

SAINT PIUS X PRIORY  
SINGAPORE

WEEKLY BULLETIN  
& MASS SCHEDULE

27 OCTOBER 2019

FEAST OF  
CHRIST OF KING

**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 Saturdays:**

14:00-14:45  
*Post 1<sup>st</sup> Communion I (Eiko)*  
*Pre Confirmation (Catherine)*  
*Post Confirmation (Father)*

14:45-15:30  
*Post 1<sup>st</sup> Communion II Catherine)*  
*Older Group (Father)*

**Mass Stipends:**

One Mass: \$25  
Novena: \$250  
Gregorian Masses: \$1,000

SUN 27 October	Feast of Christ the King <i>1<sup>st</sup> Class, white</i>	8:00 – Low Mass 9.30 – Rosary 10:00 – Sung Mass
MON 28 October	SS. Simon and Jude <i>Apostles, 2<sup>nd</sup> Class, red</i>	18.30 – Rosary 19.00 – Low Mass
TUE 29 October	Ferial day <i>4<sup>th</sup> Class, green</i>	7.15 – Low Mass
WED 30 October	Feria <i>4<sup>th</sup> Class, green</i>	11.30 – Low Mass
THU 31 October	Feria <i>4<sup>th</sup> Class, green</i> Fast and Abstinence for SSPX members	18.20 – Benediction 19.00 – Low Mass
FRI 1 November	 <b>ALL SAINTS' DAY</b> <i>1<sup>st</sup> Class, white</i> Holy Day of Obligation (No abstinence today) <u>First Friday</u>	7.00 – Low Mass 19.00 – Sung Mass <i>Exposition &amp; first Rosary</i> 21.30 – Second Rosary 22.30 – Stations of the Cross 23.30 – Third Rosary
SAT 2 November	<b>ALL SOULS' DAY</b> <i>1<sup>st</sup> Class, black</i> <u>First Saturday</u>	6.30 – Meditated Rosary and Benediction 7.25 – Sung Mass immediately followed by 2 <sup>nd</sup> and 3 <sup>rd</sup> Requiem Mass (Communion only at 1 <sup>st</sup> Mass)
SUN 3 November	21 <sup>st</sup> Sunday after Pentecost <i>2<sup>nd</sup> Class, green</i>	8:00 – Low Mass 9.30 – Rosary 10:00 – Sung Mass

**ANNOUNCEMENTS**

**2<sup>nd</sup> of November.** All Souls' Day. On Saturday afternoon there will be no catechism classes because of the visit to the cemeteries.

**Faithful Departed.** You may submit the names of the faithful departed to be included in the Mass intentions and to be placed on the altar during the Month of November. Sheets in the vestibule.

**Indulgences.** From 1 to 8 November, a plenary indulgence is granted for the souls in Purgatory if you visit a cemetery and pray for the faithful departed. On All Souls' Day, 2 November, a plenary indulgence is granted for the souls in Purgatory if you visit a church and recite one Our Father and the Creed.

**Ignatian Retreat.** A retreat will be preached by Fr. Etienne Demornex in Kuching on 25-30 November. Register online: <https://docs.google.com/forms/d/e/1FAIpQLSfmdqGB6dJyEPeDrWWITN00k--TGL2GAzgyFTgNaW4hxLiCow/viewform?vc=0&c=0&w=1>  
If you need help or clarification, kindly contact Fr. Demornex.

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)

Donation: "Friends of the SSPX" (cheque and bank transfer) - 0039073844 (DBS bank acct) - 1433004952 (UOB bank acct)



# ALTAR OF RELICS

The word *relics* comes from the Latin *reliquiae*, meaning "remains" of some object, notably part of the body or clothes, of a departed saint.

## Doctrine regarding relics

The teaching of the Catholic Church with regard to the veneration of relics is summed up in a decree of the Council of Trent (Sess. XXV), which enjoins on bishops and other pastors to instruct their flocks that "the holy bodies of holy martyrs and of others now living with Christ—which bodies were the living members of Christ and 'the temple of the Holy Ghost' (1 Corinthians 6:19) and which are by Him to be raised to eternal life and to be glorified are to be venerated by the faithful, for through these [bodies] many benefits are bestowed by God on men, so that they who affirm that veneration and honour are not due to the relics of the saints, or that these and other sacred monuments are uselessly honoured by the faithful, and that the places dedicated to the memories of the saints are in vain visited with the view of obtaining their aid, are wholly to be condemned, as the Church has already long since condemned, and also now condemns them." Further, the council insists that "in the invocation of saints the veneration of relics and the sacred use of images, every superstition shall be removed and all filthy lucre abolished."

The justification of Catholic practice, which is indirectly suggested here by the reference to the bodies of the saints as formerly temples of the Holy Ghost and as destined hereafter to be eternally glorified, is further developed in the authoritative "Roman Catechism" drawn up at the instance of the same council. Recalling the marvels witnessed at the tombs of the martyrs, where "the blind and cripples are restored to health, the dead recalled to life, and devils expelled from the bodies of men" the Catechism points out that these are facts which "St. Ambrose and St. Augustine, most unexceptionable witnesses, declare in their writings that they have not merely heard and read about, as many did but have seen with their own eyes", (Ambrose, Epist. xxii, nn. 2 and

17, Augustine, Serm. cclxxxvi, c.v.; *City of God* XXII, "Confess.", ix). And from thence, turning to Scriptural analogies, the compilers further argue: "If the clothes, the kerchiefs (Acts 19:12), if the shadow of the saints (Acts 5:15), before they departed from this life, banished diseases and restored strength, who will have the hardihood to deny that God wonderfully works the same by the sacred ashes, the bones, and other relics of the saints? This is the lesson we have to learn from that dead body which, having been accidentally let down into the sepulchre of Eliseus, "when it had touched the bones of the Prophet, instantly came to life" (2 Kings 13:21, and cf. Sirach 48:14).



## Classification of Relics

The Catholic church divides relics into three classes:

**First-Class Relics:** items directly associated with the events of Christ's life (manger, cross, etc.) or the physical remains of a saint (a bone, a hair, skull, a limb, etc.).

**Second-Class Relics:** items that the saint owned or frequently used, for example, a crucifix, rosary, book, etc. Sometimes a second-class relic is a part of an item that the saint wore (a shirt, a glove, etc.) and is known as *ex indumentis* ("from the clothing").

**Third-Class Relics:** any object that is touched to a first- or second-class relic. Most third-class relics are small pieces of cloth.

Reliquaries are containers used to protect and display relics. While frequently taking the form of caskets, they have many other forms including simulations of the relic encased within (e.g., a gilded depiction of an arm for a relic consisting of arm bones).

Saint Jerome declared, "We do not worship, we do not adore, for fear that we should bow down to the creature rather than to the Creator, but we venerate the relics of the martyrs in order the better to adore Him whose martyrs they are."

<http://www.newadvent.org/cathen/12734a.htm>

<https://en.wikipedia.org/wiki/Relic>