



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

APOSTLE

Newsletter of the Society of Saint Pius X, 1 Marcel Lefebvre Place, Annie Nagar, Seevalaperi Road, Palayamkottai, TN 627002, India

Dear Friends and Benefactors,

One day, while teaching mathematics to a particularly impenetrable, wide-eyed nine year old girl at Veritas Academy, a despairing question—probably a temptation—arose in my mind: “Why am I here?” On 30th December in a tent several thousand miles away, this question was wonderfully answered, for on this day at Holy Cross Seminary, Australia, a young Indian, Gregory Noronha, was

raised to the dignity of the eternal priesthood.

This joyful event was a timely reminder that all our work here on the mission is ultimately directed to the primary end of the Society of Saint Pius X which is the Catholic Priesthood. Sometimes, it is true, the relationship between what we do and the preservation and extension of the priesthood appears fairly tenuous, but then it is worth remembering that, if the laws of nature permit a butterfly to cause

a rainstorm on the other side of the world (simply by flapping its wings), there is no telling what might be achieved by the laws of supernature if, *following God’s will*, we persevere with—God bless her—even the most difficult case of mathematical incomprehension.

In Jesu et Maria,
Rev. Robert Brucciani.



Father Gregory Noronha symbolically receives the power to remit and retain sins from the hands of His Lordship Bishop de Galarreta.

Vocations

RELIGIOUS VOCATIONS An Unnecessary Mystery

(from a sermon based on a book by Fr. Richard Butler O.P.)

INTRODUCTION

The word “vocation”, my dear brethren, is an evocative word; it is a word that stirs up (particularly among the young) interior confusion, self-doubt, guilt and other such emotions. The reason for this is that the word itself has us unwittingly asking ourselves, “Do I have a vocation?”

DISTINCTION

Most of us have asked ourselves this question at some stage in our lives: “Do I have a vocation?” But few really understand what a vocation is.

A vocation can be divided into two distinct categories: Firstly, the religious vocation. This is the embracing of the evangelical counsels (poverty, chastity and obedience) usually within a religious community. It applies to both men and women. And secondly the priestly vocation. This is the vocation arising from the sacrament of Holy Orders.

This sermon is about religious vocations but may be applied in equal measure to priestly vocations too.

WHAT A VOCATION IS NOT

Most of us, as I have said, do not really understand what a vocation is. In 1960 Fr. Richard Butler O.P. wrote a book entitled: Religious Vocation, *An Unnecessary Mystery*. In this book he clearly exposes the modern false conceptions that surround the idea of a vocation and presents the perennial teaching of the Angelic Doc-

tor, St. Thomas.

He says that there are two extreme and false notions of what a religious vocation is:

The first is to see the idea of a vocation in a totally objective light. God calls all men to the evangelical counsels of poverty, chastity and obedience as a means to the end of man which is the perfection of charity. These are the best means of attaining the final goal and so all men should embrace them if they wish to be perfect. Therefore everyone should enter religion.

The opposite extreme is the most prevalent today, even among traditional Catholic circles. This is the error of seeing vocations in a totally subjective light. The vocation as a purely interior thing, something mysterious, full of unknowing. The author mischievously quotes various flowery passages from romantic authors to illustrate his point:

The Religious Life comes in various ways. In some cases it is distinct and overpowering. In other, it is gentle, like a whispering breeze, and must be listened to carefully in order to be discerned.

My dear friend, in your heart of hearts, ask yourself if God is not calling you.

The problem with the first extreme of total objectivity is that while the religious life is the most perfect life, in the concrete manifestation of His will, God does not wish all men to embrace the religious

state. Such a contingency would deprive heaven of souls (that would not be conceived) and would make a nonsense of the canonisation of married saints.

The problem with the opposite extreme is that the notion of a vocation becomes shrouded in mystery. It becomes indefinable. It becomes either an affair of Gnosticism (secret, infused knowledge) or, most often, an affair of sentimentalism if we try to discern God’s will by listening for voices, or by expecting thunderbolts and revelations, or by waiting for that warm fuzzy feeling we sometimes have when we pray.

WHAT A VOCATION IS

A religious vocation is nothing more than a firm will (impelled by grace) to embrace the evangelical counsels as a means to the end which is the perfection of charity.

A vocation is not something totally objective, applying to all men indiscriminately, and it is not something totally subjective, devoid of all clarity and objectivity. It is the *juste milieu* of the two extremes.

Objectively, a vocation is not an exceptional grace reserved to a privileged few but an invitation extended by Jesus Christ to all without distinction.

Subjectively, a vocation is not an emotional response to an idea but an unruffled desire for perfect charity.

Vocations

DO I HAVE A VOCATION?

And so to return to the often uncomfortable question that screams at a young Catholic when he hears the word *vocation*. In fact, there is no such thing as “having a vocation” as if some large finger is pointing at you from the sky, or some invisible writing is scrawled across your forehead, or some interior voice is perpetually nagging you.

Those who are serious should ignore this question and ask themselves these questions instead:

1. Do I really want the perfection of charity?
2. Is there anything that might be an impediment to my embracing the religious life?
 - Poor physical or mental health,
 - Dependents: husband, wife, chil-

dren, elderly parents

- Financial liabilities
3. Do I have the magnanimity of soul to carry it through?
 - Generosity in my love of God
 - Desire for virtue
 - Generosity with others
 - Frankness
 - Lack of pretence or deceit
 - Moderation in honours
 - Balanced appreciation of God’s creatures (sense of order)
 - Prudence

A vocation is not involuntary and it is not mysterious. It is something that YOU decide after consideration; consideration of (a) what it means (b) whether you are capable of it and (c) whether you have the largesse of soul to carry it through.

And so if any of you have answered “yes” to these questions, my dear brethren, then all one can say is “Don’t dither and get thee to a convent!”

And if any of you are dithering, then I shall leave you with these words of St. Thomas:

The misgivings of those who hesitate as to whether or not they may be able to attain to perfection by entering religion is shown by many examples to be unreasonable.

To those who take this sweet yoke upon themselves He provides the refreshment of the divine fruition and the rest of their souls.

To which may He who made this promise bring us, Jesus Christ, our Lord, who is over all things blessed forever. Amen (St. Thomas’s final words of Contra Retrahentes.) Ω



A younger Fr. Valan symbolically receives the power to remit and retain sins at his ordination on 29th June 2004 at Ecône, Switzerland.

Steps to the Priesthood



1. *The Taking of the Cassock: A young man, after prayer, reflection and counsel, decides to turn his back on all things mundane. He dons a black cassock which is a symbol of death to world.*



2. *The Tonsure: The Church officially adopts the seminarian as its own child. The ceremony has its roots in the ancient Roman ceremony of adoption of children. Hair is cut from the front, back, left and right of the head in the form of a cross.*



3. *Porter: The Ostiarate is the first of the four minor orders and it bestows upon the seminarian the duty of guarding the House of God and everything within. He touches the keys of the sacristy and church and then opens and closes the door of the church in a symbolic exercise of his new function.*



4. *Lector: . The Lectorate is the second minor order and is received immediately after the first. Kneeling in front of the Bishop the ordinand places his fingers on top of the book proffered by the Bishop (a missal, breviary or evangelarium) with his thumb touching the pages. The lector has the privilege of reading the lessons at matins and the prophecies of Ember Saturdays and Holy Saturday.*



5. *Exorcist: The Exorcistate is third minor order; it gives the seminarian the power to cast out demons; it is a real power and is usually only exercised during the administration of the sacrament of Baptism. Only a priest with explicit permission from his Bishop can perform a solemn exorcism of a possessed soul. During the ceremony, the seminarian touches the ritual presented to him by the Bishop.*

Steps to the Priesthood



6. *Acolyte: The Acolytate is the fourth and highest of the minor orders. In the ordination ceremony the Bishop presents the candidate with a candlestick and unlit candle which he touches with his thumb and index finger respectively while the bishop says, "Receive the candlestick and candle and know that it is your duty to light the lights of the church in the name of the Lord". The candidate is then presented with an empty cruet to touch while the Bishop says, "Receive the cruet, to minister wine and water for the Eucharist of the Blood of Christ, in the name of the Lord."*

In recent times, because few parishes have any ordained acolytes to serve at the altar, laymen are allowed to take their place.



7. *Subdeacon: The Subdiaconate is the first of the major orders. It is the decisive step in the life of a cleric in which he assumes the obligation of observing perfect chastity in the unmarried state and of reciting the Divine Office. The official duties of the subdeacon are to read the epistle, to hand the chalice and paten to the deacon during the Mass, to prepare the water for the chalice, and to wash the altar cloths and corporals. During the ceremony the newly ordained subdeacon touches a chalice and paten, a pair of cruets containing water and wine and a basin and towel. He is then invested with the insignia of his office: the amice (symbolising moderation in speech), the maniple (fruit of good works), tunicle (joy) and then touches the epistolarium.*



8. *Deacon: The Diaconate is the second of the major orders but is the first order which is a part of sacrament of Holy Orders. It leaves an indelible mark upon the soul of the ordinand and obliges him to fulfil his duties of reading the Gospel, preaching, assisting the priest at the Holy Sacrifice, distributing Holy Communion and even administering the sacrament of baptism on particular occasions. After the epistle of the ordination Mass, the bishop is requested by the archdeacon on behalf of the Church to ordain the candidates. The bishop then ceremonially inquires as to the worthiness of the candidates and then consults the people, asking if there be any reason why any of the candidates might not be ordained. If there are none, the order is conferred by the Imposition of Hands followed by the words "Send forth, we beseech Thee O Lord, the Holy Ghost that they might be strengthened by Him, through the gift of Thy sevenfold grace, unto the faithful discharge of Thy service." Each new deacon is then invested with the insignia of his office: a stole (symbolising the sweet yolk of God's law) and a dalmatic (symbolising joy and justice). He then touches the evangelium and receives the power to read the gospel.*

Ordination to the Priesthood



2. Investiture with Priestly Vestments:

“Receive the yolk of the Lord; for His yolk is sweet and His burden light.”

“Receive the priestly vestment, by which charity is signified: for God is powerful to increase unto thee charity and perfection of work.”



3. Anointing of Hands:

“Vouchsafe, O Lord, to consecrate and sanctify these hands by this unction and by our ✠ blessing...that whatsoever they may bless may be blessed, and whatsoever they may consecrate be consecrated and sanctified, in the name of the Lord Jesus Christ.”

tion of hands:

1. *The Priesthood: The third major order is the priesthood. It is the greatest gift that can be bestowed on a man in a state of grace. It is a sacrament by which he becomes ‘another Christ’. By receiving this sacrament, a man has a character imprinted on his soul which assimilates him to Christ, the eternal High Priest, giving him power over the physical Body of Christ by offering the Holy Sacrifice of the Mass and giving him power over the Mystical Body of Christ by being able to forgive sins and perform constitutive blessings.*

The first part of the ceremony—the ‘Call’ of the candidates by the archdeacon, the ‘Postulation’ in which the bishop is requested to ordain the candidates, the ‘Scrutiny’ by which the bishop verifies that the candidates are worthy, the ‘Consultation’ of the people to see if there are any known impediments, the ‘Instruction’ of the candidates by the Bishop and the ‘Prostration and Litany of the Saints’—is common with the ordination to the diaconate. After the epistle of the ordination Mass, but before the last Alleluia of the Gradual, the most important part of the ceremony commences: the transformation of the ordinands into “priests forever according to the order of Melchisedech.”

The matter of the sacrament of Orders is the imposition of hands by the Bishop. The form of the sacrament are particular words of the “Order Preface” which are sung immediately after the imposi-

“We beseech Thee, Almighty Father, invest these Thy servants with the dignity of the priesthood. Renew in their hearts the spirit of holiness, that they may hold the office, next to ours in importance, which they have received from Thee, O Lord, and, by the example of their lives, indicate a rule of conduct.”

All the other ceremonies are not necessary for the validity of the sacrament, but they have been part of the ordination ceremony for at least 1000 years to express more fully what is bestowed by the sacrament.

Ordination to the Priesthood



4. Touching the chalice filled with wine and paten carrying an unconsecrated host:

“Receive the power to offer sacrifice to God and to celebrate Mass for the living as well as for the dead. In the name of the Lord.”



5. The First Mass: The first Mass of the newly ordained priest is the Mass of his ordination (not the day after). Kneeling before a missal and accompanied by an assistant priest, each new priest pronounces in a low voice the prayers of the Mass from the offertory until the Post Communion. At the words of consecration, each new priest raises his right hand as he exercises his supernatural power of consecration for the first time.



6. Unfolding the chasuble: After the ablutions following Holy Communion, the ordination ceremony continues with a profession of faith and then the symbolic bestowal of the power to forgive sins:

“Receive the Holy Ghost; whose sins you shall forgive, they are forgiven them; whose sins you shall retain, they are retained.” And then unfolding the chasuble, **“May the Lord clothe you with the robe of innocence.”**

8. Kiss of Peace:

“Pax Domini sit semper tecum.”
“Amen.”

9. Conclusion: The ceremony concludes with a final instruction, a solemn blessing, the concluding prayers of the Mass, the last blessing, an admonition and, of course, a heartfelt Te Deum.



7. Promise of obedience:

“Do you promise to the Bishop, your Ordinary, reverence and obedience”



Orphanage



Procession to the New Land for the laying of the first stone of the new orphanage.



"Heart of Jesus, to love Thee and to make Thee loved."

ALL GO

On Saturday 29th November, on the occasion of a visit by Father du Chalard, the "Cardinal Protector" of the Consoling



Sr. Maria Immaculata and her serious friend keep an eye on the project..



Consoling Sisters and postulants make an act of consecration to the Immaculate Heart of Mary at the stone-laying ceremony for the new orphanage in the presence of Father du Chalard.

Sisters and of the District Superior, Father Couture, a procession made its way to the New Land for the eagerly awaited stone laying ceremony. In the weeks that have followed, rapid progress was made under



Foundations were dug the hard way...

the fearsome eye of Sr. Maria Immaculata who visits the site daily.

While all this has been going on, Sister has had to move house with her girls and elderly ladies from their temporary accommodation to another site. The new site is much better than before; it is in the peace of the countryside and is close to the New Land. Deo Gratias.



...but were finished in no time.

Consoling Sisters of the Sacred Heart, Vigne, Italy



The last of the Roses, Rosalind and Rosilda, in nuptial saris approach the altar to wed themselves to their Beloved.

On the Feast of the Apparition of Our Lady of Lourdes on 11th February The Two Roses received their religious habit and their new names in religion at the

Society of St. Pius X Priory in Albano, Italy. They have now commenced the two year novitiate after which they will return to India. May many more follow them.



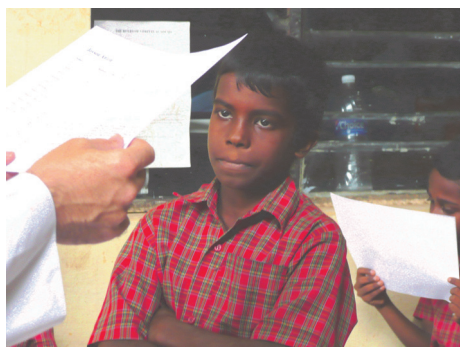
The new little flowers, Sr. Maria Theresa and Sr. Maria Celina.

N.B. Donations to the orphanage can be made through the SSPX as per the details on the back page of this newsletter, but with a note **“for the Orphanage”**.



The small community of the Society of Servi Domini Orphanage and a few friends.

Veritas Academy



“Here we go again,” thinks Joyson to himself.



“Thomas, the only way you could have done less for the exams is if you were in a coma.”



“Bosco, Bosco, you must understand that revision implies an anterior vision of your work. We are not angels, our knowledge is not infused (usually), it can only be gained by dint of hard work.”



“Don’t be disappointed, Anne-Sophie, all God wants is your best ..and I think you have given it.”



“Miss Mary Rita, you can wipe that smile off your face for a start!”

DIES IRAE DIES ILLA

At our general judgement, the catechism tells us that Christ will come again from heaven to judge all mankind. He will judge our thoughts, words, works and omissions. To the wicked He will say, “Depart from me, ye cursed, into everlasting fire which was prepared for the devil and his angels.” (Mt 25 v34).

At Veritas Academy, we practice the general judgement at the end of every quarter. After a morning of school cleaning, during which time the teachers frantically finish writing reports, the children gather together to hear the judgement of the headmaster. After a prayer, the nervous shuffling of the lines of pupils seated upon stools is stilled by the call of the first defendant: the youngest and least favoured of all. A quick glance at the report and then Fr. Brucciani looks over his spectacles and sighs...

If only the expressions of the children could be captured: they shudder, they wince, they smile and laugh, they cast their eyes down, roll them, sparkle them, close them with boredom and open them wide with wonder; one or two wipe them quickly to dash away a hovering tear. They sit on their hands, look at them, crack them, stretch them and use them to poke their neighbour. At the end they all stand up relieved. Some, because the ordeal is over, some because they are proud of their achievement, and all of them, because the holidays have just begun.

NEW SCHOOL BUILDING

The rapidly advancing new orphanage building project makes the stalled school building project look even more abject. We are currently looking for land near the new orphanage to purchase. Please keep this project in your prayers.

Holy Trinity Priory, Palayamkottai



“So Father,” says Fr. Pfluger nodding his head, “this is where you spend your free time. It is a good thing that no one is here to see me in this hat...it is very embarrassing.”

▪ 12th December: Fr. du Chalard of the priory of Montalenghe, Italy returned home after a two week visit to see the Consoling Sisters and the orphanage. Fr. du Chalard is the protector and spiritual father of the community.

a time of great happiness. As a special treat, a large roast chicken dinner was prepared for the evening meal. Regrettably, the oven died at a critical moment so we ate boiled vegetables instead. It was a day of many graces.

▪ 25th December: Christmas Day was

▪ 27th December: The priory and



A most implausible group photograph of some boys constructing the outdoor crib before Christmas.



The beautiful pilgrim statue of Our Lady of Fatima leads the procession over the dusty ground of Southern India, past Hindu temples and through the streets of Palayamkottai as the faithful sings the rosary and hymns to Our blessed Mother.

orphanage went to the seaside and stopped by St. Thomas' Chapel in Nagercoil where the girls sang Christmas Carols for the faithful in the 27°C evening heat.

▪ 15th January: Fr. Niklaus Pfluger, the First Assistant to the Superior General stopped by for three day visit to the mission and to preach a retreat to seven

Chapels of the South

priests at the Bethsaida Carmelite Monastery in Kerala (the neighbouring state to Tamil Nadu).

On the same day Mr. Jack Fox arrived from Australia. He was pressed into action immediately as a teacher.

▪ 24th January: A pilgrim statue of Our Lady of Fatima was brought to Palayamkottai on 15th January by Fr. Couture. The following Saturday it was carried in solemn procession for two miles from the orphanage to the priory through the town.

There is a great respect for the Blessed Virgin Mary in India, not only among Catholics, but among Hindus too! By the time the procession reached the priory, the number of participants had doubled. The ceremony was concluded with Benediction of the Blessed Sacrament.

In the days that followed, the statue made a tour of the houses of the faithful so that it might be the object of special devotion. It is now at St. Thomas' Chapel in Nagercoil and will be venerated at as many chapels as possible before it must be returned. Fr. Couture would like it to visit every chapel of the district.

Immaculate Heart of Mary, pray for us who have recourse to thee!

▪ 12th—16th February: Fr. Emeric Baudot, the General Bursar of the Society, was kind enough to visit the priory with Fr. Couture to check all our accounts. Fortunately he found nothing untoward: no reckless borrowing or lending, no complex sub-prime debt insurance derivatives, no outrageous bonus schemes. It's fair to say that we are safer than a bank—any bank—at the moment!



A new altar made of Burmese teak and inlaid with elaborate brasswork was installed at St. Joseph's Chapel Trichy.



Gerald Selwyn Rajakumar and Lourdes Angeline Abilaksha emerge from the Chapel of the Most Holy Trinity, Palayamkottai on 2nd February as husband and wife.



Vincent Anton Remy of Chennai took Maria Therese Anita of Nagercoil for his lawful wedded wife on 26th January. In the picture, Remy adorns his bride with the customary wedding necklace.

News



Mr. Stéphane Walliez describing how the finishing touches to Canon II of the Novus Ordo Missae were made late at night at the table of a restaurant in Rome.



His Lordship Bishop de Galarreta with ordinands on 30th December. Besides the ordination of Fr. Gregory Noronha to the priesthood, we rejoice too at Dr. Suneel Reddy's reception of the tonsure. (he's the tall Indian at the back).



Fr. Suelo shows us the Liber he used at St. Augustine's Seminary, Manila (now a museum) whenever he forgot his spectacles.

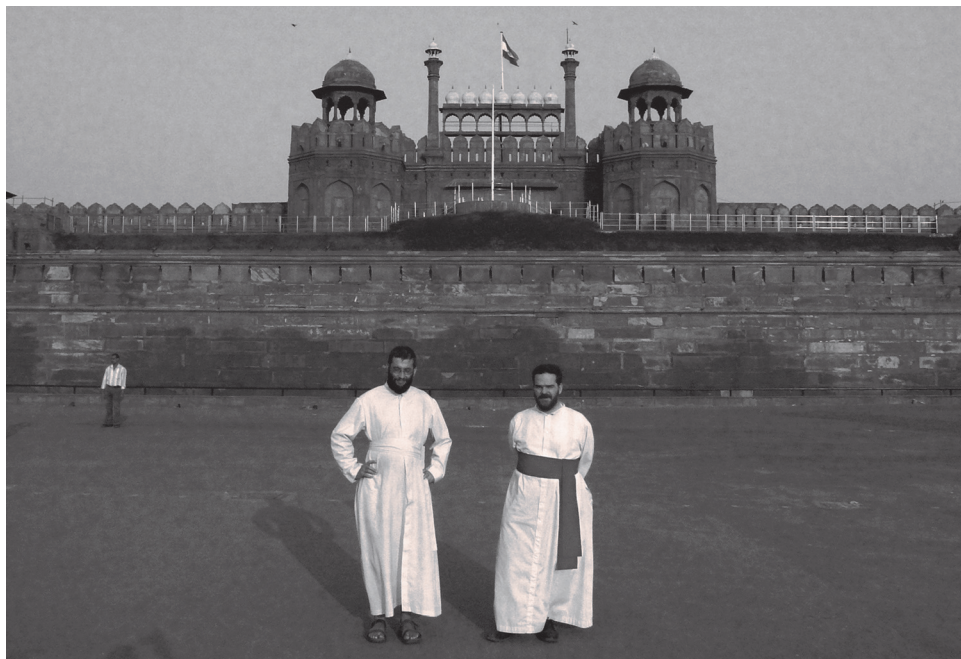


Priests of the Asian District at the priests' meeting at Our Lady of Victories Church in Manila, Philippines. From left to right: Fathers Daniels, Kimball, Dolotina, Onada, Couture, Purdy, Salvador, Suelo, Ghela, Hora, Mr. Walliez and Fr. Brucciani.

▪ 31st January: Indian seminarian, Therasian Xavier, received the 3rd and 4th minor orders of Exorcist and Acolyte at St. Thomas Aquinas Seminary, U.S.A.

▪ 1st—7th February: The Asian District meeting took place at Our Lady of Victories Priory in Manila in the Philippines. The main attraction was an exposé of the eyebrow raising manner in which the Novus Ordo lectionaries were fabricated. The presentation was given by an enthusiastic and erudite Mr. Stéphane Walliez (brother of Fr. Benôit Walliez).

Fathers Francis Chazal and Joseph Pfeiffer deeply regret not having sent news of the North for this edition of the Apostle. The mission in the North is thriving but their schedule of Masses is punishing. Besides the Mass circuit they are very much involved with the St. Gonzalo Gracia Orphanage and School.



Photograph Album



Navina & Child

Mass Centres

SOUTHERN CIRCUIT

ASARIPALAM (TN)

Saint Anthony's Church, Nr. parish church
Melasaripalam, Kanyakumari Dist.
Contact: Priory of the Most Holy Trinity.
Mass: Every Sunday at 10:00 am

CHRISTURAJAPURAM (TN)

Christ the King Church
Christurajapuram, Irenipuram Post,
Kanyakumari Dist., 629 197
Contact: Priory of the Most Holy Trinity.
Mass: Daily

NAGERCOIL (TN)

Saint Thomas the Apostle Church
Near SP Camp Office
Thalavaipuram
Contact: Priory of the Most Holy Trinity
Mass: Saturday at 6:00pm, Sunday at 6:30am

PALAYAMKOTTAI (TN)

Priory of the Most Holy Trinity

8A/3 Seevalaperi Rd,
Annie Nagar, Palayamkottai, 627 002
Tel: (+91) (462) 257 2389 (priory)
Mass: Daily at 7:15am, Sunday at 7:30 am
Resident Priests: Rev. Fr. Robert Brucciani
Rev. Fr. Valan Rajakumar

PALAYAMKOTTAI (TN)

Society of Servi Domini,
Nav Jeevan
870 Ester Karunai Illam
Quoide Millet Nagar, K.T.C. Nagar
Palayamkottai, TN 627011
Tel: (+91) (462) 293 0940
Mass: Most weekdays at 7:25 am

SINGAMPARAI (TN)

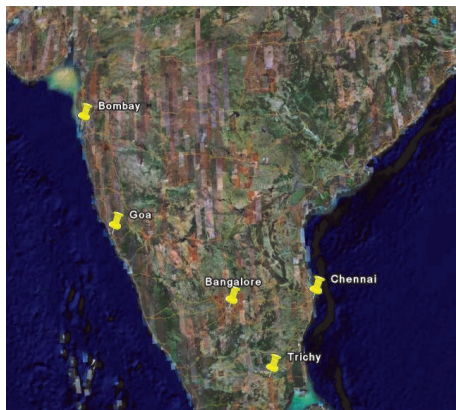
St Anthony's Church
Contact: Priory of the Most Holy Trinity.
Mass: Every Sunday at 11:00 am

TRICHY (TN)

North 3rd Street, Srienvasanagar 627 017
Tel: (+91) (431) 277 0042
Mass: Daily

TUTICORIN

St. Francis Xavier Chapel
88B Vettivelapuram
Near Murugan Theatre
Contact: Mr. Francis Kumar
Tel: (+91) 948 647 1966
Mass: Every Sunday 7:15am



Northern Circuit



Southern Circuit



St. Thomas' Cathedral, Chennai.

NORTHERN CIRCUIT

BANGALORE (KN)

Contact: Mr. Benny Joseph
Tel: (+91) (80) 2573 2662
Mass: Bimonthly

BOMBAY/BANDRA (MH)

Pioneer Hall, #9 St John Baptist Rd
Contact: (+91) 993 061 3080
Mass: Every Sunday at 10:00am

BOMBAY/MALAD (MH)

1st floor, Gratias Mariae Building
Tank Road, Orlem,
Contact: (+91) 993 061 3080
Mass: Most Sundays at 6pm, many weekdays,
1st Friday, Saturday at 6:00pm

BOMBAY/VASAI (MH)

Priory of St. Bartholomew

St Gonsalo Garcia Orphanage, Bassein Fort,
Thane District, Vasai, Maharashtra 401201
Contact: (+91) 250 232 5562
(+91) 993 061 3080
Mass: Every Sunday at 7:00am
Daily 7:15am
Resident Priests: Rev. Fr. Francis Chazal
Rev. Fr. Joseph Pfeiffer

GOA - SALVADOR DO MUNDO

opposite bus stand,
Contact: Mr. Carvalho
Tel: (+91) 832 246 2013
Mass: Every 3rd Sunday 5:30pm

CHENNAI (MADRAS) (TN)

St Anthony's School, Little Mount 600015
Contact: Mr. David
Tel: (+91) 944 512 2353
Mass: Every Sunday 6:30pm

CHENNAI/PURASIWAKKAM (TN)

St. Anthony's Chapel, Purasaiwakkam
Contact: Puspharaj
Tel: (+91) 44 2662 0403

KANCHIPURAM DISTRICT (TN)

Immaculate Conception Church
R.N.Kandigai Village
Contact: Mr. Irudaiyaraj
Tel: (+91) 944 412 2316
Mass: Every Sunday 7:00am

Calling All Generous Souls

TEACHERS & SUPERVISORS

If you have six months or a year to give to charity and are in good health and are an upstanding traditional Catholic, why not consider coming to India? We need at least four volunteers at all times to teach at Veritas Academy and to help at the priory (men) or at the orphanage (ladies). The St. Gonzalo Garcia School (helped by the St. Bartholemew Priory) in the north is also looking for teachers.

Please contact Father Brucciani (sspxindia@gmail.com) for the South and Father Pfeiffer (frjpfieffer@juno.com) for the North.



This is "Mna Mna" of Singamparai. She is simple soul and has been dumb from birth. She drifts into the chapel from time to time and delights in talking to passers-by in her very own language.

Children's Book Depot

Please send good wholesome children's books to the following addresses :

- **Australia** : Corpus Christi Church, 2470 Princes Highway, Tynong, VIC 3813, Australia.
Our Lady & St. Andrew's Church, 40 Ludstone Street, Hampton VIC 3188, Australia.
- **Europe** : St. Michael's School, Harts Lane, Burghclere, Hampshire RG20 9JW, United Kingdom.
- **U.S.A.** : Indian Missions Depot, 1223 Pawnee Drive, St. Mary's, KS 66536. U.S.A.

Donations

If sending a donation, you may specify where you would like the donation to go (ie. North—St. Bartholomew's Priory, Vasai or South—Holy Trinity Priory, Palayamkottai). Unspecified donations will be split evenly between the two priories. Please do not send cash.

- **Australia**: please make cheques payable to "The Society of St. Pius X" in AUD with a note, "for the Indian Mission" and send to:
The Indian Mission, c/o 20 Robin Crescent WOY WOY, NSW 2256, Australia.
- **Europe** : please make cheques payable to "SSPX" in any currency with a note, "for the Indian Mission" and send to:
Priesterbruderschaft St. Pius X; Menzingen, 6313, Switzerland.
- **USA** : please make cheques payable to "SSPX" in USD with a note, "for the Indian Mission" and send to:
Regina Coeli House; 11485 N. Farley Road, Platte City, MO 64079, USA.
Automatic payments can be made to: *Acct.: "The Society of St. Pius X", Acct No.: 9870320746; Bank: UMB Bank (United Missouri Bank), SWIFT CODE: UMKCUS44, Telephone: [011] (816)860-8208 . Please put your name and "Indian Mission" in the reference field.*
- **UK** : please make cheques payable to "Cardinal Merry del Val Mission" in GBP and send to:
The Indian Mission, c/o 5 Fox Lane, Leicester LE1 1WT, United Kingdom.
By standing order: *Acct : 03112903 Sort Code: 30-94-97. Bank: LloydsTSB, 7 High Street, Leicester LE1 9FS.*
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