

Reflection: In the selfless fashion of Moses, Jesus also reflects the same character to urge those who are sent by God, to continue doing good in God's name. We are people of different gifts and abilities – gifts and abilities that are given and blessed by God. By embracing this, if we are grateful, then these gifts and abilities must be allowed to be used to build the Body of Christ. And we must encourage others to do the same too – not to be caught up with building up selfish possessions and jealousies, but to accept other's abilities and share to those who have not.



Entrance: 746 The Church's One Foundation

Entrance Ant.: *All that you have done to us, O Lord, you have done with true judgement, for we have sinned against you and not obeyed your commandments. But give glory to your name and deal with us according to the bounty of your mercy.*

Ordinaries: Kyrie Mass XVI, Sanctus & Agnus Dei Mass XVIII

Psalms: *The precepts of the Lord gladden the heart.*

Gospel Acc.: *Your word is truth, O Lord, consecrate us in the truth.*

Offertory: 683 How Firm A Foundation (*new)

Communion Ant.: *Remember your word to your servant, O Lord, by which you have given me hope. This is my comfort when I am brought low.*

Communion: 825 Lord, Whose Love in Humble Service

Recessional: 462 All Hail The Power of Jesus' Name

Marian Anthem: 485 Salve Regina

Conductor:

Cantor:

Organist:

On Leave:

Pre-Mass Chorale:

September 2018 (Year B)

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Trivia about the Liturgy

Truths About Latin for the Catholic Liturgy

FROM GREEK TO LATIN: Jesus and his disciples spoke Aramaic, a language close to Hebrew, and the evangelists wrote the Gospels in Greek, lingua franca of the Mediterranean area at the time. Christians in Rome adopted Latin and it became the Church's language in the fourth century. Saint Jerome's Bible translation into Latin is called the Vulgate because it used common (or "vulgar") Latin.

With Scripture in Latin, the Church adopted the Roman tongue for its mass everywhere. This continued even as the use of everyday spoken Latin slowly declined over the centuries and successor languages such as Italian, Spanish and French emerged.

THE TRIDENTINE MASS: The Council of Trent (1545-1563) codified the Latin mass from earlier liturgies and approved the Roman Missal used from 1570 until the mid-1960s. The priest celebrated mass Ad Orientem (facing the East, usually facing the High Altar), who prayed silently or followed the Latin prayers in books called missals. This is the "Tridentine mass" which is often referred to as the "old Latin mass."

REFORMS OF THE SECOND VATICAN COUNCIL: The Council (1962- 1965) allowed the use of vernacular languages at mass. Latin was not meant to be fully scrapped, but it was quickly abandoned by local churches. The pontifical universities in Rome, where many future Church leaders are educated, stopped teaching in Latin in 1967. This decision eventually all but dried up the small pool of priests who could actually speak the dead language.

The Church continues to retain Latin as her official language. This is reflected in various ecumenical documents as the language they are written in is in Latin. Latin remains the ecclesiastical language of the Church because it is free from modern modifications and change, hence no new expressions can be added to dilute or change the authenticity of its expression.

Announcements

1. Sacred Polyphony Class: 6th – 8th September

James Dixon is facilitating classes for Sacred Polyphony at CANA (Thurs & Fri) and ChorusArts (Sat, High Street Centre, 1 North Bridge Road, #07-05)

If you would like to register, please let Kenneth know by 1 September. Registrations had been open since early August.

Because of the workshop, there will be no rehearsals for Vivaldi's "Gloria" on Saturday 8th Sept. St. Cecilia's Choir will be using the level 3 chapel till 2:30pm.

We will gather for rehearsal at the chapel at 3:30pm.

Some pieces from the workshop will be featured at the Mass, and James Dixon may conduct the choir for Mass.

2. Updates on Christmas Events

Thank you for responding to the external events earlier posted for Christmas 2018.

Novena's musical has been put on hold by the rector and hence the project will not proceed.

Goodwood Park has confirmed us for 25 December 2018.

The 3 sessions are 11:30am, 1pm and 2pm.

Each session is for 20 minutes.

3. Christmas Midnight Mass

SPP Choir is rostered for this year's Christmas Midnight Mass.

Traditionally, carolling is held about 45 minutes before the start of Mass.



Saturday, 1st September: 22nd Sunday in Ordinary Time

Reflection: The 1st reading (Deuteronomy) lists pages and pages of laws: to do's and do not's for the people of Israel. Generations later, interpretations of these laws became stricter and more zealous. Perhaps, misinterpreting the original intent.. When generations don't have the contextual understanding, and make interpretations literally, wisdom can be discounted from understanding and application. Consider that the Laws from Deuteronomy, stem from the Word of God. And in the Gospel, the Word of God (Jesus), persuades us that the primary Law of God is sincere, honest love.



Entrance: 566 Holy God We Praise Thy Name

Entrance Ant.: *Have mercy on me, O Lord, for I cry to you all the day long. O Lord, you are good and forgiving, full of mercy to all who call to you.*

Ordinaries: Kyrie Mass XVI, Sanctus & Agnus Dei Mass XVIII

Psalm: *The just will live in the presence of the Lord..*

Gospel Acc.: *Your words are spirit, Lord and they are life; you have the message of eternal life.*

Offertory: 692 I Heard the Voice of Jesus

Communion Ant.: *How great is the goodness, Lord, that you keep for those who fear you.*

Communion: 390 My Song Is Love Unknown
Recessional: 618 I Sing the Mighty Power of God

Marian Anthem: 485 Salve Regina

Conductor:

Cantor:
Organist:

On Leave:
Kenneth, Denyse

Pre-Mass Chorale:

Saturday, 15th September: 24th Sunday in Ordinary Time

Reflection: "Who do you say I am?" This phrase challenged the disciples, just as it challenges many of us today. Who can you say Jesus is to you? In Isaiah's prophecy, the primary image of the messiah was one who suffered immensely – yet the disciples could not imagine that following Christ meant a journey of suffering and self-denial... it was such a different expectation from a victorious messiah who might free Israel from Roman governance. "Who do you say I am?" If we say that to follow Christ is to take up our cross, then let our faith lead to action (read James).



Entrance: 463 Hail Redeemer King Divine

Entrance Ant.: *Give peace, O Lord, to those who wait for you, that your prophets be found true. Hear the prayers of your servant, and of your people Israel.*

Ordinaries: Kyrie Mass XVI, Sanctus & Agnus Dei Mass XVIII

Psalm: *I will walk in the presence of the Lord, in the land of the living.*

Gospel Acc.: *I am the Way, the Truth and the Life, says the Lord; no one can come to the Father except through me.*

Offertory: 547 Be Still My Soul

Communion Ant.: *How precious is your mercy, O God! The children of men seek shelter in the shadow of your wings.*

Communion: 390 My Song Is Love Unknown
Recessional: 594 Immortal, Invisible, God Only Wise

Marian Anthem: 485 Salve Regina

Conductor:

Cantor:
Organist:

On Leave:
Denyse

Pre-Mass Chorale:

Saturday, 8th September: 23rd Sunday in Ordinary Time

Reflection: Isaiah's prophecy introduces to us the miracles that Jesus will be performing. Today's miraculous healing of the blind and dumb man is not just a physical healing, but also a spiritual one. Indeed, it is the Lord who does all things well and gives faith to those poor in spirit, lets the deaf hear and the dumb speak. Let us also follow in the example of Christ to let the deaf hear, give faith to those poor in spirit, and let the dumb speak of the glory of God. And being reminded by Paul in the 2nd reading, we shall do all these with no distinction between people.



Entrance: 463 Hail Redeemer King Divine

Entrance Ant.: *You are just, O Lord, and your judgement is right; treat your servant in accord with your merciful love.*

Ordinaries: Kyrie Mass XVI, Sanctus & Agnus Dei Mass XVIII

Psalm: *My soul, give praise to the Lord.*

Gospel Acc.: *Speak Lord your servant is listening; you have the message of eternal life.*

Offertory: Ubi Caritas (Durufle)

Communion Ant.: *Like the deer that yearns for running streams, so my soul is yearning for you, my God; my soul is thirsting for God, the living God.*

Communion: 390 My Song Is Love Unknown
Lead Me Lord (Samuel Wesley)

Recessional: 603 Now Thank We All Our God
Marian Anthem: 485 Salve Regina

Conductor:

Cantor:
Organist:

On Leave:
Denyse

Pre-Mass Chorale:

Saturday, 22nd September: 25th Sunday in Ordinary Time

Reflection: Continuing from last week's gospel, Jesus again tells his disciples that he is to suffer and be glorified on the third day. This serves as a reminder for us to welcome the lowly, innocent, and seemingly weak – just like how Jesus reminded the disciples to welcome the children. And we should guard ourselves AGAINST the ways of the world – indulging in wicked jealousies, bullying the righteous and gentle, comparing who will be first or the greatest. If Jesus, the wisdom of God came down from above to become the servant of men; what more shouldn't we?



Entrance: 586 Praise My Soul the King of Heaven

Entrance Ant.: *I am the salvation of the people, says the Lord. Should they cry to me in any distress, I will hear them, and I will be their Lord for ever.*

Ordinaries: Kyrie Mass XVI, Sanctus & Agnus Dei Mass XVIII

Psalm: *The Lord upholds my life.*

Gospel Acc.: *I am the Light of the world, says the Lord, anyone who follows me will have the light of life.*

Offertory: 547 Be Still My Soul

Communion Ant.: *You have laid down your precepts to be carefully kept; may my ways be firm in keeping your statutes.*

Communion: 564 O Salutaris Hostia
Recessional: 618 I Sing the Mighty Power of God

Marian Anthem: 485 Salve Regina

Conductor:

Cantor:
Organist:

On Leave:

Pre-Mass Chorale: