

SAINT PIUS X PRIORY  
SINGAPORE

WEEKLY BULLETIN &  
MASS SCHEDULE

26 JUNE 2016  
SIXTH SUNDAY  
AFTER PENTECOST



SUN 26 June	Sixth Sunday after Pentecost <i>2nd Class, green</i>	7.30 – Rosary 8.00 – Low Mass 9.30 – Rosary 10.00 – Sung Mass
MON 27 June	Feria <i>4th Class, green</i>	18.30 – Rosary 19.00 – Low Mass
TUE 28 June	Vigil of Sts. Peter and Paul, <i>Apostles, 2nd Class, violet</i>	18.30 – Rosary 19.00 – Low Mass
WED 29 June	HOLY APOSTLES PETER AND PAUL <i>1st class, red</i>	18.20 – Rosary & Benediction 19.00 – Low Mass
THU 30 June	Commemoration of Saint Paul, <i>Apostle, 3rd Class, white</i>	11.30 – Low Mass 18.20 – Rosary & Benediction 19.00 – Low Mass
 FRI 1 July	THE MOST PRECIOUS BLOOD OF JESUS <i>1st Class, red</i> <u>First Friday</u>	18.20 – Stations of the Cross 19:00 – Low Mass & first Rosary & Benediction & All night Adoration 22.00 – Second Rosary 23.00 – Third Rosary
SAT 2 July	Visitation of the Bl. Virgin Mary, <i>2nd Class, white</i> <u>First Saturday</u>	6.30 – Meditated Rosary and Benediction 7.15 – Low Mass
SUN 3 July	Seventh Sunday after Pentecost <i>2nd Class, green</i>	7.30 – Rosary 8.00 – Low Mass 9.30 – Rosary 10.00 – Sung Mass

Confessions: 30 min before Sun-  
day Masses; on demand every day.

**Children's Catechism:**

Saturdays: 14:00-15:30:

Group 1: Older Group (13-18  
years)

Group 2: First Communion  
14:45-15:30:

Group 1: Post Confirmation

Group 2: Post First Communion

Bible Class:

Sundays after the 10am Mass.

**ANNOUNCEMENTS**

**Next Sunday.** 2nd Collection for the Dominican convent in Tynong, Australia.

**All night adoration.** The faithful staying during the night could pray the rosary together, like one every hour, without adding any other devotion in order to keep some time for silent prayer too. Here are some intentions that could be added to their own: **12am for Rome & Pope; 1am for vocations (priestly & religious); 2am for persecuted Christians; 3am for Catholic families & Catholic schools; 4am for conversion of sinners; 5am in reparation for crime of abortion.**

SOCIETY OF SAINT PIUS X - DISTRICT OF ASIA

286 Upper Thomson Road, Singapore 574402 Telephone: (+65) 6459 0792 Fax: (+65) 6451 4920

Website: [www.fsspx.asia](http://www.fsspx.asia) E-mail: [district@sspasia.com](mailto:district@sspasia.com)

Resident Priests: Rev. Fr. K. Stehlin (District Superior), Rev. Fr. F. Laisney (District Bursar),

Rev. Fr. F. Loschi (Prior)

Donations to SSPX by cheque: make it payable to "Friends of the International Priestly Society of St. Pius X"



## ART IN THE SERVICE OF FAITH (PART 3)

Following last week's bulletin let us continue to discover the hidden meaning of seemingly insignificant details in works of art whose study reveals the depth of the spirituality of their authors.



*Fra Bartolomeo  
Our Lady and Child, 1516*

### The Pomegranate

Many paintings show either Our Lady or the Child Jesus holding in their hand a pomegranate. Why?

This fruit is symbol of fecundity and abundance, fertility and resurrection. In the hands of Our Lord, it symbolises rebirth and liberation; in the hands of Our Lady, it symbolises her virginal maternity.

The orderly disposition of the seeds in the pomegranate is a metaphor for concord and harmony; it also represents the Church that unites in one heart all the faithful as the fruit unites in one pod all its seeds.



*Sandro Botticelli  
Our Lady with Book 1480-1482*

### The Book

Often Our Lady is depicted reading a book.

Mary is the book that has presented to the knowledge of men the Word made man.

Our Lady is the mystical book written by the Holy Ghost in which He cancelled the old promise in order to write a new one.

The book is also the symbol of the wisdom of the Virgin Mary who is called *Seat of Wisdom* in the Litany of Loreto.

The book par excellence is the Holy Bible; it is also the symbol of the spirit of prayer and faith of the Virgin Mary, symbol of a devotion to God and of the contemplative life she has spent in the years preceding the announcement of the Archangel Gabriel.



*Murillo  
The Immaculate Conception  
1678*

### The Moon

In the Christian cosmology, the *Virgin-Moon* is by the side of the *Christ-Sun* in the ruling of the universe.

The Virgin Mary is symbolised by the moon because as the moon receives its light from the sun so she receives her light from her Divine Son.

Besides, the moon makes us understand her role of Mary as Mediatrix between us and Jesus: the light of the sun (Christ) is too strong if we look at it directly, but gazed at through the moon (Our Lady, intermediary source of grace), we manage to face its brightness meaning that the access to God is made easier through the intercession of Our Lady.

When the moon is placed under the feet of Our Lady, it symbolises the superiority and mastery of the Virgin Mary over the changes in the destinies of men and events of this world. The moon, in that instance, is taken as the image of inconstancy and instability. Hence the word "lunatic" coming from the Latin word *luna*, in English *moon*.

In times of faith, Catholic artists had a sense of discipline (for a work well done) and beauty that expressed religious realities with striking perfection.

If every artist is a representative of the era in which he lives, we should be very preoccupied by the productions of our modern artists. The ugliness of most modern religious paintings or sculptures leaves one speechless. One must conclude that the loss of faith among so-called Christian artists is pretty deep.

It is alas an illustration of how far we are gone from the Catholic standards of believing, thinking and living; an illustration of the seriousness of the crisis in the Church.



*Father Fabrice Loschi*

*Graham Sutherland  
Study for Crucifixion  
1947*

*One of the monstrosities  
of the Modern section of  
the Vatican Museum*