

SAINT PIUS X PRIORY
SINGAPORE

WEEKLY BULLETIN
& MASS SCHEDULE

19 NOVEMBER 2017
TWENTY FOURTH
SUNDAY AFTER
PENTECOST

SUN 19 Nov	24th Sunday after Pentecost (6th Sunday after Epiphany transferred) 2nd Class, green	7.30 – Rosary 8.00 – Low Mass 9.30 – Rosary 10.00 – Sung Mass
MON 20 Nov	Saint Felix of Valois Confessor, 3rd Class, white	18.30 – Rosary 19.00 – Low Mass
TUE 21 Nov	Presentation of the Bl. Virgin Mary 3rd Class, white	18.30 – Rosary 19.00 – Low Mass
WED 22 Nov	Saint Cecilia Virgin, Martyr, 3rd Class, red	07.15 – Low Mass
THU 23 Nov	Saint Clement Pope, Martyr, 3rd Class, red St. Felicitas, Martyr (comm.)	18.20 – Rosary & Benediction 19.00 – Low Mass
 FRI 24 Nov	Saint John of the Cross Confessor, Doctor, 3rd Class, white St. Chrysogonus, Martyr (comm.)	18.20 – Stations of the Cross 19.00 – Low Mass
SAT 25 Nov	Saint Catherine of Alexandria Virgin, Martyr, 3rd Class, red	11.30 – Low Mass
SUN 26 Nov	Last Sunday after Pentecost 2nd Class, green	7.30 – Rosary 8.00 – Low Mass 9.30 – Rosary 10.00 – Sung Mass

ANNOUNCEMENTS

Clothes for the Philippines. Today (19 November) is the last day for collecting second-hand clothes for the Philippines. They must be in reasonable good condition and must be washed clean beforehand.

Indian Orphanage. Today (19 November), special (second) collection will be taken for the orphans of Palayamkottai to offer them new clothes for Christmas.

Christmas cards. 6 types of Christmas cards beautifully drawn by Dominican Sisters are now ready for sale. Some of these cards can be used for any occasion, e.g. birthday, get-well, thank you, etc.

All proceeds go towards the Dominican Sisters, Tynong.

Saturday 2 December. Wedding of Mr. Donaldson TAN and Miss Clare YEO, at 15:30.

Marian Hymn. During Advent, we shall sing the *Alma Redemptoris Mater* after Sunday Mass. Start learning it!

Priests on duty. Fr. Wailliez will return to Singapore on December 4. These two weeks, Fathers Stehlin and Laisney will alternate.

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

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

Mass Stipends:

One Mass: \$25

Novena: \$250

Gregorian Masses: \$1,000

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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"



LITURGICAL CORNER

The Prayers after Low Mass — The "Leonine" prayers are those prayers recited at the end of Low Mass, in Latin or in vernacular, since the time of Pope Leo XIII (1884). **Are they always mandatory? Let's see what the liturgical rubrics say** (rather than question what your priests do)!

Less than 5 years after the 6 January 1884 decree, the Capuchins received the indulgent of omitting the Leonine Prayers after their Conventual (public) low Mass (7 december 1888).

DECRETUM
DE PRECIBUS IN FINE MISSAE RECITANDIS.

A nonnullis locorum Emis Ordinariis, sacrorum Rituum Congregationi sequens quaestio, pro opportuna solutione, proposita fuit, nimirum: An, attentis S. R. C. Decretis n. 3697, Ordinis *Mtu. Capuccinorum*, 7 decembris 1888 ad III, de Missa Conventuali sine cantu, et n. 4271 *Baionen.*, 8 iunii 1911 ad II, de Missa votiva lecta S. Cordis Iesu, prima feria VI cuiusvis mensis, etiam aliqua similis Missa lecta, ex. gr. occasione primae communionis, aut communionis generalis, sacrae confirmationis vel ordinationis aut pro sponsis, haberi possit uti sollemnis; eique applicari valeant praefata decreta quoad Preces in fine Missae, a Summo Pontifice praescriptas, omittendas?

Et sacra Rituum Congregatio, audito Commissionis liturgicae suffragio, omnibus accurate perpensis ita rescribendum censuit: « *Affirmatio* — Uve. si Missa cum aliqua solemnitate celebretur, vel Missam, quin celebrans ab altari recedat, immediate ac rite subsequatur aliqua sacra « *functio* seu pium exercitium ».

Atque ita rescripsit ac declaravit. Die 20 iunii 1913.

Fr. S. CARD. MARTINELLI, Praefectus.
† Petrus La Fontaine Ep. Charyst., Secretarius.

Under saint Pius X (8 June 1911 and 20 June 1913), 2 decrees extended the same rules to the universal Church and clarified that these prayers were to be omitted ("omittendas") whenever there was "a certain solemnity". On another two occasions, prior to Vatican II (3 September 1958 and 9 March 1960), the Sacred Congregation of Rite reiterated the same decree and listed what was meant by "a certain solemnity":

- if a sermon is given during low Mass;
- after a Mass having the privileges of a solemn votive Mass (e.g. on First Thursdays, First Fridays, or First Saturdays of the month);
- if a "sacred function or pious exercise" immediately follows Mass (e.g. Benediction, a sermon, distribution of ashes, etc.);
- after certain low Masses offered with "additional solemnity" (e.g. a wedding, Confirmation, general Communion, first Mass of a newly ordained priest, a jubilee), and on Candlemas, Ash Wednesday, Holy Thursday, and Holy Saturday.

Domine non sum dignus — Right before communion, the following words are to be recited: "Domine, non sum dignus ut intres sub tectum meum, etc." ("Lord, I am not worthy that Thou shouldst enter under my roof, but say one word and my soul shall be cured").

Who is supposed to recite this beautiful prayer? The priest? In fact, the priest has already said it (that's when the server rings the bell one, two, then three times)

before consuming the Body and drinking the Blood of Christ.

The words "Domine non sum dignus" are said once more, however, as a preparatory prayer before the communion of the faithful. That is why, from the time of Pope Pius XII, rubrics (*De musica sacra et sacra liturgia*, 27, c) allow the faithful to say these words with the priest. This is the practice at Ecône, in accordance with **Archbishop Lefebvre's guidance**, and what is commonly done in Society chapels because it makes perfect sense and because this beautiful prayer is the perfect liturgical preparation for communion.

"As young seminarian at Santa Chiara, the French Seminary in Rome, they used to teach us attachment to liturgical ceremonies. I had, during that time, the privilege of being a ceremonnaire, that which we call a "master of ceremonies", having been preceded no less in this office by His Excellency, Bishop Lebrun, the former bishop of Autun, and by His Excellency, Bishop Ancel, who is still the auxiliary bishop of Lyons. I was therefore a master of ceremonies under the direction of the beloved Fr. Haegy, known for his profound knowledge of the liturgy. We loved to prepare the altar; we loved to prepare the ceremonies and we were already imbued with the spirit of the feast the eve of the day when a great ceremony was to take place upon our altars. We understood therefore, as young seminarians, to love the altar. Domine, dilexi decorem domus tuae et gloriam habitationis tuae. This is the verse which we recite during the Lavabo at the altar: Lord I have loved Thy house and the glory of Thy dwelling." Archbishop Marcel Lefebvre, Sermon of his 50th Priestly Jubilee (1979).

The Crib — When are we supposed to dismantle the crib? This devotion is para-liturgical. There are no set rules about it. However, an insight into the liturgical calendar may give us a hint.

The Octave of the Nativity ends on 1 January. Then the Nativity Time takes place (2-5 January), followed by the Time of Epiphany (6-13 January). Then begins the season "per annum" after Epiphany when the green replaces the white colour.

On 2 February is celebrated what took place 40 days after the Nativity of Our Lord: His Presentation in the Temple. Only on the following day (3 February) does the Church substitute the Marian hymn "Ave Regina caelorum" for the Advent-Christmas hymn "Alma Redemptoris Mater". The Season of Septuagesima (purple colour) can however be as early as 22 January. It appears therefore that the Nativity scene (crib) is to be kept at least up to 13 January or better, up to 2 February except, perhaps, when Septuagesima Sunday occurs prior to Candlemas.