

SAINT PIUS X PRIORY
SINGAPORE

WEEKLY BULLETIN
& MASS SCHEDULE

12 AUGUST 2018
TWELTH SUNDAY
AFTER PENTECOST

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

2nd Collections:

1st Sunday of the month *for the
chapel loan reimbursement.*
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

SUN 12 August	12 th Sunday after Pentecost <i>2nd Class, green</i>	7.30 – Rosary 8.00 – Low Mass 9.30 – Rosary 10.00 – Sung Mass
MON 13 August	Feria <i>4th Class, green</i>	18.30 – Rosary 19.00 – Low Mass
TUE 14 August	Vigil of the Assumption <i>2nd Class, violet</i>	7.15 – Low Mass 11.30 – Low Mass
WED 15 August	ASSUMPTION OF THE BLESSED VIRGIN MARY <i>1st Class, white</i> <i>Holy Day of Obligation in Singapore</i>	7.00 – Low Mass 18.00 – <i>Talk on Our Lady</i> 19.00 – Sung Mass
THU 16 August	St. Joachim <i>Father of the Blessed Virgin Mary</i> <i>2nd Class, white</i>	7.15 – Low Mass 18.20 – <i>Rosary & Benediction</i> 19.00 – Low Mass
 FRI 17 August	Saint Hyacinth <i>Confessor</i> <i>3rd Class, white</i>	7.15 – Low Mass 18.20 – <i>Stations of the Cross</i> 19.00 – Low Mass
SAT 18 August	Our Lady on Saturdays <i>4th Class, white</i> <i>St. Agapitus, Mart. (comm.)</i>	11.30 – Low Mass
SUN 19 August	13 th Sunday after Pentecost <i>2nd Class, green</i>	7.30 – Rosary 8.00 – Low Mass 9.30 – Rosary 10.00 – Sung Mass

ANNOUNCEMENTS

Talk on Our Lady. Fr. Stehlin will give a talk on Our Lady, on the feast of the Assumption, before the evening Mass.

Fair. On August 19, after the 10am Mass organised by Mrs. Sumantri. Proceeds go to MI.

Confirmations. Bp. Fellay will give the sacrament of Confirmation in S'pore on Sept. 11, Tuesday, in the evening.

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. A farewell party will take place on October 2, Tuesday, in the evening, in a small restaurant very close to the church. Sign up today, after Mass as the restaurant can only accommodate a small crowd and we will have to accept registration on a first-come-first-serve basis. Registration closes when the maximum number is reached.

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"



ON CAPITAL PUNISHMENT

The Catholic Church views capital punishment as a form of "lawful slaying". St. Augustine stated that the death penalty was a means of deterring the wicked and protecting the innocent. In the Middle Ages, St. Thomas Aquinas reaffirmed this position.

St. Augustine

The same divine authority that forbids the killing of a human being establishes certain exceptions, as when God authorizes killing by a general law or when He gives an explicit commission to an individual for a limited time.

The agent who executes the killing does not commit homicide; he is an instrument as is the sword with which he cuts. Therefore, it is in no way contrary to the commandment, 'Thou shalt not kill' to wage war at God's bidding, or for the representatives of public authority to put criminals to death, according to the law, that is, the will of the most just reason (from *The City of God, Book 1, Chapter 21*).

St. Thomas Aquinas

The following is a summary of *Summa Contra Gentiles*, Book 3, Chapter 146. For those who have been appropriately appointed, there is no sin in administering punishment. For those who refuse to obey God's laws, it is correct for society to rebuke them with civil and criminal sanctions. No one sins working for justice, within the law. Actions that are necessary to preserve the good of society are not inherently evil. The common good of the whole society is greater and better than the good of any particular person. "The life of certain pestiferous men is an impediment to the common good which is the concord of human society. Therefore, certain men must be removed by death from the society of men." This is likened to the physician who must amputate a diseased limb, or a cancer, for the good of the whole person. He based this on I Corinthians 5, 6: "You know that a little leaven corrupts the whole lump of dough?" and I Corinthians 5, 13: "Put away the evil one from among yourselves"; Romans 13,4: "[it is said of earthly power that] he bears not the sword in vain: for he is God's minister, an avenger to execute wrath upon him that does evil"; I Peter 2, 13-14: "Be subjected therefore to every human creature for God's sake: whether to be on the king as excelling, or to governors as sent by him for the punishment of evildoers and for the praise of good." The prohibition "Thou shalt not kill", was superseded by Exodus 22,18: "Wrongdoers you shall not suffer to live." The argument that evildoers should be allowed to live in the hope that they might be redeemed was rejected by St. Thomas as frivolous. If they would not repent in the face of death, it was unreasonable to assume they would ever repent. "How many people are we to allow to be murdered while waiting for the repentance of the wrongdoer?", he asked, rhetorically. Using the death penalty for revenge, or retribution is a violation of natural moral law.

Roman Catechism

The Council of Trent, an ecumenical council held in Italy between 1545 and 1563 and prompted by the Protestant Reformation, commissioned the first Church-wide catechism of the Catholic Church. In its section on the Fifth Commandment, the Roman Catechism teaches that civil authority, having power over life and death as "the legitimate avenger of crime," may commit "lawful slaying" as "an act of paramount obedience to this Commandment which prohibits murder" by giving "security to life by repressing outrage and violence."

Another kind of lawful slaying belongs to the civil authorities, to whom is entrusted power of life and death, by the legal and judicious exercise of which they punish the guilty and protect the innocent. The just use of this power, far from involving the crime of murder, is an act of paramount obedience to this Commandment which prohibits murder. The end of the Commandment is the preservation and security of human life. Now the punishments inflicted by the civil authority, which is the legitimate avenger of crime, naturally tend to this end, since they give security to life by repressing outrage and violence. Hence these words of David: "In the morning I put to death all the wicked of the land, that I might cut off all the workers of iniquity from the city of the Lord".

Pre-Vatican II Teaching

The 1911 edition of the *Catholic Encyclopedia* suggested that Catholics should hold that "the infliction of capital punishment is not contrary to the teaching of the Catholic Church, and the power of the State to visit upon culprits the penalty of death derives much authority from revelation and from the writings of theologians", but that the matter of "the advisability of exercising that power is, of course, an affair to be determined upon other and various considerations."

In an address given on 14 September 1952, Pope Pius XII made clear that the Church does not regard the execution of criminals as a violation by the State of the universal right to life, arguing that: "When it is a question of the execution of a condemned man, the State does not dispose of the individual's right to life. In this case it is reserved to the public power to deprive the condemned person of the enjoyment of life in expiation of his crime when, by his crime, he has already disposed himself of his right to live."

Post-Vatican II Teaching

Due to the emphasis on the human person ("Personalism"), Churchmen have gradually opposed the whole Tradition of the Church and have gone as far as calling death penalty "inadmissible" as it violates the dignity of mankind (Pope Francis, August 2, 2018).

Mostly from Wikipedia