

My P@rish 150 - The Parish is producing a book that showcases the Church's space, people, and priests to celebrate our 150th Anniversary. We encourage everyone to participate in this community project. You can be a parishioner or a visitor to our church. My P@rish 150 is a book about you, for you, and by you.

There are three themes for the book: space, people and priests. They are open to your interpretation and definition.

Here are some prompts to help you in your story-telling:

What is your favourite spot in the church — does it inspire or comfort you?

What is your funniest experience within SPP?

Did a priest leave a deep or even life-changing impression on you?

Be free in the way you would like to share your story! Entries may be submitted in the following forms: prose, poems, paintings, photos, illustration, or song. Detailed specifications, more information and additional prompts may be found at <https://www.spp150.com/1st-project>. Please submit all entries to myparishspp150@gmail.com. When submitting your entry, please include your name, age, gender, handphone number and your email address. Please also include the year in which you started to attend mass in SPP. **Please submit your article soon.**

SPP Columbarium - To all the niche applicants & other persons concerned. The Parish Building is closed to the public for extensive renovation works which will include the columbarium. For the safety of the public, the columbarium will be closed. Subsequent niche blessings and internment of urns will take place on Saturdays (1.00pm to 3.00pm), on appointment basis only. For your safety, a maximum of 2 family members will be allowed to witness the niche blessing and internment (with the priest and the niche contractor), and will be required to put on personal protection gears when they enter the columbarium.

Sunset Mass : 5.30pm
Rosary : 4.30pm (Saturday)
Sunday Masses : 8.30am (Mandarin), 11.00am (English), 2.00pm (Cantonese), 4.00pm (English)
Weekday Masses : 7.20am and 5.30pm
Intercessory Prayer : 7.15pm (English, Thursday)
Infant Jesus Devotion : 5.30pm (Thursday, followed by Mass)
Divine Mercy Devotion : 12.30pm (Sunday Mandarin)
Sion Adorers - Holy Hour : 7.45pm - 8.45pm (Saturday)
Hour of Mercy : 3.00pm daily
Secretariat's Operating Hours : Mon - CLOSED, Tues to Fri - 9.30am to 6.30pm, Sat & Sun - 9.00am to 1.00pm
 Lunch hours: 1.15pm - 2.15pm. Closed on Public Holidays.

Columbarium Opening Hours : Please refer to SPP Columbarium announcement stated above.

SACRAMENT OF RECONCILIATION - The Sacrament of Reconciliation will be administered from 5.00pm - 5.20pm on weekdays and Saturday at the confessionals at the baptistery (back of the church). On Sunday, it will be available 30 minutes before each mass.

Parish Priest: Rev Fr EDWARD LIM, OCD, **Asst Parish Priest:** Rev Fr THOMAS LIM OCD, **Priests in Residence:** Rev Fr TOM CURRAN, OCD **Parish Secretariat:** Jannie Lui, **Liturgical Co-ordinator:** Alex Wong, alexdominic@gmail.com

Church Donations - Please make your cheque payable to:

(i) **Church of Sts Peter & Paul** - for contributions/donations for general maintenance of our Church and Mass offerings; (ii) **Carmelite Friars (S) Ltd** - for contributions/donations to the Friars Formation and Community; (iii) **Soc of St Vincent de Paul (Conf St Peter)** - for donations to the Society of St Vincent de Paul for the poor and needy.

Church of Saints Peter & Paul: 225-A Queen Street, Singapore 188551
 Tel: +65 6337 2585 Fax: +65 6334 5414 email: sts_peterpaul@singnet.com.sg www.sppchurch.org.sg

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READINGS: Sunday Missal (Year A) Pg 251

RESPONSORIAL PSALM: Have mercy on us, O Lord, for we have sinned.

READINGS FOR THE WEEK: MON 2 March 2020 - SAT 7 March 2020

MON: LV 19:1-2, 11-18, MT 25:31-46 **TUE:** IS 55:10-11, MT 6:7-15 **WED:** JON 3:1-10, LK 11:29-32 **THU:** EST C:12, 14-16, 23-25, MT 7:7-12 **FRI:** EZ 18:21-28, MT 5:20-26 **SAT:** DT 26:16-19, MT 5:43-48

NOTICE

The church will be closed to the general public for the entire duration of the suspension of Masses. The parish office, however, will remain open during this period. Please refer to the opening hours of the parish office.

Introduction to The Letters of Saint Paul (Part 3zzz of 9)

PAUL'S JOURNEYS AND LETTERS

1 and 2 Thessalonians. 50-51 A.D.

The first letters to be written were to the converts Paul had made in Thessalonika in the summer of 50 A.D. during his second missionary journey, Ac 17:1-10. As a result of the hostility of some Jews he went on to Beroea, and from there to Athens and Corinth where, it seems, he wrote 1 Th during the winter of 50-51. When he wrote this letter, his companions were Silas and Timothy. Timothy had paid a second visit to Thessalonika, and brought back the good news of their faith under persecution, hence the affectionate tone of the opening chapters, 1-3; these are followed by a series of practical recommendations, 4: 1-12; 5:12-28, interrupted by an opportune

instruction on the destiny of the dead and on Christ's parousia, 4:13-5:11. 2 Th was probably written at Corinth a few months later, making further practical recommendations, 1; 2:13-3:15, and offering fresh instruction on the time of the parousia and the signs that were to come before it, 2:1-12.

The literary resemblance between 1 and 2 Th is so close that some critics consider 2 Th a forgery made by one who had absorbed Paul's ideas and style, but it is hard to explain why this should have been done; a more obvious explanation is that when, about a year later, Paul had deepened his eschatological thought, he wrote this second letter but repeated various expressions from the first. The two are not contradictory but complementary and the earliest authorities believed that they were both written by Paul.

These two letters are particularly important

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Information is correct at time of publication.

because of their eschatological teaching, but they also introduce many points elaborated in subsequent letters. At this earlier stage, Paul's ideas were structured around the question of how the resurrection and parousia of Christ can bring salvation to his followers whether alive or dead, 1 Th 4:13-18. Paul described this parousia in the traditional terms of Jewish and the earliest Christian apocalyptic literature (i.e. the 'eschatological discourse' of the Synoptics, and particularly of Mt). Like Jesus himself he sometimes so emphasised, 1 Th 5:1-11, the unpredictable imminence of the Coming and the necessity for vigilance, as to give the impression that he and his readers would live to see it, 1 Th 4:17; but in 2 Th 2:1-12 he tried to allay the anxiety naturally aroused and reminded his readers that the day could not come till certain signs had preceded it. What these signs were to be is not as clear to us as it must have been to the first readers. Paul seems to consider the 'Adversary' to be an individual person who had to wait till the end of the age before he could appear; some writers consider that by the phrase 'that which at present holds him back', 2 Th 2:6, Paul meant the Roman empire, others that he meant the preaching of the gospel; no conclusion has been reached.

1 and 2 Corinthians. 57 A.D.

Paul wrote the letters to Thessalonika during the eighteen months he spent evangelising Corinth, Ac 18:1-15, from the end of 50 to the middle of 52 A.D. His policy was always to establish the Christian faith in a centre of population, and here he chose the great and populous port of Corinth, so that it could spread from there into the whole of Achaia, 2 Co 1:1; 9:2. The Christian community he established grew strong, and was composed mostly of poor people, 1 Co 1:26-28, but Corinth was not only a great centre of Hellenism and a magnet to every sort of philosophy and religion, it was also a notorious centre of immorality; it was a milieu that could only create awkward problems for those newly converted to a faith that had

only recently been introduced. It was to the solution of these problems that Paul addressed himself when he wrote his two letters to the Christians of Corinth.

How these two letters came to be written now seems clear enough, though some details are still disputed. There had been an earlier letter than these two canonical ones, 1 Co 5:9-13, but the date at which this first letter was written is unknown and it has not survived. Before the end of the two-and-a-half years he spent at Ephesus (54-57) on his third missionary journey, Ac 19:1-20:1, a Corinthian delegation arrived to ask Paul certain questions, 1 Co 16:17; and as he had also received news of Corinth from Apollos, Ac 18:27f; 1 Co 16:12, and from Chloe's household, 1 Co 1:11, he felt obliged to write a second letter. This is 1 Co, and it was written sometime near Easter, 57 (1 Co 5:7f; 16:5-9; compare Ac 19:21). Shortly afterwards, some sort of crisis developed in Corinth and Paul was forced to pay a brief and painful visit, 2 Co 1:23-2:1; 12:14; 13:1-2; while there he promised another and a longer visit, 2 Co 1:15-16, which never in fact took place. Instead, Paul sent a representative to whom he delegated his authority: all that happened what that a second crisis developed; Paul's authority, committed to this delegate, had been flouted, 2 Co 2:5-10; 7:12. Paul still did not pay the promised visit, but sent a severe letter written 'with many tears', 2 Co 2:3f, 9; this third letter had the desired effect, 2 Co 7:8-13. This good news that he heard from Titus only reached Paul after he had gone to Macedonia, 2 Co 2:12f; 7:5-16, after leaving Ephesus as a result of serious disturbances of which we know little, 1 Co 15:32; 2 Co 1:8-10; Ac 19:23-40. At this stage, towards the end of 57, he wrote 2 Co. He must subsequently have travelled via Corinth, Ac 20:1f, cf. 2 Co 9:5; 12:14; 13:1, 10, to Jerusalem where he was arrested at Whitsun.

It has been suggested that 2 Co 6:14-7:1 is a fragment of the lost first letter, and 2 Co 10-13 part of the letter written 'in tears'. It

NOTE: All SPP150 talks will be cancelled due to the coronavirus alert

would be hard to prove that they were parts of these two particular letters, but it is quite certain that these two sections are not in their original contexts. The first section reads like an insertion, 2 Co 7:2 follows naturally on 6:13, and the whole insertion, 6:14-7:1, has remarkable affinity with some of the Essene literature discovered at Qumran. The vehemence of the second section, 2 Co 10-13, is certainly not in place after the friendly tone of the first nine chapters. To these two dislocations should be added the fact that 9:1 does not make sense after what has been said in ch. 8 about the collection, and is probably part of a completely different note on the subject. These are probably fragments of things Paul wrote on different occasions, that were later put in their present place as part of the process of preserving a collection of the apostle's writings.

In these letters to Corinth, even the details about Paul and the way he treated his converts are important doctrinally. 1 Co in particular contains a great deal of information about urgent problems that faced the church and about the decisions made to meet them: internally there were questions of moral conduct, 1 Co 5:1-12, 6:12-20, of marriage and virginity, 7:1-40, of liturgical and eucharistic meetings, of the charismata, 12:1-14:40; externally, questions of appeals to civil courts, 6:1-11, and eating foods sacrificed to idols, ch. 8-10. It was Paul's religious genius to turn what might have remained cases of conscience or liturgical instruction to a vehicle for the profound doctrine of Christian liberty, the sanctification of the body, the supremacy of love, union with Christ. When forced to

defend his apostolate, 2 Co 10-13, he does so in a style of immense power, 2 Co 1:12-6:10; and when he brings up the business of collecting money, 2 Co 8-9, he discusses the collection in the light of the ideal of union between churches. The eschatological basis of his doctrine is always present in Paul's mind, and provides the perspective in which he explains the resurrection of the body, 1 Co 15; here, however, the apocalyptic imagery of 1 and 2 Th gives place to a philosophical method of justifying a doctrine that the Greek mind found so unsympathetic. As Paul penetrates this new Greek environment, he tries to adapt the Good News he proclaims, and this he does with particular skill when presenting the folly of the cross to Greek wisdom. The apostle's converts at Corinth had split into factions, each proud of its own leader and boasting about his talents; Paul reminded them that there is only one master, Christ, and only one message, the cross, and that there is no wisdom outside that message, 1 Co 1:10-4:13. The importance of this is that quite naturally through the way events had developed, without surrendering anything of the primacy of his eschatological thought, the inner development of Paul's ideas led him to the point where he had to stress how the life we lead here and now is already a life of union between Christ and his followers and that this union is achieved by faith which is the only way to know him. Later, when the Galatian crisis developed, Paul had to relate this teaching to Judaism, and in doing so he explored further depths of this new life into which people are born by faith..

Source: The Jerusalem Bible, 1966

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