

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

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

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Columbarium Office: Jennifer Tan

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

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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

SUSPENDED



24th Sunday in Ordinary Time

September 13, 2020 - YEAR A

Sunday Missal Page No: 559

MERCY

Resentment, anger and vengeance are all human feelings—and even understandable at times. But God calls us to look beyond our problems and to live for the Lord, to belong to the Lord. The prayer Jesus gave us teaches us to forgive those who trespass against us. We ask to be forgiven, and God's mercy extends when we have sinned. Learning to live with God's gracious mercy and being merciful to each other are the keys to a successful Christian life. Are you ready for mercy?

Sunday Missal Readings for next weekend – 20 September

Is 55:6-9 Phil 1:20-24, 27 Mt 20:1-16

MESSAGE FOR THE 24TH ORDINARY SUNDAY, YEAR A, 2020

Forgiveness of wrongs done against us is something that many of us Christians find extremely difficult. We probably think Peter is extremely generous in suggesting that he should forgive his brother as many as seven times. Yet Jesus pushes it even further by saying, "Not seven, I tell you, but seventy-seven times." In practice, this means an infinite number of times. It seems hopelessly idealistic and impractical. Yet, further reflection may help us realise that there is really no alternative for the Christian and the truly human person than to forgive – indefinitely. The words of Jesus turn upside down the boast of Lamech in the book of Genesis. Lamech was the father of Noah, the man who built the ark and saved the human race and all the animals from the Flood.

Lamech said to his wives:

'Adah and Zillah, hear my voice;

you wives of Lamech, hearken to what I say:

I have killed a man for wounding me,

a young man for striking me.

If Cain is avenged sevenfold,

truly Lamech seventy-sevenfold.' (Genesis 4:23-24)

A bankrupt approach

The words of Jesus seem in conflict with the passage we had last Sunday about the "brother" in the Christian community who does wrong and refuses to reform. If he persists in his wrongdoing, he is not to be forgiven indefinitely. On the contrary, he is to be excluded from the community's life. How are we to bring together this advice and Jesus' urging to forgive "seventy-seven times"?

Jesus' story

First, let us look at the parable which follows Jesus' words. It is a parable about a senior official who has incurred a debt of 10,000 'talents'. One talent was already a very large amount of money. To say the servant owed 10,000 talents is to use the number in the way the Chinese wish "10,000 years", or 'without limit'. Jesus is saying this official owed a sky-high debt which he could never have any hope of paying back.

Yet this same official comes down heavily on a much lower official who owed him 100 *denarii*. A *denarius* was the equivalent of one day's work for a labourer. Compared to what the senior official owed, 100 *denarii* was nothing. Yet, the lower official gets no mercy and is tossed, together with his whole family, into a debtor's prison until the debt is paid (presumably by relatives or colleagues). When the king hears about this, the senior official himself gets thrown into prison. Given the amount of his debt, it is unlikely he would ever get out.

Gospel teaching

Both the words of Jesus and the parable linked with them throw us back to the Lord's Prayer as it is presented in the Sermon on the Mount. In the 'Our Father' which we recite together in every Eucharist, we say: "Forgive us the wrongs we have done, as we forgive the wrongs that others have done to us." Further commenting on these words, Matthew has Jesus say, "If you forgive others the wrongs they have done to you, your Father in heaven will also forgive you. But, if you do not forgive others, then your Father will not forgive the wrongs you have done." (Matthew 6: 12,14-15).

There are two very clear messages from both the parable and the words from the Sermon on the Mount:

– The first is that we dare not hold back forgiveness from those God forgives. And we know, from the Gospel, God's attitude towards wrongdoers and his penchant for forgiveness.

– But the second message is that the divine patience is not infinite. God, as Jesus tells us to do, is ready to forgive 77 times. And, when it comes to the forgiveness of our own sins, we take this for granted. (Imagine if God were to say, "In your lifetime I will give you just five chances to repent and, after that you've had it.") At the same time, there is a limit to the extent of God's forgiveness in the sense that it is conditional. That condition is determined first, by our readiness to respond to his forgiveness through our repentance and conversion, and second, by our willingness to imitate him in practising forgiveness of those we feel have offended or hurt us.

Refusing forgiveness

Strange as it may seem, the all-powerful God cannot fully forgive the person to whom pardon is offered but who refuses it. Because ultimately, the problem is not just one of 'forgiveness' but also of 'reconciliation'. And where there is no reconciliation or at least hope of reconciliation there cannot be forgiveness in the full sense.

God cannot just say a million times over to the sinner, "I forgive you." Forgiveness on our part is not just to say, "I know you did something terrible but, because I am a practising Christian, I forgive you." You may feel very good about talking in that way but it has not really solved the problem or healed the wound. My responsibility is not over by saying, "I forgive", if the other person has not changed their attitude towards me in any way. One-sided forgiving can be a source of real smugness, "How good I am!" and further hurt, "I forgave but he/she continued to hate/hurt me!" At the same time, even with the best will in the world I cannot force another person to be reconciled with me. Ultimately, reconciliation is a personal decision on each side. Forgiving in the full Christian sense is a form of loving and caring. The problem is that people's actions towards us are seen as attacks on our vulnerability, our self-esteem. We become completely obsessed by what is happening to us and do not take time to reflect on what is behind the other person's behaviour.

Sin and sinner

A person who is fully secure in the knowledge of being totally loved by God and of their own loveliness is not going to find forgiveness and reconciliation too difficult. Forgiving 77 times will not only seem not idealistic but simply the only reasonable thing to do. At the same time, like God and like the Christian community, forgiveness and reconciliation does not mean indefinite tolerance of evil and unjust behaviour. The king was perfectly ready to forgive the senior official but how could reconciliation take place when he behaved in such an abominable way to a brother? We can be ready to forgive the sinner indefinitely but we must fight against sin without counting the cost.

God and the Church can forgive the repentant sinner but they cannot condone unrepented behaviour that is a source of real evil and suffering. God cannot be reconciled with the sinner who chooses to stay in sin, nor can the Christian community fully incorporate a member who refuses reconciliation and healing of behaviour that offends against truth and love. It takes two to tango and also to effect a reconciliation.

With God in the Sacrament of Reconciliation, and with the individual Christian, forgiveness is infinitely available but only where a mutual healing of wounds is sought, only where there is a desire to have that change of mind and behaviour which puts an end to the sinful way.