



S S P X



in
Mission

Foreign Mission Trust **MAGAZINE**



Consoling Sisters

The Congregation of the Consoling Sisters has its novitiate in Italy, north of Rome. Over the past several years, seven American young ladies have entered this congregation. We hope to see them start an American foundation in the near future.



Letter from the Publisher



Dear Faithful,

We all—who have received the grace of being born and raised Catholic, who may be part of an established parish (even though we may have to drive for an hour or more)—we all are spoiled. It is for a good reason that we give thanks to God every day of our lives. Pope Pius XII in his encyclical *Fidei Donum* tells us: “It is faith that allows us to draw near to the hidden mysteries of the divine life; it is faith that encourages us to hope for everlasting happiness; it is faith that strengthens and consolidates the unity of the Christian society in this transitory life, according to the apostle: ‘One Lord, one faith, one baptism’ (Eph. 4: 5). It is chiefly by reason of this divine gift that our grateful hearts of their own accord pour forth this testimony: ‘What shall I render to the Lord for all that He hath rendered unto me?’ (Ps. 115: 12). In return for so divine a gift as this, after the due submission of his mind, what can a man do that will be more acceptable to God than to carry far and wide among his fellowmen the torch of truth that Christ brought to Us? By their zeal in promoting the sacred missionary efforts of the Church, a zeal that generously feeds the fire of Christian charity, men, ever mindful of the gift of faith, may in some way make a return to Almighty God; by so doing and imparting to others according to their ability the gift of the faith that is theirs, they are visibly manifesting their gratitude to the heavenly Father.”

In this new issue of the Foreign Mission Trust Magazine, we once more present to you the efforts of the SSPX priests and religious in mission countries. You will read about and see the fertility of the Word of God, of the preaching of the Faith, of the administration of the sacraments, of the power of the missionaries bearing witness to the Faith. Their work is most encouraging and their courage admirable.

God did not choose us to work directly with the souls in foreign countries, but we can still take up our humble share in these efforts. Please let us help our missionaries and contribute to their work with both our prayers and our financial support.

In Christo,

Fr. Jürgen Wegner
Publisher



S S P X

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Publication office is located at
PO Box 217, St. Marys, KS 66536
PH (816) 753-3150; FAX (816) 753-3557

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FOR THE UNITED STATES AND CANADA

Magister adest et vocat te!

“The Master is here and calls for you”
(Jn. 11:28).

Deep down in the heart of many, no matter how varied soever our capacities and talents, how different soever our nationalities and time, there is in us, sometimes only faintly, other times too strange to decipher, an indescribable desire to answer the call of this wonderful Master.

Many have ignored the call, many have misunderstood it, and many have scorned it; but it is there—*Vocat te!* His call. Very few have answered positively and responded, “Here I am.” This miracle of souls moving forward and upward toward the Infinite Good has become very rare. But providentially it has not become extinct.

This is exactly what we witnessed in our chapel on the feast of the Immaculate Conception—a precious gift from our Blessed Mother, no doubt.

The day so eagerly desired and so anxiously prepared for by the mission finally arrived. Two priests made their perpetual engagements in the SSPX, one sister pronounced her final vows in

the Consoling Sisters of the Sacred Heart and two sisters made their first vows in the Consoling Sisters. All these happened during a solemn high Mass celebrated by Rev. Fr. Emmanuel du Chalard and assisted by Rev. Fr. Daniel Couture (as deacon) and by Rev. Fr. Robert Brucciani (as sub-deacon).

The final vows of Sr. Maria Immaculata made a lasting impression on the faithful as it is first of its kind in our mission. Obviously, these final vows are a crowning gift of her perseverance in the religious life for all these years and confident trust in the Sacred Heart in continuance of His loving care during the years to come until she meets her Spouse in a land that will no longer be foreign to her. We naturally joined her in her feelings of joy and immense gratitude for this beautiful grace.

Today, will always be remembered as the day when the Master came not to conquer but to claim! He came unto His own and His own received Him!

Today, we join the choir of many generations



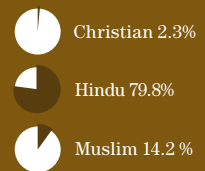
Facts



Priory of the Most Sacred Heart in Palayamkottai, India

The Mission runs 17 Mass Centers with 3 SSPX priests, 3 heroic helper priests (average age 87) and 2 zealous brothers. It also looks after a school of 70 pupils, works very closely with an orphanage run by the Consoling Sisters of the Sacred Heart and supports a new pious union of 5 sisters: the Reparation Sisters of the Immaculate Heart of Mary. The Mission demands great faith and a spirit of sacrifice, but there are many consolations for those who work with charity-filled hearts in this sparse, dry vineyard.

Religions in India



of ardent religious souls that have hearkened to the call of the Master and responded positively.

Today, we thank our beloved founder who has enkindled in all of us the true spirit of religion. Through him we have been blessed with access to the “source of all light”!

To all our dear young men and young ladies, let me leave this message in your inbox: “*Magister adest et vocat te!*”

—Fr. Therasian Babu

The Española

The Challenges of an Evangelization

Facts

The mission in figures

- 4 priests
- 5 sisters
- 6 mass centers
- 450 devotees

History of a Long Struggle

Since the time of Christopher Columbus' arrival in December of 1492 in the Dominican Republic (or the "Española" as it was originally called), the island has always offered a challenging field for the preaching of the Gospel.

Spain, occupied by its new conquests of Mexico and Peru, was never able to devote special attention to the recently discovered island. As a consequence, the producers and merchants of the north looked for business alternatives by conspiring with foreign powers such as Holland, France and England. This was a threat to Spain's sovereignty and also to the people's faith, since Calvinism and Protestantism infiltrated little by little. Moreover, the rapid disappearance of the local Indians pushed the colonizers to bring over from Africa large numbers of slave workers.

In 1605, in order to remedy this situation, the Spanish king, Felipe III, ordered the de-population of the entire north of the island, obliging the people to move to the south, near today's capital of Santo Domingo. The north, now vacant, was occupied by the French, who brought with them a great number of black slaves. The "Española" found itself in a state of abandonment, poor and threatened by the revolts of the slaves and of the



The four priests, along with a seminarian, enjoy a community outing.



“Attention troops! To the conquest of souls!” But it looks like the horse is not so enthused.



French. For three centuries, the unfortunate island was torn by internal fighting and rebellions. The country suffered two great slave revolutions and its government passed successively through the hands of the French, the English, and the Haitians, leaving the island in ruins. In 1844, it succeeded in winning its independence, but the great political and economic instability led the country to change government more than 20 times in 14 years!


The Church gathered very little fruit in the midst of so many vicissitudes and intermixing of cultures. And when, in 1943, the missionary priests of the Foreign Missions of Canada arrived in the country, the work yet to be done was enormous and challenging.

The Hero of Yamasá

Thirty miles from the capital, there is a village called Yamasá. In 1962, Fr. Rodrigo McNeil, of the Foreign Missions, was given the responsibility of this locality. This missionary priest was an accomplished man who united in his strong personality extremes seemingly opposed: an intense prayer life with apostolic work worthy of St. Paul; severe fasts and strict diets with strong smelling tobacco and excellent Canadian teas. He used to sleep on a plank of wood and was not bothered by the presence of snakes in his house—after all, they ate the rats!


In spite of being a man with great apostolic experience, he passed 10 years getting to know the people of the region without making visible

Facts



DOMINICAN REPUBLIC
YAMASÁ

The missionaries



- Father Porfirio Martínez
- Father Leandro Blanco
- Father Santiago De Jesús
- Father Marcelo Veler

In the past 25 years, this mission has overseen the administration of approximately 2,000 baptisms, 500 confirmations, 100 marriages, and innumerable confessions. Additionally, ecclesiastical burial was given to the remains of 120 departed faithful.

apostolic progress. In reality, he was creating an elite in the form of a group of generous and abnegated catechists, persons possessing a deep prayer life and a profound knowledge of the doctrines of the Faith, who put into practice what they were learning. They were full of confidence in the pastor who was leading them. The sacramental life was growing to such an extent in the mission, that Yamasá began to breathe forth a truly Christian spirit.

When the changes introduced by the Council began to be felt, Fr. McNeil formed a kind of counter-revolution among his faithful. He organized weekly reunions in order to instruct the faithful about the importance of the “Mass of all times” and about the dangers of modernism and ecumenism. He also began a monthly nocturnal adoration for the restoration of the Church.

The Mission is Saved—The Arrival of the Society

In 1984, Fr. McNeil learned of Archbishop Lefebvre. He arranged a visit to the seminary in La Reja, Argentina in order to meet with the only bishop that was resisting modernism. Strengthened in his faith and encouraged to continue the combat, he sent to the Society’s seminary the first Dominican candidate, the future Fr. Porfirio Martínez.

None-the-less, his orthodoxy was frowned upon by his superiors, who persecuted him and transferred him, first to Canada, then to a small town in the Dominican Republic and, finally, back to Canada, where he finished his course of immense labor.

The Society came to his assistance for the first time in 1986, sending priests from Colombia and Martinique. The visits became more and more frequent, and thanks to the perseverance of the Fr. McNeil’s catechists, in 1996, Fr. Beauvais (SSPX) was able to found the Priory of the Sacred Heart, which took on the mission of the persecuted Canadian hero. Its first prior was the Dominican Fr. Porfirio Martínez.

The priory is situated in the middle of a fertile valley, irrigated by the water of the Ozama River and cultivated by the 20 local families who draw their daily sustenance from the production of cacao, banana, and manioc. Covering the horizon, the beautiful forests with their abundant tropical vegetation hide the only road that crosses the region, and along which most of the population live. Under great trees which cover seemingly endless hills, one finds the great plantations of cacao, the area’s principal resource.

In the mission, it rains at least two times a week; there are months during which it rains every single day. During these periods, the river rises and can cover the river cross-





ings for entire days. During a night of strong rains in the month of September 2004, the road leading to the mission was totally destroyed for a distance of about three miles and was only completely repaired after many years...

From June to November it is hurricane season, which with their destructive strength devastate all that is found in their path. In 1998, hurricane George left the territory of our mission in a state of absolute misery. On this occasion, the church was used as a place of refuge for the homeless, and Fr. Porfirio, assisted by benefactors' generous donations, was able to organize a team of masons to rebuild solid houses for the victims.

The Society in Action

The mission is organized like a little city where the priests and the sisters themselves, according to their duties and their talents, provide for most of its necessities. For example, they need to ensure that the priory's system of electricity functions correctly because the public supply of energy is largely deficient. This system is composed of a generator and two energy inverters that charge 18



Father Rodrigo McNeil during a first holy Communion. To the far right, a catechist who is still one of our faithful.

high-capacity batteries, thus guaranteeing stable and continual electrical energy in the priory. At the same time, this permits us to supply the house—and a great part of the local community—with water. An electric pump brings the water from the nearby river to three large tanks, which store and filter up to 13,200 gallons of water. Without this system, the people would have to go down to the river to get water and return, climbing



A procession in honor of Our Lady of Fatima on the principal highway which goes to the Mission.

the steep hills with the heavy gallon containers, as many of the homes are without running water.

The priory is also equipped with a small carpenter workshop, where the pews of the church and the furniture of the kitchen, bedrooms and sacristy were made. In order to help the poorer young men, the priory tries, as far as its small resources permit, to hire them for its small maintenance jobs such as the care of the property, the washing of the vehicles, painting, carpentry, *etc.*; in this manner, these young people are able to financially assist their parents, who do not always have the means to provide for the basic necessities of life. The region is poor and has an underdeveloped culture and civilization. A great part of the houses are made of palm tree wood with zinc roofs; many of the habitants do not know how to read correctly. In order to remedy this situation, the Infant Jesus of Prague School was founded in 2003 a third of a mile from the priory. Enormous efforts were made in order to complete this project. At present, again thanks to the great help of benefactors, the school continues to grow each year, enjoying a certain prestige among the area's other education centers. It is the principal apostolate of the priory and the future of the mission, since, more and more, one feels the current of modern corruption attacking and winning over the young people, estranging them from the Church and from the sacraments.

The cost of maintaining the priory with its

multiple necessities, of paying the school's professors and of responding to the constant petitions for help in an underdeveloped country means that your collaboration is of the utmost importance for us: upon it, depends the mission's present and future survival with its more than 300 faithful and 240 students of the Infant Jesus of Prague School.

May God repay you a hundredfold with His grace for your generosity and may He bless you always.

In Christ and His holy Mother,
The Priory of the Sacred Heart, Dominican Republic.





The Soul of the Apostolate

Jean-Baptiste Chautard, O.C.S.O.

*"I warmly recommend this book to you,
as I value it very highly, and have myself
made it my bedside book."*

—Pope St. Pius X



336 pp. – Softcover – STK# 8257

The Soul of the Apostolate

In this age of relentless activity, it is easy for Christians, particularly those involved in good works, to fall into the pattern of the activist. But mere activity and material results are not sufficient for a successful apostolate.

Dom Chautard demonstrates that the very foundation of all apostolic work must be the interior life. The apostle of Christ will grow to become an instrument and true channel of God's graces to the world only through prayer, meditation and the cultivation of the interior life. When one is involved in works of spiritual or corporal charity, his work can only be truly efficacious when he anchors his interior life in Christ. Without Christ, we can do nothing.

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God's Almighty Power

The hurricane season in the Caribbean begins on June 1st and finishes in November. In the Dominican Republic, the most active months for a significant storm is usually mid-August through September. The island gets a serious brush every 5 years, on average, as well as a direct hit once every 22 years.



A New Church in the Land of Mary

A Thousand Years of Christianity in Terra Mariana

Terra Mariana—*Maarjamaa*—means the Land of Mary. This is what Estonians call their homeland. Bordered by the Baltic Sea on the north and west and neighbored by Russia on the east and Latvia on the south, this small northern country with a population of 1.4 million is staying strong under its powerful protector despite all the turbulences of history.

It is unclear when the first Christian missionaries arrived in Estonia. Systematic missionary work in the region began in the 11th century, followed by a crusade at the beginning of the 13th century. Estonia was conquered by the Order of the Brothers of the Sword and a small part of northern Estonia was conquered by Denmark. *Terra Mariana* became an important destination for pilgrimages.

In the 13th century, there were only three pilgrimages where one could gain a plenary indulgence. These were the Holy Land, the grave of St. Francis of Assisi, and *Terra Mariana*. After losing the Holy Land to Muslims, the importance of the Land of Mary as a destination for pilgrimage increased even more.

The history of the name “*Terra Mariana*” for the territory of Estonia and the northern part of Latvia (Livonia) dates back to 1215, when Pope Innocent III called this land *Terra Mariana* and gave his blessing to the mission by stating at the Fourth Lateran Council, “We shall always take fatherly care of the Land of Mary with eagerness even as the land of the Son.” Since then, the cult of Mary has flourished on this soil and manifests itself in a number of churches, altars, places, villages, and parishes named after the Blessed Virgin Mary.



Up to the Present Day

Up to the beginning of the 16th century most of the Estonian territory belonged to the Holy Roman Empire and was ruled by the Livonian Order (the successor of the Order of the Brothers of the Sword and the Teutonic Order). Lying in the intersection between bigger powers, Estonia has since the 16th century been under the reign of either Sweden, Poland, or Russia. After gaining its independence in 1918, Estonia was occupied by the Soviet Union after World War II and regained its sovereignty in 1991.

Even though the Reformation sowed its first seeds in Estonia in 1520 and the Protestant church became subsequently the largest denomination, the Catholic Church has always been present in Estonia. Today, the Lutheran Church and Orthodox Church are the institutions with the highest number of members. The Catholic Church is the third or fourth largest denomination having around 6,000 members.

Tradition in Estonia

The traditional Latin Mass movement began in Estonia in the 80s, about 30 years ago, when an Estonian priest, Fr. Einar Laigna, gathered a group of young people around traditional liturgy and teaching. The first missionary of the FSSPX, Fr. Jean-Marc Roulleau established contact with Estonian Catholics in 1991. For many years, the priory of Warsaw in Poland (where the superior of the Autonomous House of Eastern Europe resides) coordinated the FSSPX apostolate in Estonia. In autumn of 2018 the FSSPX priory in Kaunas (Lithuania), led by Fr. Shane Pezzutti, assumed responsibility for the souls in Estonia. Initially, Masses were celebrated once or twice a month, but thanks to our powerful protector, the Mother of God, the apostolate has been stable and growing slowly but steadily. Today, Masses are offered on nearly all Sundays by priests coming from the Polish and Lithuanian priories.

Today, our community consists of about 50 people, with an average age of 25—which means a lot of children and young people. This is a great number considering our small country, and a promising sign of the future development

The Mission on a Map



The Mission in Figures

- 1 main mission in the capital city of Tallinn
- 2 missions developing in the cities of Tartu and Narva
- Missionary work in Finland is also organized from Tallinn

The Missionaries

- Fr. Karl Stehlin (Superior)
- Fr. Shane Pezzutti (Pastor)
- Fr. Ivo Õunpuu (an Estonian priest working together with the SSPX) - Vicar
- Fr. Raivo Kokis - Vicar

Mission Facts

- SSPX mission in Estonia officially began in 1995 under guidance of Fr. Karl Stehlin
- Estonia has a population of only 1 million people
- Estonia has only approximately 6,000 Catholics.
- Estonia is primarily Russian Orthodox and Lutheran
- Our missionaries must learn the Estonian language which is certainly one of the most difficult in Europe having 14 noun cases (Latin has 6 noun cases).
- Our building project in Tallinn, Estonia is one of the only new Catholic construction projects in many years in this country. It is somewhat historical.

of this mission of the SSPX in the Land of Mary.

Projects on Our New Property

Until 2015, the Masses were celebrated in temporary places—from the apartments of the faithful or those rented by the SSPX, to medieval houses in the old town, to a medieval sacristy of a Dominican monastery. In 2013, the SSPX purchased a piece of land in a beautiful purlieu of Tallinn with the goal of building a mission center and a dignified place for offering the Holy Sacrifice.

The plan envisioned a small church accompanied by a house for priests. The construction was to be carried out in two stages: first, building a house for priests with a conference room on the ground floor to serve as a temporary chapel; the second stage was to consist of building the church itself.

The construction work on the priests' house started in 2014, and on the Feast of Epiphany in 2015, the house with its temporary chapel, dedicated to the Immaculate Heart of Mary, was blessed by Fr. Lukas Weber, the then superior of the Autonomous House of Eastern Europe. The chapel, which can accommodate about 32 people, has been the nucleus of the mission in Estonia ever since.

Fr. Karl Stehlin, current head of the district, has revived the project and the construction work is to begin in the first half of this year. As the number of Mass attendants is growing, the current chapel has become too small to accommodate the faithful at Sunday Masses. Moreover, there is need for a room for children's catechism classes and conferences for adults to consolidate the faithful and ensure the future of the mission.

The Church

The roots of church architecture in Estonia go back to medieval times. Most of the churches, except the ones built in the last 50 years, have rather simple and clear lines. A great number of church buildings were built before the Reformation but are still functional. All the historical churches follow the same style that was developed in medieval times. What is different after the Reformation is the simplified interior of Protestant churches. Thus, Estonian churches are mostly in Gothic and simple Nordic European style, made either of grey

limestone and often covered in plaster and painted white (in the north) or red brick and granite (in the south). In addition, a number of wooden churches can be found, especially in western Estonia.

As far as the arched windows and arches supporting the roof from the inside, the future church is planned in the Romanesque style. At the same time, its architectonic proportions are similar to the medieval Gothic churches in Estonia. This results in a vertical lightness, provided by the high ceiling and tall windows on the one hand and the tranquillity of the Romanesque round arches on the other. With its height, the building will dominate the surrounding single-family houses. The bell tower reaches the maximum height limit for the area, which is 50 feet. A stained-glass rose window above the church entrance, similar to but bigger than that of the priests' house, provides beauty to the outside viewer and colorful light for the interior of the church.

Inside the church, two rows of pillars direct one's attention and prayers toward the altar, creating a beautiful architectural rhythm suitable for the house of God. Above the entrance there is a balcony with a place for the organ and choir.

Under the future church building, consisting of about 1,400 square feet, there will be a full-size basement furnished with a supplementary sacristy and rooms for household needs and heating systems as well as a large hall for parish activities.

Expected Development

As mentioned above, the parish has grown and the current temporary chapel has become far too small to accommodate all the parishioners. But more importantly, the existing confined conditions make it difficult to invite visitors to assist at the traditional Mass. The small crowded chapel simply does not provide the privacy and space that newcomers usually need.

However, the financial requirements to build a church large enough to expand the mission exceed the capabilities of our parish. That is why we pray for benefactors who would be willing to support the construction of the new Catholic church in Estonia in order to continue the mission in *Terra Mariana*—the Land of Mary—for the glory of God under the powerful patronage of His Holy Mother.



Nigeria: A Land of Vocations...

The drafting of the plans for the new school and Priory has been completed. Nevertheless, the most important part is yet to be tackled: the priests are still working with the architect on the plans for the new church, a job which requires a lot of care. Although it is always dangerous to make predictions, God-willing, we should be able to present you with the complete plans in the next edition of the magazine. Even then, the turning of the first sod is doubtlessly going to depend...on you.

So Many Vocations in so Little Time!

“Only an environment completely distanced from modern errors and modern morals can allow this renovation. This environment is that which was visited by Cardinal Gagnon and Monsignor Perl. An environment made up of profoundly Catholic families, having many children and giving rise to many excellent vocations.” It is thus that in 1988 Archbishop

Lefebvre described the conditions that allow vocations to blossom. These conditions came together in the traditional atmosphere that was visited by the aforementioned visitors from Rome. And now, thirty years later and thousands of miles away, it’s possible to say the same thing of this small part of Nigeria that has remained loyal to the Faith. How else can one explain the vocations that have arisen in so short a time?

As the priory celebrates its sixth birthday, it can already boast of having three seminarians (one deacon and two men in their philosophy years), one novice, two postulant brothers, four religious sisters and one postulant sister. I don’t include those who have tried their vocations and stopped along the way for various reasons, nor the long waiting list of young aspirants. God willing, our first Nigerian priest will be ordained around Christmas of 2019. Our founder explained it quite well when he said that this grace is linked to profoundly Catholic families with several children and that until now have been preserved from the spirit of the world. I say *until now* because, sadly, this spirit is fast encroaching and



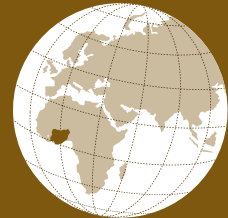
now is the time to offer these Nigerian families the means to protect themselves and means to remain faithful: priests. Not only priests but traditional chapels and schools.

God Willing, our First Nigerian Priest will be Ordained Later this Year

It's a fact that many good Catholic families, in spite of the crisis in the Church, have remained firm in the Faith, faithful to the laws of marriage, and charitable against the odds. God will no doubt reward them for accepting a poor life, deprived of comfort but rather directed toward Our Lord and Our Lady.

May this bulletin awaken your charity for these poor faithful. As things stand, in spite of your generosity and that of our faithful, we haven't as yet raised the minimum requisite amount to start building. We are close, but not quite there. Therefore, as a good missionary, I take up my collection basket once more and I present to you our future "workers" who, once formed, will come to labor in the West-African vineyard. For now I hope, with your assistance, to be able to pay other "workers:" those who are to very soon construct the apostolate ground for the aforementioned spiritual workers...Among whom you are numbered!

The Mission on a Map



Mass locations in Nigeria

St. Michael's Priory

Enugu, Nigeria

- High Mass every Sunday
- Two Masses each weekday
- Benediction of the Blessed Sacrament each Thursday evening
- Confessions and opportunities to meet with the priest two times daily
- All-night Adoration on First Fridays
- Catechism for both adults and children weekly

St. Pius X Chapel

Lagos, Nigeria

- High Mass each Sunday
- Low Mass each Saturday
- Confessions and opportunities to meet with the priest are available before each Mass.
- A conference and catechism class follow each Mass

The following locations

have Mass two times per month as well as confessions, opportunities to meet with the priest, and catechism classes:

- **Sacred heart Chapel**
Abuja, Nigeria

- **St. Pius V Chapel**
Onitsha, Nigeria

- **Immaculate Heart Chapel**
Port-Harcourt, Nigeria

A Land of Christian Fight

Education, Christianity, the youth, femininity. The targets of Islamist movements in Nigeria are always the same.

After the much publicized kidnapping of the 112 Chibok schoolgirls by Boko Haram in April 2004 (of whom some are still captives), another mass kidnapping was also to make some noise. On February 19, 2018, a boarding school in Dapchi (a north-eastern Nigerian state), was to be the scene of yet another kidnapping of young girls. All the girls have since been released... except one, Leah Sharibu. "We are lucky because we are young and we are muslim," declared Fatima, one of the freed boarders, to AFP in March 2018. "One of us, who is Christian is still with them. They have said that they will set her free if she converts to Islam." Leah Sharibu, with a tenacity beyond her tender 16 years, has refused to renounce her Christian faith in favor of that of Muhammad. This past August 27, a video emerged in which she appears to be force-reading a text prepared by her captors. In this video she appeals to the Nigerian government for aid.

But this latter, under the leadership of

Muhammadu Buhari since 2015, has its work cut out for it. For years now, Boko Haram has been attacking everything that could facilitate a better future for the youth, be it on the intellectual, spiritual or merely human side. In the Hausa tongue, which predominates in the North, Boko Haram means: "Western education is prohibited." Forget the education of young girls: they should be married from the time they reach their tenth year! Forget the freedom to practice one's Christian faith in peace.

Boko Haram Now Has a Younger Brother

The worst is that Boko Haram is no longer alone in this ongoing battle. The other Islamist movement which has arisen is ISWAP, which is becoming more and more of a threat. Although it is a self-proclaimed branch of the Islamic State in Africa, it nevertheless is officially allied to ISIS.



Nigerian Violence

- Boko Haram has kidnapped more than 1,000 children in Nigeria since 2013.
- The group, however, gained global notoriety following the mass kidnapping of more than 200 girls from a boarding school in Chibok town, Borno State in April 2014.
- Last year, officials bargained to free dozens of students taken from the Chibok school, although more than 100 of them remain in captivity with their whereabouts unknown.
- Boko Haram reportedly struck again on February 19, 2018 at a Nigerian girls' boarding school in Dapchi.
- A total of 110 girls were originally kidnapped, but five did not survive the ordeal and one other—a Christian who refused to convert to Islam—is still being held.

They Have Said That They Will Set Her Free if She Converts to Islam

On March 1 this past year, ISWAP abducted three young female Red Cross workers: It has since executed two of them, the second of whom, Hauwa Mohammed Liman, a 24-year-old midwife, lost her life on the 15th of October this past year. These young women were caught up in a clan war within this terrorist group. ISWAP, led by Abu Musab al-Barnawi, has become more violent since the internal assassination of the right hand men of Musab's who were more favorable to dialogue. Today ISWAP won't hesitate to kidnap and to use young girls as suicide bombers.

ISWAP, an Offshoot of Boko Haram is Officially Allied to ISIS

We can only pray that ISWAP not follow the example of its big brother Boko Haram, which from 2009 to date has been responsible for 27,000 deaths and the displacement of more than 2 million people.





Consecrated Life

To be “consecrated” means to be set apart for a special purpose. It refers to a state in which men and women make public vows to God concerning the evangelical counsels of poverty, chastity, and obedience, within a religious community. By making these vows, religious men and women strive to follow these counsels in a more perfect way.



The Value of Education

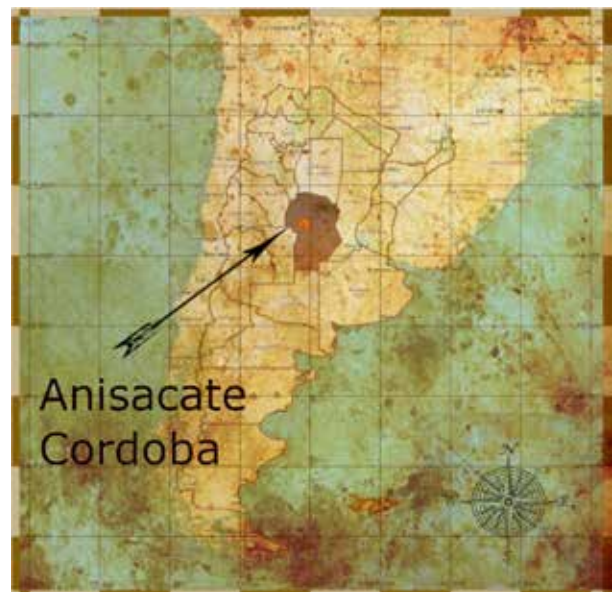
“Not all that glitters is gold”

“As the land is poor and there is no gold, silver, or cotton, no one wants to go there,” complained the governor Ramírez de Velasco, in the year 1590... The Jesuits were the first ones who accepted the challenge, moved by their apostolic zeal and concern for the souls of the natives.

That’s how three Jesuits arrived from the Royal City of Lima, at the newly founded Córdoba of New Andalucía, (Argentina), in the Kalends of 1599. Two months later they were already engaged in construction works, and their first effort was toward education.

In 1610, they founded the Colegio Máximo which had the goal of preparing students in higher studies (Latin, Arts and Theology), and in 1622 Pope Gregory XV and King Philip IV transformed the school into a University, which implied it would confer various degrees (baccalaureate, licentiate, master and doctor).

With this initial push, the Church started consolidating her presence in our Fatherland, leaving her indelible imprint in its religious, social, and cultural



tapestry; turning (literally: converting) Argentina into an authentically Catholic country that even today retains a great devotion towards the Most Holy Virgin and a very strong idea of the meaning of family.



Different historical circumstances have pushed Argentina to a situation of constant crisis in which it still finds itself today. But graver still is the deep moral and spiritual decadence in which we are now submerged, which is particularly aimed at destroying the education of our children and youth.

The arrival of the Dominican Mothers

This ominous outlook is what drew the Dominican Mothers of Saint-Pré and propels them to start their apostolic work in Argentina, almost four centuries later.

“After studying the map of the world, we have considered establishing a house in Argentina. Bishop Fellay greatly encouraged us to come to this country,” wrote the General Mother of the congregation of the Dominicans of Saint-Pré, back in the year 1999.

After an extended sojourn amongst the different priories of the Society of Saint Pius X in Argentina, and a detailed analysis of their settings and needs, the Dominican Sisters returned to France ready to pursue the project of founding a house. The reception from the priests and faithful encouraged them greatly, as well as the overall enthusiasm and simplicity.



Our Lady of Luján



Our Lady of Luján is the Patroness of Argentina. The image, a celebrated 16th-century icon of the Virgin Mary also known as the Virgin of Luján, is on display in the Basilica of Luján in Argentina.

The history of the shrine begins in 1630, with a farmer who emigrated to Argentina from Portugal. Coming from a place where the Faith flourished, he was saddened by the lack of religious influence in his adopted district. He decided to help the situation by building a chapel on his land. The artist, unsure of how the farmer wanted Our Lady to be depicted, sent two statues—one of the Madonna with Child, the other a representation of the Immaculate Conception.

After embarking from the port of Buenos Aires, the caravan carrying the image stopped at the residence of Don Rosendo Oramas, located in the present town of Zelaya. Early the next morning, the wagons and animals were readied for the rest of their journey, but the oxen refused to move. Once the crate containing one image was removed, the animals started to move again. Given the evidence of a miracle, people believed the Virgin wished to remain there.

The image was venerated in a primitive chapel for 40 years and then carried to Luján, where it currently resides.



On September 8, 1999, on the feast of the Nativity of Our Lady, the different contacts in Argentina allowed the sisters to choose a place to settle. By unanimous decision, they decided to establish the future school near the city of Alta Gracia (High Grace). “Is it the Immaculate Heart of Mary that draws us there?...”

“The area of Alta Gracia and Córdoba has conquered us. It’s a beautiful area at the foot of the mountains; an area that is wild and cheerful at the same time. Upon crossing the hill, one marvels over and over; one does not tire from these landscapes that are so varied, grand, and sometimes even enchanted.”

“We invoked with fervor Our Lady of High Grace, whose history we just discovered, who watches over this foundation and all those who help us,” said the Dominican Mothers in their Chronicles.

In February of 2000, they made their second trip when they met the families of the school children, the blocks on which to build their future school, the legal formalities, the requirements and specifications of the Ministry of Education...

And a third trip, now definitive, for the three Sisters in charge of the foundation, was on October 12 of the same year, a very meaningful date for Argentines, since on it we celebrate the Patroness

of Argentina, the Virgin of Luján, and also commemorate the blessed day in which the Spaniard stepped on this continent, bringing with him his faith and his culture. The following Sunday, the sisters made a pilgrimage to the Sanctuary of Luján to place the future school in the hands of the Virgin. In the afternoon of Tuesday, October 17th, they finally arrived at their destination in the city of Córdoba to get started on their work...

Grace Needs Nature

The best way to know a human work, is to know its end; since the end gives meaning to the whole work. It is fitting, therefore, to know what is the ideal or end pursued by the sisters, in order to understand the structure and organization of their schools.

Do the sisters intend to groom “Nobel laureates” in the sciences or in information technology? The information and formation imparted at a school depends on what concept is held of the final destiny and happiness of man. Without undermining and disdaining the different areas of human knowledge, the sisters set out as their main end to form truly Christian youth, which is neither a small nor paltry endeavor...on the contrary, it is the most important and main goal. Regretfully, our times and society



are the fruit and result of several and deep philosophical, political, and moral revolutions and deformations. The true concept of man and his mission in society has been lost. Man is called to work in a particular way towards the common good of the family, and through her, the common good of the society of societies (that is, the political society). This occurs within the natural order but nature is called to the order of grace.

A true Christian is one that does not only believe in the doctrine of Jesus Christ and His Church, but also manifests the Faith he professes through his life, customs, and exterior comportment.

The education imparted at the Dominicans' schools is purely in the humanities. The main subjects are those that develop most the mind in accordance with a universal, not limited, view of man. They are literature (grammar), Latin, history, philosophy, geography, and other languages (such as Greek or French). Of course, the others subjects are not neglected (mathematics, physics, chemistry, *etc.*). The day is completed with other activities: music (theory and practice), theater, outings, gardening, cooking and some chores needed for the proper functioning of the school. "In Argentina and especially in Córdoba, we can verify the good results of an education in the humanities, in graduates from schools such as Montserrat (founded by the Jesuits) and the Baccalaureate in Humanities of Salta" (Chronicles of the Mothers).

Now Also the Boys...

Let us recall that even though the Dominican Mothers, in their history, have dedicated themselves exclusively to the education of women, in this foundation they made an exception and great sacrifice by taking care also of boys, but only until the end of elementary school (seventh grade).

Each time the boys graduated from the elementary school of the Dominicans, they were prey to other educational offerings at great risk of losing their souls. This preoccupation of the middle and lower-middle class families encouraged the community, which hand in hand with the Society of Saint Pius X purchased 2.5 acres to build classrooms and a campus for our boys to study in a traditional Catholic environment.

In 2016, the sisters started the "St. John Bosco" for the boys graduating from elementary school.

We have already put to use the first classrooms and have been able to fence in the whole perimeter of the property.

The school draws young children and youth from the surrounding areas and other provinces in Argentina.

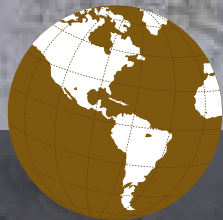
But not all can pay the tuition to cover the expenses of the school, which is independent and does not receive any funding from the State. The monthly fee charged is normally 90 dollars, or its equivalent, but only a small number of the parents can afford it; the remaining parents pay half, less than half, or nothing. And there are also those who do not even enroll because they know they cannot afford it and don't dare to ask for help.

The work of the Sisters is now at a great crossroads. Firstly, we need to finish the building project, for the proper functioning of the secondary school. We have appealed to the faithful, our friends, and benefactors, but we still need to raise close to 104,000 U.S. dollars. Secondly, we are also in need of monthly sponsors who might allow the school to receive those children and youth whose families cannot afford the tuition costs.

The purpose of this school is to guide children to the Kingdom of God. The lack of money should not drive away those who wish for the pursuit of this end for their children. That's why, with great confidence, we hope to count on your help. In this way you will gain merit for Heaven, the boy or girl that you help will include you specifically in their prayers, and you will be working to extend the Kingdom of God, both today and tomorrow, in this deeply troubled country.

May the Most Holy Virgin of High Grace keep blessing this work! Hail Mary most pure—conceived without sin, pray for us!





Catholic Education

Educating the mind without educating
the heart is no education at all!

—Aristotle





Society of Saint Pius X



S S P X

The Society of Saint Pius X is an international priestly society of almost 700 priests. Its main purpose is the formation and support of priests.

The goal of the Society of Saint Pius X is to preserve the Catholic Faith in its fullness and purity, not changing, adding to or subtracting from the truth that the Church has always taught, and to diffuse its virtues, especially through the Roman Catholic priesthood. Authentic spiritual life, the sacraments, and the traditional liturgy are its primary means to foster virtue and sanctity and to bring the divine life of grace to souls.

Faithful to the words of Our Lord—“Going therefore, teach ye all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost”—the Society of Saint Pius X strives to bring the Gospel and Tradition to souls around the world. As a lifelong missionary, Archbishop Lefebvre passed on this charism to the Society. This magazine aims to both inform souls about the work of the missions and how they can be helped.