

REMINDER: THRIFT SHOP

The Thrift Shop has been closed since circuit breaker and is still closed. Please **do not leave any items in the Church grounds** until further notice. If found, regrettably we will have to dispose of them.

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** or scan with this QR code.

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

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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

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

Family Eucharistic Adoration

Every Friday, 12.30pm @ Main Church

Weddings

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

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

Apply at Parish Office at least 1 year in advance

POSTPONED



21st Sunday in Ordinary Time

Aug 23, 2020 - Year A

Sunday Missal Page No: 550

REIGN OF GOD

Who is the Son of Man? "Some say John the Baptist, others Elijah, Jeremiah or one of the prophets." Peter recognizes Jesus as "the Christ, the Son of the living God." The reign of God is a dynamic event. God exercises saving power among humanity in a new way. When God's presence and action are made visible in unconditional love and compassion for others, the reign of God is realized. Are you building up the Church founded on the rock of Peter?

Sunday Missal Readings for next weekend – 30 August

Jer 20:7-9 Rom 12:1-2 Mt 16:21-27

MESSAGE FOR THE 21ST ORDINARY SUNDAY, YEAR A, 2020

IN TODAY'S GOSPEL WE RECALL a high point in Jesus' relationship with his disciples. It represents a quantum leap in their understanding of who he really is. It took them quite a while to come to this point. And even here, as subsequent events in the rest of the Gospel clearly indicate, they still did not fully understand the implications of what they had just begun to realise. We will see a clear indication of this in next Sunday's Gospel reading.

In a way, of course, today's passage really is an expression of the faith of the early Church rather than just that of the disciples at the time of the event described. Mark, in particular, likes to emphasise the poor understanding of the disciples with regard to the identity and teaching of Jesus. The first person in his Gospel to recognise Jesus fully was a pagan soldier at the foot of the Cross (Mark 15:39). At that moment, Jesus' disciples, his chosen followers, were nowhere to be seen.

Who do you say...?

The passage today begins with Jesus asking his disciples who people think he is. Jesus calls himself "Son of Man" here, thus identifying himself with the Messianic figure in Daniel 7:13. ("Behold with the clouds of heaven there came one like a son of man... to him was given dominion and glory and kingdom, that all peoples, nations, and languages should serve him... His kingdom ... shall not be destroyed.")

In reply the disciples give various answers: the prophet John the Baptist, the prophet Elijah, the prophet Jeremiah. What is clear is that while Jesus is seen by the people as a prophet, a spokesperson for God, he is no more than that.

Then Jesus asks his disciples directly who they think he is. Peter, assuming his recognised leadership role in the group, replies: "You are the Christ, the Son of the living God." It is indeed a dramatic moment in their relationship with Jesus. For they have now acknowledged that their rabbi, their teacher and guide, is no less than the long-awaited Messiah. It is a major breakthrough for them but they still have a long way to go in understanding fully just what messiahship will mean for Jesus – and for them.

A happy man

Nevertheless, aware of their limited grasp of what they are saying, Jesus praises Peter. "Simon, son of Jonah, you are a happy man! Because it was not flesh and blood that revealed this to you but my Father in heaven." Only faith could have led Peter to say what he did. It needed faith to recognise the Saviour-King in the dusty human figure standing before him, so different surely from the images that most Jews would have had of their long-expected, all-conquering and nation-liberating leader. Only with God's enlightenment could they see God's presence in this carpenter from Galilee, their friend and teacher. Peter must have glowed with pride and this will partly explain his bitter disappointment and shock in the passage immediately following (cf. next Sunday's readings).

Despite this moment of insight, Peter and the rest have a long way to go in fully knowing Jesus. We might say at this point that we are in exactly the same position. Perhaps for a long time we have recognised in Jesus the Son of God and our Lord but we, too, have a long way to go in fully understanding and in accepting the full implications of being his followers.

Peter the Rock

There now follows a passage which will be the foundation for the authority given to the disciples and to Peter in particular in the post-Resurrection community. In response to Peter's declaration of faith, Jesus now says, "You are Peter and on this rock I will build my Church."

Peter is the rock, the foundation of the community which will carry the name and the authority of Jesus to the whole world. On him, together with his Apostolic companions as the faithful communicators of Jesus' life and message, will be built the Church, the *ekklesia* (ekklhsia), the assembly of God's people. (In all of the four gospels, this word *ekklesia* appears only twice, here and in Matthew 18:17, "And if he refuses to listen to them, tell it to the church [*ekklesia*]..." The term does not appear in Mark, Luke or John).

A promise for the future

Peter is then given a special stewardship and responsibility for the community. "I will give you the keys of the kingdom of heaven." We have spoken often in these weeks about the Kingdom. The Church is not itself the Kingdom but it does have the "keys", in the sense of both authority and access, to the building of that Kingdom.

"Whatever you bind on earth shall be considered bound in heaven [i.e. by God himself]..." (We can notice here again the use of the passive verb so that the name of God need not be explicitly mentioned to a Jewish audience very sensitive about the use of God's name.) God's own authority passes through Jesus to the community he will leave behind. Whatever they decide corporately under the leadership of Peter and the Apostles will be acknowledged by God. They can do this because they will later be given the Spirit as Teacher and Protector and, through the same Spirit, Jesus will be with them forever. They will be the Body of Christ and when they speak as a body, Christ speaks.

A special kind of leadership

The leadership of Peter and his successors is not one of coercion and political power but of example and service. As long as faith, hope, and love are strong in the community, it will survive and flourish. It is not just a matter of unquestioning obedience to the decrees of an institution, issued from some far-off headquarters.

Today we see in the pope the successor of Peter. He shares the same charism or gift of leadership, a leadership of service. Traditionally the popes have called themselves *Servus servorum Dei*, the 'servant of the servants of God'. He communicates to the Church at large what it already believes. He is the focal point of unity of that one faith, the unity in the Spirit. The pope is the servant of that one community united in one faith.

Point of unity

In a Church where there are now so many conflicting theologies and spiritualities, there has never been a greater need for a focal point not of uniformity but of Christian unity. "There is one body and one Spirit... there is one Lord, one faith, one baptism, there is one God and Father of all, who is Lord of all, works through all and is in all..." (Ephesians 4:4-6) This is something which many of our Anglican and Lutheran brothers and sisters have become strongly aware of. It is something whose importance is so well realised by our Catholic brothers and sisters in China, scattered and cut off from each other as they are.

The pope is our point of reference, whom we must always take into account, as we search for new understandings of what it means to be a disciple of Christ in a constantly changing world. He is the shepherd that keeps us in fellowship with Christians everywhere but who must not stifle the creativity of the Spirit in living out the Gospel in such a huge variety of contexts. For we are simultaneously one Church and many churches. For us here in our own church, our concern will be to remain in close union with fellow-disciples everywhere while at the same time living a Christian life in a way that most effectively will bring the spirit of the Kingdom among us in these challenging times.

—Living Space