

SAINT PIUS X PRIORY
SINGAPORE

WEEKLY BULLETIN
& MASS SCHEDULE

6 JANUARY 2019
EPIPHANY
OF
OUR LORD

SUN 6 January	Epiphany of Our Lord <i>1st Class, white</i>	7.30 – Rosary 8.00 – Low Mass 9.30 – Rosary 10.00 – Sung Mass
MON 7 January	Feria <i>4th Class, white</i>	7.15 – Low Mass 18.30 – Rosary 19.00 – Low Mass
TUE 8 January	Feria <i>4th Class, white</i>	7.15 – Low Mass 11.30 – Low Mass
WED 9 January	Feria <i>4th Class, white</i> <u>Monthly Requiem Mass</u>	7.15 – Low Mass 11.30 – Low (Requiem) Mass
THU 10 January	Feria <i>4th Class, white</i>	7.15 – Low Mass 11.30 – Low Mass
 FRI 11 January	Feria <i>4th Class, white</i> <i>St. Hyginus, Pope, Martyr, (Comm.)</i>	7.15 – Low Mass 18.20 – Stations of the Cross 19.00 – Low Mass
SAT 12 January	Feria <i>4th Class, white</i>	11.30 – Low Mass
SUN 13 January	Feast of the Holy Family <i>1st Class, white</i>	7.30 – Rosary 8.00 – Low Mass 9.30 – Rosary 10.00 – Sung Mass

Confessions: 30 minutes
before Sunday Masses;
Thursdays and Fridays: 17:45;
Saturdays: 11:00.

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

ANNOUNCEMENTS

Adult Catechism. Sunday Catechism will resume today after the Sung Mass.

Pilgrim Statue. To promote devotion towards Our Lady, the chapel is launching a Pilgrim Virgin home visitation with a beautiful statue of Our Lady of Fatima. The sign-up sheet is to be found on the vestibule board.

Sunday 20 January. AGM of Friends of the SSPX after the 10am Mass.

Priests on duty. Fr. Demornex will return to Singapore on January 10.

M.I. Fr. Stehlin will be in S'pore on Sunday, 10 February and will preach a Marian recollection.

Parish Picnic. Tentative date: Sunday, 3 March.

RETREAT

on

the S piritual L ife

by Rev. Fr. Patrick Summers

March 25-30, 2019
Penang, Malaysia

SOCIETY OF SAINT PIUS X - DISTRICT OF ASIA

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Rev. Fr. P. Summers (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 MAGI

Who were the magi?

Herodotus claims that the Magi were the sacred caste of the Medes. They provided priests for Persia.

In Scripture, the word *magoi* often has the meaning of "magician" (see Acts 8:9; 13:6, 8; also Daniel 1:20; 2:2, 2:10, 2:27; 4:4; 5:7, 5:11, 5:15).

Tertullian says that the Magi were "well-nigh kings". The Church, indeed, in her liturgy, applies to the Magi the words: "The kings of Tharsis and the islands shall offer presents; the kings of the Arabians and of Saba shall bring him gifts: and all the kings of the earth shall adore him" (Psalm 73:10). But this use of the text in reference to them no more proves that they were kings than it traces their journey from Tharsis, Arabia, and Saba. As sometimes happens, a liturgical accommodation of a text has in time come to be looked upon by some as an authentic interpretation thereof. Neither were they magicians: the good meaning of *magoi*, though found nowhere else in the Bible, is demanded by the context of the second chapter of St. Matthew. These Magians can have been none other than members of the priestly caste already referred to. The religion of the Magi was fundamentally that of Zoroaster and forbade sorcery; their astrology and skill in interpreting dreams were occasions of their finding Christ.

The Gospel narrative omits to mention the number of the Magi, and there is no certain tradition in this matter. Some Fathers speak of three Magi; they are very likely influenced by the number of gifts. In the Orient, tradition favours twelve.

The names of the Magi are as uncertain as is their number. Among the Latins, from the seventh century, we find slight variants of the names, Gaspar, Melchior, and Balthasar; the Martyrology mentions St. Gaspar, on the first, St. Melchior, on the sixth, and St. Balthasar, on the eleventh of January. The Syrians have Larvandad, Hormisdas, Gushnasaph, etc.; the Armenians, Kagba, Badadilma, etc.

They all came from "the east" (Matthew 2:1, 2, 9). East of Palestine, only ancient Media, Persia, Assyria, and Babylonia had a Magian priesthood at the time of the birth of Christ. From some such part of the Parthian Empire the Magi came. They probably crossed the Syrian Desert, lying between the Euphrates and Syria, reached either Haleb (Aleppo) or Tudmor (Palmyra), and journeyed on to Damascus and southward, by what is now the great Mecca route (*darb elhaj*, "the pilgrim's way"), keeping the Sea of Galilee and the Jordan to their west till they crossed the ford near Jericho. We have no tradition of the precise land meant by "the east".

Time and circumstances of their visit

The visit of the Magi likely took place after the Presentation of the Child in the Temple (Luke 2:38). No sooner were the Magi departed than the angel bade Joseph take the Child and its Mother into Egypt (Matthew 2:13).



From Persia, whence the Magi are supposed to have come, to Jerusalem was a journey of between 1000 and 1200 miles. Such a distance may have taken any time between three and twelve months by camel. Besides the time of travel, there were probably many weeks of preparation. The Magi could scarcely have reached Jerusalem till a year or more had elapsed from the time of the appearance of the star.

In the 4th century the Churches of the Orient celebrated the 6th of January as the feast of Christ's Birth, the Adoration by the Magi, and Christ's Baptism, whereas, in the Occident, the Birth of Christ was celebrated on the 25th of December.

That the Magi thought a star led them on, is clear from the words which Matthew uses in 2:2. Was it really a star? "The star which they had seen in the east, went before them, until it came and stood over where the child was" (Matthew 2:9). The position of a fixed star in the heavens varies at most one degree each day. No fixed star could have so moved before the Magi as to lead them to Bethlehem; neither fixed star nor comet could have disappeared, and reappeared, and stood still. Only a miraculous phenomenon could have been the Star of Bethlehem. It was like the miraculous pillar of fire which stood in the camp by night during Israel's Exodus (Exodus 13:21), or to the "brightness of God" which shone round about the shepherds (Luke 2:9), or to "the light from heaven" which shone around about the stricken Saul (Acts 9:3).

The cathedral of Cologne contains what are claimed to be the remains of the Magi; these, it is said, were discovered in Persia, brought to Constantinople by St. Helena, transferred to Milan in the fifth century and to Cologne in 1163.