

### 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. Register by logging in to [myCatholic.sg/register](http://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](mailto:mycatholicsg@catholic.org.sg).  
From 6th October, our parish have begun offering Masses with up to 100 capacity. For those who have not been able to book a weekend mass, here is your chance. For those who had booked a weekend mass in October, you can also book a second weekend mass from 13th Oct.

### 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](mailto:adrian.yeo@catholic.org.sg)) or  
Fr Stanislaus Pang ([stanislaus.pang@catholic.org.sg](mailto:stanislaus.pang@catholic.org.sg)).



### CATHOLIC WELFARE SERVICES (CWS)

#### **EMMANUEL SECOND CHANCE EDUCATION (ESCE) PROGRAMME**

The ESCE program is seeking to support those who have encountered *adversity* through social issues, past failures, or mistakes in their lives and desire a second chance for a brighter future through further education, and are also in need of financial assistance. A mandatory personalised mentoring programme is included so that there is someone assigned to accompany them in their education journey and support them through their issues. Participants may pursue a course of his or her choice either at college, university, vocational, or technical school, on condition that the course of learning must lead to employable skills.  
The programme is available to all Singapore citizens and permanent residents regardless of race or religion. If you are interested, additional information can be found at <https://www.catholicwelfare.org.sg/ESCE.html>.



### **CHURCH OF THE HOLY FAMILY**

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**Youth Co-Ordinator:** *E:* [chf.youth@catholic.org.sg](mailto:chf.youth@catholic.org.sg)

**HF Kindergarten:** Linda Wah

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**Website:** <http://www.holyfamilykindergarten.com/>

**Katong Catholic Book Centre:** Bob Cheong

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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 Prayer 7.30am Mass*

*Every Thursday, 1pm to 3pm @ Adoration Hall*

*Tuesdays/Thursday 9am to 11am @ Adoration Hall*

*Every Friday, 7am to 9am @ Adoration Hall*

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

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

**SUSPENDED**



**28th Sunday in Ordinary Time**

October 11, 2020 – Year A

Sunday Missal Page No: 574

### **WELCOME!**

The kingdom of heaven is like a wedding feast—God is wedded to his people, but the Lord has trouble getting his guests to come to the feast! Everyone (from even the highways and byways) is invited to fill up the numbers, but everyone must take a proper wedding garment. Baptismal initiation comes before the wedding feast of the Lamb of God at the Eucharist. This is our God in whom we hope for salvation, and we rejoice that he is saving us. We are all invited and no excuses are accepted. RSVP!

**Sunday Missal Readings for next weekend – 18 October**

Is 45:1, 4-6    1 Th 1:1-5    Mt 22:15-21

## **MESSAGE FOR THE 28TH ORDINARY SUNDAY, YEAR A, 2020**

We have today another parable about the rejection of Jesus by the leaders of his own people. It is, as the others were, addressed to the “chief priests and elders of the people”, that is, the religious and civic leaders. The parable divides clearly into three distinct parts:

- a. two invitations sent out to the intended guests;
- b. a general call to all kinds of outcasts;
- c. some criteria set for taking part in the feast.

### ***People of the Kingdom***

This is a parable about the Kingdom of God and about the people who will eventually belong to it. It is seen here under the aspect of a marriage feast for a king’s son.

In the parable, the king sends out his servants, referring to the long line of prophets sent to the people of Israel calling them to love and service. “But they would not come,” says Jesus. When God calls there is always a sense of urgency. The only time to respond is NOW. I need always to be on the watch. That is not what happens here. We are told that those invited were simply not interested. They reacted in two ways. Either they were too involved in their own worldly interests to be bothered or else they seized the king’s messengers, “maltreated them and killed them”.

How many of us are guilty of the first way? To what extent, even right now, are we closed to calls from God because we are so tied up in all kinds of concerns and anxieties about things which do not really matter or about things which cannot guarantee us any real fulfilment and happiness?

Secondly, after the treatment his messengers received, “the king was furious,” Jesus says. “He despatched his troops, destroyed those murderers and burnt their town.” This is strictly an historical interpolation by the evangelist. It refers clearly to the sacking and destruction of Jerusalem and the Temple by the Roman imperial forces in the year AD 70.

### ***The highways and byways***

With the refusal of those originally invited, the king once again repeats that the wedding is “ready”. There is an urgency to respond to the king’s call. The servants are now sent out, to the “crossroads” where large crowds of ordinary people would gather. Here, they are the social and religious outcasts, tax collectors, prostitutes, all those in despised trades. No exceptions are made. All are invited, good and bad alike, until the wedding hall is filled. There is now no “chosen people”, no elite. The Church calls all to its bosom. It is, and always will be, a Church of both saints and sinners.

### ***Contradiction?***

Having said all this, the last part of the parable seems a gross contradiction. It seems so unjust. Having gone out to the highways and byways to bring in all and sundry without exception, how can one justify tossing out someone because he does not have a “wedding garment”? Where was he expected to get it at such short notice? However, it is not enough just to be present at the banquet. One was expected to come properly dressed and not in dirty and untidy clothes. This would show a total lack of respect for one’s fellow-guests. While many, in fact all, are called to the banquet, they are expected to behave as wedding guests. In practical terms, while the Church opens wide its arms to the sinner, it expects

that he make some effort to repent and be converted. It is not tolerable that he simply continue unabated in his sinful ways. That would not make any sense.

We have seen previously that, while Jesus went out of his way, to be friendly with the tax collector and the prostitute, it was not a blanket acceptance of their ways but a means of calling them to conversion and change. “Your faith has made you whole; do not sin again; come, follow me.”

The parable ends on a slightly pessimistic (or is it a realistic?) note. “For many (that is, all) are called, but few are chosen.” That is, it is a sad fact that although everyone is being called to experience the love of God in their lives, relatively few will take the plunge and really try to taste that experience. The majority take what they regard as the safer path of looking for happiness in making money and so forth. This is what people continue to do even though that path is strewn with disappointment and pain.

### ***Setting standards***

The wedding garment in the parable symbolises the wedding guest, whatever his past may have been, “putting on” Christ. Such a person, through Baptism, the sacrament by which one is given access to the wedding banquet of the Lord, has grown to be clothed in the spirit and teaching of Jesus.

### ***Thanks for the invitation***

In the light of all this, we might, first of all, express our deep thanks that we have been invited to the wedding banquet of our King. The knowledge and experience of God and Jesus that our faith and membership of the Church gives us should be the most precious gift in our lives.

Secondly, we might reflect today on just how clean our wedding garment really is. We might take a closer look at our lives and see if there are any behaviours or activities which are quite at variance with the kind of life and relationships the Gospel expects of us. Can I in good conscience continue wearing my wedding garment or am I living a lie in doing so? Or, on the other hand, isn’t it time I put one on?

Thirdly, we must never forget that, while as Church members we are expected to contribute actively to its life and witnessing, the forgiveness of God and of the community is always available whenever we betray its ideals.

Today’s readings tell us that God has wonderful things in store for us. Everyone, no matter what kind of past they have had, receives the same invitation to sit down at God’s table. However, having initially answered the invitation, we cannot take things for granted. There is no room for complacency. Almost more dangerous than being an obviously sinful person is being the “ordinary, run-of-the-mill Catholic”, the “Sunday” Catholic, the “I’m a good enough Catholic”, the “I’m a Catholic but not a fanatic about my religion”. These are all cop-outs. And it is not God but ourselves who are the losers. So let us pray that we may keep our wedding garments pure and spotless, that we become disciples who really hear and do the teaching of Jesus. Let us pray for a deeper faith and love and a better spirit of service and sense of responsibility to our community. We have also to live out in our lives and relationships what we claim to believe in.

—LivingSpace