

SAINT PIUS X PRIORY
SINGAPORE

WEEKLY BULLETIN
& MASS SCHEDULE

24 NOVEMBER 2019

TWENTY-FOURTH
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 24 November	24 th Sunday after Pentecost <i>2nd Class, green</i>	8:00 — Low Mass 9.30 — Rosary 10:00 — Sung Mass
MON 25 November	Saint Catherine of Siena <i>Virgin, 3rd Class, white</i>	18.30 — Rosary 19.00 — Low Mass
TUE 26 November	Saint Sylvester <i>Abbot, 3rd Class, white</i> <i>St. Peter Alexandrinus, Bishop, Martyr (comm.)</i>	7.15 — Low Mass
WED 27 November	Feria <i>4th Class, green</i> <i>or</i> <i>Our Lady of the Miraculous Medal, white</i>	11.30 — Low Mass
THU 28 November	Feria <i>4th Class, green</i>	7.15 — Low Mass 18.20 — Benediction 19.00 — Low Mass
FRI 29 November	Feria <i>4th Class, green</i> <i>St. Saturninus, Martyr (comm.)</i>	7.15 — Low Mass 18.20 — Stations of the Cross 19.00 — Low Mass
SAT 30 November	Saint Andrew <i>Apostle, 2nd Class, red</i>	11.30 — Low Mass
SUN 1 December	1 st Sunday of Advent <i>1st Class, violet</i>	8:00 — Low Mass 9.30 — Rosary 10:00 — Sung Mass

ANNOUNCEMENTS

Books available. There will be a large amount of miscellaneous books and magazines put outside after the 10am Mass this Sunday. These are all "free" for the faithful but there will be a donation box in support of the house maintenance. Thank you.

Car Parking. Gentle reminder: to avoid problems, do not park your car indiscriminately (our neighbour, at the corner –292, upper Thomson Rd– has explicitly requested it from us), especially on Sundays. If the two spaces in front of our own gates have been taken, parishioners can always park their cars at Thomson Plaza or at the Soo Chow areas.

Militia Immaculatae. Fr. Karl Stehlin, International Director of Militia Immaculatae and previous District Superior of Asia will be transiting Singapore on Monday, 9th December. He will be giving a conference after the evening mass, followed by enrolments into the MI.

Marian Hymn. During Advent, we shall sing the *Alma Redemptoris Mater* after Sunday Mass.

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)



PARTICULAR JUDGMENT

The Catholic doctrine of the particular judgment is this: that *immediately after death the eternal destiny of each separated soul is decided by the just judgment of God*. Although there has been no formal definition on this point, the dogma is clearly implied in the Union Decree of Eugene IV (1439), which declares that souls leaving their bodies in a state of grace, but in need of purification are cleansed in Purgatory, whereas souls that are perfectly pure are at once admitted to the beatific vision of the Godhead (*ipsum Deum unum et trinum*) and those who depart in actual mortal sin, or merely with original sin, are at once consigned to eternal punishment, the quality of which corresponds to their sin (*paenis tamen disparibus*).

The doctrine is also in the profession of faith of Michael Palaeologus in 1274, in the Bull "Benedictus Deus" of Benedict XII, in 1336, and in the professions of faith of Gregory XIII and Benedict XIV.

There are several texts which teach an immediate retribution after death and thereby clearly imply a particular judgment. Christ represents Lazarus and Dives as receiving their respective rewards immediately after death. They have always been regarded as types of the just man and the sinner. To the penitent thief it was promised that his soul instantly on leaving the body would be in the state of the blessed: "This day thou shalt be with me in Paradise" (Luke 23:43). St. Paul (2 Cor. 5) longs to be absent from the body that he may be present to the Lord, evidently understanding death to be the entrance into his reward (cf. Philemon 1:21 sq.).

Since the death of Christ souls which are free from sin enter at once into the vision of God was always firmly held by the great body of Christians (cf. St. Cyprian, De exhort. mart.). As the earliest Acts of the Martyrs and Liturgies attest, the martyrs were persuaded of the prompt

reward of their devotion. This belief is also evidenced by the ancient practice of honouring and invoking the saints, even those who were not martyrs. St. Augustine witnesses clearly and emphatically to this faith of the early Church. The Second Council of Lyons (1274) declared that souls free from sin are at once received into heaven (*mox in caelum recipi*), but did not decide in what their state of beatitude consisted. A number of theologians maintained the opinion that until the resurrection the just do not enjoy the intuitive or facial vision of God, but are under the protection and consolation of the Humanity of Jesus Christ. Pope John XXII (1316-1334) at Avignon, as a private theologian, seems to have supported this view. His successor, Benedict XII, ended the controversy by the Bull "Benedictus Deus".



Theologians suppose that the particular judgment will be instantaneous, that in the moment of death the separated soul is internally illuminated as to its own guilt or innocence and of its own initiation takes its course either to hell, or to purgatory, or to heaven (Summa Theologica, Supplement 69:2, 88:2). In confirmation of this opinion the text of St. Paul is cited: "Who shew the work of the law written in their hearts, their conscience bearing witness to them, and their thoughts between themselves accusing, or also defending one another, in the day when God shall judge the secrets of men by Jesus Christ (Romans 2:15-16). The "Book of Judgment", in which all the deeds of men are written (Apocalypse 20:12), and the appearance of angels and demons to bear witness before the judgment seat are regarded as allegorical descriptions (St. Augustine, *City of God* XX.14). The common opinion is that the particular judgment will occur at the place of death (Suarez in III, Q, lix. a. 6, disp. 52).

Excerpts from newadvent.org/cathen/08550a.htm