

SAINT PIUS X PRIORY
SINGAPORE

WEEKLY BULLETIN
& MASS SCHEDULE

23 SEPTEMBER 2018
EIGHTEENTH 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:**

Pre Confirmation: 14:00-14:45
Post 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 23 September	18 th Sunday after Pentecost <i>2nd Class, green</i>	7.30 – Rosary 8.00 – Low Mass 9.30 – Rosary 10.00 – Sung Mass
MON 24 September	Ferial day <i>4th Class, green</i> <i>Our Lady of Ransom (comm.)</i>	18.30 – Rosary 19.00 – Low Mass
TUE 25 September	Ferial day <i>4th Class, green</i>	7.15 – Low Mass 11.30 – Low Mass 18.30 – Rosary 19.00 – Low Mass
WED 26 September	Ferial day <i>4th Class, green</i> <i>Ss. Cyprian & Justina, Mart. (comm.)</i>	7.15 – Low Mass 11.30 – Low Mass 18.30 – Rosary 19.00 – Low Mass
 THU 27 September	Sts. Cosmas & Damian <i>Martyrs, 3rd Class, red</i>	6.45 – Low Mass 7.15 – Low Mass 18.20 – Rosary & Benediction 19.00 – Low Mass
FRI 28 September	Saint Wenceslaus <i>Duke, Martyr</i> <i>3rd Class, red</i>	7.15 – Low Mass 18.20 – Stations of the Cross 19.00 – Low Mass
SAT 29 September	DEDICATION OF SAINT MICHAEL <i>1st Class, white</i>	11.30 – Low Mass
SUN 30 September	19 th Sunday after Pentecost <i>2nd Class, green</i>	7.30 – Rosary 8.00 – Low Mass 9.30 – Rosary 10.00 – Sung Mass

ANNOUNCEMENTS

Mutations. Fr. Patrick Summers, the new superior of Asia, will reach Singapore on September 24. Next Sunday, there will be a little welcome celebration after the Sung Mass.

A farewell party for Fr. Karl Stehlin will take place on October 2, Tuesday, in a small restaurant “Les Patisseries” close to the church. *Mass at 18.30; Dinner at 19.30.* As there are only a few tickets left, sign up quickly before registration closes. Refer to poster for ticket sales time.

If you wish to show Fr. Stehlin your mark of gratitude, you may want to pick up an Ang Pow from the bookshop to write a little note and/or add a little donation and drop it either in the collection basket or in the bookshop money box. All Ang Pows will be given to Father at the end of the farewell party.

Fair. On October 7, after the 10am Mass. The focus will be on the Rosary.

Absence. Fr. Etienne Demornex will be back to Singapore on October 9.

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”



THE ANGELS

The angels are represented throughout the Bible as a body of spiritual beings intermediate between God and men: "You have made him (man) a little less than the angels" (Psalm 8:6). They, equally with man, are created beings; "praise ye Him, all His angels: praise ye Him, all His hosts . . . for He spoke and they were made. He commanded and they were created" (Psalm 148:2-5; Colossians 1:16-17). They are spirits; the writer of the Epistle to the Hebrews says: "Are they not all ministering spirits, sent to minister to them who shall receive the inheritance of salvation?" (Hebrews 1:14).

Attendants at God's throne

It is as messengers that they most often figure in the Bible, but, as St. Augustine, and after him St. Gregory, expresses it: *angelus est nomen officii* ("angel is the name of the office") and expresses neither their essential nature nor their essential function, viz.: that of attendants upon God's throne in that court of heaven of which Daniel has left us a vivid picture:

I behold till thrones were placed, and the Ancient of Days sat: His garment was white as snow, and the hair of His head like clean wool: His throne like flames of fire: the wheels of it like a burning fire. A swift stream of fire issued forth from before Him: thousands of thousands ministered to Him, and ten thousand times a hundred thousand stood before Him: the judgment sat and the books were opened. (Daniel 7:9-10; cf. also Psalm 96:7; Psalm 102:20; Isaiah 6, etc.)

This function of the angelic host is expressed by the word "assistance" (Job 1:6; 2:1), and our Lord refers to it as their perpetual occupation (Matthew 18:10). More than once we are told of seven angels whose special function it is thus to "stand before God's throne" (Tob. 12:15; Apoc. 8:2-5).

God's messengers to mankind

But these glimpses of life beyond the veil are only occasional. The angels of the Bible generally appear in the role of God's messengers to mankind. They are His instruments by whom He communicates His will to men, and in Jacob's vision they are depicted

as ascending and descending the ladder which stretches from earth to heaven while the Eternal Father gazes upon the wanderer below. It was an angel who found Agar in the wilderness (Genesis 16); angels drew Lot out of Sodom; an angel announces to Gideon that he is to save his people; an angel foretells the birth of Samson (Judges 13), and the angel Gabriel instructs Daniel (Daniel 8:16), though he is not called an angel in either of these passages, but "the man Gabriel" (9:21). The same heavenly spirit announced the birth of St. John the Baptist and the Incarnation of the Redeemer, while tradition ascribes to him both the message to the shepherds (Luke 2:9), and the most glorious mission of all, that of strengthening the King of Angels in His Agony (Luke 22:43).

Personal guardians

Throughout the Bible we find it repeatedly implied that each individual soul has its tutelary angel. Thus Abraham, when sending his steward to seek a wife for Isaac, says: "He will send His angel before thee" (Genesis 24:7). The words of the ninetieth Psalm which the devil quoted to our Lord (Matthew 4:6) are well known, and Judith accounts for her heroic deed by saying: "As the Lord liveth, His angel hath been my keeper" (13:20). These passages and many like them (Genesis 16:6-32; Hosea 12:4; 1 Kings 19:5; Acts 12:7; Psalm 33:8), though they will not of themselves demonstrate the doctrine that every individual has his appointed guardian angel, receive their complement in our Saviour's words: "See that you despise not one of these little ones; for I say to you that their angels in Heaven always see the face of My Father Who is in Heaven" (Matthew 18:10), words which illustrate the remark of St. Augustine: "What lies hidden in the Old Testament, is made manifest in the New". Indeed, the book of Tobias seems intended to teach this truth more than any other, and St. Jerome in his commentary on the above words of our Lord says: "The dignity of a soul is so great, that each has a guardian angel from its birth."

The Bible represents the angels not only as our guardians, but also as actually interceding for us. "The angel Raphael (Tob. 12:12) says: "I offered thy prayer to the Lord" (cf. Job 5:1 (Septuagint), and 33:23 (Vulgate); Apocalypse 8:4). The Catholic cult of the angels is thus thoroughly scriptural. Perhaps the earliest explicit declaration of it is to be found in St. Ambrose's words: "We should pray to the angels who are given to us as guardians" (De Viduis, ix); (cf. St. Augustine, *Reply to Faustus* XX.21). An undue cult of angels was reprobated by St. Paul (Colossians 2:18), and that such a tendency long remained in the same district is evidenced by Canon 35 of the Synod of Laodicea (364AD).



Excerpts from the Catholic Encyclopedia