

COLUMBARIUM

With effect from 1st September, the Columbarium will be open on Mondays to Fridays, 9.00am to 5.30pm except lunch hours (1—2pm). 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).



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

BRIEF FINANCIAL FOR SSVP HOLY FAMILY CHURCH CONFERENCE FOR MONTH OF SEPTEMBER 2020

A) Amount collected through first Sunday-2nd collections: \$ 0.00

B) Donations received (up to 31st August): \$ 1,565

C) Amount Disbursed in August: \$ 15,850.00

CHURCH OF THE HOLY FAMILY

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

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



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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:

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Catechetical Ministry: Jennifer Tan

T: 63440046 ext 1005

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Columbarium Office: Jennifer Tan

T: 63440046 ext 1005

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

HF Kindergarten: Linda Wah

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

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

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

Mass Times

Weekdays:

7.00 pm (Mondays to Fridays)

8.30 am (Public Holidays)

Saturday Sunset Masses:

4.00 pm & 5.30pm (English)

Mandarin Mass

8.00 pm (1st and 3rd Saturdays)

Sunday Masses:

8.00, 9.30 & 11.00 am

5.30 pm

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

Please refer to **Church website** or **Secretariat Office** for dates.

Elders Catechism (Dialect)

Every Saturday, 6pm @ Church Function Hall

Meditation Classes

Every Thursday, 7pm @ Church Function Hall

Divine Mercy

Tuesday, 7pm @ Main Church

Family Rosary

Every Wednesday, 7.30pm @ Main Church

Family Eucharistic Adoration

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

Weddings

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

Apply at Parish Office at least 1 year in advance

BOUND TOGETHER IN CHRIST

Do Christians correct and care for each other? Around the world, we are bound together in Christ Jesus. We are not perfect, but we ought to urge each other to better follow the Lord. In Christ, we can reconcile and be reconciled. Love is the one thing that cannot hurt your neighbor; it is the answer to all the commandments. When we gather in his name, the Lord is with us. If the Lord is with us, who can be against us?



23rd Sunday in Ordinary Time

September 6, 2020 - Year A

Sunday Missal Page No: 556

Sunday Missal Readings for next weekend – 13 September

Sir 27:33-28, 7 Rom 14:7-9 Mt 18:21-36

MESSAGE FOR THE 23RD ORDINARY SUNDAY, YEAR A, 2020

We are reminded today that to belong to the Church is to belong to a community of brothers and sisters in Christ. This means that being a Christian is not a private, purely personal affair, although that is the way some people seem to behave. When God asked Cain, “Where is your brother?”, Cain answered, “Am I my brother’s keeper?” The teaching of the Gospel is that indeed I am responsible for my brothers and sisters.

Not only that, our relationship with Jesus, with God, depends intimately on how we relate with other people – be they members of our own family or complete strangers. “By this will all know that you are my disciples, if you have love for one another” (John 13:35) and “As often as you did/did not do it to the very least of my brothers and sisters, you did/did not do it to me” (Matthew 25:40,45).

Community relations

The Gospel passage of today deals with such situations within the Christian community. The whole of Matthew chapter 18 is a discourse on mutual relations within the Christian community and, especially, what to do when divisions arise, as must inevitably happen. We are communities of sinners trying to be saints and there are many pitfalls on the way. In today’s passage we see first of all a three-stage procedure for dealing with a community member who has done “something wrong”. Presumably, it is some form of external behaviour which is harmful to the quality of the community’s witnessing to the Gospel.

The whole thrust of the passage is that we should all work towards reconciliation rather than punishment. There will also be a desire to keep the issue at as low a profile as possible. So, the first stage is for the two people concerned to solve the issue among themselves. If it works out at that level, that is the ideal situation. “You have won back your brother.” “Won back” here is a Jewish technical term for conversion. For it is not enough that he merely stop his offensive behaviour, there also needs to be a genuine change of attitude and a genuine reconciliation with the offending person.

If the offender refuses to listen to his “brother”, then others should be brought in as confirming witnesses. And, if he refuses to listen to these, then “tell it to the church” (Greek, *ekklesia*, *ekklhsia*). ‘Church’ is here understood as the local community because, in the thinking of the Christian Testament, each self-contained community is a ‘church’ (cf. for example, Revelation 1:4-3:22, where letters are written to seven ‘churches’ or local communities).

Exclusion

In the last resort, if the offender still refuses to listen or to change, “treat him like a pagan or tax collector”. That is to say, let him be put out from the community and be regarded as an outsider. Obviously, this is a drastic and final step and to be taken not in a spirit of revenge or vindictiveness but out of real concern for the wellbeing of the whole community. It requires very sensitive discernment because it is easy to ‘get rid of’ someone who may in fact be telling the community some wholesome truths it needs to hear.

Many genuinely prophetic people have had this experience. It is easy to be too concerned about the “respectable image” of the community or being seen as in conflict with the established authorities. The only wellbeing that can justify such ‘ex-communication’ is behaviour that is totally at variance with the community’s mission to be the Body of Christ and to be the witness of the Gospel message.

How, someone may ask, can this be squared with Jesus’ openness to sinners, including corrupt

tax collectors and prostitutes, or with the story of the Prodigal Son? But Jesus’ reception of these people was not unconditional. It depended on their change of heart and the abandonment of their sinful ways. Jesus sat down with sinners, not because he liked them more than good people but because he hoped to lead them back. When he forgave the woman taken in adultery, he told her to “sin no more”. The Prodigal Son was received with open arms after he had decided he no longer wanted to live his life of debauchery and, by his own decision, came back to his father.

The common good and the individual good

So, it is in the interests of both the community and of the individual that, if he/she persists in anti-Christian behaviour, that he/she be separated from the community. We practice this partly by not allowing a person in serious sin to communicate during the Eucharist. There is a serious contradiction between a person acting contrary to the Gospel and wanting to share in the Body of Christ, which has been wounded by his/her behaviour.

The situation, obviously, can be changed by a change in the attitude and behaviour of the wrongdoer. Once he repents and converts, he will be – indeed must be – received back with joy. “Whatever you bind on earth shall be considered bound in heaven...” These words indicate that the community has the power, given it by God, to make a judgement on who is fit to belong to the Body of Christ. It is a necessary power to preserve the integrity of the community as a witness to the Gospel. It is also a dangerous power which can be abused.

Again, “If two of you on earth agree to ask anything at all, it will be granted to you by my Father in heaven. For where [even] two or three meet in my name, I shall be there with them.” Wherever Christians meet together in truth and love, whether it be for prayer, study, or decision-making, Jesus is present and Jesus speaks and acts. This is both a tremendous gift and also a great responsibility.

Centrality of love

And so it is that Paul in the Second Readings puts the emphasis on love. It contains all other Christian obligations. “Love is the one thing that cannot hurt your neighbour; that is why it is the answer to every one of the commandments.”

So the First Reading says, “[If] you do not speak to warn the wicked man to renounce his ways, then he shall die for his sin, but I will hold you responsible for his death.” I am my brother’s and my sister’s keeper. But not absolutely. “If, however, you do warn a wicked man to renounce his ways and repent, and he does not repent, then he shall die for his sin, but you yourself will have saved your life.” I have a responsibility to save my brother in sin, but I am not ultimately responsible for his salvation. The last choice will always be with him. There is no need, after one has done one’s best, to feel guilt over the evil behaviour of another.

Only path to salvation

It is easy to think that being a Catholic means being concerned with the relationship between God and me, that my duty is to “save my soul”. But, in fact, the only way to “save my soul” is by becoming a truly loving and caring person as part of a loving and caring community of people united in Christ.

As a community we have a responsibility for each other’s wellbeing. It is not enough just to deal with these things in the privacy of “Confession” for, ultimately, reconciliation must be at the community level. And, as such, this is the responsibility of the community exercising its calling as the Body of Christ.

—*Living Space*