

COLUMBARIUM

With effect from 1st September, the Columbarium will be open on Mondays to Fridays, 9.00am to 5.30pm. Entry will be restricted to a maximum of 5 per group. Please book online minimum 48 hours in advance via this link: <https://calendly.com/holyfamilysg/columbarium>.

SACRAMENT OF RECONCILIATION

Those seeking Sacrament of Reconciliation are requested to make an appointment by sending an email directly to:
Fr Adrian Yeo (adrian.yeo@catholic.org.sg) or
Fr Stanislaus Pang (stanislaus.pang@catholic.org.sg).



INFANT BAPTISM

Parents wishing to have their infants baptised can submit the application form with relevant documents. Application form is available at <http://holyfamily.org.sg/images/HF/Docs/InfantBaptism/BaptismApplicationForm.pdf>.
Representatives from the Family Life Ministry will be in touch with you in due course.



DONATIONS TO CHURCH OF THE HOLY FAMILY

Parishioners who wish to continue their weekly donations may consider sending your cheque favouring **Church of the Holy Family**.
Alternatively you may also send via PayNow. Please enter **T08CC4048E** Unique Entity Number (UEN) for "**Church of The Holy Family**" and in the reference, type **Mass Collection**.
For more information, please refer to Church of the Holy Family website <http://holyfamily.org.sg>.

REGISTRATION FOR ALL PARISHIONERS ON ARCHDIOCESE MARS SYSTEM

We invite all parishioners to register on the Archdiocese MARS system for the purpose of confirming that you are registered with our parish to attend mass.
This registration is requested whether you intend to currently register to attend mass or will do so at some time in the future.
To register, please log in to myCatholic.sg/register and complete the details for yourself and members of your family.

CATECHESIS REGISTRATION 2021

Registration for Level 1/2021 catechesis at the Church of the Holy Family is now open. Register your child in 2 easy steps :

1. Fill out the online registration form: <https://bit.ly/RegisterHFC>
2. Email a copy of the child's Baptism Certificate to catechist@holyfamily.org.sg

Registration closes on **30 September 2020**.
For further enquiries, please email catechist@holyfamily.org.sg

CHURCH OF THE HOLY FAMILY

6 CHAPEL ROAD SINGAPORE 429509 Tel: 6344 0046; Fax: 6348 0552

Website: <http://www.holyfamily.org.sg>



Parish Priest: Rev Fr Adrian Yeo | ☎ 63440046 | ✉ adrian.yeo@catholic.org.sg
Asst. Priest: Rev Fr Stanislaus Pang | ☎ 63466240 | ✉ stanislaus.pang@catholic.org.sg
Asst. Priest: Rev Deacon Clement Chen | ☎ 63448468 | ✉ finance@catholic.org.sg

Parish Media & Communication Office:

E: chf.comms@catholic.org.sg

Parish Administrator: Andrew Teo

T: 63440046 ext 1002

E: chf.padmin@catholic.org.sg

Parish Secretary: Julie Jam

T: 63440046 ext 1001

E: chf.secretariat@catholic.org.sg

Parish Admin Asst: Raymond Ng

T: 63440046 ext 1001

E: chf.itadmin@catholic.org.sg

Catechetical Ministry: Jennifer Tan

T: 63440046 ext 1005

E: chf.catechist@catholic.org.sg

Columbarium Office: Jennifer Tan

T: 63440046 ext 1005

Youth Co-Ordinator: E: chf.youth@catholic.org.sg

HF Kindergarten: Linda Wah

T: 64404344

E: lss-cohf.principal@catholicpreschool.edu.sg

Website: <http://www.holyfamilykindergarten.com/>

KCBC: Bob Cheong E: katongcatholic@gmail.com T: 63451413

Adoration Room

Mon – Sat 7am to 10 pm , Sun | Public Holidays: 7am to 8.30pm

Columbarium

Mon – Fri: 6.00am to 7.00pm | Sat: 6.00am to 9.00pm

Infant Baptism

Sunday: 7.00am to 7.00pm | Public Holidays: 8.00am to 12noon

Liturgy of the Word for Children

Every Saturday, 6pm @ Church Function Hall

Elders Catechism (Dialect)

Every Thursday, 7pm @ Church Function Hall

Meditation Classes

Tuesday, 7pm @ Main Church

Divine Mercy

Every Wednesday, 7.30pm @ Main Church

Family Rosary

1st Saturday of every month, 3.30–4pm @ Main Church

Family Eucharistic Adoration

1st Saturday of every month, 4–5pm @ Adoration Room

Weddings

Apply at Parish Office at least 1 year in advance

SUSPENDED



22nd Sunday in Ordinary Time

Aug 30, 2020 - Year A

Sunday Missal Page No: 553

SALVATION

God labors for us so that we might work for him. Gently, the Lord encourages us to take up the cross of our baptismal initiation and follow Jesus. This encouragement takes many forms tailored to each of our weaknesses and strengths. By pushing us, encouraging us and helping us, the Lord points us toward the goal of salvation. Jesus seeks us out; he pulls us toward him by many paths. Be quiet and feel his tug!

Sunday Missal Readings for next weekend – 6 September

Ez 33:7-9 Rom 13:8-10 Mt 18:15-20

MESSAGE FOR THE 22ND ORDINARY SUNDAY, YEAR A, 2020

In last week's gospel, we saw the disciples riding high. They had, through Peter, acknowledged that Jesus, their teacher and friend, was no less than the long-awaited Messiah-King of Israel. "You are the Christ, the Son of the Living God." It must have been a really exciting moment for them. This, in turn, brought from Jesus a commission of the highest responsibility to Peter and his fellow disciples. Through Jesus, they were to be given the authority of God himself within their future communities. Peter himself is spoken of as a rock, firm and unshakeable, on which the *ekklesia*, the Church community, will be built.

It is hard to imagine that this was not a moment of particular joy and satisfaction for the disciples. They now were thinking that Jesus, in line with Jewish expectations, would be a glorious and powerful king. And they, of course, as his followers and companions would have a special share in the glory and privileges that went with it. (Later, would not two of them go so far as to ask, rather cheekily and behind their brothers' backs, for special places in the Kingdom, to sit on the right and left of Jesus?)

A shock

However, the euphoria was not to last very long. Very soon after this, "Jesus began to make it clear to his disciples that he was destined to go to Jerusalem and suffer grievously at the hands of the elders and chief priests and scribes, to be put to death and to be raised up on the third day." This, undoubtedly, comes as a terrible shock. This was not at all part of the scenario for the coming of the Messiah! What is worse, the agents of Jesus' humiliation and death will not be some hostile outsiders (like the pagan and barbaric Romans) but the leaders and most distinguished people of their own community. The elders, chief priests and scribes were the people who formed the Sanhedrin, the ruling body of the Jews in Palestine.

Furthermore, it would happen in Jerusalem, the holy city, the site of the Temple where God dwelt among his people. It might be remembered, however, that Jerusalem was the city where prophets died. ("O Jerusalem, Jerusalem, killing the prophets and stoning those who are sent to you!" – Jesus' words to the Pharisees [Matthew 23:37].) The disciples must have felt very disturbed and confused indeed.

A protest

So, it is not surprising that at this point, Peter, still flush with his newly-acquired status, takes Jesus to one side, speaking to him almost on equal terms. "Heaven preserve you, Lord! This must not happen to you." How can this happen to the Messiah-King of Israel? The angry reaction of Jesus must have come as somewhat unexpected, to say the least. Turning to face Peter, Jesus says: "Get behind me, Satan!" These are strong words for someone who just now was being given leadership of the community Jesus would leave behind. It is not to be understood that Peter is literally a demon but the disciple's words are understood as a real temptation to Jesus to turn away from the path he is to follow. Unwittingly and with the best of intentions, Peter is doing the devil's work – trying to steer Jesus away from the path laid out for him by his Father. How often have we been such a temptation or stumbling block to others? Perhaps more often than we care to think.

"You are an obstacle in my path, because the way you think is not God's way but that of a human being." Peter is seen as an obstacle, a scandal (*skandalon*, skandalon), a stone in one's

path which causes one to stumble. Ironically, the 'rock' which Jesus just now had said would be the foundation of his 'church' is now seen as an obstacle to Jesus' work and mission!

The mind of Christ

Jesus is angry for, though his disciples may have acknowledged that he is the Messiah, they clearly have no idea whatever what kind of Messiah-King Jesus is going to be. They are, as he says, thinking in purely human terms and have not yet got "the mind of Christ" (Philippians 2:5).

They shall have to change completely their ideas about what the Messiah is going to be like. He will not be a great political and military leader who will sweep away all of Israel's enemies. Even after the resurrection they were still thinking in those terms. "We had hoped that he was the one that would redeem Israel", said the two fellows on their way to Emmaus (Luke 24:21), not realising the irony of their words. "When will you restore the kingdom of Israel?" the disciples asked Jesus as he prepared to leave them at the Ascension.

Yes, Jesus will be a King, but he will be a King of love, a King who will rule by serving. Because he loves and serves them, he will, if necessary, be prepared to die for them, for this is the greatest love that a person can show for his friends. This is not to say that Jesus wants to die on the cross but he is totally prepared to suffer and die, if the service of love demands it – and it will. Ultimately, the disciples will see that the death of Jesus was the source of his greatest glory and power. "When I am lifted up from the earth [on the cross and into glory], I will draw everyone to me" (John 12:32).

Walking with Jesus

Today's Gospel goes further than just asking us to understand why the glory of Jesus our King and Lord was to be found through suffering and the shameful death of the Cross. There is a further call for us to walk the same road with Jesus. "If **anyone** (not just the heroic martyr or the saint) wants to be a follower of mine, let him renounce himself and take up his cross and follow me." Jesus is asking each one of us to dedicate our lives in totally loving and serving others even if, at times, this involves misunderstanding, ridicule, pain and even death itself. It would be altogether wrong to think that Jesus is asking us to lead miserable lives in order to be good Christians, although one gets the impression that some people interpret the passage in that way. To follow Jesus fully, we must be able to see life as he sees it, we must have that "mind of Christ".

When we have the mind of Christ then we can only see our lives in terms of loving and serving others and not in the pursuit of purely self-centred or even family-centred ambition. When we have the mind of Christ, the whole direction of our life changes. Our whole concept of happiness changes. Jesus is calling us not to a life of sacrifice and suffering but rather to a life of total love and freedom. "Renouncing oneself" is not a suppression of one's personality. It is rather to let go of oneself so that one can really find oneself.

This is what today's readings are saying, namely, that Jesus is calling us to where true success and happiness are. Maybe when we walk the way of Jesus there will be people who criticise us, think we are stupid and even attack us. Yet those who have chosen the way of Jesus again and again confirm that their lives are full of freedom, happiness and peace. Isn't that what we all would like to experience?

—Living Space