



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

APOSTLE

Newsletter of the Asian District of the Society of Saint Pius X, St. Pius X Priory, 286 Upper Thomson Road, Singapore 574402

40TH ANNIVERSARY ♦ THE SOCIETY OF SAINT PIUS X ♦ A.D. 1970—2010 D.G.

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Editorial : 40th Anniversary of the Society of St. Pius X

Dear Friends and Benefactors,

Magnificat! Deo gratias!

The first act of the virtue of gratitude is to acknowledge the gift received, to see that something un-due was given. Such must be our acknowledgment on this 40th anniversary of the foundation of the Priestly Society of St. Pius X, this coming **1st November 2010**. “**Virtus in infirmitate perficitur – Power is made perfect in infirmity**” (2 Cor 12:9). **We can truly apply** this to these four decades of a tumultuous existence in the aftermath of a tsunami-like Council.

Against Formidable Adversaries

40 years! And the Society of St. Pius X is still there in spite of all the possible misuse of ecclesiastical censures (the Society unjustly suppressed in May 1975 and told to close its seminary, Archbishop Lefebvre unjustly suspended *a divinis* in July 1976, unjust excommunications in June 1988), in spite of repeated prophecies of high ranked bishops on its near extinction (such as this one uttered **10-15 years ago**: “**By this Christmas, there will be no more talk of the Society of St. Pius X**”) and **in spite of the fear of hundreds of seminarians and priests who have left the Society fearing, announcing it would soon crash either on the sedevacantist/schismatic side, or on the liberal/Conciliar side of the wall.**

Ever Growing

40 years! And the Society is still alive and kicking, ordaining more than 20 priests last year and again this year, thus reaching the 530 mark, opening new schools and new priories, and not sufficing for all the apostolic needs which continue to stretch its manpower to the limit.

“It is by the grace of God that I am what I am!” (1 Cor 15:10) Indeed. “I planted, Apollo watered, but it is God

who gave the increase!” (1 Cor 3:6)

Anchored To Two Pillars

I remember how in the late 1970s, Archbishop Lefebvre insisted on our being faithful to the initial blessing given on 1st November 1970 to the Society of St. Pius X by the Catholic Church through the bishop of Fribourg, His Excellency Bishop Charrière. Fidelity to that blessing was the guarantee of continued blessing for the future. Looking back now from the height of 2010, we must admit that the Superiors of the Society, with the grace of God, have succeeded in maintaining this frail lifeboat afloat, thanks to the two pillars of the Holy Eucharist and of the Immaculate. And God surely did give a wonderful increase from the humble group of nine who showed up for the first day of seminary on that Monday 13th October 1969 in Fribourg to the more than 1000 priests, seminarians, brothers, sisters and oblates of today!

The Fight For Sound Doctrine

At the level of doctrine, there is nothing new under the sun. The venerable Fr. Le Floch taught a young Marcel Lefebvre in the French seminary in the years 1923-1926 to mould his mind to the perennial teaching of the Church, particularly in regards to modern errors, and such he lived afterwards in the various and numerous positions he held until his death on 25th March 1991. In the 1950s and 1960s particularly, he used the wisdom acquired at the school of Fr. Le Floch to denounce the enemy who had sown and who continued to oversow cockle in the Master’s field while so many men were asleep. **Then in the 1970s, “when the blade was sprung up, and had brought forth fruit, and the cockle also appeared” (Mt 13:25-26), the Archbishop continued to use the same unchanged papal encyclicals, “the armour of God, the breastplate of justice, the shield of faith”, which had announced**

and denounced the works of the “spirit of wickedness”:

“**Put ye on the armour of God, that you may be able to stand against the deceits of the devil. For our wrestling is not against flesh and blood; but against principalities and power, against the rulers of the world of this darkness, against the spirits of wickedness in the high places. Therefore take unto you the armour of God, that you may be able to resist in the evil day, and to stand in all things perfect. Stand therefore, having your loins girt about with truth, and having on the breastplate of justice and your feet shod with the preparation of the gospel of peace. In all things taking the shield of faith, wherewith you may be able to extinguish all the fiery darts of the most wicked one.**” Eph 5:11-16

Twenty years after Archbishop Lefebvre’s recall to God, the Society of St. Pius X continues the same fight for the same faith with the same supernatural weapon: the unchanged faith of our fathers.

Thank You

So, with all our heart, and in union with the Immaculate Heart, we too sing: Magnificat! for 40 years of existence and 40 years of the visible assistance of Divine Providence. “**The finger of God is there!**” (Ex. 8:19)

We thank all our readers, friends and benefactors, all those who pray for the Society of St. Pius X. Let us continue to pray that “**He, who hath begun a good work in us, will perfect it unto the day of Christ Jesus,**” (Phil.1:6), until the triumph of the Immaculate Heart.

God bless.

Rev. Fr. Daniel Couture
District Superior.

40th Anniversary of the Society of St. Pius X

THE FOUNDATION OF THE SOCIETY OF ST. PIUS X

An account gleaned mostly from the biography of Archbishop Lefebvre by His Lordship Bishop Tissier de Mallerais¹

BIOGRAPHICAL JOURNEY

Archbishop Lefebvre would have earned a distinguished and honoured place in the history of the Church even if he had retired finally from public life in 1968, as he had intended. No one had done more for the Church in Africa in his century; no one had done more to uphold the true faith during the Second Vatican Council. But the most important task for which God has destined him had not even begun.

Marcel Lefebvre was ordained on 21st September 1929 in Lille after studying at the French Seminary in Rome. He returned to the seminary for a year to sit for his doctorate and then was sent back to the diocese of Lille as curate in the parish at Marais-de-Lomme. After one year he was accepted into the novitiate of the Holy Ghost Fathers and made his vows on the feast of the Nativity of the Blessed Virgin Mary (8th September) in 1932.

From thence he was sent to Gabon where for thirteen years he worked in the bush except for a six year stint first as professor and then rector of the mission seminary. Recalled back to France at the end of the war in 1945, he was appointed rector of the Holy Ghost Fathers' scholasticate at White Abbey in Mortain, Normandy.

Two years later he was named Vicar Apostolic of Dakar and so was consecrated a bishop on 18th September 1947 in his home town of Tourcoing. From 1948 to 1959 he was also given the position of Apostolic Delegate for the whole of French Black Africa acquiring the title of archbishop with its palium and having responsibility for what eventually became sixty four dioceses. But in 1962, he was obliged to retire (as France rushed to dispossess itself of its colonial treasures) and was ignominiously treated by being given the smallest diocese in France at the behest of the French cardinals and bishops.

His time in Tulle was short lived, however, for on 26th July of the same year he was elected Superior General of the Holy Ghost Fathers at the General Chapter.

1962 was a year when the combat for Catholic principles and tradition erupted into open warfare. Not only was his religious order in the throes of an auto-destructive revolution, Archbishop Lefebvre, found himself obliged to take a leading role in a dispiriting rearguard action against liberals at the Second Vatican Council from 1962 to 1965. Following the Council, he fought further within his own religious order for Catholic principles and tradition until he was ousted for his outmoded views at the General

Chapter of 1968. He left his motherhouse after his formal resignation in September 1968 carrying a single bag and contemplating the future with a weary heart.

INTO THE TRENCHES

When the Archbishop retired in 1968 at the age of 63, he could not have imagined that God had reserved for him what was possibly the most important role assigned to any prelate during the 20th century. This is no exaggeration. Archbishop Lefebvre was to be given the task of preserving the Catholic priesthood in the West during what has proved to be a period of universal apostasy. But he did not seek to undertake this task.

Archbishop Lefebvre lived a very retired life in Rome at first, but, as many disciplinary rules of the French Seminary (over which he had had authority as the Superior General of the Holy Ghost Fathers) were being discarded as well as moral teachings being questioned (e.g. contraception), a number of seminarians turned to him for help. He declined to help them initially on the grounds of lacking all the requirements such as money and buildings, but finally, under insistent pressure from these seminarians and from other religious such as Fr. Marie-Dominique Philippe O.P., and other priests and laity he agreed to do something.

He told them that if he undertook their direction their studies would be long and intense and they would lead a life of prayer and sacrifice: the formation necessary to prepare them for the priesthood in these times. They insisted that this was what they wanted. But where could they study? Unfortunately, nowhere suitable could be found in Rome itself; but an old friend, Bishop Charrière, Bishop of Lausanne, Geneva, and Fribourg, suggested that the students might pursue their studies at the University of Fribourg. Archbishop Lefebvre, therefore, rented a house at the Foyer Don Bosco, 106 Route de Marly in Fribourg, Switzerland and established the "Saint Pius X Association for Priestly Training." Nine seminarians presented themselves on 13th October for the 1969-70 academic year.

THE NECESSITY OF A SOCIETY

As early as November of the same year, Archbishop aired an idea to establish a society for secular priests instead of just an association for training priests. The idea was not embraced by his seminarians at first, but soon they saw that it was a pressing necessity. From the 1st Sunday of Advent 1969, the Novus Ordo Missae came into force in the diocese of Fribourg. It would not be compulsory until the end of 1971, and so Archbishop Lefebvre

¹Marcel Lefebvre by Bernard Tissier de Mallerais, Angelus Press ISBN 1-892331-24-1 www.angeluspress.org

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changed nothing in his little community, but as it gradually replaced the traditional Mass everywhere, some of the Fribourg seminarians, worried at the thought of having to go back after their ordination to their Dioceses in the hands of modernist bishops, begged the Archbishop to establish something that would bind them together and protect their priesthood.

On 21st February 1970 the first ordinations of the Association took place in the Chapel of Our Lady of Bourguillon in Fribourg. The seminarian Paul Aulagnier received the tonsure, and Pierre Piqué was made a subdeacon. The Archbishop had had some trouble obtaining the necessary permission from the bishops of their respective dioceses and so it probably came as no surprise that the new subdeacon was called back to his diocese by the Bishop of Dax in April. He was not the only one to leave either. Owing to differences in opinion or failing hope, by June 1970 there were only four out of the nine seminarians left.

THE NECESSITY OF A SEMINARY TOO

It was not only the need for a society of secular priests that occupied Archbishop Lefebvre's mind; it was becoming clear at this time that the University of Fribourg was no longer a safe place for the education of his seminarians and so the foundation of a full seminary was becoming an imperative too.

In Holy Week of the previous year, the Archbishop had been shown a house at Ecône, a hamlet near the small town of Riddes in the Catholic Canton of Valais. The present owners were a group of five laymen, (three of which were members of the Order of the Knights of Our Lady) who wished to see the house put to good use. For over six hundred years the property had belonged to the Canons of St. Bernard, and to prevent it falling into the hands of a communist, the five men had borrowed money from the bank to acquire it. With the reluctant approval of Bishop Nestor Adam, Bishop of Sion on 19th May 1970 to establish a first "year of spirituality" for his seminarians, Archbishop Lefebvre accepted the use of this house until it was finally given to him in 1979.

THE FOUNDATION OF THE SOCIETY (JUST IN TIME)

On 1st July 1970, the Archbishop, gave Bishop Charrière a copy of the draft statutes he had composed for a new society of secular priests. "I see nothing to object to in such a timely initiative," replied Bishop Charrière. Unfortunately, he must have been too busy to read the draft, for the Archbishop was compelled to raise the matter again on a visit to the Bishop on 18th August and then again by letter on 13th October 1970. Finally, on 7th November, still awaiting a reply, he telephoned the Bishop's resi-

dence, and Bishop Charrière, perhaps embarrassed for his procrastination, beckoned the Archbishop to come over straight away to his office. "There's no point in waiting any longer," said Bishop Charrière with the draft in his hands, "You can leave with this straightaway. I'll give the decree to my secretary to type up." There was just enough time to go and pray in the chapel while the document was being prepared. Then Bishop Charrière signed it. He was at the end of his episcopal career. Three months later he retired from office.

The document read:

The International Priestly Society of St. Pius X is erected in our diocese as a "Pio Unio" (pious union)... We approve and confirm the Statutes, here joined, of the Society for a period of six years, ad experimentum, which will be able to be renewed for a similar period by tacit approval; after which, the Society can be erected definitely in our diocese by the competent Roman Congregation.... Done at Fribourg, in our palace, 1st November 1970 on the Feast of All Saints, + François Charrière

The decree was deliberately predated by six days. Returning to the Rue de la Vignettaz (to where the remaining four Fribourg seminarians had moved on 26th June), Archbishop Lefebvre, who was obviously delighted, showed the letter to the seminarians, who passed it from one to another: they could not resist re-reading it, looking at the signature and checking the seal.

PERMISSION FOR THE SEMINARY

Now that the Society of Saint Pius X was firmly founded, it remained for the Archbishop to obtain permission to establish a seminary. He had already received permission for a first year of spirituality at Ecône from Bishop Adam of Sion and so he repaired again to his residence on 26th December 1970. The Bishop had granted permission only for a first year because, he said, there were already three seminaries in his diocese. The situation had changed since then: the diocesan seminary had moved to Fribourg and the Capuchin seminary had closed. Bishop Adam, therefore, found himself painted into a corner and so (even more reluctantly) gave his oral permission for a full seminary. Perhaps the Archbishop felt that he was pushing Bishop Adam too far if he insisted on the permission being given in writing and so he left the Bishop's palace content with his oral permission. At a later date, however, Bishop Adam maintained that "Archbishop Lefebvre had tricked me!"

THE INTERNATIONAL SEMINARY OF ECONE

The 1970-71 academic year commenced at Ecône with a re-

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treat for the remaining Fribourg seminarians (who were to continue at Fribourg) and the new first year seminarians. The Archbishop had welcomed offers of assistance for the year from three priests: Fr. Maurice Gottlieb, a former student of the French Seminary in Rome; Fr. Jacques Masson, a teacher at the minor seminary of Meaux in France and Fr. Claude Michel of Rome, and these formed the professorial corps for the year. In the course of the year, a complete program of seminary studies was put together, building work began for new wing and new volunteers were recruited: Fr. François-Oliver Dubuis, a seminary professor of Sion (and of the scholasticate of the Grand St. Bernard Canons of Martigny) and Canon René Berthod, a distinguished ex-professor of the Grand St. Bernard Canons.

Twenty seven new seminarians entered at the beginning of the 1971-2 academic together with the remaining Fribourg seminari-

ans and more volunteer priests such as a Fr. Spicq O.P. and Fr. Thomas Mehrle, both professors of Fribourg University, Dom Edouard Guillou, a Benedictine liturgist, Fr. Dominique de la Presle, a discalced Carmelite, and of course Père Barrielle who bequeathed to the Society the treasure of the Ignatian Exercises. A new accommodation wing was also added during the year.

Thirty five new entrants arrived for the 1972-3 academic year and a second accommodation wing was added. Thirty six arrived for the following year to bring the total to 104 seminarians in October 1973 hailing from France, Belgium, Switzerland, Germany, Italy, U.S.A., Great Britain, Australia and Canada. The seminary was truly international and had been solidly founded, which is just as well, for dark storm clouds were gathering in the skies of the Valais from the South.... Ω



The Seminary of Saint Pius X, Ecône, Switzerland. This picture was taken in the month May from the field in which hundreds of priests have been ordained and four bishops consecrated over the last forty years. The original buildings—the barn and the house—are in the centre. To the left are the two accommodation wings built between 1970 and 1973. The Church of the Immaculate Heart of Mary was completed in 1998. A few pious seminarians have remarked that two hearts can be discerned in the rock face above the seminary.

A GLIMMER OF LIGHT

This felicitous monograph of the eminent Vatican theologian Mgr. Brunero Gherardini is one chapter of an article published in the Italian magazine "Divinitas" (Jan-Mar 2010)¹. The chapter presents a schematic synthesis of what the Society of St. Pius X has publicly stated for the last forty years in opposition to the new theology and the "new spirit" that invaded the Church after the Second Vatican Council. Perhaps this is the first sign of dawn on the horizon. As the intellectual, moral and material collapse of the church of the Second Vatican Council can no longer be denied (even by the most wildly deluded conciliar enthusiast), it is likely that the intellectual position of the Society of St. Pius X will receive increasing attention in the future ...precisely because it has tried to preserve the past. "Tradidi quod et accēpī." (I Cor 15v.3)

Mgr. Gherardini:

Trying to sum up in a synthesis the position defended by His Most Rev. Archbishop Lefebvre in favour of Tradition, and without any pretension to exhausting the subject, it seems to me that the clash is established between:

A *priestly formation* that sinks its principles in ecclesiastical Tradition and in the supernatural values of divine Revelation; and a priestly formation open to the vague culture of perennial becoming.

A *liturgy* that finds its strength in the so-called traditional Mass (and its reassertion of the Social Kingship of Our Lord Jesus Christ); and an anthropocentric and sociological liturgy, where the collective takes precedence over the value of the individual, where prayer ignores latria, where the assembly becomes the main actor and God gives way to man.

A *freedom* in which "liberation" comes from the observation of the Ten Commandments, the precepts of the Church and the just laws of the state (all of which one has a duty to discover) together with the love and service of God; and a freedom which is becoming the one world religion – which remains silent about God's law, disengages individuals from society both ethically and religiously, and leaves the solution of all problems to individual conscience.

A *theology* that draws its contents from specific sources (Revelation, Tradition, the Magisterium, the Fathers of the Church, the liturgy); and a theology that opens its doors to the worldly resolution of all the current cultural emergencies (even when in stark contrast to the above sources), in a spasmodic auto reform which leaves room for pluralism of philosophy, complying itself now to this and now to that.

A *soteriology* [*doctrine of salvation*] closely connected to the person and the redemptive work of the Incarnate Word, to the Holy Ghost's application of the Redeemer's merits, to the sacramental intervention of the Church and to the cooperation of baptised individuals; and a soteriology that regards the unity of mankind to be the result of the Incarnation of the Word in which (cf Gaudium et Spes §22) each man finds his own identification.

An *ecclesiology* which identifies the Church as the Mystical Body of Christ and recognises in His Sacramental Presence the

vital secret of the being and action of the Church, of its rejuvenation in the passage of time, its strengthening even in times of the most cruel persecutions, its unity and uniqueness despite schisms and defections, its sanctifying holiness despite its children's sin; and an ecclesiology that considers the Catholic Church as a component of the Church of Christ together with other components, that numbs the missionary spirit in this mythical Church of Christ that preaches dialogue but doesn't evangelize, and above all that renounces proselytism as if it were a mortal sin.

A *expiatory sacrificial Mass* which celebrates the mystery of the Passion, the Death and the Resurrection of Christ by representing sacramentally the act of vicarious satisfaction; and a Mass where the priest is only the President and all who assist play an "active part" in the sacrament thanks to the fact that Faith is not based on God who reveals Himself but is an existential answer to God who challenges us.

A *Magisterium* aware of having in its custody the sacred deposit of Divine Revelation with the task of interpreting it and transmitting it to future generations through Ecumenical Councils, through the successors of Peter (summit and synthesis of any ecclesiastical instance), as well as through the Apostles' successors, as long as they are legitimate and in communion with the Roman Pontiff; and a papal Magisterium that, far from considering itself voice of the teaching Church, submits the Church itself to the college of bishops, gifted with the same rights and duties as that of the Roman Pontiff.

A *religiosity* that realises the common vocation of man to the love and service of God, and to the love and service of his neighbour for God's sake; and a religiosity that subverts this natural order, that makes man its "focus" and, at least in practice if not in theory, replaces God by him.

From the above we can understand clearly what Society of Saint Pius X means by Tradition. That which is *not Tradition* is that which Society denies and that to which it opposes itself.

To safeguard the Faith and fight error should be the ideal and the commitment of both the Church and each one of its sons. In such circumstances, it seems difficult for me to understand if the aforementioned reproach of "incomplete and contradictory" Tradition has a real foundation. But I may understand one thing: it is not based on "the spirit of Assisi". Ω

¹Mgr. Brunero Gherardini in *Divinitas* . 1-2-3-2010. Pp.214 ss, Città del Vaticano.

Joy In Suffering by Rose Hu

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

CHAPTER 17 : SILENCE WITH SOUND

At the end of the year 1956, the Communists' prisoner cells became less crowded as many prisoners were released. The Communists' policy was sometimes strict and sometimes relaxed, and people wondered what might happen next. At that time I was still imprisoned and isolated alone in my cell. The cell was terribly dim and humid with a heavy mouldy smell. It was incredible for a human being to survive under such inhumane conditions.

People didn't have any idea how I spent time in the prisoner cell. When a very "courageous" Catholic was just arrested, it was thought that she could resist all temptations. But a few days later, the police transferred her to a single cell that was exactly the same as mine. Next day, she said to the police officer, "I'll do whatever you say right away, but I beg you not to lock me in alone." Maybe I would have been weaker or might have become a betrayer sooner than she. Fortunately by that time, I had been arrested more than a year. Mother Chen and the other faithful had taught me how to pray in the cell. So with God's grace, I was able to live through each day. Eventually, I recognized that when I was far away from the worldly matters, Our Lord was nearest to me. I had never been so happy in my past life. I myself wondered how I could have spent one hundred and eighty days so peacefully.

It is human nature that nobody likes to be isolated all the time. Nevertheless, if it is in God's Providence, being isolated can bring us lots of benefits. We neither had to worry about our daily needs, nor did we need to deal with social activities. We could focus our time and energy to pray and meditate. The holy silence was like a clear mirror. I wanted to know myself thoroughly, so I had to look at the mirror more carefully. I saw how I had behaved in the past; I had kept myself busy being muddle-headed and ignorant. I was a self-willed girl. Sometimes I was like a wild horse running without rein. I did many things without supernatural intention. I went to the university in order to get a degree and a good job. I joined the Legion of Mary only to show off my ability at such a young age. I went to church every day to pray, just like going to order something in a restaurant. As if I ordered a steak, I would say to God, "I want it only rare, not medium, not well

done." I wanted everything done according to my own will, not God's will. What an ugly, poor sinner I was!

After examining my past life, I had to eliminate my worldly thoughts and deeds. Then I planted the seed of my spiritual life for the future. The seed grew up in silence. I was like the swallows gathering and getting ready to fly off the roof's ridge in silence. I glanced at the sky on a clear night. Though the sky seemed motionless in its appearance, everything was moving in God's order and getting ready for the coming dawn.

I had to turn off all the noise in my mind by means of dwelling in deep silence. In silence, I could drive out all the disturbances in my mind. I kept silent so that I could listen to God more attentively and could leave Him more space in my soul. I wished Our Lord could reform me as He pleased. Silence really meant moving on without shutting the door.

Thanks be to God. He chose me to be arrested so that I could pray silently alone while being in jail for six months. Meanwhile I had only been baptized for seven years. I couldn't even recite the Angelus prayer. I never read the Old or the New Testament. Indeed, I was just a beginner in understanding the Catholic religion. God didn't forsake me, a sinner. He used different ways to guide me in my prisoner cell. I was not good at reciting many prayers, but I had learned many Chinese and English love songs. I remembered a famous one called "Unchangeable Heart." The words in this song were beautifully written. I sang it to Our Lord every day: "Everything changes, but my heart and my love will never change." Actually, I had to keep the same faith as under the times of persecution.

There was another English love song that I often sang at home. Indeed, Our Lord is my lover. He loves me more than anyone else. Tears rolled down my cheeks when I sang, "I think of you every morning, dream of you every night..." Almighty and merciful God is really my beloved. St. Paul says, "To them that love God, all things work together unto good." I did everything for glorifying God. So, singing my love song to Him was good for my soul.



Joy In Suffering by Rose Hu

Sometimes in the prisoner cell, I liked to recall some classical Chinese poems. This led me to think of the Catholic's moral virtue. In the old days, people paid more attention to moral virtue and showed more respect to seniors. But the Communist policy promoted acts of betrayal, unfaithfulness to the beloved ones, and so on. I reminded myself through reciting the classical poems that I should not be poisoned by these Communist errors.

I learned in geometry that a straight line is the shortest distance between two points. I hoped that the distance between God and me was also a straight line. St. Therese of the Child Jesus' spiritual life was through a straight line to God. It's like a short cut. I was far behind all the saints. I was as unworthy as dust. I had to imitate St. Therese like a toddler, just beginning to learn how to walk with parents. Somebody told me an example about two toddlers learning how to walk. The first toddler walked properly, but he was tripped by a stone. His mother removed the stone. Then the toddler could keep on walking smoothly. The second toddler started walking and trembled. He didn't fall down, but he kept on trembling. I stumbled many times in my spiritual path. Nevertheless, I hoped that after many falls, God would remove the stone and allow me to keep walking properly.

God didn't choose me to be a great apostle. Being imprisoned in an isolated cell, and being His silent witness was the lightest

cross for me to carry. It would please God if I continued carrying the cross.

In the isolated cell, my mind was not distracted by many other thoughts. So, I had more memory space. I did not have any dictionary or reference book. Luckily, I remembered many English grammar rules by heart. It is difficult for us Chinese to learn English. I collected and edited different English grammar rules. I also found out a new way for Chinese to master English. After I was released in 1957, I recalled from my memory and wrote some notes entitled, "A new method to learn English as a second language." Thirty years later I became a high school English teacher. My new English learning method did work well. Many of my students won the championship in various competitions. I was elected the best teacher of the year in my city twice in three years. Nobody knew I learned English grammar in silence. Only God could make it happen to me.

I never regretted that I spent my youth for so many years for Him. I denied riches, fame, and vainglory in my early years of life. For those who had lost their faith, there was nothing except facing the walls day and night. Being imprisoned in an isolated cell is truly a paradise. You love God and God loves you. I am very blessed and I will praise God forever!

CHAPTER 18 : AN INCREDIBLE DAY

It happened in Shanghai, at the Z-Ka-Wei District detention house in June, 1957. At that time the police department had released most of the prisoners, but one seminarian and I were still detained. The Communists' policy was getting much less strict, and the food was better than before. Our family was allowed to send some food every other week. The cell that I stayed in was brighter and bigger than the old one. I was satisfied with everything. I didn't expect them to release me. I realized that God created me only for Himself. It was His will that I stayed in this cell. I could praise and adore Him day and night. So, the prisoner cell was like my paradise. Where else would I like to go? But on June 3, 1957, at about 9 a.m., I was very surprised when a police guard took me to the interrogation office. I had not been called for a long time. I wondered if maybe the officer would use some new tactics. As soon as I went into the office, the officer said to me very briefly, "Hu Mei-yu, we are going to release you today." It was something totally new to me. Since I got arrested I heard more than a hundred times, "You'll get severe punishment," or "You'll be imprisoned all of your life." In the meantime, how could I believe such words? I said to him without any consideration, "You are joking, aren't you? You know very clearly that my

Catholic faith is the same now as when I was first arrested. Today it's because of the loose policy that you'll release me. Maybe next year the situation will be stricter. Then you'll put me into jail once again. We are not playing a drama. To face the reality, I don't want to be up and down, down and up. Please don't send me home now. I'd rather stay for good." Having heard what I said, the officer was dumbfounded. He kept silent for a minute; then he said, "I have never found such a fool who is not willing to go back home." Perhaps he was much impressed by me. He said to me directly, "Your mom is waiting for you in the lobby." I burst into laughter; my mom went to Hong Kong about ten months ago. It was totally a lie. I shook my head repeatedly, "I won't go home, period." "Go to the lobby right away." What should I do? Suddenly a smart idea came into my mind. "Good, if I find my mom there, I'm sure to go home. If not, I will go back to the cell."

I hurried to the lobby. Truly, my mom and nanny were gazing around. I called Mom at a distance; "Mom, Mom!" Then, I turned my head to the officer saying, "I will go home right now." I completely forgot that I had some clothing and daily supplies in the cell. Mom was in such a hurry saying, "Go home, go home at

Joy In Suffering by Rose Hu

once.” But the officer said, “You have to go back to the office to sign the release paper and take all of your belongings from the cell.” Mom said, “We don’t care about the stuff, but anyway, you have to sign the paper.” Mom told my nanny to call two tricycles while waiting so that we could go home as soon as possible. When I was out of the detention house, Mom was already waiting for me in the tricycle. She was so excited that she didn’t know what to say. Mom told me that she arrived in Shanghai the day before. Though she was in Hong Kong for so many months, she couldn’t help missing both Mary and me. My second brother tried his best to stop Mom from coming back. Nevertheless, Mom didn’t change her mind. Eventually, she bought her plane ticket and came back. Mom was very pleased with herself, saying, “If I did not come here, how could the police release you?” We got home within ten minutes. My family had moved after my arrest. The new home was a gorgeous apartment. My sister Mary and I still shared one bedroom. There was double happiness in my family the same evening. Mom was back from Hong Kong, and I was released. Many guests came. The phonograph was playing the song, “Reunion of Our Family.” All of us were soaking in great joy. But, who knew what I was thinking about? Various thoughts came to my mind; I was feeling glad, sweet, frightened, and bitter. It was really beyond my expression.

I was glad to see Mom again, and it was sweet to meet so many family members. But, I worried if I might get arrested for the second time. How could Mom endure it? I felt bitter that I would have to leave such a comfortable life once again. I had whatever I liked at home and three servants to serve me. I could enjoy all this worldly happiness, but I would have to deny my faith. God gave me a very strict choice: either deny my faith or deny myself completely to gain eternal life. I asked God why He asked me to make decisions again and again. I had been prepared for so many years for my first arrest. I didn’t have any idea that in God’s Providence, I would have another choice to make. I needed to pray hard and follow Our Lord to the top of Calvary.

At night, I liked to sleep on the hardwood floor because the mattress was too soft for me. Mom said, “It is o.k. But, you have to remember not to follow the bad habits learned from imprisonment. There were some prisoners with bad habits. Remember that our family is well educated. You have been raised by many holy priests and nuns. You have to behave well yourself.” I kept these words in mind all of my life. Whenever and wherever I go, I always remember that I am God’s child.

The next day, Mom asked me to go to the police office to apply for a passport to Hong Kong. Mom knew that many Catholics

had got their passports after their release. My second brother insisted that I go to Hong Kong as soon as possible; if not, I would surely be arrested again. Definitely, I expected to go to Hong Kong immediately. I went to the police department early the next morning. Many police recognized me. Everyone asked me if I was going to the cell once again. I answered them with a big smile, “This time I ask you to give me approval for going to Hong Kong.” They were astonished by my request. They thought that since I just got out of prison the day before, it was ridiculous to go to Hong Kong the next day. They assumed that a daughter would like to stay with her mom in most cases.

From June 4 to August 30, I could not remember how many times I went to the police department, but they rejected the approval of my passport application repeatedly. They allowed my mom to stay in China for three months only. If she stayed more than three months, she had to apply for another passport. If she couldn’t get her passport again, she would suffer in China once again. I had to make up a story to push her to go back to Hong Kong, the sooner the better. I said to my mom, “You go first; if I get approved, I’ll go on my own. Just ask my second brother to pick me up at the border.”

On August 30, Mom left Shanghai with good hope that I would be in Hong Kong very soon. But I knew very clearly that there was no possibility to go because the policy was getting stricter. Those who stayed here were waiting to be shut in the cage for punishment.

This was the last time that I saw my mom off at the airport. Mom had a sweet dream, but I had a different thought. It was quite difficult to welcome my second arrest. All the worldly things around me, including human respect and all the vainglory ... lose, gain, and then lose again. I was not an actress; I was not on the stage to play a soap opera. It was a reality. When I sat on the comfortable sofa at home, looking around at what I had, I realized that it was my home. I was one of the owners of the house, and yet it was not home. Who knew when the police would come? Then, I would become a prisoner again. For the first arrest in 1955, I had prepared for many years. God provided me boundless grace. But in 1957, so many bishops, priests, and countless Catholics gave up their faith to avoid suffering. Would I follow their way? No, definitely not. Our home is in Heaven. This transitory life would pass away so fast. If I were reluctant to leave the world and I lost my faith, how could I face God on my judgment day? We can’t serve two masters. So, I decided to serve God above all, no matter what would happen to me! I prayed hard and waited and waited for my second arrest daily!

Veritas Academy



Veritas Academy 2010-11

NEW ACADEMIC YEAR

The new academic year began on 8th June with 59 pupils of which 26 are orphans and the rest from the families of our faithful. All but the senior girls are now based at the old orphanage where there

are nine classrooms and a rudimentary science lab. The senior girls have their classes at the new orphanage in a converted shed.

In the future, we would very much like to build a girls' school on the new orphan-

age land and a boys' school on some land nearby, but these projects are still at the prayer intention stage of the planning process.

The project to obtain official approval for the school moved one step closer—our application was favourably received and we now await an inspection. Isn't it funny how the word "inspection" sends a shiver down the spine wherever you are in the world.

As usual we are always on the lookout for good Catholic teachers—especially local teachers. We presently have an over dependence on noble volunteers from all parts of the world who can stay for no longer than six months at a time. This year we have been blessed with a number of volunteers returning for a second tour of duty. To have stability in the staff is very important for the children ...and the headmaster too!

May God grant that we be useful instruments in His hands for the forming of His image in our children. Ω



Kids everywhere. Gladys the goat gave birth to four kids on the feast of St. Lawrence. The kids have been named Lawrence, Hippolytus, Tibertius and Susanna.

Veritas Academy



Miss Philomena McNamara of Sydney, Australia teaches Standard 1 & 2 under the coconut trees.



“Vinnarasi! Here, here und here.... dearie me... yer cannae right that lassie?” exclaims Miss Monica Marshall of Motherwell, Scotland



Miss Alix Dusausoy of Lille, France reads through a French text with Anthony Phil. French is an option for the exams because of Pondicherry in Tamil Nadu. Pondicherry was a French colonial possession in the 18th century and the French language is still spoken there.



Miss Jeya Chandra, a new teacher, teaches maths to the Standard 6 Girls. Perseverance is the chief virtue required.



Mr. Oliver Alderson of Newbury, U.K. in fine form at the whiteboard.

Priority of the Most Holy Trinity, India



These men mean business. Our own Rev. Mr. Theresian Babu is flanked by fellow Winona seminarians, Mr. Adam Beck and Mr. Peter Fortin in front of the priory. All three worked at the priory for their summer apostolate.



Mr. Adam Beck assisted by the boys in the repair of a screen wash motor.



Mr. Peter Fortin shows Anthony how to cut corners for the new school desks.

Dear Friends and Benefactors,

*If you can keep your head when all about you
Are losing theirs and blaming it on you,
If you can trust yourself when all men doubt you,
But make allowance for their doubting too;
If you can wait and not be tired by waiting,
Or being lied about, don't deal in lies,
Or being hated, don't give way to hating,
And yet don't look too good, nor talk too wise:
etc.*

Most men who have read the poem *If* by Rudyard Kipling, would dearly like to have a friend such as the poem describes, or secretly, while alone with their thoughts, might wish to resemble such a man.

The poem was first published in 1895 and has been so well loved over the years as to become fashionably unfashionable. To some critics it is merely a dated portrait of stoicism; to others it describes the ideal man, the apogee of natural virtue.

Now, reading the poem shortly after reading Bishop Tissier de Mallerai's biography of His Lordship Archbishop Lefebvre, it occurred to me that all of Mr. Kipling's conditions for manliness (except perhaps equanimity in gambling) were admirably fulfilled in the

Archbishop. From the moment of his fall from favour following the death of Pope Pius XII, the Archbishop exhibited manliness—especially prudence and perseverance—in heroic measure.

There is one moving episode in particular, recounted by the then seminarian, Paul Aulagnier, which gives us some idea of the suffering and hence the heroism of the Archbishop's perseverance.

It was in 1969 at the Foyer Don Bosco in Fribourg where the Archbishop had begun his "Saint Pius X Association for Priestly Training" (the precursor to the Society of Saint Pius X). He had been forced to resign as Superior General of the Holy Ghost Fathers the previous year in very disagreeable circumstances and for the last seven years had watched the auto-destruction of his order and the rest of the Church with horror—all occasioned by the revolutionary Second Vatican Council. It was now or never that something must be done for the Catholic Priesthood.

Returning home after a wearisome and unsuccessful trip to Sion to seek the permission of the Bishop, Nestor Adam, to either send his seminarians to his diocesan seminary or allow him to open a seminary at Ecône, the Archbishop had obtained permission only for a first year at Ecône:

'Paul Aulagnier prepared the Archbishop's vestments for him and asked about the success of the trip and the possibilities it might represent for the little group. He later said: "Just then I saw him weep from discouragement. While I knew how serious the situation was, my morale was high, doubtless by the grace of God. I respectfully shared my optimism with the Archbishop Lefebvre: 'Your Grace, we're not going to stop now; we have to continue! He looked doubt-

Priory of the Most Holy Trinity, India

ful, but I think in the end he was deeply touched.”

He did of course persevere in the end and the 40th anniversary of the Society of St. Pius X gives ample testimony to this. The secret of the Archbishop’s perseverance, however, was not just natural manliness or natural virtue, it was because his soul was elevated by *supernatural grace* and his actions were *informed* by divine charity. These are the pre-conditions of real manliness that escaped the mind of Mr. Kipling, for, without grace and without charity, a man cannot be even naturally perfect.

Looking back, the achievement of Archbishop Lefebvre was not just the founding of a society which now numbers over 500 priests, it was greater than this; it was the preservation of the Catholic Priesthood. It was a heroic act of love of Our Lord and His Church and the millions and millions of souls it must lead to **there**. His motto *“Et nos credidimus caritate”* **“We have believed in charity,”** was not just a pious sentiment, it underpinned everything he did and made him the real man that he was.

If only I could be more like this...

In Jesu et Maria,
Father Robert Brucciani

PILGRIMAGE TO KERALA

The 3rd Annual Pilgrimage for Vocations
12th—14th August

It was on 11th August towards midnight that 46 pilgrims gathered at the Chapel of the Most Holy Trinity to begin their 3rd Pilgrimage to Kerala (the neighbouring state of Tamil Nadu) with the prayer of the *Itinerarium*. The special



*“Don’t worry Joseph,” says Sr. Maria Pia as she mixes some cement, “we won’t feel a thing!”
Dr. Susan Nagle popped over from Ireland for nine days to examine and treat 130 sets of teeth.
She must have slept for the entire return flight.*

intention for this pilgrimage was the increase of vocations in the Asian District.

The following morning, the pilgrims visited the house of St. Alphonsa (1910-46) at Kudamanur. It was in this house that St. Alphonsa was born and brought up and also received her vocation to the

religious life. It was also in this same house that she burnt her feet in order to refuse the marriage proposal which was forced upon her so that she might give up her desire of becoming a nun which she later did become. Thus bringing to our minds that, despite every vocation being a



*Miss Miriam Martello, a qualified nurse from Australia, was delighted to assist Dr. Nagle.
Here, John-Peter undergoes an examination under the spotlight.*

Prory of the Most Holy Trinity, India



Blessing a well before drilling commences. The first attempt was a failure—even as deep as 300 ft.

At the second attempt, in a different spot and after more fervent prayers, we found water at just 60 ft. Moses would have been jealous. Deo gratias.

gratuitous gift, each one requires protection and nurturing (n.b. the self mutilation in this case was due to a pardonable excess of zeal).

The next stop in the afternoon was at Mannanam where there is a church which was built by Blessed Kuriakose Chavara (1805-1871), founder of the missionary order, The Carmelites of Mary Immaculate. Here Fr. Valan and Fr. Gregory offered the Holy Sacrifice of the Mass. The place around the church is flooded with various educational institutions numbering around twenty five. In the evening the pilgrims recited the rosary and other devotional prayers at Ramapuram which was the apostolic field of Blessed Augustine Thevarparampil (1891-1973). He was instrumental in teaching the rudiments of Faith to the local children who used to gather around him. In order to depict this, the parishioners have made a classroom of wood with the effigies of local children with Blessed Augustine in the act of teaching catechism. Does not the Faith come by hearing? But how will they hear if there is no preacher? Hence the urgent need for prayers for vocations.

After this we went to Bharanagmam

where St. Alphonsa lived as a nun and where there is now a museum. Here we were able to glimpse something of her life. Her motto was "After a very hard struggle God has brought me to the convent, but what's the use of it if I don't become a saint." In this museum many of the things that she used are preserved like the religious books, her habits, bed, etc.

In the afternoon we prayed the Way of the Cross by climbing a steep mountain which took nearly an hour in the hot and humid conditions. At this place which is called Malayatoor on Mount Kurusa Malai (meaning Mount of the Crucifix) there is a tradition which tells us that the Apostle Thomas came and prayed there. Here he left the mark of his knees. On this very spot today there stands a chapel to honour his zeal in faithfully observing Christ's command - "Going therefore, teach ye all nations: baptizing them in the name of the Father and of the Son and of the Holy Ghost." (Mt. 28:19)

As most priests end their sermons with Our Lady, so also our pilgrimage ended with the visit to the Shrine of Our Lady of Ransom at Ernakulam. Having been spiritually nourished and refreshed **the pilgrims departed to their homes. Ω**

CHRONICLE

▪ 3rd June: The Corpus Christi Procession was held at the new orphanage. The sisters, volunteers and the girls worked very hard to honour the Blessed Sacrament.

▪ 5th June: Volunteers Misses Bridget Bevan, Monica Marshall and Catherine Parkes (all from UK) arrived to help at Veritas. This is the second tour of duty for Miss Bevan and Miss Marshall. The ladies who come to teach now live in a bungalow on the school property as there is no room left at the new orphanage.

▪ 11th June : Volunteer Mlle. Alix Dusausoy (France) arrived also for her second tour of duty at Veritas Academy.

▪ 13th June: Volunteers Oliver Alderson and Joshua Coward (both from UK) arrived. Oliver will teach and Joshua is a much needed professional groundsman.

▪ 29th June: Five altar servers were raised to the position of acolyte and one to the position of MC during the Mass of this wonderful feast.

2nd July: Volunteer Miss Miriam Martello (Australia) arrived at Veritas.

▪ 3rd July: Seminarians Rev. Mr. Therasian Babu, Adam Beck and Peter

Priory of the Most Holy Trinity, India

Fortin arrived from Winona for their summer apostolate. Mr. Beck and Mr. Fortin were unstoppable in their enthusiasm for fixing and building things with the boys. They also supervised homework time, sport and organised the boys choir.

Rev. Mr. Therasian, the deacon, was panicked by being ordered to preach the sermons every Sunday as befitting to his new office. His first sermon was given in front of his family, after which, his loving sister said, “Therasian, it would have been better if you had just photocopied the text and given it out.” A bit harsh perhaps.

▪ 21st July: Herr Josef Huber of Bavaria arrived at the priory to help. Leaving behind his understanding wife and family for six months, his greatest desires are to work for the Blessed Virgin Mary and improve the efficiency of the priory. So far he has completed the new Lady Altar, built shelves and repaired everything he can find. He is also teaching carpentry to a group of the older boys and organising a football team. Divine Providence ever smiles upon us.

▪ 26th – 27th July: The boys went on a trip to Christurajapuram for the half-term break together with the American seminarians, Adam Beck and Michael Fortin. While at the beach, the astonishing extent of the coastal erosion all along the south coast could be seen. In one village the sea has advanced about 200 ft in three years taking with it the front row of houses. I wonder if this a chastisement of the Catholic villages for abandoning the faith.

▪ 27th July: The American seminarians left after four weeks of sterling work.

▪ 10th August: Gladys the goat (kept at the school by Mr. Deveraj, the watchman) gave birth to four kids surrounded by a crowd of pupils and staff. The kids

were named Lawrence, Hippolytus, Tibertius and Susanna. All are well. Hippolytus and Susanna are now being bottled by the boys at the priory. Woe to the garden.

Dr. Susan Nagle, a dental surgeon from Ireland, arrived for a nine day visit. She attended to all the children and most adults of the school and orphanage, together with 45 patients at Singamparai. While Dr. Nagle was pulling teeth, the children have been given lessons in oral health care (i.e. brushing teeth).

Fr. Brucciani narrowly avoided crashing into an elephant at night on his way back from the orphanage.

▪ 12th – 14th August: Fr. Valan and Fr. Gregory and about forty faithful took part in the annual pilgrimage to the shrine of St. Alphonsa.

▪ 24th – 26th August: Frs. Tim & Joe Pfeiffer visited the priory to say hello and to participate in the 59th anniversary Fr. Xavier-Ignatius’ ordination on 24th August. The sisters, the rest of the choir,



Herr Joseph Huber of Bavaria, Germany with young Peter. Herr Huber has not stopped making and repairing things at the priory since he arrived in July.

the priests and seminarian went to Tuticorin for the celebration which included a sung Mass, long speeches and meal.

▪ 31st August: Rev. Mr. Therasian Babu departed for his final year at Winona after spending seven weeks at home and in the priory. Please pray for him during his last year of preparation to receive the greatest gift that God can bestow on a man—the Catholic Priesthood.

▪ 31st August: Work began on our “temporary” dormitory and study hall. It may even be finished by Christmas.... Ω



On the occasion of the beginning of Fr. Xavier-Ignatius’ 60th year of priesthood on the feast of St. Bartholomew, there was a gathering of all the priests of the Indian Mission: Fr. Valan, Fr. Joseph Pfeiffer, Fr. Tim Pfeiffer, Fr. Xavier-Ignatius, Fr. Gregory, Fr. Brucciani and Fr. Methodius.

Society of Servi Domini, Girls' Orphanage, India



"I say Raja, how do you say 'gaggle of giggling girls' in Tamil?"



Our Lady of Mount Carmel on her feast day, 16th July.

✘

31st August 2010

To all our friends and benefactors,

A few words about the happenings at the girls' orphanage. Finally in August we received a letter from the Government saying that our orphanage is officially registered. So for three years we won't have any problems, after which we will have to renew it again.

3rd June - We had the Corpus Christi procession for the first time in our orphanage. Everybody was so excited and set to work ten days before the event – cutting, clearing, raking - preparing the path way. The night before the sisters, volunteers and the girls worked hard decorating the altars, the path way with beautiful and colourful designs for our Lord. After midnight the girls had to be forced to go to bed.

24th June - Everybody was happy to

welcome Sr. Maria Pia of the Consoling Sisters who arrived for a 3 month stay.

2nd July - On the feast of the Visitation of the Blessed Virgin Mary, we had a beautiful sung mass at the orphanage where ten new aspirants were received into the Sodality of the Children of Mary.

4th July - Today it was our turn in the Society of St. Pius X calendar for a day adoration of the Blessed Sacrament.

7th July - Fraulein Franziska Stössel arrived from Switzerland to help at the orphanage. She has many talents. She taught the girls how to make rosaries with string. Very soon the priests were kept busy blessing many colourful rosaries. She has also started to stitch some beautiful mass vestments.

24th July - The girls waved goodbye to Mademoiselle Anne-Marie Morille of France who has spent six months at the orphanage helping with all the daily chores and giving art classes to the girls. She was very sad to leave especially the



One of the altars of repose at the Corpus Christi procession held at the new orphanage.

Society of Servi Domini, Girls' Orphanage, India

children, perhaps Providence will send her back one day.

Thank you for all of your prayers and sacrifices for us.

In Jesus and Mary,
Sr. Maria Immaculata.



"She hath tasted and seen that her traffic is good..." (Prov 31 v18)



Joseph and Christina consecrate their first born child, Marcel, to the Blessed Virgin Mary. Marcel is the first "grandchild" of the orphanage and was born on 10th June at 8lb 8oz (chubby).



On the feast of the Visitation of the Blessed Virgin Mary, 2nd July, ten new aspirants were received into the Sodality of the Children of Mary.

Priory of St. Bartholomew, India



The Madras pilgrimage began with a Solemn High Mass followed by all night adoration in the splendid new St. Anthony's Chapel.



Fr. Joseph Pfeiffer amidst the pilgrim throng climb St. Thomas Mount.



Fr. Tim Pfeiffer gives a sermon upon arrival at the foot of St. Thomas Mount.

PILGRIMAGES FOR VOCATIONS

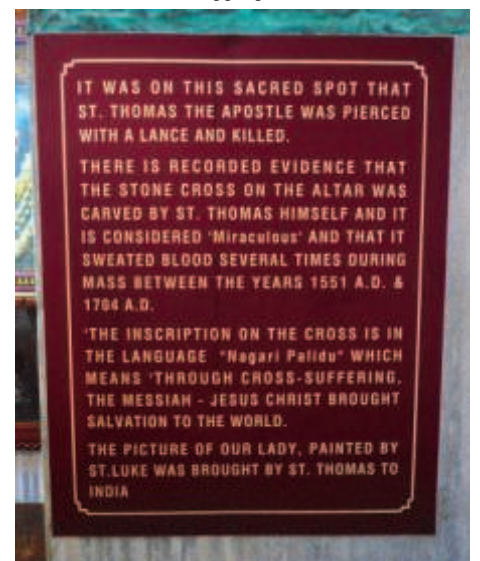
According to the Scriptures, our life on earth requires public confession of the Faith, involves us in a spiritual war and is a pilgrimage to our true home in heaven. In keeping with these truths and implementing the District of Asia vocations Crusade, SSPX Priests in India have recently hosted several Pilgrimages.

MADRAS

In Madras (Chennai) on 3rd – 4th September, Catholics from seven Indian Mass centers convened for a pilgrimage visiting the three “High” places of St. Thomas’ activity in Madras. On the 3rd, pilgrims



The Bleeding Cross of St. Thomas was discovered while digging foundations.



Priory of St. Bartholomew, India

convened at the Society chapel at the foot of little Mount, site of the cave in which St. Thomas spent many hours in prayer and the location of his catechizing the inhabitants of the area. Following a night of adoration before the Blessed Sacrament, pilgrims proceeded 4 km Southeast to Thomas Mount, the location of the bleeding stone cross carved by St. Thomas and the site of his martyrdom. Next, pilgrims marched 12 km to the Basilica of San Thome, one of the nine Basilicas in the world which is built over the body of an Apostle. There the pilgrims venerated relics of the saint and then returned by bus to Little Mount for Solemn High Mass at our Chapel.

GOA

Goa, once the capital of all the Missions in Asia, witnessed a prophetic and symbolic event during the 1st annual Pilgrimage of Tradition. The Se Cathedral of old Goa witnessed the return of Tradition as the pilgrimage of 5th September ended there with a Solemn High Mass for vocations. Twenty participants filled the Cathedral with the ancient notes of the Kyrie and the bones buried in the floor of the old Church once more rejoiced in their old glory.

BOMBAY

Lest they be out-done, the Parishioners of Bombay walked all night from 14th



The Se Cathedral, the see of Missionary Asia for over 200 years, was the terminus point of the Goan Pilgrimage of Tradition.

September to the morn of the 15th, the Feast of Our Lady of Sorrows. Starting with an evening Solemn High Mass at the old Portuguese cross planted on the shore of Bombay Island in the 1500s, pilgrims walked all night following the traditional 16 km route of the Bombay Marian Pilgrimages. At the feet of Mount Mary in the early morning, Pilgrims assisted at the Solemn High Mass, praying the Lord of the Harvest and His Glorious Queen to send us many more labourers for the restoration of Catholic Tradition! Ω



St. Anthony's Chapel (see opposite page, far left) was built on the roof of St. Anthony's School. This is what it looked like before construction started.



Goa Pilgrimage: Pilgrims walking past the Basilica of Bom Jesu where St. Francis Xavier's incorrupt body is preserved.



Solemn High Mass was offered by Fr. Xavier-Ignatius at the high altar of the Se Cathedral for the first time in 40 years.

The Odyssey Continues : Around the World Orphanride



Intrepid brothers: Randell & Andrew Leese



Rise and shine in the English countryside...



...and in the Saharan desert.



Hard going in the Rockies, U.S.A.



St. James, Compostella, Spain.

THE ODYSSEY CONTINUES

The Leese brothers have now completed well over half their journey around the world by bicycle to raise funds for the Society of Servi Domini Orphanage. In April they celebrated being on the road for a year. By the 31st August, they had covered a total of 16,100 miles (25,000

km) and had sustained 83 punctures in 15 different countries.

From reading their blog on orphanride.org, it is clear that they have tremendous initiative, a good deal of help from Divine Providence and a palate upon which a round the world tour in slow motion is not wasted. They also have photographers' eyes. At the end of the tour they will have enough material for a large glossy book and a wealth of stories that will entertain (and then bore) their children's children even to the fourth generation!

Here are a few more recent snippets from their diary:

Syria, May 2010: From Aleppo we decided not ride East to the Euphrates, but West to the Dead Cities, the well-preserved ruins of some 700 ancient Byzantine churches, monasteries, towns, and villas. But the environs of Aleppo were a ghastly desolation of dust, stone, and the skeletons of unfinished apartment



Winter in Morocco.



Across the Pyrenees.



TLC stop at the motherhouse of the Consoling Sisters of the Sacred Heart, in Vigne, Italy.

The Odyssey Continues : Around the World Orphanride



Parking in Portugal.

buildings, and we regretted our choice until we finally arrived within sight of Qal'at Samaan in the evening where St. Simeon Stylites once stood so elevated on his pillar. The base of the pillar is immense, measuring around 100 square feet, and used to support a pillar of over 50 feet. It sits in the center of the octagonal nave of the cathedral. It is a wonderful place. The cathedral is located on a green, forested hilltop overlooking the surrounding limestone-strewn hills and plains. Its roof has long vanished, and many of the stones that made up its walls, arches, and pillars, have since leapt from their glorious heights to lie half-buried with enormous pedestals in the tall grass. Many of the arches, however, still stand, and beautiful stone carvings still decorate some of the stones. We bribed the guards to camp in the ruins, staying for two nights, as Andrew was suffering from some disease, and unfit to ride.

Israel, June 2010: ...This particular winery is within gunshot of the Lebanese border, but the staff did not appear to be disquieted by the shadow of a Hezbollah crow's nest in clear view just beyond the Israeli fence...

...Andrew had made what appeared to be a direct route to Jericho and the King Hussein Bridge, but several of the roads had razor wire stretched across them. I had to improvise on my



A mountain pass from Turkey into Kurdistan.

GPS; batteries were nearly dead, and I felt faint from the heat. Several other roads I tried to take were blocked by checkpoints where I was turned back to seek another route. "Arabs only!" they said.

Turkey, July 2010: From Istanbul to the town of Sinop along the coast of the Black Sea the road is mostly a simple two lane country affair that meanders its way around the face of each hill and drops sharply as it swings inland to bridge a small stream or river, only to grind its way back up to 300 meters (900 feet) or so on the other side. It follows this pattern every few kilometers and so, because of the heat, I began to tackle most of my riding in the morning and spend the afternoons and evenings eating cheese, tomatoes, olives, cucumbers, bread and ice cream, and swimming at the quiet little beaches of the "Black" (blue) Sea. It was strenuous riding, but I was always able to find a delicious camping spot on the beach. Except in Zonguldak.....

Uzbekistan, August 2010: Lovely Uzbekistan. Beautiful people, bright raiment, and cheap, tasty vittles: dough—steamed, baked, boiled, or fried (all with mutton, of course); fresh, creamy milk in soda bottles from sinewy, toothless old women; vast, crackling bazaars, and finally, a yurtstay tonight here in Nukus.

...Here we are in Samarkand, home of the turquoise-domed Registan and the tombs of the Prophet Daniel and the ruthless Timur, one of the most visually-appealing cities on earth! Tonight we leave for Tashkent as the marathon ride through Uzbekistan continues...

Alas, only 26 more days with our visas before we move on to Kyrgyzstan and China! ...



A Greek Orthodox Monastery on the West Bank.



St. Sophia, the magnificent church built in the first half of the 6th century by the Emperor Justinian, is now a mosque.



How did the Black Sea ever get its name?



"As we cycled through the last checkpoint at the Turkey-Syria border, drivers greeted us with blaring horns and welcoming shouts; men crammed into the back of large, rusty jalopies grinned crazily and waved handkerchiefs with shouts of "Hello! Welcome to Syria!"



Pilgrims at the foot of the enormous statue of Our Lady at Pilar

PHILLIPINES

IN HONOUR OF OUR LADY

Pilgrimage to Pilar

On the 15th August, feast of Our Lady's Assumption into heaven, the St. Bernard Novitiate organised its annual pilgrimage to a shrine in the north of the island of Panay, Philippines—a place called Pilar. From a distance of 12km, no less than 300 pilgrims walked in the Philippine sun to offer to Our Lady their love and ask of her for many and holy vocations to the priesthood and to the Religious life.

THE KNIGHTS IN MANILA

The Knights of Our Lady

An International Chapter of the Order of the Knights of Our Lady took place at Our Lady of Victories Church and School, Manila, from 6th—9th August 2010, for the English-speaking members of the Order (French speakers participate in the yearly General Chapter in France). Mem-



Mass and the dubbing ceremony, eight new Knights and seven new Donates for the service of Christ the King and our Lady, next to the Order's gonfalon and their brothers.

bers from Australia, France, Lithuania, Malaysia, New Zealand, Singapore, the USA, and various parts of the Philippines were present.

With His Excellency Bishop Fellay's special authorisation, Rev. Fr. Daniel Couture, District Superior of Asia, and a Chaplain of the Order, conferred the Liturgical Dubbing upon 8 new Knights coming from various "Provinces", after they had made their final private vows in the Order and had spent the night in prayer – this is the "vigil at arms" – while 7 other members made their temporary vows as Donates, and 2 renewed them. The Master of the Order, Br. Jean Pierre le Roy, was present, as well as his Lieutenant for English-speaking Provinces, Br. Kees van Strijp, and Rev. Fr. Thomas Onoda, Chaplain for the said Lieutenancy.

The Liturgical Dubbing, or *Benedictio Novi Militis*, as it now is, dates back to the 13th century, and can be traced to c. 950. It gives the Knights an official mission, with proportionate graces, to defend or restore the Kingship of Christ in the political and social field, which is typically

the laymen's "Catholic Action", while others work under the leadership of the priests in the spiritual field of Apostolate. This is why this ceremony has been included in the Roman Pontifical next to the consecration Kings and Emperors, with almost identical prayers. At different levels, the purpose is the same.

The Knights of Our Lady were founded in 1945, and it split into a conciliar and a traditional branch in 1970. The latter is now present on four continents and its members are fighting as best as they can, trusting in the fact that "men at arms will fight, and God will give the victory", as St. Joan of Arc once said, which means that God alone can obtain



Fr. Daniel Couture blesses the sword for the dubbing of Knights, presented by Br. Kees Van Strijp

District News

this victory, but that He will only give it if we fight.

For more information on the Knights of our Lady, please contact:

leondupont2004@yahoo.fr

DISTRICT OF ASIA

FLOTSAM AND JETSAM

Changes

The date of 15th August is not only remarkable in the Society of St. Pius X on account of the wonderful feast of the Assumption of the Blessed Virgin Mary, it is also the date on which the changes of its personnel occur around the world. This year we are very sad to see the departures of Fr. Robert Jackson and Fr. Adam Purdy who both return to the U.S.A. Our sadness is tempered, however, by the great joy occasioned by the arrival of the newly ordained Fr. Todd Anderson of the U.S.A., Fr. Robert MacPherson, a native of Canada and the return of Fr. Michael Lavin to New Zealand. Fr. Anderson has been sent to New Zealand, and Fr. MacPherson has been received to rapturous applause within the precincts of Our Lady of Victories in Manila, Philippines. May God bless their apostolates. Ω



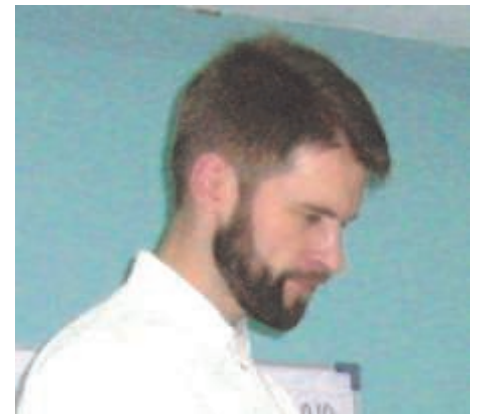
Fr. Jackson has been stationed in India and New Zealand since his ordination in 2005 and has now returned to his native U.S.A.



Fr. Purdy has returned home to the U.S.A. after six years in the Philippines.



Fr. Anderson was ordained in Winona this year and has landed in the District of Asia.



Fr. Robert Macpherson, a Canadian, has just arrived from the U.S.A. to Manila.



Fr. Michael Lavin has returned home to New Zealand after having been in the Philippines and the U.S.A..



Priests' retreat 30th August - 4th September in Tagaytay, near Manila. From left to right: Fr. Ghela, Fr. Cacho, Fr. Hora, Fr. Francis (at the back with the beard), Fr. Suelo, Fr. Couture, Fr. Onoda, Fr. Dolotina and Sr Mary Filumena, oblate (who has just been assigned to Kenya).

Mass Centres in the District of Asia

HONG-KONG

YMCA-KOWLOON

Contact: Our Lady of Victories Church, Manila
Mass: 2nd Sunday of the month at 10:00am

INDIA—NORTH

BOMBAY/MALAD (MH)

[Priory of St. Bartholomew](#)

1st floor, Gratias Mariae Building

Tank Road, Orlem

Malad West, Mumbai 64

Tel: [91] 976 954 3765

Mass: Please call for information.

Resident Priests:

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

[Rev. Fr. Joseph Pfeiffer](#)

BANGALORE (KN)

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

Mass: Monthly

BOMBAY/VASAI (MH)

Contact: Priory of St. Bartholemew, Malad

Mass: Every Sunday at 7:00am.

BOMBAY/BANDRA (MH)

Contact: Priory of St. Bartholemew, Malad

GOA - SALVADOR DO MUNDO

opposite bus stand,

Contact: Mr. Fernandes [91] 982 325 4055

Mass: Usually 1st & 3rd Sundays at 5:30pm

CHENNAI (MADRAS) (TN)

St Anthony's School, Little Mount 600015

Contact: Mr. David [91] 944 512 2353

Mass: Every Sunday at 6:30pm

KANCHIPURAM DISTRICT (TN)

Immaculate Conception Church

R.N.Kandigai Village

Contact: Mr. Irudaiyaraj [91] 944 412 2316

Mass: Every Sunday at 7:00am

INDIA—SOUTH

PALAYAMKOTTAI (TN)

[Priory of the Most Holy Trinity](#)

8A/3 Seevalaperi Rd,

Annie Nagar, Palayamkottai, TN 627 002

Tel: [91] 462 257 2389

Email: sspxindia@gmail.com

Mass: Daily at 7:15am, Sunday at 7:30 am

Resident Priests:

[Rev. Fr. Robert Brucciani \(Prior\)](#)

[Rev. Fr. Valan Rajakumar](#)

[Rev. Fr. Gregory Noronha](#)

ASARIPALAM (TN)

Saint Anthony's Church, Nr. parish church

Melasaripalam, Kanyakumari Dist.

Contact: Priory of the Most Holy Trinity

Mass: Every Sunday at 10:15 am

CHRISTURAJAPURAM (TN)

Christ the King Church

Christurajapuram, Irenipuram Post,

Kanyakumari Dist., 629 197

Contact: Priory of the Most Holy Trinity

Mass: Sunday at 5:30pm, Monday at 6:30am

NAGERCOIL (TN)

Saint Thomas the Apostle Church

Near SP Camp Office

Thalavaipuram

Contact: Priory of the Most Holy Trinity

Mass: Saturday at 6:00pm, Sunday at 6:30am

PALAYAMKOTTAI (TN)

Society of Servi Domini,

Opp. Government. High School

Burkitmanagaram, Tirunelveli TN 627 351

Contact: Priory of the Most Holy Trinity

Mass: Most weekdays at 7:25am

SINGAMPARAI (TN)

St Anthony's Church

Contact: Priory of the Most Holy Trinity

Mass: Every Sunday at 11:30am

TRICHY (TN)

St. Joseph's Chapel,

North 3rd Street, Srienivasanagar 620 017

Tel: [91] 431 278 2798

Mass: Every Sunday at 7:30am, Mon.-Sat.

(except Thurs.) at 6:30am, Thursdays at 6:30pm

TUTICORIN

St. Francis Xavier Chapel

88B Vettivelpuram

Near Murugan Theatre

Contact: Mr. Francis Kumar [91] 948 647 1966

Mass: Every Sunday 7:15am

INDONESIA

JAKARTA

Tel: District Office, Singapore [65] 6459 0792

Mass every month, usually on the first Sunday

JAPAN

TOKYO

Japanese Martyrs' Mass Center

Akebonocho Jido-Kaikan

Honkomagome 1-12-5

Bunkyo-ku, Tokyo, Japan 113-0021

Contact: Mr. Arata Nunobe [81] (3) 3776 1233

or [63] 2 725 5926 (Philippines)

Mass: Monthly

OSAKA

Immaculate Heart of Mary Mass Center

"Honkan" of Shin-Osaka-Maru Bldg.

(5 min from JR Shin-Osaka Station, East Exit)

Contact: Mr. Arata Nunobe [81] (3) 3776 1233

or: [63]2 725 5926 (Philippines)

Mass: Monthly

KOREA

SEOUL

Immaculate Conception Chapel

2nd Floor, Yale Building, #60,

Choonshin-dong, Jongro-gu,

SEOUL, South Korea 110-844

Nearest Subway stations: Line #1 "Jongro O-ga"

Station, or Line #4, "Dondaemoon" Station.

Contact: Mr. Christian Barde [82] (2) 3476-5055

or: [63] 2 725 5926 (Philippines)

Mass: Monthly

MALAYSIA

KUALA LUMPUR

Chapel of the Sacred Heart of Jesus

Contact: Mr. Nicholas Lim [60] 361 575 976

Fax: [60] 361 573 101

Contact: Roy Rogers [60] 163 755 072

Mass: 2nd Sun. 9:30am and 4th Sun. 6:00pm but

please check in advance.

SABAH

Queen of the Most Holy Rosary Chapel

Lot 18-2, 2nd floor,

New World Commercial Centre,

Donggongon, Penampang, Sabah 89507

Contact: Mrs. Amalia Kasun

Tel: [60] 168 131 025; [60] 168 428 552

Mass: 4th Sunday at 9:30am

NEW CALEDONIA

DOMBÉA

Mission Saint Pierre Marie Chanel

Contact: Mr. Jacques Sauray [687] 353 356

or [64] 6213 0440 (New Zealand)

Mass: Monthly

NEW ZEALAND

WANGANUI

[St. Anthony's Church](#)

88 Alma Road

P.O Box 7123

Tel: [64] 6344 7634 (school)

or [64] 6213 0440 (priory)

Fax [64] (06) 344 2087

Email stanthony@sspx.com

Mass: Sunday 7:30 & 11:00am, 9:00am (Sung)

Mass Centres in the District of Asia

Mon.-Sat. at 5:30am (except Sat.), 7:00am & 11:25am (except Thurs.)

Resident Priests:

[Rev.Fr Andrew Cranshaw \(Prior\)](#)

[Rev.Fr François Laisney](#)

[Rev.Fr Michael Lavin](#)

[Rev.Fr. Michael Fortin](#)

AUCKLAND

Chapel of the Immaculate Heart of Mary and St. John Fisher

103 Avondale Road, Avondale

Tel: [64] (6) 344 7634

Mass: Every Sunday at 9:00am

Every Saturday at 10:00am, 1st Friday at 7:00pm

HAMILTON

4 Comries Road [64] (7) 855 1790

Mass: Every Sunday at 2:00pm

NAPIER

Dunstall's Funeral Chapel

Cnr Edwardes & Bowers Streets; Napier.

Tel. [64] (6) 843 9446

Mass: 1st & 3rd Sundays at 5:00pm

WELLINGTON

Chapel of St. Michael Archangel

32 Beauchamp Street, Linden; Tawa.

Tel. [64] (4) 232 7297,

Mass: Every Sunday at 9:30am

PHILIPPINES

STA BARBARA—ILOILO

[St. Bernard Noviciate](#)

Brgy. Daga, Santa Barbara, Iloilo

Tel: [63] (0) 0915 846 6913

Mass: Daily at 7:15am, Sundays at 8:00am

Resident Priests:

[Rev. Fr. Coenraad Daniels \(Prior\)](#)

[Rev. Fr. Francois Chazal](#)

[Rev. Fr. Aurelito Cacho](#)

[Rev. Fr. Alexander Hora](#)

QUEZON CITY—METRO MANILA

[Our Lady of Victories Church](#)

2 Cannon Road

New Manila Quezon City 1112

Tel: [63] (2) 725 5926 or 413 1978

Fax: [63] (2) 725 0725,

Mass: Daily at 7:15am & 6:30pm,

Sundays at 9:00am & 6:00pm

Resident Priests:

[Rev. Fr. Thomas Onoda\(Prior\)](#)

[Rev. Fr. Robert MacPherson](#)

[Rev. Fr. Albert Ghela](#)

[Rev. Fr. Roy Dolotina](#)

[Rev. Fr. Edgardo Suelo](#)

AGUSAN DEL NORTE—BUTUAN CITY

Sta. Lucia Chapel, Brgy. Mohagany Butuan City

Contact: St. Bernard Novitiate, Philippines

Mass: 4th Sunday at 5:00pm

BACOLOD CITY-NEGROS OCCIDENTAL

Inmaculada Concepcion Church

Purok Paglaum, Brgy. Taculing Bacolod City

Tel: [63] (33) 396 2648

Contact: St. Bernard Novitiate, Iloilo

Mass: Every Sunday at 6:00pm

BAGUIO CITY—BENGUET

Contact: Our Lady of Victories Church, Manila

Mass: 1st Sunday at 9:00am

BATO—LEYTE

Contact: Our Lady of Victories Church, Manila

Mass: 2nd Sunday at 9:00am

and 7:00am the following day

CAGAYAN DE ORO-MISAMIS ORIENTAL

Our Lady Help of Christians Chapel

4th floor Cid Building, Mabulay Subdv.

Cagayan de Oro City

Contact: St. Bernard Novitiate, Philippines

Mass: 4th Sunday at 8:00am

DAGOHOY—BOHOL

St. Joseph's Chapel

Sitio 2 S.Lorenzo St., Poblacion Dagohoy, Bohol

Contact: St. Bernard Novitiate, Iloilo

Mass: 1st Sunday at 7:30am

DAVAO CITY—DAVAO DEL SUR

Our Lady of Guadalupe Chapel

Alvarez' Residence, Diamond Street, Davao City

Contact: Our Lady of Victories Church, Manila

Mass: 1st & 3rd Sundays at 6:00pm

GEN. SANTOS CITY-SOUTH COTABATO

Chapel of St. James

Babate's Residence, Tiongson Street

(in front of Lagao Elementary School)

9500 General Santos City ,

Contact: Our Lady of Victories Church, Manila

Mass: Sat before 1st & 3rd Sundays at 10.30am

and 1st & 3rd Sundays at 10:00am

JARO—ILOILO

Chapel of Our Lady of Consolation & St. Joseph

By Pass Road, Jaro, Iloilo City 5000

Contact: St. Bernard Novitiate, Iloilo

Mass: Every Sunday at 10:30am; Mon,Wed,Fri

at 6:00pm; Tue,Thurs,Sat at 7:15am

KORONADAL CITY-SOUTH COTABATO

St. Michael's Chapel

Upper Paredes Marbel, South Cotabato

Contact: Our Lady of Victories Church, Manila

Mass: Sat before 1st & 3rd Sundays at 5:30pm

and 1st & 3rd Sundays at 6:30am

MAASIN CITY—LEYTE

Contact: Our Lady of Victories Church, Manila

Mass: Saturday before 2nd Sunday at 6:00pm

MANBUSAO CITY—CAPIZ

St. Anthony Chapel

Brgy. Balit Mambusao, Capiz

Contact: St. Bernard Novitiate, Iloilo

Mass: 4th Sunday at 4:30pm

MANDAUE CITY—CEBU

St. Pius V Chapel

San Jose Village Opao, Mandaue City , Cebu

Contact: St. Bernard Novitiate, Iloilo

Mass: 1st, 2nd & 4th Sunday at 6:00pm

SOGOD—SOUTHERN LEYTE

Contact: Our Lady of Victories Church, Manila

Mass: Friday before 2nd Sunday at 6:00pm

TACLOBAN CITY—LEYTE

Contact: Our Lady of Victories Church, Manila

Mass: 2nd Sunday at 6:00pm

TAGBILARAN—BOHOL

Our Lady Guardian of the Faith Chapel

541 San Jose St., Cogon 6300

Contact: St. Bernard Novitiate, Iloilo

Mass: 2nd & 4th Sundays at 8:30am

TANAY—RIZAL

St. Philomena Chapel

Sampaloc Brgy, Tanay, Rizal

Contact: Our Lady of Victories Church, Manila

Mass: 2nd & 4th Sunday

[District Office](#)
SINGAPORE

[St. Pius X Priory](#)

286 Upper Thomson Rd

Singapore 574402

Tel: [65] 6459 0792, [65] 6459 3820

Fax: [65] 6459 3591

Email: district@sspasia.com

Mass: Sunday 8:00am (Low) & 10:00am (Sung)

Monday to Saturday: 7:15am

Resident Priests:

[Rev. Fr. Daniel Couture \(District Superior\)](#)

[Rev. Fr. Emerson Salvador](#)

[Rev. Fr. Dwight Todd Anderson](#)

SRI LANKA

NEGOMBO

St. Francis Xavier Mission

525, Colombo Rd.

Kurana, Negombo

Tel: [94] (31) 223 8352

Fax : [94] (31) 531 0137

Or: District Office, Singapore [65] 6459 0792

Mass: 3rd Sunday at 9:00am

DUBAI & THAILAND & VANUATU & VIETNAM

Contact: Dist. Office, Singapore [65] 6459 0792

India Calling All Generous Souls



Miss Josephine of the orphanage looks after "the monsters" (Helena and Brighton).

TEACHERS & SUPERVISORS

If you have six months or a year to give to charity why not consider coming to India? We need six volunteers at all times to teach at Veritas Academy and to help at the priory (men) or at the girls' orphanage (ladies).

Email: sspxindia@gmail.com



Vinnarasi is either absorbed in concentration or confused. School is difficult at first for the younger children from the villages; they must leave home and learn a new language .

eAPOSTLE

Sign-up for the e-mail version of the Apostle.
sspxindia@gmail.com

Correction

APOSTOLATE OF PRAYER FOR
PRIESTS

Email: pray4priests@sspx.com

Donations to the Indian Mission

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

- Australia: please make cheques 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.*

- UK : please make cheques payable to "*The Society of St. Pius X*" in GBP and send to:

*The Indian Mission
c/o 5 Fox Lane
Leicester LE1 1WT, U.K.*

- India : for cheques of more than USD 30 in any currency, please make payable to "*Bright Social Service Society*" and send to:

*Priory of the Most Holy Trinity;
8A/3 Seevalaperi Road,
Annie Nagar,
Palayamkottai;
TN 627002, India*

Donations to the Asian Missions in general

can be sent to this address, or write to us for bank details:

St Pius X Priory, 286 Upper Thomson Road, Singapore 574402 Tel.:[65] 6459 0792 Fax [65] 6459 3591

Email: district@spxasia.com Website: www.spxasia.com