

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
Interspersory 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: 1.15am - 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.

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church of saints peter & paul



READINGS: Sunday Missal (Year A) Pg 255

RESPONSORIAL PSALM: May your love be upon us, O Lord, as we place all our hope in you.

READINGS FOR THE WEEK: MON 9 March 2020 - SAT 14 March 2020

MON: DN 9:4B-10, LK 6:36-38 **TUE:** IS 1:10, 16-20, MT 23:1-12 **WED:** JER 18:18-20, MT 20:17-28 **THU:** JER 17:5-10, LK 16:19-31 **FRI:** GN 37:3-4, 12-13A, 17B-28A, MT 21:33-43, 45-46 **SAT:** MI 7:14-15, 18-20, LK 15:1-3, 11-32

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 4 of 9)

PAUL'S JOURNEYS AND LETTERS

Galatians. Romans. 57-58 A.D.

The letters Paul wrote to the Christians of Galatia and Rom need to be treated together, since both letters analyse the same problem. The first was Paul's immediate reaction to a particular situation, but the second, which is his more considered opinion, is more like a theological treatise than a letter, and in it Paul systematically arranges all his new ideas that had emerged from the argument. This close relationship between the two letters is really the strongest reason against the early dating of Ga (pre-49 A.D., the council of Jerusalem) which some scholars

have suggested. They argue that Paul's second visit to Jerusalem, Ga 2:1-10, was the second visit mentioned in Ac 11:30; 12:25, not the third, Ac 15:2-30, since several details here differ from Paul's account, and that, as Paul seems unaware of the decree of the council, Ac 15:20, 29 (cf. Ga 2:6), this letter must have been written before it. All difficulties disappear if it is supposed that the 'Galatians' are the Christians of Lycaonia and Pisidia, evangelised by Paul on his first missionary journey when he returned by the way he had come; this would explain the double visit that Ga 4:13 seems to imply. This hypothesis does not have very much to support it apart from the fact that Lycaonia and Pisidia had been part of the province of Galatia in 36-25 B.C.; in the 1st century A.D., however, 'Galatia' normally referred

Information is correct at time of publication.

to Galatia properly so called which lay to the north of Lycaonia and Pisidia, and it is unlikely that the inhabitants of each district were both called ‘Galatians’, Ga 3:1. This ‘South-Galatia’ hypothesis would not even be necessary if the second visit of Ga 2:1-10 could be identified with the third visit of Ac 15; and in fact this third visit of Ac seems to resemble the visit in Ga much more closely than it does the second, Ac 11:30; 12:25, which could have been sufficiently unimportant for Paul to have been justified in leaving it out of the discussion in Ga, in spite of his assurance, Ga 1:20. It is even possible that this second visit of Ac never took place but is simply one of Luke’s literary doublets; cf. Introduction to Acts and Ac 11:30+. In this view, then, (that the letter to the Christians of Galatia was probably written eight years after the council of Jerusalem) the reason Paul does not mention the decree could be that the date of the decree was later than that of Ga (cf. Ac 15:1+). This would explain Peter’s conduct that Paul says he criticised, Ga 2:11-14. The converts to whom the letter was addressed would then be the inhabitants of the ‘Galatian territory’ (i.e. North Galatia) through which Paul passed on his second and third journeys, Ac 16:6; 18:23. The letter may have been written at Ephesus, or even in Macedonia, about the year 57.

The letter to the Christians of Rome must, in this case, have been written soon after. In the winter of 57-58 Paul was at Corinth preparing to go to Jerusalem and from there to visit Rome on the way to Spain, Rm 15:22-32; cf. 1 Co 16:3-6; Ac 19:21; 20:3. He had not founded the Roman church, and any information he had about it (from people like Aquila, Ac 18:2) was not considerable: all we learn from occasional allusions in the letter is that it was a mixed

community and that there was a danger of Jewish and non-Jewish converts looking down on each other. In view of this danger, Paul thought it would be prudent to pave the way for his visit by sending a letter (through Phoebe the deaconess, Rm 16:1) in which he stated systematically his ideas about the problem of how Judaism and Christianity were related to each other; these ideas were the ones he had been forced to develop by the Galatian crisis. In Rm he reassembled all the ideas he had expressed in Ga and by doing so made them even more precise. Ga has a mixed personal and emotional appeal, 1:12-2:21, with doctrinal argument, 3:1-4:31, and earnest admonition, 5:1-6:18. Rm on the other hand is a carefully planned whole: it has only a few main sections and these are shown to be all parts of one whole by a preliminary section in which Paul outlines all the subjects that are subsequently developed.

Like Co and Ga, the authenticity of the letter to Roman Christians is not seriously disputed though it is suggested that ch. 15 and 16 are later insertions. Chapter 16 has many greetings, and it may quite easily have been a separate note for the church at Ephesus, but in spite of certain MSS ch. 15 cannot be amputated so easily. Critics who keep ch. 16 as part of the original letter suggest that it was quite possible for Paul to have met a great many Christians who, as Jews, had eight years previously been expelled under Claudius and then later on gone back to Rome, and that it was diplomatic for him to mention their names in a letter to a church he had not yet visited. The unusual style of the doxology, 16:25-27, certainly suggests that it could be a later insertion, but this in itself is not sufficient argument against its authenticity. (to be continued)

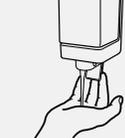
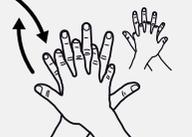
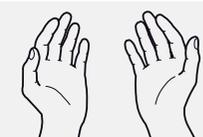
Source: The Jerusalem Bible, 1966

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

How to Handwash?

WASH HANDS WHEN VISIBLY SOILED! OTHERWISE, USE HANDRUB

 **Duration of the entire procedure: 40-60 seconds**

		
<p>Wet hands with water;</p>	<p>Apply enough soap to cover all hand surfaces;</p>	<p>Rub hands palm to palm;</p>
		
<p>Right palm over left dorsum with interlaced fingers and vice versa;</p>	<p>Palm to palm with fingers interlaced;</p>	<p>Backs of fingers to opposing palms with fingers interlocked;</p>
		
<p>Rotational rubbing of left thumb clasped in right palm and vice versa;</p>	<p>Rotational rubbing, backwards and forwards with clasped fingers of right hand in left palm and vice versa;</p>	<p>Rinse hands with water;</p>
		
<p>Dry hands thoroughly with a single use towel;</p>	<p>Use towel to turn off faucet;</p>	<p>Your hands are now safe.</p>



World Health Organization

Patient Safety

A World Alliance for Safer Health Care

SAVE LIVES

Clean Your Hands

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