

SAINT PIUS X PRIORY  
SINGAPORE

WEEKLY BULLETIN  
& MASS SCHEDULE

24 MARCH 2019  
THIRD SUNDAY  
OF  
LENT

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

**2<sup>nd</sup> Collections:**

1<sup>st</sup> Sunday of the month *for the chapel loan reimbursement.*  
3<sup>rd</sup> 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  
*1<sup>st</sup> 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 24 March	3 <sup>rd</sup> Sunday of Lent 1 <sup>st</sup> Class, violet	7.30 – Rosary 8.00 – Low Mass 9.30 – Rosary 10.00 – Sung Mass
MON 25 March	Annunciation of the B.V.M. 1 <sup>st</sup> Class, white Lenten Feria (comm.)	18.30 – Rosary 19.00 – Sung Mass
TUE 26 March	Feria 3 <sup>rd</sup> Class, violet	11.30 – Low Mass
WED 27 March	Feria 3 <sup>rd</sup> Class, violet St. John Damascene, Confessor (comm.)	07.15 – Low Mass
THU 28 March	Feria 3 <sup>rd</sup> Class, violet St. John Capistrano, Confessor (comm.)	18.20 – Rosary & Benediction 19.00 – Low Mass
 FRI 29 March	Feria 3 <sup>rd</sup> Class, violet	18.20 – Stations of the Cross 19.00 – Low Mass
SAT 30 March	Feria 3 <sup>rd</sup> Class, violet	11.30 – Low Mass
SUN 31 March	4 <sup>th</sup> Sunday of Lent 1 <sup>st</sup> Class, rose or violet	7.30 – Rosary 8.00 – Low Mass 9.30 – Rosary 10.00 – Sung Mass

**ANNOUNCEMENTS**

**Parish Picnic on Sunday, 31 March.** Come join two of our priests for a fun-filled sea-front experience for both children and adults at the Changi Civil Service Club, culminating with a BBQ. Two-way transport will leave the Priory at 2.30pm and bring all back to the Priory by approx. 8pm.

Let any of the priests know if you want to make it but haven't registered yet. A donation of \$20 per adult is recommended. If you are interested to sponsor / donate any amount for this event, please let us know during sign up. Thank you very much!

**Priests' Schedule.** Fr. Summers will be back on 9 April.

**Liturgical Corner**—On Lenten weekday Masses, there is an extra prayer called "Super Populum". This prayer which follows the Postcommunion is introduced by an admonition: "Humiliate capita vestra Deo", i.e. "Bow down your heads before God". If words have a meaning, these simply mean that, while the priest recites the prayer standing, both servers and faithful, on their knees, must devoutly bow the head till the conclusion of the prayer ("Amen").

Likewise, faithful must kneel with the priest during the Tract on Mondays, Wednesdays and Fridays.



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"*



# Is CREMATION FORBIDDEN BY THE CATHOLIC CHURCH?

At no period in the history of Catholicism was the practice of cremation ever adopted or favored in the Catholic Church. From the very beginning, burial of the dead, *i.e.*, inhumation, was an inviolable practice in the Church and she struggled constantly against cremation, a pagan custom often accompanied by rites incompatible with the Catholic Faith.

Under Boniface VIII whoever practiced cremation was excommunicated and the remains even of the corpse were refused Christian burial. With the advent of the French Revolution in 1789 an attempt was made on November 11, 1796 to introduce cremation; it met with no success. It was only as a result of Masonic influence and pressure that in the final quarter of the 19th century the idea of cremation became fashionable and certain governments gave it official recognition.

The campaign was begun in Italy and the first experiments took place in 1872 by Brunetti in Padua, and in April 1873, the Italian Senate gave approval, and, in Milan on January 22, 1876 the first cremations took place. Later in Germany, France, Sweden, Norway and England the practice was legalized.

The Church reacted strongly. Cremation in itself is not intrinsically evil, nor is it repugnant to any Catholic dogma, not even the resurrection of the body for even after cremation God's almighty Power is in no way impeded. No divine law exists which formally forbids cremation. The practice is, however, in opposition to the constant, unbroken tradition of the Church since its foundation.

Three decrees emanated from the Holy Office:

On May 19, 1886 in answer to two questions posed by the bishops, the Church forbade the joining of cremation societies which were for the most part of Masonic origin and spirit, and it was further condemned to request cremation of one's own body or the body of another.

Some seven months later, December 15, 1886, Pope Leo XIII ratified this document. Catholics who destined their bodies for cremation were deprived of a proper Christian burial.

On July 27, 1892, the matter was definitively resolved. Priests were requested not to give such Catholics the last rites; no public funeral Mass could be said.

However, in certain strict circumstances the Church tacitly or even expressly authorizes cremation, *e.g.*, in the case of an epidemic where public health safety is in question.

Unfortunately, however, the document of Pope Paul VI, *Piam et constantem*, of July 5, 1963, introduced a process of reversal of Church practice. Where it is alleged there is no denial of Catholic doctrine nor contempt for the body, nor hatred of the Faith, cremation is permitted. Hygienic and economic

reasons may play a part in this permission.

This paved the way for Canon 1176 of the 1983 Code of Canon Law, paragraph 3, in which cremation is permitted though burial is earnestly recommended, but it is only the recommendation of a pious custom. Funeral rites are forbidden for those who have chosen cremation for reason contrary to the Christian Faith (canon 1184, §1.2º). It is also forbidden to scatter the ashes or to have them in your home; they must be buried or placed in a vault in a cemetery.

What should be our attitude, as faithful Catholics, to this change of legislation? The liberalization of the law forbidding cremation is without a doubt a concession to the ever increasing influence of Freemasons and those who refuse the belief in the resurrection of the body. We have now, more than ever before, the obligation of professing our Faith in this important article of the Creed, for it is precisely by opposition to the doctrine of the resurrection of the body that this custom has become commonplace.



Consequently, we must adhere to the constant tradition of the Church, which numbers the burial of the dead as one of the corporal works of mercy, so great must be our respect for the body, "*the temple of the Holy Ghost*" (I Cor. 6:19). We should neither ask for cremation, nor permit it for our relatives. This is precisely what the traditional (1917) Code of Canon Law prescribes:

*"If a person has in any way ordered that his body be cremated, it is illicit to obey such instructions; and if such a provision occur in a contract, last testament or in any document whatsoever, it is to be disregarded."* (canon 1203, §2).

It is likewise stated "*those who give orders that their body be cremated*" are amongst those who "*must be refused ecclesiastical burial*" (canon 1240, §1, 5º).

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2 other articles on the subject:

<https://www.sspxasia.com/Newsletters/1999/May/Is-cremation-allowed.htm>

[archives.sspx.org/against\\_sound\\_bites/cremation.htm](http://archives.sspx.org/against_sound_bites/cremation.htm)