

SAINT PIUS X PRIORY
SINGAPORE

WEEKLY BULLETIN
& MASS SCHEDULE

28 APRIL 2019

SUNDAY
"IN ALBIS"

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

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| SUN 28 April | Sunday in Albis <i>1st Class, white</i> | 8:00 – Low Mass 9.30 – Rosary 10:00 – Sung Mass |
| MON 29 April | St. Peter Verona, <i>Martyr, 3rd Class, red</i> | 18.30 - Rosary 19:00 – Low Mass |
| TUE 30 April | St Monica <i>Virgin, 3rd Class, white</i> | 7.15 – Low Mass 18.30 - Rosary 19.00 – Low Mass |
| WED 1 May | Saint Joseph, the Worker <i>1st Class, white</i> | 7.15 – Low Mass 13.00 – Wedding Mass |
| THU 2 May | St. Athanasius, <i>Bishop, Conf., Doctor, 3rd Class, white</i> | 18.20 - Rosary & Benediction 19.00 – Low Mass |
|  FRI 3 May | Feria <i>4th Class, white</i> Ss. Alexander I, Eventius & Theodulus, Martyrs & St. Juvenal, Conf., Bp. (comm.) <i>First Friday</i> | 19.00 – Sung Mass <i>Benediction & first Rosary</i> 21.30 – Second Rosary 22.30 – Stations of the Cross 23.30 – Third Rosary |
| SAT 4 May | St Monica <i>Widow</i> <i>3rd Class, white</i> <i>First Saturday</i> | 6.30 – Meditated Rosary and <i>Benediction</i> 7.25 – Low Mass |
| SUN 5 May | 2 nd Sunday after Easter <i>1st Class, white</i> | 8:00 – Low Mass 9.30 – Rosary 10:00 – Sung Mass |



ANNOUNCEMENTS

Easter Duty. Catholics are bound to receive Holy Communion at Easter time (from Passion Sunday to Trinity Sunday) and confess their (mortal) sins at least once a year.

Marian Hymn. Until the end of the Octave of Pentecost, we shall sing the *Regina Caeli* after Sunday Mass.

Wedding Mass. Mr. Benedict Yeo and Miss (Mikaela) Shariel Ng Huan Tin will get married on May 1. The Mass (of St. Joseph) will be celebrated by Fr. Etienne Demornex.

Priest on leave. Fr. Wailliez will be on holidays for over 2 weeks. He will return to Singapore on May 11.

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 FACT OF CHRIST'S RESURRECTION

The main sources which directly attest the fact of Christ's Resurrection are the Four Gospels and the Epistles of St. Paul. Easter morning is so rich in incident, and so crowded with interested persons, that its complete history presents a rather complicated tableau.

Here is an outline of a possible harmony of the Evangelists' account concerning the principal events of Easter Sunday:

The holy women carrying the spices previously prepared start out for the sepulchre before dawn, and reach it after sunrise; they are anxious about the heavy stone, but knowing nothing of the official guard of the sepulchre (Matthew 28:1-3; Mark 16:1-3; Luke 24:1; John 20:1).

The angel frightened the guards by his brightness, put them to flight, rolled away the stone, and seated himself not upon (*ep autou*), but above (*epano autou*) the stone (Matthew 28:2-4).

Mary Magdalen, Mary the Mother of James, and Salome approach the sepulchre, and see the stone rolled back, whereupon Mary Magdalen immediately returns to inform the Apostles (Mark 16:4; Luke 24:2; John 20:1-2).

The other two holy women enter the sepulchre, find an angel seated in the vestibule, who shows them the empty sepulchre, announces the Resurrection, and commissions them to tell the disciples and Peter that they shall see Jesus in Galilee (Matthew 28:5-7; Mark 16:5-7).

A second group of holy women, consisting of Joanna and her companions, arrive at the sepulchre, where they have probably agreed to meet the first group, enter the empty interior, and are admonished by two angels that Jesus has risen according to His prediction (Luke 24:10).

Not long after, Peter and John, who were notified by Mary Magdalen, arrive at the sepulchre and find the linen cloth in such a position as to exclude the supposition that the body was stolen; for they lay simply flat on the ground, showing that the sacred body had vanished out of them without touching them. When John notices this he believes (John 20:3-10).

Mary Magdalen returns to the sepulchre, sees first two angels within, and then Jesus Himself (John 20:11-16; Mark 16:9).

The two groups of pious women, who probably met on their return to the city, are favored with the sight of Christ arisen, who commissions them to

tell His brethren that they will see him in Galilee (Matthew 28:8-10; Mark 16:8).

The holy women relate their experiences to the Apostles, but find no belief (Mark 16:10-11; Luke 24:9-11).

Jesus appears to the disciples, at Emmaus, and they return to Jerusalem; the Apostles appear to waver between doubt and belief (Mark 16:12-13; Luke 24:13-35).

Christ appears to Peter, and therefore Peter and John firmly believe in the Resurrection (Luke 24:34; John 20:8).

After the return of the disciples from Emmaus, Jesus appears to all the Apostles excepting Thomas (Mark 16:14; Luke 24:36-43; John 20:19-25).

The harmony of the other apparitions of Christ after His Resurrection presents no special difficulties. The fact of Christ's Resurrection is attested by more than 500 eyewitnesses, whose experience, simplicity, and uprightness of life rendered them incapable of inventing such a fable, who lived at a time when any attempt to deceive could have been easily discovered, who had nothing in this life to gain, but everything to lose by their testimony, whose moral courage exhibited in their apostolic life can be explained only by their intimate conviction of the objective truth of their message.

Again the fact of Christ's Resurrection is attested by the eloquent silence of the Synagogue which had done everything to prevent deception, which could have easily discovered deception, if there had been any, which opposed only sleeping witnesses to the testimony of the Apostles, which did not punish the alleged carelessness of the official guard, and which could not answer the testimony of the Apostles except by threatening them "that they speak no more in this name to any man" (Acts 4:17).

Finally the thousands and millions, both Jews and Gentiles, who believed the testimony of the Apostles in spite of all the disadvantages following from such a belief, in short the origin of the Church, requires for its explanation the reality of Christ's Resurrection, for the rise of the Church without the Resurrection would have been a greater miracle than the Resurrection itself.

(From Catholic Encyclopedia)