

SAINT PIUS X PRIORY
SINGAPORE

WEEKLY BULLETIN
& MASS SCHEDULE

7 APRIL 2019

PASSION SUNDAY

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

SUN 7 April	Passion Sunday <i>1st Class, violet</i>	7.30 – Rosary 8.00 – Low Mass 9.30 – Rosary 10.00 – Sung Mass
MON 8 April	Feria <i>3rd Class, violet</i>	18.00 – Low Mass 18.30 – Rosary 19.00 – Low Mass
TUE 9 April	Feria <i>3rd Class, violet</i>	11.30 – Low Mass 18.30 – Rosary 19.00 – Low Mass
WED 10 April	Feria <i>3rd Class, violet</i>	07.15 – Low Mass 11.30 – Low Mass
THU 11 April	Feria <i>3rd Class, violet</i> <i>St. Leo, Pope (comm.)</i>	07.15 – Low Mass 18.20 – Rosary & Benediction 19.00 – Low Mass
 FRI 12 April	Feria <i>3rd Class, violet</i> <i>Our Lady of Compassion (comm.)</i>	07.15 – Low Mass 11.30 – Low Mass 18.20 – Stations of the Cross 19.00 – Low Mass
SAT 13 April	Feria <i>3rd Class, violet</i> <i>St. Hermenegild, Martyr (comm.)</i>	11.30 – Low Mass
SUN 14 April	Palm Sunday <i>1st Class, violet</i>	7.30 – Rosary 8.00 – Low Mass <u>9.00 – Rosary</u> 09.30 – Blessing of the Palms and Sung Mass



Precepts of the Church—To fulfill the so-called “Easter Duty”, Catholics are bound to receive Holy Communion at Easter time (from Passion Sunday to Trinity Sunday). They must also confess their (mortal) sins at least once a year.



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”



GAMBLING...

Gambling, or gaming, is the staking of money or other thing of value on the issue of a game of chance. It thus belongs to the class of aleatory contracts which the gain or loss of the parties depends on an uncertain event. It is not gambling, in the strict sense, if a bet is laid on the issue of a game of skill like billiards or football. The issue must depend on chance, as in dice, or partly on chance, partly on skill, as in whist. Moreover, in ordinary parlance, a person who plays for small stakes to give zest to the game is not said to gamble; gambling connotes playing for high stakes.

Since gambling is itself morally neutral, but because issues related to gambling can make it morally unacceptable, individuals who participate in gambling are obliged to make conscientious, prudential judgments about their activity. This applies as well to civil governments which sponsor gambling and to the owners of gambling establishments as it does to their patrons.

Theologians commonly require four conditions so that gambling may not be illicit.

1/ What is staked must belong to the gambler and must be at his free disposal. It is wrong, therefore, for anyone to gamble with what is necessary for the maintenance of his wife and children.

2/ The gambler must act freely, without unjust compulsion.

3/ There must be no fraud in the transaction, although the usual ruses of the game may be allowed. It is unlawful, accordingly, to mark the cards, but it is permissible to conceal carefully from an opponent the number of trump cards one holds.

4/ Finally, there must be some sort of equality between the parties to make the contract equitable; it would be unfair for a combination of two expert whist players to take the money of a couple of mere novices at the game.

If any of these conditions be wanting, gambling becomes more or less wrong; and, besides, there is generally an element of danger in it which is quite sufficient to account for the bad name which it has. In most people gambling arouses keen excitement, and quickly develops into a passion which is difficult to control. If indulged in to excess it leads to loss of time, and usually of money; to an idle and useless life



spent in the midst of bad company and unwholesome surroundings; and to scandal which is a source of sin and ruin to others. It panders to the craving for excitement and in many countries, it has become so prevalent that it rivals drunkenness in its destructive effects on the lives of the people.

Gambling presents the illusion of easy money yet can quickly lead to financial ruin. The odds are never in your favor whether it is poker, blackjack or anything else; gambling is a successful industry because the house always wins.

Gambling addiction results when a gambler plays the games and makes risky bets to experience the emotional high associated with taking huge risks that occasionally pay off.

Another type of gambling addiction can occur when a person feels that they are in financial difficulties and can only solve their problems by gambling what little they have in an attempt to get a large sum of money. Unfortunately, this almost always leads to a cycle in which the gambler feels they must win back their losses, and the cycle goes on. Once the person finally wins, while they may end up collecting a massive amount of money from that win, it is rarely enough to cover what has already been lost. Most gamblers never even come close to breaking even.

If you think you may have a gambling problem, ask yourself whether you would be okay if you stopped gambling right now. If you feel anxious or as if you **shouldn't stop yet, chances are you are suffering from a gambling addiction.**

(From various sources)