

SAINT PIUS X PRIORY
SINGAPORE

WEEKLY BULLETIN
& MASS SCHEDULE

24 SEPTEMBER 2017
SIXTEENTH SUNDAY
AFTER PENTECOST

SUN 24 Sep	16th Sunday after Pentecost <i>2nd Class, green</i>	7.30 – Rosary 8.00 – Low Mass 9.30 – Rosary 10.00 – Sung Mass
MON 25 Sep	Ferial day <i>4th Class, green</i>	18.30 – Rosary 19.00 – Low Mass
TUE 26 Sep	Ferial day <i>4th Class, green</i> <i>Ss. Cyprian & Justina, Mart. (comm.)</i>	11.30 – Low Mass
WED 27 Sep	Sts. Cosmas & Damian <i>Martyrs, 3rd Class, red</i>	7.15 – Low Mass
THU 28 Sep	Saint Wenceslaus <i>Duke, Martyr</i> <i>3rd Class, red</i>	18.20 – Rosary & Benediction 19.00 – Low Mass
 FRI 29 Sep	DEDICATION OF SAINT MICHAEL <i>1st Class, white</i>	18.20 – Stations of the Cross 19.00 – Low Mass
SAT 30 Sep	Saint Jerome <i>Confessor, Doctor</i> <i>3rd Class, white</i>	11.30 – Low Mass
SUN 1 Oct	17th 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
Sunday Masses; on demand
every day.

**Children's Catechism on
Saturday:**

First Communion 14:00-14:45

Post First Communion 14:45-
15:30

Post Confirmation 14:00-14:45

Older Group (13-18 years) 14:45
-15:30

ANNOUNCEMENTS

Singing. From now on, the choir and the congregation will alternate the Kyrie, Gloria and Credo.

Farewell Party. On Wednesday 18 October (Deepavali) there will be a farewell party for Fr. Loschi at the Furama. Check for more information on the notice board.

Parish Picnic. A parish picnic will take place on Sunday 5 November.

Next Sunday 1 October. Second collection for SSPX schools.

Latin Class. Thursday evening, after Mass.

Absence. Fr. Wailliez is away from September 19 to October 4.

Fatima. To fittingly commemorate the last momentous apparition at Fatima, there will be a special prayer program on Friday 13 October. Details will follow soon.

SOCIETY OF SAINT PIUS X - DISTRICT OF ASIA

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Rev. Fr. K. Stehlin (District Superior), Fr. B. Wailliez (Prior & District Assistant), Fr. F. Laisney (District Bursar)

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



MASS STIPENDS

Origin

The early Christians made offerings of bread and wine for the Holy Sacrifice, and other offerings for the use of the sacred ministers and the poor. The former were given at the Offertory of the Mass. These gifts were distinct, both in origin and signification, from special offerings made to the celebrant for a pious intention or the application of Mass to that intention. Offerings were made by those only who had the right to do so, and consequently the excommunicate, catechumens and penitents, made no common offering, as they were excluded from direct participation in the Sacrifice. Formal alms for Masses are traced to the seventh century, possibly to the fourth. Thus, the Venerable Bede speaks of money as an alms for Masses. (Eccles. Hist. IV, 22) By the twelfth century the practice had become general, but it was open to abuse, as witness Pope Alexander II condemning priests who celebrated several Masses on the one day for the sake of profit, and the Council of York (ann. 1193, c. 3) forbidding the practice altogether.

Enemies of the Church - Wycliff, Calvin, the jansenists, and many today- implicitly condemn such almsgiving as simony. The Church, however, accepted and positively approved of the practice on the very clear grounds that by Natural law the faithful are bound to support their pastors, and by divine positive law the pastor has a right to maintenance: "Even so, the Lord directed those who proclaim the Gospel to live by the Gospel" (I Cor. 9, 14). Pope Pius VI, therefore, condemned the contention that alms for Masses were a disgraceful abuse as false, temerarious, injurious to ecclesiastical and pastoral rights, and offensive to the Church and her ministers.

Acceptance of Mass Stipends

The Church, then, in her canons (c. 824, CIC 1917) asserts that it is in accordance with approved custom and the ordinance of the Church that a priest, who celebrates and applies a Mass, should accept for it an alms or an offering (stipend). He offers the Sacrifice gratuitously; he receives, on the ground of strict justice, an alms for his entire or partial sustenance, and this is not merely equitable, but it is necessary, for if wine, candles, a server, vestments, altar-furniture are necessary for the celebration of Mass, much more necessary is the priest himself, duly maintained and disposed for his office. No priest and no Catholic make the mistake of thinking that a price is ever given for a Mass; the error, rather the gross imputation, is a fabrication of the heretical mind.

Practical Conclusions

1. Mass stipends are the priest's personal money. They do not go to the church fund. Not this: "Father, here is a donation to the church. Please say a Mass for me." (too vague) But this: "Father, this is a donation to the church, and this is for a Mass for me." (clear distinction)
2. In our Asian parishes, since the Mass stipend is the only "income" or "pocket money" the priest receives (a

regular salary not being possible), and since the amount of the stipend is left to the donor's discretion, donors are reminded that their stipend is also a sign of appreciation for their priests in this time of shortage of priests.

3. As it has been said above (see "Origin"), the pastors have a right to their maintenance ("those who proclaim the Gospel ... live by the Gospel"). Therefore, a priest is under no obligation to offer a Mass when no stipend has been given to him, unless he personally decided otherwise. (This is a frequent case, when people ask for a Mass by telephone and never send the corresponding stipend).

4. Faithful are urged to present their Mass stipends in a clear and proper manner, i.e. in an envelope, with the intentions clearly indicated and with the stipend.

5. By law (c. 835, CIC 1917), the priest cannot accept more than a year's Mass stipends unless he can pass some to other priests. As there are so few priests celebrating the traditional Mass nowadays, the faithful are asked to be moderate in the number of requests for Masses. The priest is entitled to send back the stipends when he is overloaded with Mass intentions or when the requests are unreasonable.

6. For the same reason, the faithful must understand that it is not always possible to offer masses on specific days, especially for minor intentions (such as birthdays).

Note

The main reference for this article is "Moral and Pastoral Theology" by H. Davis, S. J. Vol III, pp. 174 - 194.

Excerpts from Newsletter of the District of Asia April - May 1998, by Fr. Daniel Couture

<http://www.sspxasia.com/Newsletters/1998/April-May/Mass-stipends.htm>



Mass Stipends

For a good number of years, the Mass stipend has been the following in developed countries:

France: EUR17 (SGD27.30)

USA: USD20 (SGD26.90)

Japan: JPY3,000 (SGD36.25)

Here, in Singapore, it seems reasonable from now on to set the following stipends:

One Mass: SGD25.

Novena: SGD250.

Gregorian Masses: SGD1,000.