

SAINT PIUS X PRIORY
SINGAPORE

WEEKLY BULLETIN
& MASS SCHEDULE

22 JULY 2018
NINTH SUNDAY
AFTER PENTECOST

SUN 22 July	9 th Sunday after Pentecost <i>2nd Class, green</i>	7.30 – Rosary 8.00 – Low Mass 9.30 – Rosary 10.00 – Sung Mass
MON 23 July	Saint Apollinaris <i>Bishop, Martyr, 3rd Class, red</i>	18.30 – Rosary 19.00 – Low Mass
TUE 24 July	Ferial day, 4 th Class, green Comm. of St Christina, <i>Virgin and Martyr</i>	7.15 – Low Mass 11.30 – Low Mass
WED 25 July	St. James, <i>Apostle, 2nd Class, red</i> Comm. of St Christopher, <i>martyr</i>	11.30 – Low Mass 18.30 – Rosary 19.00 – Low Mass
THU 26 July	St. Anne, Mother of the Blessed Virgin Mary <i>2nd Class, white</i>	7.15 – Low Mass 18.20 – Rosary & Benediction 19.00 – Low Mass
 FRI 27 July	Ferial day, 4 th Class, green Comm. St Pantaleon <i>Martyr</i>	7.15 – Low Mass 18.20 – Stations of the Cross 19.00 – Low Mass
SAT 28 July	Sts Nazaire & Celsus, <i>Martyrs</i> Victor I, <i>Pope and Martyr</i> , & Innocent I, <i>Pope and Conf.</i> , 3 rd Class, Red	11.30 – Low Mass
SUN 29 July	10 th Sunday after Pentecost <i>2nd Class, green</i>	7.30 – Rosary 8.00 – Low Mass 9.30 – Rosary 10.00 – Sung Mass

Confessions: 30 minutes
before Sunday Masses;
on demand every day.

2nd Collections:

1st Sunday of the month *for the schools.*
3rd Sunday of the month *for the chapel/priory maintenance.*

Children's Catechism on Saturday:

1st Communion: 14:00-14:45
Prep Confirmation: 14:00-14:45

1st Communion: 14:45-15:30

Post Confirmation: 14:00-14:45
Older Group (13-18 years): 14:45-15:30

Mass Stipends:

One Mass: \$25
Novena: \$250
Gregorian Masses: \$1,000

ANNOUNCEMENTS

Holy Land Pilgrimage. Last and final instalment USD 825 due on 29th July.
Children / Youth Fun Day Camp. The camp will be held from 10-11 August.
More details via WhatsApp / message soon.

Confirmations. His Lordship Bp. Bernard Fellay will give the sacrament of Confirmation in Singapore on September 11, Tuesday. Kindly contact a priest for registration, except if you are attending the Saturday Catechism.

Mutations. Fr. Karl Stehlin has been (re)appointed the superior of Poland and Eastern Europe. The new superior of Asia will be Fr. Patrick Summers. The official date of his installment as district superior is October 15.

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. E. Demornex (District Bursar)

Donations to SSPX by cheque: make it payable to "Friends of the SSPX"



CONFESSION—At the very beginning of confession, there often is a little bit of confusion. Indeed, because the penitent waits patiently without opening his mouth, the priest initiates the rite and gives him the 'welcome' blessing with the words "Dominus sit in corde tuo, etc." ("*May the Lord be in your heart and on your lips that you may properly confess all your sins. In the name of the Father and of the Son and of the Holy Ghost.*")

And then the faithful says: "Bless me, Father, for I have sinned". But he's just been blessed by the priest! Hence, the proper order is the following: 1/ The faithful asks for the blessing: "Bless me, Father..."; 2/ The priest gives it: "'Dominus sit..."; 3/ The faithful signs himself; 4/ The faithful begins his confession ("My last confession was... Since then, I have committed the following sins...").

CONSECRATION—Up to the Middle Ages, there was no elevation after Consecration. There was only what liturgists call the "minor elevation", at the end of the Canon, just before the Pater Noster. In order for the faithful to see the elevation of the Host, the Church decided to introduce the "major elevation" of both Host and Chalice, after the Consecration. It is therefore meaningless to bow the head at the very moment of the elevation. In order to keep the spirit of the Church, imitate the priest's gesture: when he genuflects and adores Our Lord really present, bow your head; when he elevates the Host/Chalice and gazes at It, do likewise.

[*De musica sacra*](#) (3 September, 1958)

22. By its very nature, the Mass requires that all present take part in it, each having a particular function.

a) **Interior participation** is the most important; this consists in paying devout attention, and in lifting up the heart to God in prayer. In this way the faithful "are intimately joined with their High Priest...and together with Him, and through Him offer (the Sacrifice), making themselves one with Him" (*Mediator Dei*, Nov. 20, 1947: AAS 39 [1947] 552).

b) The participation of the congregation becomes more complete, however, when, in addition to this interior disposition, **exterior participation** is manifested by external acts, such as bodily position (kneeling, standing, sitting), ceremonial signs, and especially responses, prayers, and singing.

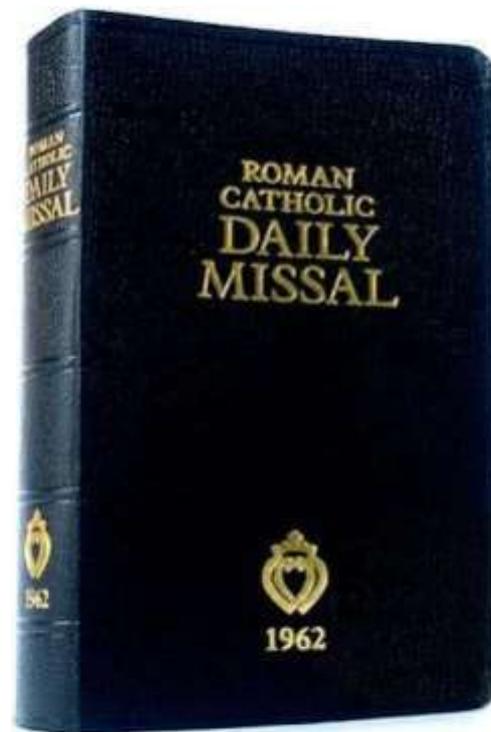
The Supreme Pontiff Pius XII, in his encyclical on the sacred liturgy, *Mediator Dei*, recommended this form of participation:

"Those who are working for the exterior participation of the congregation in the sacred ceremonies are to be warmly commended. This can be accomplished in more than one way. The congregation may answer the words of the priest, as prescribed by the rubrics, or sing hymns appropriate to the different parts of the Mass, or do both. Also, at solemn ceremonies, they may alternate in singing the liturgical chant (AAS 39 [1947] 560)".

28. Care must be taken that the faithful assist at low Mass, too, "not as strangers or mute spectators" (*Divini cultus*, Dec. 20, 1928: AAS 21 [1929] 40), but as exercising that kind of participation demanded by so great, and fruitful a mystery.

29. The first way the faithful can participate in the low Mass is for each one, on his own initiative, to pay devout attention to the more important parts of the Mass (*interior participation*), or by following the approved customs in various localities (*exterior participation*). Those who use a small **missal**, suitable to their own understanding, and pray with the priest in the very words of the Church, are worthy of special praise.

...



31. A final method of participation, and the most perfect form, is for the congregation **to make the liturgical responses to the prayers of the priest**, thus holding a sort of dialogue with him, and reciting aloud the parts which properly belong to them.

... The congregation may make the easier liturgical responses to the prayers of the priest: *Amen; Et cum spiritu tuo; Deo gratias; Gloria tibi Domine; Laus tibi, Christe; Habemus ad Dominum; Dignum et justum est; Sed libera nos a malo.*

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 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.