

BLESSING OF NICHES ON ALL SOULS DAY

There will be one mass on **All Souls Day 2nd November at 6.30pm**. Blessing of the niches will take place before mass with only Priest and altar servers. Live streaming of the blessing and mass will be available from 6.30pm. Regrettably the faithful will not allowed into the Columbarium during the blessing.

CHANGES TO WEEKDAY MASS

From 1st November, we will increase our weekday mass attendance to 100 pax. Our weekday mass time will be earlier at **6.30pm**.

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**.

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. Register by logging 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 the profile page. You can also cancel your bookings up to 48 hours before mass starts. For security reasons, if you need to amend your NRIC/FIN or email address, please send an email directly to mycatholicsg@catholic.org.sg.

MASS OFFERINGS

You can make your mass offerings by:

Cash—drop your envelopes in the donation boxes in Church or at Parish Office
Cheque favouring Church of the Holy Family with the time, date of mass, intention and name(s)

Paynow T08CC4048E Unique Entity Number (UEN) for "Church of The Holy Family" and in the reference, type Mass Offering. Send a screenshot of the acknowledgement of transfer by email to chf.secretariat@catholic.org.sg with time, date of mass, intention and name(s).

COLUMBARIUM

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>.



CHURCH OF THE HOLY FAMILY

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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 12.30—2.30pm. Online booking only, Please check with the Secretariat Office for dates.
Infant Baptism	Please check with 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 Mass 7.30am Mass
Elders Catechism (Dialect)	Every Thursday, 1pm to 3pm @ Adoration Hall
Meditation Classes	Tuesdays/Thursday 9am to 10am @ Adoration Hall
Divine Mercy	Every Friday, 7am to 8am @ Adoration Hall
Family Rosary	1st Saturday of every month, 3.30—4pm @ Main Church
Family Eucharistic Adoration	1st Saturday of every month, 4—5pm @ Adoration Room

SUSPENDED



LOVE GOD AND NEIGHBOR

“Love God wholeheartedly and love your neighbor as yourself” is how Jesus sums up the whole law and the prophets. These vertical and horizontal loves are imaged in the cross of Christ Jesus, which binds all creation together and leads all creation to God. We receive the cross in baptism as a sign that we are servants of the living God, who raised his son from the dead so that Jesus might save us from sin and retribution. How do you bear your baptismal cross before humankind and before God?

30th Sunday in Ordinary Time

October 25, 2020 - Year A
Sunday Missal Page No: 580

Sunday Missal Readings for next weekend – 1 November

Rev 7:2-4, 9-4 1 Jn 3:1-3 Mt 5:1-12a

MESSAGE FOR THE 30TH ORDINARY SUNDAY, YEAR A, 2020

“LOVE – AND DO WHAT YOU LIKE” is a statement attributed to the great St Augustine. He did not say simply, “Do what you like” but “LOVE, and do what you like.” The word ‘love’ changes the meaning of the statement completely. We have a similar theme in today’s Gospel. It touches on the very heart of the Christian message and indeed of all human living.

We are at a stage in Matthew’s Gospel these weeks where Jesus is being challenged by various leading groups among the Jews. Jesus had just reduced a group of Sadducees to silence, much to the delight of their rivals, the Pharisees. Now it is some Pharisees who approach him with their own question, a question much debated among themselves: “Which is the greatest commandment of the Law?”

One plus one equals one

Jesus often answered people’s questions with one of his own but in this case he gives an answer. And he cites not one law but two. He first quotes the book of Deuteronomy which says, “Love the Lord your God with all your heart, all your soul, all your mind.” Jesus says this is the “first and greatest commandment”. He then goes on immediately to say, “The second resembles it: You must love your neighbour as yourself.” For Jesus’ listeners, this commandment would have been seen very much as a secondary requirement. And, as we know, the word “neighbour” could be taken in a highly restricted sense.

Concern for people

God’s special concern for people and not just for worship of Himself is already expressed in a telling sentence from today’s the First Reading, taken from the Book of Exodus.

Compassion and sympathy are to be shown in particular to the stranger, the widow, the orphan. “If you are harsh with them, they will surely cry out to me, and be sure I shall hear their cry.” ... “If he cries to me, I will listen, for I am full of compassion,” says the Lord. Jesus was making a significant change in linking these two commandments together as one and inseparable. From the rest of the New Testament it is clear that one cannot love God without loving one’s brothers and sisters at the same time. Nor does one love others just for God’s sake or to please God or observe a commandment. One is expected to go much further. One does not go to God through others but one seeks, finds and loves God IN others. “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” (Matt 25:40).

A way of life

These “commands” to love God and those around us are not really commands. Love is not love unless it is free and spontaneous. What Jesus proposes are not just commands or rules but a whole approach to life and to our relationship with others.

There is only one “commandment” consisting of two inseparable parts. The key word is “love” but there are really three loves involved: love of God, love of others and love of self. Ultimately, love of God, the source of all being and life, comes first. Then comes, as a natural outcome, love for all those in whom God dwells and whom God creates. Because they are the objects of his love, they must also be the objects of mine. Lastly, there is the love of self. I also am worthy of being loved.

Turning things round

Strangely enough, to implement these loves effectively, we may have to reverse the order: love of self, leading to love others, leading finally to love of God.

In a way, the most basic love is love of myself. “Love your neighbour as yourself,” says today’s Gospel. On the one hand we might think this is an unnecessary command. What people do not love themselves, think about themselves, worry about their welfare? At the same time, we have been taught many times not to be loving ourselves, not to be selfish and self-centred. And it seems that a great many people do not really love themselves very much at all. Quite a number actually hate themselves and a large number have a low level of self-esteem. “Why am I afraid to tell you who I am?” was the telling title of one of Fr John Powell’s popular books. The book sold millions, so it obviously struck a chord in many readers’ minds.

Loving others

When I love myself, I accept myself totally as I am, recognising both my good qualities and my deficiencies and making no effort to hide them from others. I do not really mind what people think of me. That is really their problem, not mine. And, because of that, I have plenty of time to think of them and their needs. Then I have the freedom to reach out and be concerned with the well-being of others. In short, I can begin to love my neighbour as I love myself and because I love myself.

Loving God

And then there is the question of loving God. Saying “I love you God” is one of the easiest things in the world. But it is difficult to speak realistically of loving God, if I have no real experience of what love is, the experience of loving and being loved by people. Only then can I begin to see that God is present in all truly loving experiences. “Wherever there is love, there is God.” My whole life can be lived in a sea of love, given and received. Then the commandment of Jesus begins to be realised. I begin to be aware that when I am being deeply loved by another person, it is in fact also God’s love that I am experiencing. “Where there is love, there is God,” says the First Letter of John. All real love is a manifestation of God’s presence.

Finally, we need to say that this love is not necessarily an emotional and romantic love. It is a love, as the First Reading indicates, which involves treating every single person with deep respect, with justice, with compassion. It reaches out even to those who behave badly or wish to harm me. It is a deepdown desire that wishes that every person experience what is the very best for them. It is a way of relating to people that helps them also to become more caring and loving – of themselves, of others, and of God. As Paul tells the Thessalonians today, “You observed the sort of life we lived when we were with you...and you were led to become imitators of us, and of the Lord.” That is the core of all evangelisation. It is not just a question of “converting” people and getting them to the baptismal font as Catholics. It is rather gently to lead them so that they find the God who loves them and find God in loving those around them.

What I am to myself becomes what I am to others and vice versa. And together we all go to God as he comes to us. In love.

- *Living Space*