

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.

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).



SSVP'S APPEAL FOR DONATIONS

Our poor needs your continued support

We once again appeal to your kindness and generosity for donations. Many lives have been turned upside down by the current crisis and we anticipate more coming forward to seek our help. Please help them tide over this crisis.

PayNow Donations: UEN Code: S61SS0149BNCS

Cheque Donations: "SSVP NC Singapore"

Mailing Address: Society of St Vincent de Paul

7A Lorong 8 Toa Payoh, #04-01 Agape Village

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CHURCH OF THE HOLY FAMILY

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Columbarium

Infant Baptism

Weddings

Adoration Room

Liturgy of the Word for Children

Elders Catechism (Dialect)

Meditation Classes

Divine Mercy

Family Rosary

Family Eucharistic Adoration

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

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

Apply at Parish Office at least 1 year in advance

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

Every Saturday, 6pm Mass or Evening 1.30am Mass

Every Thursday, 1pm to 3pm @ Adoration Hall

Tuesdays/Thursday 9am to 7.30pm

Every Friday, 7am to 9am @ Church

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

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

SUSPENDED



27th Sunday in Ordinary Time

October 4, 2020 – Year A

Sunday Missal Page No: 570

PRODUCE GOOD FRUIT

Vineyards and vine dressing are familiar in many places. In Scripture, they are favored ways of speaking of the Trinity's care for the Lord's gathered and covenanted people. In today's readings from Matthew and Isaiah, the yield of the vineyard is spoiled. In response, Jesus notes he has become the cornerstone of a new structure and has been given to a people who will produce good fruit. May God's incomprehensible peace be in our hearts and thoughts.

Sunday Missal Readings for next weekend – 11 October

Is 25:6-10 Phil 4:12-14,19-20 Mt 22:1-14

MESSAGE FOR THE 27TH ORDINARY SUNDAY, YEAR A, 2020

Today's parable is linked to last Sunday's about the two sons sent to work in their father's vineyard. One promised to go and work there but he did not actually go. The other at first refused but later relented and went. The message of Jesus is clear (especially in the context of Matthew's Gospel).

God's people had disappointed their God. It was the formerly sinful Gentiles who took on the task of building the Kingdom. This should not be understood as anti-Jewish. On the contrary this was being written by Christian Jews for Christian Jews and it must have been a painful thing for them to see and accept.

Poor tenants

Today we have a parable saying more or less the same thing. Strictly speaking it is not a parable but an allegory. A parable normally presents one lesson and the details are not relevant; while, in an allegory, each detail of the story has a symbolic meaning.

The message clearly is that God's people have been poor tenants in the Lord's vineyard. However, we read this not to sit in judgement on certain people in the past. We must be careful to be aware of the relevance of this parable for our own situation. We are not reading it for historical reasons but for reflection on our own lives and behaviour.

The Lord's vineyard

Both the First Reading and the Gospel focus on the Lord's vineyard, that is, the place where God's people are to be found. At first, Jesus chose the Israelites to be his own people. He was with them on their wanderings in the desert on the way to "a land flowing with milk and honey". "What could I have done for my vineyard that I have not done?" the Lord asks in the First Reading.

But the response of the people/tenants in the vineyard was far from the expectations of the master of the vineyard: "I expected my vineyard to yield grapes. Why did it yield sour grapes instead?"

In Jesus' story the owner sends his servants to collect the harvest. Instead, the tenants seized, beat, stoned and even killed the owner's messengers. This happened again and again. The message is clearly understood by Jesus' hearers. The Lord had sent his prophets to remind his people of their duty to serve, to be a fruitful people. Yet, one by one, God's messengers were rejected.

No respect even for the son

Finally, the owner's own son was sent. "They will respect my son," the owner said. But no. He also was seized, thrown out of the vineyard and killed. They could now take over the vineyard for themselves. It reminds one of the arrogance of our first parents who thought the knowledge of good and evil would give them power over God; of those who tried to build a tower that would reach right to the heavens. And the killing of the son "outside the city" is a clear reference to Jesus dying on the cross outside the walls of Jerusalem.

Called to the Lord's vineyard

Today, we are God's people. We are the tenants in the vineyard. Now he expects us to produce fruit, fruit that will endure. The obvious question for us to ask ourselves today is: How are we doing? How much better are we than the chief priests, the elders, the Scribes and the Pharisees? We are specially privileged, by baptism, to be called to work in the Lord's vineyard. Each week we are invited to gather together to hear the Gospel message and to make it part of our lives. We are all called to be members, active members of the Body of Christ, the Christian community, the Church.

Many martyrs

How do we see this call? Do we find it a privilege, a blessing, or a troublesome burden? How well have we received the message of the Lord?

Over the centuries, how many prophets in our Christian communities have been rejected, abused and even killed? All these martyrs have one thing in common. They were killed not by pagans but by fellow-Christians, tenants in the Lord's vineyard. We can hardly feel superior to the people Jesus is criticising in today's Gospel.

What kind of grapes?

Even so, we may feel we have not personally been part of any of this. Yet, what kind of grapes do we as a parish community produce? Are they sweet and luscious or are they pinched and sour? Is our parish a real sign of Jesus' presence and love in this part of our city? What kind of impact do we have? Are we living out the words that Paul proposes to the Christians of Philippi in today's Second Reading?

Parish vineyard

Our parish is our vineyard. It must not produce sour grapes that no one can eat. It must be open to the various ways the Lord speaks to it, whether those people are Church leaders or prophetic voices which may sometimes say things which are painful to hear. There is always a temptation for a parish to become a security blanket for those who do not want to face up to the challenges facing every society. When that happens, it tends to cling to old, fixed ways of doing things and to resist change. People who propose changes that are necessary in serving a constantly changing society may be resisted and resisted very strongly. Each parish can find itself producing its core of "chief priests and elders" who will make sure that prophetic voices and people with real vision will be effectively blocked.

It is just as easy for us in these times to fail to recognise the voice of God in the messengers he sends us, just as the Jewish authorities of Jesus' time failed to recognise the Word of God in him. It was Cardinal Newman who said more than 100 years ago that "To live is to change; and to be perfect is to have changed often." If we are not really making sure that our vineyard produces rich grapes, not only for us but for others, too, to enjoy, then we are falling short as "tenants". It may well happen that the Lord may ask others to come and take our place.

—LivingSpace