

COLUMBARIUM

With effect from 1st September, the Columbarium will be open on Mondays to Fridays, 9.30am to 5.30pm except 12.30—2.30pm. Entry will be restricted to a maximum of 5 per group. Please book online minimum 48 hours in advance via this link: <http://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.

Here under My Profile, you can also edit your (1) Name (2) DOB (3) Mobile number on their profile page. For security reasons, those who need to amend their NRIC/FIN or email address, please send an email directly to mycatholicsg@catholic.org.sg. You can also cancel your bookings up to 48 hours before mass starts.

CATECHESIS REGISTRATION 2021—LAST CALL

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

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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 & Communications Office:

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Catechetical / Columbarium Ofc: Jennifer Tan

T: 63440046 ext 1005

E: chf.catechist@catholic.org.sg / E: chf.columb@catholic.org.sg

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/>

Katong Catholic Book Centre: 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 & 3rd Saturdays)

Sunday Masses:

8.00, 9.30 & 11.00 am

5.30 pm

Columbarium

Mon—Fri: 9.30am to 5.30pm except 1—2pm. By online booking only,

Infant Baptism

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

Weddings

Apply at Parish Office at least 1 year in advance

Adoration Room

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

Liturgy of the Word for Children

Every Saturday, 6pm Mass or Evening 1.30am Mass

Elders Catechism (Dialect)

Every Thursday, 1pm to 3pm @ Adoration Hall

Meditation Classes

Tuesdays/Thursday 9am to 10.30am @ Adoration Hall

Divine Mercy

Every Friday, 7am to 8am @ 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



THE WAY, THE TRUTH, THE LIFE

One person says “yes” and does nothing; the other says “no,” yet does what is asked. Who does God’s will? The one who talked or the one who acted? Our Lord Jesus acted out God’s will and emptied himself out to be like a slave. His work on the cross saved us from death and gained us God’s life. You must be the same as Christ Jesus. Acting out the Trinity’s call in our lives makes life in Christ possible!

26th Sunday in Ordinary Time

September 27, 2020 – Year A

Sunday Missal Page No: 566

Sunday Missal Readings for next weekend – 4 October

Is 5:1-7 Phil 4:6-9 Mt 21:39-43

MESSAGE FOR THE 26TH ORDINARY SUNDAY, YEAR A, 2020

Today we are presented with another challenge by Jesus to the religious leaders of the people. It consists of a parable about two sons whose father operates a vineyard. He tells one to go and work there. The lad refuses but later changes his mind and goes. The second one is also told to go. He agrees to do so but in the end he does not.

“Which of the two did his father’s will?” Jesus asks. They all agree that it was the one who at first would not go but later did so.

In case there was any doubt, Jesus then clearly spells out the meaning of his story. Tax collectors and prostitutes, perhaps the most despised of all people from the religious leaders’ point of view, were making their way into the kingdom of God before the chief priests and the elders. In their eyes, it was a shocking and dreadfully insulting thing to say. As proof of what he says, Jesus reminds them that they refused to believe John the Baptist, “a pattern of true righteousness”, when he called people to repentance. On the other hand, the tax collectors and prostitutes did. And, even after that, the priests and elders refused to do so. They were there, of course, watching but felt that John’s words did not concern them.

Outrageous

Here Ezekiel is saying exactly the same thing as Jesus and it is something we all need to listen to carefully. It means, for instance, that a person who had lived a good life for a long time but in the end turned bad would “die in his sin”. On the other hand, someone who had lived a very immoral life for a long time but turned round and accepted God at the end would live.

Two messages

There are two messages coming out loud and clear. On the one hand, we can never be complacent about our relationship with God. It is possible for any of us at any time to find ourselves falling away from our commitment to Jesus and to his Gospel. And God always accepts us where we are. If we are in union with him, things are well; if we have by our own choice become separated from him, he accepts that too. His love and his grace are always available but they can be rejected and spurned. And we can “die in our sin”.

On the other hand, no matter how far we have strayed from God and Jesus in the Gospel, no matter how depraved we have become, it is never too late to turn back and we can be absolutely sure that a warm, no-questions-asked welcome is waiting for us.

No punishment?

Is there no punishment for the sinner then? We can say that there is indeed. The sinner basically punishes himself. The punishment is built into the very sinfulness. This is what Ezekiel is saying today. “Listen, you House of Israel: is what I do unjust?” It is not altogether uncommon to hear people complain that God is unjust to them. But God responds that a good person who violates his own integrity to do something evil dies in sin, precisely as a result of the evil he has done. God does not need to punish us; we do that very well by our own choices.

Real source of sin

However, we need to identify where sin really lies. Sin is not just a violation of a rule or a law. It is a violation of our very nature. Something is sinful because it is wrong, it is evil.

Something is sinful because it denies love and respect for God and for the dignity, the rights and integrity of others. They are the sins not only of Catholics but of anyone who does them. God, Truth and Love do not belong to any religion. And sin, as a violation of our needed relationship with God, Truth and Love, brings nothing but pain and loss. We have no one to blame but ourselves.

Dialogue of the deaf

Today’s Gospel is clearly directed at the religious and civil leaders of the people in Jesus’ time. They spoke much about God and, in particular, how God was to be served by a strict observance of the Law. But it is clear they did not have the spirit that Jesus was communicating through his life and teaching.

On the other hand, the “tax collectors and the prostitutes are making their way into the kingdom of God before you”. They certainly were not keeping God’s Law. They had said No to his commandments many times. But then they met Jesus and they experienced a radical transformation (*metanoia*, metanoia) in their lives. They listened and they responded. The chief priests and the elders are like the second son in the story. They say ‘Yes’ to obeying God but they do not listen to Jesus, the Son of God, or follow his instructions. The sinners, the outcasts of both Jewish and Gentile society, are like the first son. They do not obey God’s commands, they commit many sins, but later they accept the teaching of Jesus and become his followers.

What about me?

What is clear from this Gospel and from the First Reading is that God is primarily concerned with my present relationship to him. As far as the past is concerned, God has a very short memory! In fact, we might say he has none at all. This is the “injustice” of God that Ezekiel mentions. We remember the man who was crucified with Jesus on Calvary. He was a major criminal, a brigand, a robber, perhaps a murderer. There, in the very last moments of a life of murder and mayhem, he asks pardon and forgiveness – “Jesus, remember me when you enter into your Kingdom.” The reply comes instantly, without any qualifications whatsoever, “Today, you will be with me in Paradise.” (Luke 23:42-43) How unjust! How unfair! We are reminded of last week’s parable where the workers complained about the latecomers who were given a full wage.

Emptying oneself

In the Second Reading we have the magnificent hymn about Jesus’ own spirit of service and selflessness. It speaks of the awesome dignity of Jesus as the Son of God. Yet Jesus did not emphasise this in his life among us. On the contrary he “emptied” himself and became just like us. He went further and took on the status of a slave and ultimately accepted human death, and the most shameful of all possible deaths, death as a convicted criminal on a cross, a barbaric form of execution.

If we were to be filled with that same spirit that Jesus had we would have nothing to fear. And what wonderful places our Christian communities would be: places of harmony and unity, of love and caring, of compassion and mutual support, of looking after each other’s needs. And, let us remember, it is never too late to start. Let’s begin today.