

SAINT PIUS X PRIORY
SINGAPORE

WEEKLY BULLETIN
& MASS SCHEDULE

10 NOVEMBER 2019

TWENTY-SECOND
SUNDAY AFTER
PENTECOST

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
Saturdays:**

14:00-14:45
Post 1st Communion I (Eiko)
Pre Confirmation (Catherine)
Post Confirmation (Father)

14:45-15:30
Post 1st Communion II (Catherine)
Older Group (Father)

Mass Stipends:

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

SUN 10 November	22 nd Sunday after Pentecost <i>2nd Class, green</i>	8:00 — Low Mass 9.30 — Rosary 10:00 — Sung Mass
MON 11 November	Saint Martin <i>Confessor, 3rd Class, white</i>	18.30 — Rosary 19.00 — Low Mass
TUE 12 November	Saint Martin I <i>Pope and Martyr, 3rd Class, red</i>	7.15 — Low Mass
WED 13 November	Saint Didacus <i>Confessor, 3rd Class, white</i>	11.30 — Low Mass
THU 14 November	Saint Josaphat <i>Bishop, martyr, 3rd Class, red</i>	18.20 — Benediction 19.00 — Low Mass
FRI 15 November	 Saint Albert the Great <i>Bishop, Confessor, 3rd Class, white</i>	18.20 — Stations of the Cross 19.00 — Low Mass
SAT 16 November	Saint Gertrude <i>Virgin, 3rd Class, white</i>	11.30 — Low Mass
SUN 17 November	23 rd Sunday after Pentecost <i>2nd Class, green</i>	8:00 — Low Mass 9.30 — Rosary 10:00 — Sung Mass



ANNOUNCEMENTS

Absence. Fr. Benoit Wailliez will be back to Singapore by November 17.
Nominations. Fr. Benoit Wailliez will be sent to Manila as prior, in view of the opening of the Tokyo Priory (by Fr. Thomas Onoda). Fr. Wailliez's last Sunday in Singapore will be 12 January 2020. Details will be given in due time for a farewell party. Fr. Lawrence Novak, American priest currently in charge of the apostolate in Central America, will be the new prior of Singapore. But he will only arrive here mid March 2020.

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)



CATHOLIC THEOLOGY OF PURGATORY

What is purgatory?

Purgatory is a middle state of souls, suffering for a time on account of their sins. St. Paul writes to the Corinthians: And the fire shall try every man's work, of what sort it is. If any man's work abide, which he hath built there upon, he shall receive a reward. If any man's work burn, he shall suffer loss; but he himself shall be saved, yet so as by fire. (i. Cor. in. 13-15.) "And when St. Paul," says St. Ambrose (Serm. 20. in Ps. cxviii.) "says, yet so as by fire, he shows that such a man indeed becomes happy, having suffered the punishment of fire, but not, like the wicked, continually tormented in eternal fire." St. Paul's words, then, can only be understood to refer to the fire of purification, as the infallible Church has always explained them.

Are the heretics right in denying that there is such a place of purification as purgatory?

By no means, for by such denial they oppose the holy Scriptures, tradition and reason. The holy Scriptures teach that there is a purgatory: it is related in the Second Book of Machabees, that Judas Machabeus sent twelve thousand drachms of silver to Jerusalem, to be used in the temple, to obtain prayers for those who fell in battle, for he believed it a good and wholesome thought to pray for the dead, that they may be loosed from their sins. But for what dead shall we pray? Those in heaven do not require our prayers; to those in hell they are of no avail; we must then pray for those who are in the place of purification. Christ speaks of a prison in the future life, from which no man comes out until he has paid the last farthing. (Matt. v. 25, 26.) This prison cannot be hell, because from hell there is never any release; it must be then a place of purification. Again Christ speaks of sin which shall be forgiven neither in this world nor in the next, (Matt. xii. 32.) from which it follows that there is a remittance of some sins in the next world; but this can be neither in heaven nor in hell, consequently in purgatory. As the council of Trent says, (Sess. 6. c. 30.) the Church has always taught, according to the old tradition of the Fathers, in all her councils, that there is a purgatory, and every century gives proofs of the continual belief of all true Christians in a purgatory. Finally, man's unblinded reason must accept a purgatory; for how many



depart this earth before having accomplished the great work of their own purification? They cannot enter heaven, for St. John tells us: There shall not enter into it any thing defiled. (Apoc. xxi. 27.) The simple separation of the soul from the body does not make it pure, yet God cannot reject it as He does the soul of the hardened sinner in hell; there must then be a middle place, a purgatory, where those who have departed not free from stain, must be purified.

For what, how much, and for how long must we suffer in purgatory?

Concerning this the Church has made no decision, though much has been written by the Fathers of the Church on the subject. Concerning the severity of the punishment in purgatory, St. Augustine writes: "This fire is more painful than any that man can suffer in this life." This should urge us to continual sanctification and atonement, so that we may escape the fearful judgment of God.

How can we aid the suffering souls in purgatory?

St. Augustine writes: "It is not to be doubted that we can aid the souls of the departed by the prayers of the Church, by the holy Sacrifice of the Mass, and by the alms which we offer for them." The Church has always taught that prayers for the faithful departed are useful and good, and she has always offered Masses for them.

When was the Commemoration of the departed introduced into the Church?

The precise time of its introduction is not known. Tertullian (A. D. 160) writes that the early Christians held a yearly commemoration of the faithful departed. Towards the end of the 10th century St. Odilo, Abbot of the Benedictines at Cluny, directed that the yearly commemoration of the faithful departed should be observed on the 2nd of November with prayers, alms and the Sacrifice of the Mass, which time and manner of celebration spread through various dioceses, and was officially confirmed by Pope John XIX. This day was appointed that, having the day previously rejoiced at the glory of the saints in heaven, we might on this day most properly pray for those who are yet doing penance for their sins and sigh in purgatory for their redemption.