

PARISH NEWS

WAY OF THE CROSS held every Fri during Lent at 5.30pm. Evening mass will follow after prayers.

THE LITURGIES OF HOLY WEEK

13 Apr - Holy Thursday: 7.00pm (English, in Church), 7.00pm (Mandarin, in Chapel), 8.30pm (Cantonese, in Chapel) (Evening Mass of the Lord's Supper)

14 Apr - Good Friday: 11.15am (Mandarin Way of the Cross); 12.00pm (Mandarin Service), 2.15pm (English Way of the Cross), 3.00pm (English Service), 3.00pm (Cantonese Service, in Chapel) (Good Friday Services)

15 Apr - Holy Saturday: 8.00pm (Eng, with Baptism), (Easter Vigil Mass)

16 Apr - Easter Sunday: 8.30am (Mandarin), 11.00am (Eng), 4.00pm (Eng), 2.00pm (Cantonese, with Baptism), (Easter Sunday Masses)

SPP FAMILY EASTER EGG HUNT 2017 -

To celebrate the Easter season, SPP will have its very first Family Easter Egg Hunt on **23 April, Sunday**, from 12.30pm - 2.00pm. Teams of 2-6 members are welcome to sign up for the hunt, where there are attractive prizes waiting to be won! Registration opens 26 March, with a fee of \$5 per team. Registration is limited to the first 40 teams, so do act quickly! There will be mini game booths and food stalls,

and Best Dressed prizes up for grab for those who come dressed to the theme! The 11.00am English Mass on 23 April will also be a Family mass, so do join us for a day of family fun!

NEWS AROUND THE PARISH

Do you have friends who want to find out more about the Catholic faith? Do you want to bring your friends to find out more about the Catholic faith but do not know where to begin? This Easter, bring your friends to the 'Easter4everyone' event to find out more! Watch a video, listen to a sharing and do a walking trail to discover more about the Catholic faith and what we do as Church. Sat, 29 Apr '17, 2017 2:00pm - 5:00pm at Church of Saints Peter & Paul, 225A Queen Street Singapore, 188551. Register your interest today at <https://www.eventbrite.com/e/celebrating-new-life-easter-4-everyone-tickets-32913221331>

Fr Damien's Youth Choir, aged 7-19, will chant Gregorian and Taize on Maundy Thursday after the Mass of the Lord's Supper in Blessed Sacrament Church. We wish to invite the parishioners to join us for prayer, adoration and meditation on the Passion of our Lord Jesus Christ at 8.30-10.30pm on 13 Apr '17, Blessed Sacrament Church, 1 Commonwealth Drive, S(149603)

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
Counselling @ SPP	: 7.00pm - 9.00pm (Monday, call church secretariat 6337 2585 for appointment)
Adoration Chapel	: 8.00am - 9.00pm (Mon to Sat), 8.00am - 7.00pm (Sun)

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

Parish Priest: Rev Fr JOHN CHUA OCD (email: hkchuajohn@yahoo.com), **Asst Parish Priest:** Rev Fr EDWARD LIM, OCD, **Priests in Residence:** Rev Fr TOM CURRAN, OCD, Rev Fr GREGORY HON, OCD, Rev Fr JOSEPH KOH, OCD and Fr JEFFREY TAN, OCD, **General-Delegate:** Rev Fr THOMAS LIM OCD, **Parish Secretary:** Ms Martha Loh, **Parish Clerk:** Ms 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 Operations & Maintenance of the Church; (ii) Carmelite Fathers - for contributions/donations to the SPP Friars Community, Friars Formation; (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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READINGS: Sunday Missal (Year A) Pg 301

RESPONSORIAL PSALM: My God, My God, why have you forsaken me?

READINGS FOR THE WEEK: MON 10 April - SAT 15 April 2016

MON: IS 42:1-7, JN 12:1-11 **TUE:** IS 49:1-6, JN 13:21-33, 36-38 **WED:** IS 50:4-9A, MT 26:14-25 **THU:** Holy Thursday **FRI:** Good Friday of the Lord's Passion **SAT:** Holy Saturday At the Easter Vigil in the Holy Night of Easter

Holy Week - The Paschal Triduum Preparing for Holy Thursday

As this liturgy begins, Lent has ended. Our 40 days of Lent helped us "prepare to celebrate the Paschal Mystery with mind and heart renewed." Now we come to three liturgies which help us experience what is offered us in the new Passover. Each liturgy helps us enter more deeply into the mystery and meaning. Holy Thursday evening takes us to the heart of the gift and to our mission.

The Word.

To begin to prepare, let us read the readings of this Evening Mass of the Lord's Supper. Our chewing starts here, as does our nourishment. The Exodus account of the Passover tradition reminds us of the exit, the liberation, of the people in slavery in Egypt, and meal that commemorates it. "This day shall be a memorial feast for you, which all your generations shall celebrate." During our Lenten journey, we have desired greater freedom, and a deeper liberation from the patterns that keep us from being free. We want to come to the Holy Thursday memorial with those desires alive with hunger and thirst.

Psalm 116 asks, "How shall I make a return to the LORD for all the good he has done for me?" The word, "eucharist" means "thanksgiving." To come to this night prepared to celebrate, we can reflect on all the reasons we have to be grateful. The Spirit of Jesus uses the gift of gratitude to gather us for Eucharist.

Paul tells us the simple and profound words of Jesus, "This is my body that is for you. Do this in remembrance of me." The gift and the mandate. And Paul says, "For as often as you eat this bread and drink the cup, you proclaim the death of the Lord until he comes." Our celebration on Holy Thursday will show us how to proclaim the

meaning of the Lord's gift to us.

John's gospel is a puzzle and a revelation. The account of the Last Supper in this gospel does not include the narrative Paul gives us, as do the accounts in Mark, Matthew and Luke. In this account of the Last Supper, Jesus does not take bread and wine, say the prayer of thanksgiving, break the bread and share the cup, with the words, "This is my body; this is my blood; do this in memory of me." In this narrative of the institution of the Eucharist, Jesus washes his disciples' feet. With this ritual Jesus shows us how he gives us his body and allows his blood to be poured out for us. By his action Jesus says, here I am as servant for you, do this in memory of me.

The Foot Washing.

In the ritual we will experience on Holy Thursday, Jesus washes our feet. The twelve representatives of our community have their feet washed, but each of us is having our feet washed. Each of us needs to feel the resistance of Peter. We have to let Jesus wash our feet, let Jesus give himself to us, let him be our servant. One of the best preparations is to taste my resistance, my independence, my rationalising which almost convinces me that I don't need washing or healing or saving. Perhaps I need to name the part of my life, the part of myself, I want to surrender to the Lord to be embraced and loved, washed and healed.

In the ritual we will experience on Holy Thursday, Jesus gives us a "mandate." He gives us the one commandment of the gospel, "Love one another, as I have loved you." He gives his very self to us, is broken and poured out, and calls us to give our very selves, to be broken and poured out, in love for others. It is important for us to taste our resistance to love. We can come to Holy Thursday prepared by our reflection on how difficult it is to love some people, either because we recoil at their "smelly-

ness” or because we find them unattractive or unable to love us in return. The liberation happens when we let ourselves have our feet washed by Jesus. Then Eucharist flows from our gratitude. Gratitude is the seed for great loving - the return I can make to the Lord for his great love for me.

The Table of the Lord.

Now we are prepared for the Eucharist. Now we can say, with a much louder voice, “It is right to give God thanks and praise!” Now, when we remember and celebrate how he loved us, the words are joined to the ritual of foot washing, servanthood, ministry for others. Now, when we open our hands to receive his body and blood, we can feel, with great devotion, the power of this gift and the meaning of its mission.

The Stripping of the Altar and Sanctuary.

Our final preparation is to be ready to appreciate the ritual of transition with which Holy Thursday concludes. The Body and Blood of Jesus, which we share at this Eucharist is taken to a special place, so that we might continue to be nourished with this Sacrament on Good Friday. Then our liturgy engages us in a rich ritual. The altar and the whole sanctuary are stripped bare. With this solemn gesture, we ritualise what we as a community is doing to prepare for Good Friday. We strip our focus down to Jesus alone. All the signs and symbols are put aside. We are left with the taste of the Eucharist and the gratitude in our hearts. We leave in focused silence. We leave with the image of Jesus, as servant for us, our hearts readied to celebrate the mystery of his passion and death for us.

Preparing for Good Friday

We enter the liturgy on Good Friday in silence. We don’t need a “gathering rite.” It is as though we have been gathered since the night before. We can prepare to begin the Good Friday celebration by reflecting upon ourselves lying there - with all the feelings we want to identify and pay attention to. Our feelings may not be consistent or even inspiring. I might feel awe, gratitude, guilt, powerlessness, all at once. In my reflection preparing for Good Friday, I prepare that brief silent moment at the beginning of the service.

The Word.

The gospel is so rich today. The following reflections come from “chewing” this powerful story.

“Shall I not drink the cup the Father gave me?” As he washed his disciples’ feet, and gave them his body and blood as a sacrament of self-sacrificing love, he gave us an example of how to love, how to say “yes” to our vocations. Oh, Lord, I love your example, your way. Please free me to drink the cup the Father offers me, that I might love as you have loved me. “They cried out, ‘Take him away, take him away!

Crucify him!’ Pilate said to them, ‘Shall I crucify your king?’ The chief priests answered, ‘We have no king but Caesar.’ Then he handed him over to them to be crucified.” I can hear my own autonomy and stubborn independence. I am imagining all the things I do, positions I take, patterns I continue which shout, “I have no allegiance, but to myself!” Dear Lord, you were handed over for my offenses and omissions. Thank you. Through the surrender of your suffering, death, resurrection and gift of your Spirit, open my heart that you might more and more become the Lord of my life.

“So they took Jesus, and, carrying the cross himself, he went out to what is called the Place of the Skull, in Hebrew, Golgotha. There they crucified him.” Whatever “cross” I bear, you have already carried. You have stumbled and fallen to the ground under its weight. For me. That I might not, from this day forward, feel I am carrying my cross alone. Thank you.

“After this, aware that everything was now finished, in order that the Scripture might be fulfilled, Jesus said, ‘I thirst.’” I imagine that at this moment you completely take on the “thirst” of the world. Everything. From our crude and banal desires, to our deepest longings, to our hunger and thirst for justice. You finally taste what your Father has prepared for you to drink. Then, all that you came to do, to be, is accomplished. For me. Then, you can humbly bow your head and give over your Spirit. Thank you.

The Solemn Intercessions.

These prayers, and their style, are perhaps the oldest liturgical ritual we have. They link us to the prayer of our sisters and brothers down through the centuries. They also give us a sense of our long tradition of public prayer. The Presider makes an invitation to pray - saying who it is we pray for and what it is that we ask. We respond to the invitation with our silent prayer. Then, the Presider prays out loud in our name, first praising God and naming how God has been loving and caring for the person or need we present, then asking for a particular grace. We affirm that prayer with our “Amen.” We could prepare for these great intercessions by reflection on our prayer for each of the people and needs to the right. That will help us with our responding to the invitation to pray in silence, and to appreciate the powerful words of these ancient prayers.

Adoration of the Holy Cross.

We revere and venerate the wood of the cross, because our Saviour was nailed there, and gave his life for us there. Preparing for this special veneration on Good Friday is very important. We may want to pray by making the Stations of the Cross, in our church, or in the privacy of our home. We want to be prepared to touch, kiss, embrace the cross with

the greatest devotion we can express. We want our gesture to be able to ritualise our acceptance for the love, forgiveness and everlasting life that flows from that cross. We want to feel the love of Jesus, to feel it as being “for me,” and to express our grateful response as reverence.

Departing in Silence, Again.

With closing prayer and a blessing, we again depart in silence. We are a people who are full of faith, but who continue to wait for the fullness of our redemption. Our leaving in silence links this celebration to the Easter Vigil, as our beginning in silence connected us with Holy Thursday.

Preparing for Holy Saturday Darkness.

The Easter Vigil begins with darkness. The darkness itself is the first movement of the liturgy, so we begin our preparations with that darkness. It represents all darkness, and all the meanings of darkness - devoid of light; evil thoughts, motivations, deeds; all that is hidden and secret, deceitful and dishonest, divisive and abusive, immoral and sinful. It’s the darkness of our world, and the darkness in my heart. If I come to the vigil and restlessly and impatiently fidget in the dark “until something happens,” I miss the power of what is about to happen. So, we prepare by readying ourselves to experience the darkness. It is distasteful and reprehensible, embarrassing and humbling, fearful and despairing.

The Light of Christ.

The candle lit from the new fire is then processed into the community, and we receive its light and experience the power of that light as it grows. When the candle is brought front and centre, we celebrate the Easter Proclamation. This prayer sounds like a Eucharistic Prayer. We give thanks and praise over this symbol of the Light of Christ in our midst and “consecrate” it as Christ’s presence among us. Reading this proclamation carefully and letting its joyful song into our hearts is a wonderful way to prepare to feel its exultant praise at the Vigil.

The Word of Our Salvation History.

There are nine readings and eight psalms or songs that have been prepared to help us with our night’s vigil. Each reading is followed by an invitation to pray in silence, which is followed by a special prayer designed for that reading. If we have time on Saturday, a wonderful way to prepare for the Vigil would be to read the readings and psalms and then articulate prayer to the Lord, expressing gratitude to God for an extraordinary story of fidelity and love for us.

After the last reading from the Old Testament, the candles are lit and the bells ring as we sing our Glory to God. Now we are ready to hear the New

Testament word in the light of Christ, and the good news, “He has been raised!” Powerful religious experience is prepared for. At this point in the liturgy, we want to be prepared to be exultant with joy at the resurrection of Jesus - the victory of our God over sin and death - for us.

The Liturgy of Baptism.

The Presiders and ministers go to the font of baptism, thereby drawing us together there. Those who are to be baptised are called forward, along with their sponsors. In our excitement for them, we realise that this is very much about the renewal of our whole community. Initiation and revitalisation become one this night.

The Litany

We turn to the community of saints in glory to ask for their help. We remember that we do this same litany before the ordination of priests. As we turn to each of these saints we recall how these very special women and men journeyed in situations very much like ours and let God transform their lives, and that they are now in glory interceding for us. In our hearts we might also turn to the saints we have known, who are not part of this list, whose love we have known and to whom we can turn tonight to intercede for these candidates for baptism and for our whole community.

The Celebration of Confirmation

The newly baptised and those who are about to be received into full communion are ready to “share in the outpouring of the Holy Spirit.” We all pray in silence, and feel the power of God’s Spirit among us. And in silence, the Presider lays hands on each person, the same sign used in ordination to the priesthood. As they are anointed, we can imagine the gifts of the Spirit that we have received and can let ourselves feel the grace offered us to be strong witnesses to the union with Jesus in mission that we are offered. The newly confirmed take their places in the assembly of the faithful, ready to join us for the first time at the table of the Lord.

The Eucharist.

All our preparations, all the power of this night’s rituals and sacraments, lead us to celebrate the Eucharist, to “give God thanks and praise.” As the newly confirmed receive the final Sacrament of Initiation, the Body and Blood of Jesus, we are ready to celebrate Easter.

The tomb is empty. There is Light in the midst of our darkness. We’ve been fed by the Word and given new life in the waters of baptism. Now we eat his Body and drink his Blood and receive the life in him that he promises.

Alleluia, Alleluia!