good people of Trichy, who live seven hours away from the Priory and previously were accustomed to only one Mass a month. Now their dreams have been partially fulfilled with daily Mass and a priest within walking distance.

The ever-popular "Catechism in Pictures" is still available for sale within the USA. The proceeds go towards helping the Indian Mission. Please contact Mrs. Juel Malloy at E. 11214 27<sup>th</sup> Ave. Spokane, WA 99206; or by phone at (509) 926-1066



*Fr. Jackson and Mr. Steinmetz in Goa visiting a large convent chapel. While in Goa, Fr Jackson was fortunate enough to be able to say Mass at the tomb of St. Francis Xavier.*



*Above: a framed and picture mounted in the parlour of the priory in tribute to Fr. Thomas Blute for his hard work over a period of almost nine years. The latin text underneath reads "Lacrymis suis sudoribusque seminavit." which translated roughly means, "By his tears and sweat he sowed." The reputation of Fr. Blute continues to be the talk of all his former parishioners. Ad Multos Annos!*



*Above: The photo taken after the Paschal Vigil ceremonies. Eleven children received Baptism and nine of these also celebrated their First Communion this holiest of nights. The priests were very impressed with the high level of catechism attained by these neophytes.*



*AVE MARIA!! Fr. Pancras poses in front of his meticulously groomed garden. The parishioners help him in the daily upkeep of his "Marian" garden. Fr. Pancras says daily Mass in Christurajapuram in the beautiful new stone church of Christ the King. In his spare time he organizes days of recollection in Tamil for his parishioners and friends in Tamil Nadu.*

**Nota Bene!** USA donations for the work of the India Mission in can be sent to to Regina Coeli House, 2918 Tracy Avenue. Kansas City, MO 64109. European donations can be sent directly to the General House, Priorat Mariae Verkundigung, Schwandegg, 6313 Menzingen ZG, Switerland. Simply mark it "For India". Or donations can be sent by check to India, written out to "Bright Social Services Society".

## The French Foreign Legion Goes to Battle in Mumbai!



*Below.* Fr. Francis Chazal preaches in St. Anthony's Church in Singampari. ***“Preach the word: be instant in season, out of season: reprove, entreat, rebuke in all patience and doctrine....and they will indeed be turned away their hearing from the truth and be turned unto fables.”***(2Timothy IV)

*Above.* Ivan Cardinal Dias, Archbishop of Mumbai, lights a lamp in front of the statue of the elephant god, Ganesha. This Prince of the Church (Cardinal Dias) dared to write in the diocesan newsletter that the SSPX is “sedevacantist”, “schismatic”, and “misguided”. Of course, we must ask the same questions about his actions of scandalous worship to a false god. Truly he is fulfilling the predictions of St. Paul in 2nd Timothy IV (see above right). Naturally, Fr. Francis wrote a respectful rebuttal to the Cardinal asking him to correct the false words about the SSPX. No response has been received.



...AND GOD SAID, LET THERE BE LIGHT: Archbishop of Mumbai Ivan Dias lighting a lamp at the inauguration of an international seminar on Hindu-Christian Cosmology and Anthropology at K J Somaiya Bharatiya Sanskriti Peetham, Mumbai on Sunday — Express photo by A Srinivas



***“Whose sins you shall forgive, they are forgiven them: and whose sins you shall retain, they are retained. (St. John XX, 23)***  
Fr. Jackson uses the awesome power given by the newly Risen Lord in the institution of the sacrament of Penance. Confession in a different (and difficult) language poses special problems to the confessor.



*Above:* Dr. Sunil translates the Sunday sermon into Telegu after Mass for the orphan children. Thanks to the hard work of Swarna, Swarupa, and the good doctor, the religious formation of these Andhra children is the envy of many Tamils.