

## NEWS AROUND THE PARISH

**MORNING STAR FUND RAISING – 2 Nov 5.30pm & 3 Nov, 11am** - In line with our mission to strengthen family relationships, Morning Star is raising funds to help run our programmes for families in need. Funds raised will go towards (1) CareNights – a free service to support needy families who require night care for their children (2) Operating our NOVA Learning Intervention programmes for families from difficult backgrounds (3) Supporting families who can't afford After-School Care fees for their children (4) Subsidising Counselling Services and Parent Coaching or Training. Please support us. Thank you and God bless.

**COUPLE DATE NITE - KISS MISS BLISS IN YOUR MARRIAGE-** Family Life Society presents Kiss Miss Bliss on 14 November 2019 from 7:00pm to 9:30pm. For couples married 1 to 5 years. Spend an enjoyable evening together. Enhance your couple relationship. Register now: [bit.ly/kmb\\_bt](http://bit.ly/kmb_bt) or call 64880278! Only \$20 per pax

**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, the next period when it will be accessible for visits is on **All Souls' Day period: 27 Oct - 10 Nov '19. Visiting Hours: 9.00am to 5.00pm.** Subsequent niche blessings and interment 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 interment (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](mailto: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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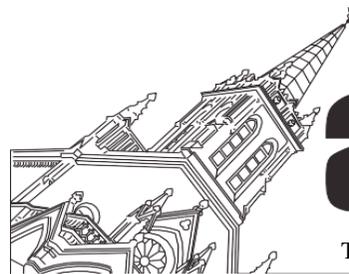
**YOUNG ADULTS NIGHT OF DISCUSSION - CREED ON THE STREET (COTS11)** The purpose is to invite young adults to join in a conversation with each other, to lend perspective of their faith on social issues. This session will be on 21 November 2019 (Thursday); 7:30pm. to 9:30pm.; level 3, Catholic Centre, 55 Waterloo Street, Singapore 187954.

Topic: "From Stigma to Solidarity – What more can we do to address the stigma of mental health issues?" Please refer to the Caritas Singapore website: [www.caritas-singapore.org](http://www.caritas-singapore.org) or email to [youngadults@caritas-singapore.org](mailto:youngadults@caritas-singapore.org)

### MAKE YOUR MARRIAGE A PRIORITY!

"Marriage is a project to be worked on together ... and a process of growth." - Pope Francis (*Amoris Laetitia*, no. 218, 221).

Good marriages can always be made better. To deepen and refine your couple relationship, sign up for one of the upcoming Marriage Encounter Weekends: 1 - 3 Nov & 6 - 8 Dec 2019 and 3 - 5 Jan 2020. Contact David & Clara @ 96705390 or [mewkend@gmail.com](mailto:mewkend@gmail.com)



# the apostles

Thirtieth Sunday in Ordinary Time

27 October 2019 Year

**READINGS:** Sunday Missal (Year C) Pg 1008

**RESPONSORIAL PSALM:** This poor man called; the Lord heard him.

**READINGS FOR THE WEEK:** MON 28 October 2019 - SAT 2 November 2019

**MON:** EPH 2:19-22, LK 6:12-16 **TUE:** ROM 8:18-25, LK 13:18-21 **WED:** ROM 8:26-30, LK 13:22-30

**THU:** ROM 8:31-39, LK 13:31-35 **FRI:** ALL SAINTS, Solemnity **SAT:** ALL SOULS

### Introduction to the Prophets (Part 10 of 15) Daniel

In subject-matter the Book of Daniel falls into two parts. Ch. 1-6 are narratives: Daniel and his three companions in the service of Nebuchadnezzar, 1; Nebuchadnezzar's dream of the composite statue, 2; adoration of the golden effigy, and Daniel's three friends in the furnace, 3; Nebuchadnezzar's madness, 4; Belshazzar's banquet, 5; Daniel in the lions' den, 6. From all these trials, in which the reputation and even the life of Daniel or of his companions is at stake, they emerge victorious and the pagans give glory to the God who has saved them. The action takes place in Babylon in the reigns of Nebuchadnezzar, of his 'son' Belshazzar, and of 'Darius the Mede', Belshazzar's successor. Ch. 7-12 are visions granted to Daniel: the Four Beasts, 7; the Goat and the Ram, 8; the Seventy Weeks, 9; the great vision of the Time of Wrath and of the End, 10-12. They are assigned to the reigns of Belshazzar, Darius the Mede and Cyrus king of Persia, and located in Babylonia.

From the existence of these two sections some have deduced two distinct documents of different periods combined by an editor. But there are other indications which are against such a distinction. The narratives are indeed in the third person, while the visions are described by Daniel himself; but the first vision, ch. 7, has its introduction and conclusion in the third person. The beginning of the book is in Hebrew but in 2:4 there is a sudden change to Aramaic which continues to the end of ch. 7 and so into the vision section; the remaining chapters are in Hebrew. Many explanations of this duality of language have been offered, none satisfactory. There is no correspondence, therefore, between the division established by subject-matter (narratives, visions), and the division on the ground of style

(first and third person) or of language (Hebrew, Aramaic). On the other hand ch. 7 has its commentary in ch. 8, but is parallel to ch. 2; its Aramaic is indeed the same as in 2-4, but certain of its stylistic characteristics recut in 8-12, though these chapters are in Hebrew. This ch. 7, therefore, links the book's two sections and proves that it is in fact and integral composition. Also, Belshazzar and Darius the Mede both appear in each section of the book, so the historical problem is present as much in one section as in the other. Lastly, the literary devices and habits of thought are consistent throughout the book, which is the strongest argument for its unity.

The date of composition is decided by clear evidence given in ch. 11. The wars between the Seleucids and Ptolemies and a portion of the reign of Antiochus Epiphanes are described with a wealth of detail quite unnecessary for the author's purpose. This account bears no resemblance to any of the Old Testament prophecies and, despite its prophetic style, refers to events already past. But from 11:40 onwards the tone changes and the 'Time of the End' is foretold in a way that is reminiscent of the other prophets. The book must therefore have been written during the persecution under Antiochus Epiphanes and before his death, even before the success of the Maccabean revolt; that is to say between 167 and 164.

There is nothing in the rest of the book to contradict this dating. The narratives of the first section are set in the Chaldaean period, but there are indications that the author is writing a short time after the events. Belshazzar was the son of Nabonid and not, as the books says, of Nebuchadnezzar; nor was he ever king. Darius the Mede is unknown to historians, nor is there room

for him between the last Chaldaean king and Cyrus the Persian who had already conquered the Medes. The neo-Babylonian background is described in words of Persian origin; the instruments in Nebuchadnezzar's orchestra are given names transliterated from the Greek. The fates given in the book agree neither among themselves nor with history as we know it, and they seem to have been placed at the chapter heads without much care for chronology. It seems therefore that ancient traditions, the extent of which is hard to determine, have provided the material for a much later work.

The late composition of the book explains its position in the Hebrew Bible. It was admitted after the canon of the Prophets had already been fixed, and placed between Esther and Ezra among the varied group of 'other writings', forming the last section of the Hebrew canon. The Greek and Latin Bibles put it among the Prophets and add certain deuterocanonical sections, namely, the Psalm of Azariah and the Canticle of the Three Youths, 3:24-90; the story of Susanna illustrating the shrewdness of the young Daniel, ch. 13; and the stories of Bel and the sacred serpent, which are satires on idolatry, ch. 14.

The aim of this book was to sustain faith and hope among the Jews persecuted by Antiochus Epiphanes. Daniel and his companions had been similarly tempted: to desert the Law, ch. 1, and to commit idolatry, ch. 3 and 6. From these trials they emerged victorious, and the persecutors were forced to acknowledge the power of the true God. The contemporary persecutor is painted in darker colours, but when the wrath of God is satisfied 8:19; 11:36, the time of the end will come, 8:17; 11:40, when the persecutor will be destroyed, 8:25; 11:45. This will mean the end of sorrow and of sin and the coming of the kingdom of the saints, ruled over by a 'Son of Man' whose reign will endure forever, Ch. 7.

This expectation of the end, this hope of the kingdom, runs through the whole book, 2:44; 3:33 (100); 4:31; 7:14. God will bring it to fulfilment after a lapse of time fixed by him, but long enough to embrace the whole of human history. The various stages of the world's history becomes stages in the operation of God's eternal purpose, so that these world-stages, past, present, future, themselves become prophetic of a further future

since all are contemplated through the eyes of God 'who controls times and seasons', 2:21. By this double vision, at once in time and transcending time, the author reveals the prophetic significance of history. The secret of God, 2:18, etc.; 4:6, is revealed by mysterious intermediaries who are the messengers and agents of the Most High. The doctrine of angels is asserted in the Book of Daniel, as in Ezekiel and particularly in Tobit. The revelation concerns the hidden plan of God for his people and for the nations. It concerns both peoples and individuals.

An important passage on the resurrection proclaims the rising of the dead either to eternal life or to eternal punishment, 12:2. The expected kingdom of saints, 7:18, the kingdom of God, 3:33 (100); 4:31, the kingdom of the Son of Man to whom all power is given, 7:14.

This is the last expression of messianic prophecy in the Old Testament. The coming of the kingdom will be the central theme of the Synoptic Gospels, and Jesus, king of the kingdom, will call himself 'Son of Man', thus clearly asserting that he has come to fulfil the prophecies of the Book of Daniel.

This 'sealed book', 12:4, with its revelation of a divine secret, its angelic commentators, its message for generations to come, its deliberately enigmatic style, is the first mature apocalypse, a literary form found already developing in Ezekiel and later to flower in Jewish literature. The New Testament counter-part to the Book of Daniel is the Book of Revelation, but in this the seals of the closed book are broken, Rv 5-6, its words are secret no longer since 'the time is at hand', Rv 22:10, and the coming of the Lord is expected, Rv 22:20; 1 Co 16:22.

Source: *The Jerusalem Bible, 1966*

## PARISH NEWS

**MASS FOR THE FAITHFUL DEPARTED** – 30 Oct '19 (Wed) at 7.20am and 5.30pm, Mass dedicated to the souls of those whose remains are placed in our columbarium.

### ALL SAINTS' DAY (Day of Obligation)

Mass times: 31 Oct '19 (Thu): 5.30pm (English Anticipated Mass), 1 Nov '19 (Fri): 7.20am (Eng), 12.15pm (Mandarin), 5.30pm (Eng)

### ALL SOULS' DAY – 2 Nov '19 (Sat)

No Mass at 7.20am. Office of the Dead: 8.30am  
Mass in English: 9.00am, Mass in Mandarin: 11.00am, Rosary in Latin: 1.00pm, Mass in Latin: 1.30pm

There will be no blessing of niches in the columbarium as the Parish Building is undergoing extensive renovations. The columbarium will be accessible for visit from 27 Oct to 10 Nov '19, 9.00am to 5.00pm.

### THE LOURDES EXPERIENCE 2019 -

organised by the Order of Malta Singapore once in every 5 years, will be held at the Singapore Indoor Stadium on Saturday 7 Dec '19 from 2.00pm to 7.00pm. Due to the stadium's capacity, limited tickets are allocated to each parish. Parishioners who are interested to attend this event are requested to register at the SPP Church Office by 15 Nov, subject to a maximum of 2 tickets per person. If demand exceeds the tickets available, there will be a ballot. Only successful applicants will be notified to collect their tickets. Unclaimed tickets within a week of notice will be allocated to the next person in the queue on waiting list and who will be notified accordingly. For more details, please refer to the notices at the front of the Church.

### PAPAL BLESSING FOR MARRIED

**COUPLES** - on 29 Dec '19 at the 11.00am Mass, also the Feast of Holy Family. During this Mass, there will be a renewal of marriage vows and a blessing by Fr Edward Lim, OCD. The papal blessings will be conferred for couples celebrating 10, 25, 40, 50 & 60 years of marriage. Please obtain a form from the church office. Deadline is 27 Oct '19.

### SPP150 EVENTS

**ADVOCATA NOSTRA - Praying Anew With Mary** – In celebration of the 150th anniversary of the Church of Sts. Peter & Paul, we invite you to two evenings of prayer and songs in honour of Our Lady presented by Fr Derrick Yap OFM and Fr Edward Lim OCD, and centering on the four Marian dogmas. Dates: 1 and 2 Nov '19, 7.45 pm. Church of Sts. Peter & Paul. Contribution: \$6 per evening. Enquiry: canaevents2019@gmail.com.

**CHURCH OF SAINTS PETER AND PAUL** has Purchased a Gift For You!. Enjoy a free subscription to formed.org - an incredible online gateway to the best Catholic resources for children and adults! It's EASY and FREE to Register! Go to [sppchurch.formed.org](http://sppchurch.formed.org). See that the name of Church is stated there. Click "Next". Enter your name, email address and click "Sign Up". You're ready to enjoy the inspiring and engaging content on FORMED!

**"BEHOLD I MAKE ALL THINGS NEW" with the Carmelite Saints** by Fr. Augustine Mulloor, OCD. Details: 4 to 7 Nov '19 (Mon to Thu), 7.30pm to 9.30pm, Catholic Centre Level 3. Contribution: \$50 (include light refreshments). Please register and pay at SPP Church Office. Attendance by registration only. Please email [spphappenings@gmail.com](mailto:spphappenings@gmail.com) for any enquiries.

### "BEHOLD I MAKE ALL THINGS NEW" with SAINT PAUL

by Sr. Theresa Lim, FSP  
Part 1: Chosen & Loved - 9 Nov '19 (Sat), 2.30pm to 4.00pm, SPP Main Church. Part 2: Saint Paul and His Communities – 25 Nov '19 (Mon), 7.30pm to 9.00pm, SPP Main Church. All are welcomed! Please email [spphappenings@gmail.com](mailto:spphappenings@gmail.com) for any enquiries.

### ADVENT DAY OF RECOLLECTION –

*Behold, The Servant of the Lord, Be it done to me according to your word – Living Mary's words with St. Thérèse's Little Way* by Fr. Ferdinand Purnomo, OCD. Details: 23 Nov '19 (Sat), 9.00am to 4.00pm (Lunch at own expense), Catholic Centre Level 3. Please register at email: [spphappenings@gmail.com](mailto:spphappenings@gmail.com) or at SPP Church Office. Attendance by registration only.

### SPP150 MASS – CHOIR REGISTRATION

The Parish Liturgical Committee is glad to announce that we are opening up registration for participation in the Choir for the #SPP150 Mass on 28 June 2020. Interested participants may register through this link:

<https://forms.gle/r9sYcZV6fZdAkKDW9>.

More details available in the form itself. Let us come together as a Parish Community for this once-in-a-generation event to give Praise and Thanks to God!

### NOTES FROM TALK ON PLENARY

**INDULGENCE** by Fr. Edward Lim, OCD on 27 July 2019 is now available at the SPP 150<sup>th</sup> Anniversary microsite. Please visit [SPP150.com/formation](http://SPP150.com/formation).