

## Dear Friends

Christmas is nearly upon us, and we embark once again on our familiar cycle of activities. Some of us are preparing to return home to see the family, some are busy booking the turkey and log cake, while yet others are planning their usual getaways in order to escape the hullabaloo of the festive season.

Hopefully we will take a second or two during this hectic time to turn our minds back a couple of millennia to whence it all began - Bethlehem in Israel and the rather unspectacular event of a Jewish baby being brought into this world.

If I recall correctly, the whole affair involved a centuries long prophecy, a virgin birth, astrological signs, a trip to Egypt, some angels, wise men from the East, a scheming political leader, two or three shepherds, and a massacre of babies.

Of course we also ask what the big deal was about this Jewish baby that warranted a tyrant's jealousy, grew up as a woodworker in a small backwater town, gathered a rabble of peasants, wandered around like a homeless nomad, caused a big ruckus in the temple, got himself accused of insurrection and was nailed on a cross

to die of suffocation as a criminal - Roman style.

Maybe it's because this Jewish baby happened to drive out demons, heal the impossibly ill, walk on water, calm the storm, reconcile gone-case sinners, multiply loaves, teach the multitudes, rise from the dead, get installed at the right hand of God the Father Almighty and is King of the Universe.

This Jewish baby joined our human family so that all human beings can return to our real home with the One who created us.

So amidst the egg-nog, let's stop a moment and enjoy the miracle that this Jewish baby has awarded to our human family: it's the biggest Christmas present imaginable. Unwrap it and relish it to our heart's content, this Jewish baby has given us the unbuyable gift called faith with which we can now touch the infinite and omnipotent God.

On behalf of all of us at SPI, I pray you will take your yuletide to feel the goodness of God - made possible by that very same Jewish baby. And don't forget to invite Him for the party.

A Holy Christmas and New Year to everyone!

*Arthur*

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# The Journey to Christmas

*Amanda Yeo*

Christmas is drawing near, and it is easy to get caught in the festivities and miss the significance of the festival altogether. At Christmas we celebrate the birth of Jesus, who was born in a stable. The nativity scene is a usual depiction of Christmas for many. What is sometimes left out are the different journeys that were taking place and are also part of the great event of Christ's birth.

In the gospel of Matthew, we are told of the journey of the three wise men who saw the star in the East and wanted to go and worship the newborn - paying homage and bringing gifts to the infant, whom they believed to be King of the Jews.

In the gospel of Luke, an angel of the Lord appeared to shepherds who were tending their flocks at night to bring them the good news that a Saviour, the Messiah, has been born to them and they will find the baby wrapped in cloths, lying in a manger. These shepherds hurried off on their own journey to find this baby.

In both accounts, we see that each journey began with a human decision – the wise men saw the star and decided to go on a journey; the shepherds heard the news from the angels and decided to go and see this baby for themselves. Similarly, it was our human decision at the beginning of our RCIA journey to embark on this road; it was our response to God's call.

On our RCIA journey, we have found companions just as the wise men and shepherds had companions on their journey. Also, along the way, we have discovered that we are not self-sufficient and that what we are seeking on this journey is Christ. Just as the star guided the wise men and shepherds on their journey, we are not left to seek Christ with no aid. The Church is like the star, showing the way for those who are seeking Christ. Along this journey we will have to continually discern the will of God, just as the wise men decided to take a different route upon leaving the baby Jesus after they had paid homage rather than obey Herod's orders.

For most, the journey towards baptism is coming to its end as we approach the sacraments of initiation this coming Easter. However the lifelong journey as a member of the body of Christ – the Church - is only just beginning. During this Advent as we look forward to Christmas, it would be good for us to reflect on our journey towards Christ, just as the wise men and shepherds had to journey to meet Christ.

While the wise men brought gifts of gold, frankincense, and myrrh to pay homage to the baby Jesus, the shepherds brought the gift of themselves as soon as they heard the news from the angel. What gift will I bring to Christ this Christmas?



YEAR OF FAITH 2012  
2013

## From Ministries to Communities *The Great Challenge of the New Evangelization*

**Fr Erbin Fernandez**



**W**ith the inauguration of the Year of Faith in our Archdiocese at a Eucharistic celebration on October 11th 2012 at the Cathedral of the Good Shepherd, all the parish priests of our diocese as well as all the heads of various diocesan organizations were given a copy of the Creed of the Church in all four languages of the nation by our Archbishop Nicholas Chia. We were all exhorted to celebrate and proclaim the Christian faith anew within the Christian community as well as to our non-Christian brothers and sisters. Many parishes have planned to have talks on

the Vatican Council documents as well as the Catechism of the Catholic Church (CCC). Others are finding creative ways to hold exhibitions and retreats on the meaning of Christian faith.

In the midst of all this wonderful activity, one keeps hearing the voice of lay people who keep asking, “Ok I have attended the talk and I have a better understanding of the Church or I appreciate the richness of the CCC but what now?” People seem to be asking the more fundamental question of ‘how’ or ‘where’ can I put into practice this knowledge of the faith that I have received. And here then is where we come to the crux of the issue that seems to be facing the Catholic Church at this juncture in its history. How can we ‘be Church’ and not merely ‘do Church’?

The Bishops at the October 2012 synod on Evangelization reminded the Church that

*“We cannot forget that the proclamation of the Gospel is primarily a spiritual matter. The need*

*to transmit the faith, which is essentially an ecclesial, communal event and not singly or done alone, should not result from seeking effective communication strategies or in choosing a certain group of recipients — for example, young people — but must look to who is entrusted with this spiritual work. The Church must question herself in this matter. This allows the problem to be approached not in an extrinsic manner but from within, involving the entire life and being of the Church.”*

Instrumentum Laboris, Synod 2012, On Evangelization, #39

The Bishops reflected on the fact that we do not seem to be an evangelizing Church because as a Church we are not comprised of communities that exist at the level of Christian conversion but rather that a minority of us belong to ministries that are with good intention involved in a lot of ‘work’ (corporal works of mercy or liturgical ministries), while the majority may observe the Sunday obligatory duty. Those in ministries have been very efficiently organized - even according to age categories, to appeal to the social sensibilities of persons. However after years of existing in this manner we find a Church that is struggling to maintain its huge administrative structure while it is besieged internally by a tremendous desire to re-discover its original identity as the Body of Christ. The Bishops at the recent Synod in their reflections asked,

*“Whether the lack of effects in evangelization today, as well as in catechesis in modern times, is primarily the result of ecclesial and spiritual factors. This concerns the Church’s ability to live as a real community, as a true brotherhood and as a Living Body and not simply a human establishment.”*

Instrumentum Laboris, Synod 2012, On Evangelization, #39

So could this year of Faith while inviting us to study the rich resources of our Christian Faith also be inviting us to then make a more solid commitment to live as Christians in Christian

community? When I had made this proposal at a Year of Faith workshop recently in one of our parishes – many parishioners proudly declared that they already belonged to Christian communities like the Legion of Mary or the Society of St. Vincent De Paul. I realized that they were making a big assumption that because they belonged to a ministry hence that meant they belonged to a Christian community. While a ministry might be defined by a particular charism and set of works; a Christian community simply comes into existence by the grace of baptism. In a Christian community one lives out a baptismal spirituality, which is fundamental to all Christians whether they are in a ministry or not.

The Year of Faith is inviting us to re-discover the fundamental call of our baptism – what does it mean to live in our lives the passion, death and resurrection of Christ? We are to go beyond the conventional and superficial distinctions of the active Catholic as someone who is actively involved in ministry as opposed to the Sunday Catholic as someone who just comes to Church on Sunday. There may be many Catholics who are not involved in a single ministry but who live the Christian virtues of faith, hope and love to a very high degree. Our Baptismal calling will have more to do with our way of living out our daily life than it would have to do with a particular service we may render a parish.

The great challenge for parishes will be to start taking a critical look at the way they are Church. The Bishops again observed that

*“Many lament the excessive bureaucratic character of ecclesiastical structures, perceived as far removed from the average person and his everyday concerns, which causes a reduction in the dynamism of ecclesial communities, the loss of enthusiasm at its roots and a decline in missionary zeal. Some responses complained of the excessively formal character of liturgical celebrations, an almost routine celebration of rituals and the lack of a deep spiritual experience, which turn people away instead of attracting them.”*

Instrumentum Laboris, Synod 2012, On Evangelization, #69

In this regard the Bishops insist that parishes are to become

*“Real centres for propagating and bearing witness to the Christian experience and places for attentively listening to people and ascertaining their needs.”*

Instrumentum Laboris, Synod 2012, On Evangelization, #81

At this juncture in my reflection from all that has been said what becomes clearly evident is that the Year of Faith is inviting parishes to reflect on what it means to be a ‘real’ Christian community. This kind of soul-searching inventory of a community really takes courage, humility and sincerity.

It often comes at a moment of crisis when a community needs to face the truth about itself so that it can regain its true identity. Are we in such a moment? I think pastors and parish pastoral councils really have to ask themselves these hard questions. What is the state of marriages in our community? How are our youth doing? Do the elderly feel loved in our homes? Do we reach out to the poor and migrant? Traditionally we would answer these questions by listing out the various ministries and activities that we have that answer all these needs. But would that not be an organizational response to the issues? What would a response as the body of Christ look like? How would it involve all of us?

Maybe here is where we then realize that what the Year of Faith is asking for is not more activities but more reflection that might lead to conversion of heart and at some point conversion of structures – where we gradually move from having ministries to having faith communities that comprise of men and women from all walks of life and all ages who share their life together.

Looking at the early Christian community in chapters two and four of the Acts of the Apostles, one immediately realizes for instance some of the marks or characteristics of the early Christian

community. There is a strong accountability for each other that make the community covenantal. They are bound to each other in a deep way that was nourished by regular prayer and fellowship. They really bore one another’s burdens without complaint. The community also seemed to be a place of love, acceptance, challenge and forgiveness. A place where people were authentically themselves without fear of judgment because all recognized and accepted each other as sinners on the journey of conversion. In such a community a shared sense of vision and mission gradually developed from within their shared experience of sin and conversion. They experienced together such a great Good News that one is loved as they are and this news they wanted to share with everyone they met! Ultimately it was the early Christians profound way of being together that gave rise to witness and mission.

*The Bishops, fully aware of the hardships involved in this radical paradigm shift of pastoral ministry, maintain that while the path taken is a slow but effective work of reforming our manner of “being Church”, we need to embark on such a renewal in order that Church must not lose her image of being a Church near to people and their families.”*

Instrumentum Laboris, Synod 2012, On Evangelization, #83

Let us all pray that in this Year of Faith we may have the humility of the Blessed Virgin, guide of the pilgrim Church, that we may open our future to God as she did when she said yes to conceiving Jesus. It will require a departure from old comforts, it will require conversion. But for Christ to continue to find faith on earth when he comes again in glory, it is a renewal that the Church cannot afford to say ‘no’ to.



# CHOOSING TO LOVE

**Daphne Leong**

I am sure at some time or other you will have come across the phrase: “Love is a choice and not a feeling.” We hear this used especially in the context of boy-girl relationships, marriage, and family. But how does this phrase apply in community building?

Urban city dwellers like us know very well how city life can be really crowded and intense. Many of us have experienced the crowded buses and trains even on the weekends. After a long and intense workday, negotiating to and fro on a crowded commute, the last thing we want to see is more people when we get home. Personal private space becomes a premium that we treasure and fiercely guard. Some of our homes are designed so that we do not need to come into contact with other humans. Privacy is a big priority for us and given a choice, we would rather remain in our own space.

Because we are constantly being surrounded by people, at work, on the road, in the bus or on the train, our instinct is to get away from the crowd as often as we can. As such, it is not surprising that we urban people develop a blasé attitude towards our fellow city-dwellers.

If we really need to share our private space, we tend to choose to share it with people whom we like. It is natural, when we want company in our private space, to look for people who share similar interests, socio-economic class, or intellect. Only ‘qualified’ people are allowed in.

German sociologist Ferdinand Toennies noted this social change occurring in industrial society back in the 19th century. He used two terms to distinguish group relationships: *Gemeinschaft* and *Gesellschaft*. Loosely translated, meaning ‘community’ and ‘association’ respectively.

Toennies suggested that relationships in urban city settings tended towards associations that are often chosen based on our desire to prove ourselves - be it through work or through performing some other kind of role or task. City dwellers prefer associations, which are artificial, over communities, that are more biological or organic. Toennies' theory is helpful because it reveals our tendency for one kind of group life. While we prefer to form *gesellschaft* living in the cities, *gemeinschaft* remains a good and necessary part of our social lives that should not be neglected.



*Christian communities are schools of love where our hearts come alive again...*

The Church promotes both because we need associations to define ourselves professionally and work effectively, but we also need communities in which to grow in a human way, to share life with others, and to practice the Gospel. Along with the many Church associations, we have good and meaningful Christian communities in our urban environment as well - the NCCs. However, it is our experience that Singaporeans tend to prefer the former, and here are some reasons why.

Firstly, it is more comfortable and interesting to talk about work in associations than talking about life in communities. It is also much easier to leave an association if disagreement or tension arises.

Secondly, we don't have to face our private space issues as associations usually meet in a public place, such as in the parish centre. Community meetings tend to require us to open up our own homes and make our private spaces available to others

Thirdly, we never know who we are going to get in a community. In an association we meet people with a similar task-orientation, but with communities there are young and old, people of different social and educational backgrounds. This unpredictable diversity means we have to dig deeper to find the identity that members all share.

Many of us find numerous challenges being in community; it is like being with family members - including the annoying ones. Psychologically and socially, we prefer to follow our feelings and instincts to be with people who are like us. However, following Christ's commandment to love neighbour is a matter of choice and not feeling, otherwise the commandment ceases to apply when the social chemistry dies. We will stop loving when we no longer feel up to it. We Singaporeans we must condition ourselves to love beyond feelings. A Gallup poll conducted recently rated Singapore as the "most emotionless society in the world." If our love depends on our emotions, it will soon become virtually impossible to love!

Christian communities are schools of love where our hearts come alive again when we practice the Gospel while interacting and sharing with one another. Communities are where we consciously practice loving by choice. It also means making adjustments regarding our conditions for sharing our private space - to the point of allowing people whom we may not like into it. This is the kind of love Christ practiced and wants us to have, this is especially urgent for us urban dwellers.

Let us make a decision to share life with others in community, so that we witness what it means to love beyond emotion, changing not only our own lives but that of others as well.



Illustration by Joseph Tey

# Ah Beng Learns About Vatican II

**Ah Beng witnessed a Rite of Acceptance in his parish during Mass last week. We drop in on his conversation with Pascual, the parish catechist, on why we have the Rite of Christian Initiation of Adults (RCIA).**

**Pasky:**

Hey bro, so you liked the ceremony for our new catechumens last week or not?

**Beng:**

Why our church must have all these cheem terminology and non-English words one?

**Pasky:**

Yah our Roman Catholic tradition sure has a lot of phrases and terms from Greek and Latin! It's part of our history, mah. *Catechumen* is loosely translated as 'one who echoes.'

**Beng:**

Huh? Echo what?

**Pasky:**

The Word of God, of course. That's the main source of spiritual food for our Catholics-in-training during the RCIA process, which was a product of Vatican II.

**Beng:**

Wah lau, Vatican II again? Got so many things come out from this Vatican II!

But I remember last time getting baptised not so complicated one leh. How come now have to invent all these rites?

**Pasky:**

Actually the RCIA is not new, many of its elements can be found in how the Church prepared people for baptism in the first 5 or 6 centuries.

When the Fathers at Vatican II called for a renewal\* of the way we get people ready to become Catholics through baptism, scholars turned to history to find out how the apostles did it.

They realized that the early Church had a step-by-step process that put a lot of emphasis on 'discipleship' rather than just being content with bringing in warm bodies.

**Beng:**

Why must have rites?

**Pasky:**

Originally, worshipping God and learning about our faith was very closely connected. But along the way liturgy and catechesis became separated. Vatican II wanted to recover the inter-relationship between how we pray and how we deepen our faith knowledge. This was done in the RCIA. The rites are like milestones on the journey of faith into the Church.

**Beng:**

Anyway when I saw the, what, cate...?

**Pasky:**

Catechumens, bro.

**Beng:**

Yah when I saw them come into the church for the first time after saying yes to following Jesus, it was quite moving lah.

**Pasky:**

It makes us think about our own baptism and call to follow Jesus ourselves doesn't it? When someone becomes a catechumen, he or she is in a sense already Catholic-by-desire. That's why the Church has a special way of caring for them.

**Beng:**

Then there was this part where they touch the catechumens all over, what's that about?

**Pasky:**

Aiyo, the sponsors were making signs of the cross lah. It signifies that as Christians, our newcomers will have to become used to seeing the cross in every part of their lives. Eventually they will learn to carry it, and discover the joy of Christ's resurrection after.

**Beng:**

All of this just to get ready for baptism? I heard the process is a year plus right? Do people who just wanna chiong for baptism get impatient?

**Pasky:**

We're ready to invest years to get to know the one we are going to marry. Baptism is just as serious, if not even more, than finding a life partner. When we explain it to people this way, most of them understand the need to take the time.

But there are still those who are always in a rush. Sometimes they just want the baptism certificate to enjoy perks like signing their children into Catholic schools, or whatever.

My team, which includes father, will discern whether these people have the capability and intention to be good followers of Christ or not.

**Beng:**

Wah, you all got power to jam people midway one ah?

**Pasky:**

It's not like we suka-suka; like your face can, don't like your face cannot type of decision. We have to take seriously two things: firstly our identity is the Church that Jesus established to carry on his work; secondly it's then our responsibility to do this work as properly as we can, with God's help.\*\*

So it's always with the realization of who we really are that we act together as the People of God in discerning whether or not an adult asking to be a Catholic will actually help build up the Church.

**Beng:**

Serious stuff. So it's not like I can say "I attend your course what, so I deserve baptism."

**Pasky:**

Correct, the RCIA is not a course. And sacraments are not 'rewards' but gifts from God ministered through the Church. Readiness to receive baptism not only requires the person to say he or she is ready, but the Church must discern if that is actually true or not.

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\* Constitution on the Sacred Liturgy, *Sacrosanctum concilium*, n. 64

\*\*\* Rite of Christian Initiation of Adults (RCIA), n. 75

# Calendar of Events 2013

# Biblical

## **The Book of Revelation**

**by Fr Ambrose Vaz**

*The scriptural writings categorized as apocalyptic literature are often challenging and eludes our understanding. Father Ambrose helps students to make sense of this genre, with specific attention on the book of Revelation.*

12 Tuesdays, Jan 8, 15, 29 Feb 5, 19, 26, Mar 12, 19, 26, Apr 2, 9, 16 at the CAEC, 2 Highland Road, with option of morning session: 9.30am - 11.30am or evening session: 7.45pm - 9.45pm. Contribution: \$80

## **Salvation History - God's Covenantal Love Through the Ages**

**by Fr. Aloysius Ong**

*This course is recommended for students as a foundation prior to other bible study courses. A grasp of salvation history is indispensable to Roman Catholic interpretation of the scriptures, and forms the basis for a biblical spirituality. Fr. Ong is the seminary professor of Spirituality.*

Course will be in the second half of the year. Look out for details.

## **Prophet Ezekiel**

**by Msgr Eugene Vaz**

*The course explores the prophet Ezekiel's message through discovering his priestly heritage, his apocalyptic prophecy with astonishing, bizarre images and symbols.*

17 Tuesdays, Jul 23, 30, Aug 6, 13, 20, 27, Sep 3, 10, 17, 24, Oct 1, 8, 22, 29, Nov 5, 12 & 19 at 55 Waterloo Street, with option of morning session: 9.45am - 11.45am or evening session: 7.30pm - 9.30pm. Contribution: \$115. Early registration by 10 July 2013, \$110.

# Catholic Morality

## **The Personal Compass - Navigating Life's Ambiguities**

**by Fr. David Garcia OP**

*This year-long course helps participants to understand the reasoning of Catholic moral theology. Its aim is to enable ordinary Catholics to apply the principles of faith to ethical questions and dilemmas typical to contemporary Singaporean life. Audit students may register for any module as offered. Students wishing to complete Personal Compass for certification can contact [Janice Ng](#) for course requirements. Registration fees will be waived for members of the clergy and the religious.*

Tuesday evenings, 7:30pm-9:30pm, Catholic Archdiocesan Education Centre (CAEC), 2 Highland Road. Audit registration: \$80.00 per module (Early registration by indicated ER date: \$70.00). Certification student registration: \$400.00.

### ***I. My Personal Moral Compass***

Dates: Jan 22, 29, Feb 5, 19, 26, Mar 5  
Venue: 2 Highland Road, CAEC  
Early registration: Jan 15

### ***II. Becoming Persons***

Dates: Mar 12, 19, 26, Apr 2, 9, 16  
Venue: 2 Highland Road, CAEC  
Early registration: Mar 5

### ***III. Christian Morality Today***

Dates: Apr 23, 30, May 7, 14, 21, 28  
Venue: 2 Highland Road, CAEC  
Early registration: Apr 16

### ***IV. Ethics of Love, Sex and Marriage***

Dates: Jul 16, 23, 30, Aug 6, 13, 20  
Venue: 2 Highland Road, CAEC  
Early registration: Jul 9

### ***V. Bioethics: Stewards For Life***

Dates: Aug 27, Sep 3, 10, 17, 24, Oct 1  
Venue to be advised  
Early registration: Aug 20

### ***VI. Ethics of Social Justice and the Environment***

Dates: Oct 8, 22, 29, Nov 5, 12, 19  
Venue to be advised  
Early registration: Oct 1

# Catechetics

### **Coordinators' Day of Recollection**

5 January, 9.30am - 4.30pm at 2 Highland Road, CAEC

### **Launch of Catechetical Year**

6 January, 2.00pm - 4.00pm at 2 Highland Road, CAEC

### **Basic Catechist Course L1 Scripture**

Wednesdays, 20 March - 10 April, 7.00pm - 10.00pm at 2 Highland Road, CAEC

### **Basic Catechist Course L2 Church History**

Fridays, 1 March - 22 March, 7.00pm - 10.00pm at 2 Highland Road, CAEC

### **Basic Catechist Course L1 Liturgy**

Saturdays 20 April - 18 May, 9.30am - 12.30pm at 2 Highland Road, CAEC

### **Basic Catechist Course L2 Theology of the Body**

Wednesdays, 24 April - 22 May, 7.00pm - 10.00pm at 2 Highland Road, CAEC

# Christian Initiation

## **Archdiocesan Rite of Election**

**presided by Archbishop Nicholas Chia**

*Held over the first weekend of the liturgical season of Lent. Parish communities send catechumens who are ready to be elected by the Church to celebrate the sacraments of initiation at Easter.*

Saturday, Feb 16 at St Mary of the Angels 2:00pm-4:00pm.

(West and North district parishes),

Sunday, Feb 17 at Holy Trinity Church 2:00pm-4:00pm.

(East, City and Serangoon district parishes)

## **Introduction to the RCIA (Rites of Christian Initiation of Adults)**

**by Amanda Yeo & Arthur Goh**

*Suitable for newcomers to parish RCIA work, as well as experienced ministers wanting a refresher. This course helps participants to use the RCIA text, and deals with the history and principles that guide the Church's care and training of adults preparing for the sacraments of Christian initiation. Registration fee is waived for members of the clergy and religious.*

Fridays, Jul 12, 19, 26, Aug 2, Venue to be advised. 8:00pm-10:00pm. \$20.00 (Does not include RCIA text book).

# DAFF

## **Diploma of Adult Faith Formation**

**by SPI/DAFF Team**

*Two year course aiming to familiarize students to the theology of various Church disciplines, with a view to nurture Christian identity and a self-owned faith.*

*With the exceptions of Days of Recollection and Module 8, all classes are on Wednesday evenings, Risen Christ Church, 7:30pm-9:30pm.*

Year II - 2013

### **M5. CHRIST, CHURCH, & CREATION**

*by Sr. Maria Lau IJ*

Jan 9, 16, 23, 30, Feb 6, 20, 27, Mar 6

### **M6. Faith Development**

*by Arthur Goh*

Mar 20, 27, Apr 3, 10, 17, 24, May 8, 15, 22, 29

### **Day of Recollection III**

*by Sr. Susan Thomas FMM, Sr Christina Yeo, FDCC*

Jun 1

### **M7. LEADERSHIP FOR MINISTRY**

*by Br. Dominic Yeo-Koh SG*

Jul 6, 13, 20

### **M8. Christian Moral Life**

*by Fr David Garcia, OP*

Jul 17, 24, 31, Aug 7, 14, 21, 28, Sep 4

### **M9. THE SECOND VATICAN COUNCIL**

*by Arthur Goh*

Sep 11, 18, 25, Oct 2, 9, 16, 23, 30, Nov 6, 13

### **Half Day of Recollection IV**

*by Fr Aloysius Ong*

Nov 16

# Pastoral

## **Constitution of the Church - Lumen Gentium**

**by Arthur Goh**

*This course will look at the dogmatic constitution of the church from the Second Vatican Council.*

Mondays, Apr 8, 15, 22, 2 Highland Road, CAEC. 8.00pm-10.00pm

## **Gospel Sharing Deepening Workshop - introducing Bible Mirror Method**

Friday Jun 28, 7.30pm - 9.30pm, Saturday Jun 29, 10.00am - 3.00pm

## **On Evangelization - formation for NCCs**

Saturdays, Aug 17, 24, 31, The Catholic Centre, 55 Waterloo St. 10.00am-12.30pm

## **Introduction to the Second Vatican Council**

**by Arthur Goh**

*This course will introduce in an accessible way the history, highlights, and basic teachings of this historic event that propelled the Roman Catholic Church decisively into a new era.*

Fridays, Jan 4, 11, 18, 25, Church of Our Lady of Perpetual Succour. 7:30pm-9:30pm.

Fridays, Sep 6, 13, 20, 27, The Catholic Centre, 55 Waterloo St. 8:00pm-10:00pm.

## **Archdiocesan Neighbourhood Christian Communities' (NCC) Day**

**presided by Archbishop Nicholas Chia**

*The annual assembly of neighbourhood churches is convened to provide an opportunity for the Catholic grassroots to connect with the chief shepherd of the diocese, and to discern God's desire for the development of Catholic Christian life in Singapore.*

Saturday, October 12, Venue and time to be advised. Free



The Pastoral Institute was established in 1978 to assist the Archbishop in providing faith formation for the Catholic Archdiocese in Singapore. Today, the Institute continues to carry out this responsibility in the catechetical, biblical, and pastoral aspects of Christian ministry. In addition, the Institute looks to the preparation of those who serve the Church in various ministerial capacities, and identifies emerging issues that have pastoral import on the life of the local Church.

This newsletter is published monthly for internal circulation within the Roman Catholic Archdiocese of Singapore.

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## THE BOOK OF REVELATION

The scriptural writings categorized as apocalyptic literature are often challenging and elude our understanding. Father Ambrose helps students to make sense of this genre, with specific attention on the book of Revelation.

**12 Tuesdays, January 8 to April 16 at the CAEC, 2 Highland Road, with option of mornings: 9.30am-11.30am or evenings: 7.45pm-9.45pm. Contribution: \$80. Contact [Melinda Reyes](#) for registration details.**

## THE PERSONAL COMPASS MODULE I

### *My Personal Moral Compass*

**by Fr. David Garcia OP**

This is the first module of a year-long course to help participants to understand the reasoning of Catholic moral theology. Audit students may register for any module as offered. Students wishing to complete Personal Compass for certification can contact Janice Ng for course requirements. Registration fees will be waived for members of the clergy and the religious.

**Tuesday evenings, January 22, 29, February 5, 19, 26, March 5. 7:30pm-9:30pm, CAEC, 2 Highland Road. Audit registration: \$80.00 per module (Early registration by Jan 15: \$70.00). Certification student registration: \$400.00. Contact [Janice Ng](#).**

## CATECHETICAL COORDINATOR'S DAY OF RECOLLECTION

**Saturday, 5 January, 9.30am-4.30pm at 2 Highland Road, CAEC**

## LAUNCH OF CATECHETICAL YEAR

**Sunday, 6 January, 2.00pm - 4.00pm at 2 Highland Road, CAEC**

**Registration for catechetical events at [catoffice@catholicspi.org](mailto:catoffice@catholicspi.org)**