

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. More details will follow.

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 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.

From 6th October, our parish had 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 October**.

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>.

SSVP SEPTEMBER 2020 BRIEF FINANCIALS

Brief financial for SSVP Holy Family Church Conference for month of September 2020:

- a) Amt collected thru First Sunday-2nd Collections : \$ 0.00
- b) Donations received (up to 31 August): \$ 3,340
- c) Amt disbursed in August: \$ 15,600.00

MISSION SUNDAY COLLECTION

Please note all Mass collections for this weekend **18th October** will be set aside for the spread of the Gospel. Amount collected will be placed at the disposal of the Pontifical Mission Society for the Propagation of the Faith.

Mass collections received through PayNow, cash or cheques during the week **18—23rd October** will constitute receipts for Mission Sunday.



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

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 7.30am Mass

Every Thursday, 1pm to 3pm @ Adoration Hall

Tuesdays/Thursday 9.30am to 11.30am @ Adoration Hall

Every Friday, 7.30pm @ Adoration Room

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

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



29th Sunday in Ordinary Time

October 18, 2020 – Year A

Sunday Missal Page No: 577

WORLD MISSION SUNDAY

REPAY GOD

“Give to Caesar the things of Caesar, and to God the things of God” is Jesus’ response to a trick question about paying taxes and living in the Spirit. We, living in between the time of Jesus’ first and second comings and with a foot in both camps, are called to do both. Out of the good news given to us through words, power and the Holy Spirit, we can influence the things of Caesar toward a course that leads to God. It is a risky and complex job. Are you prepared to try?

Sunday Missal Readings for next weekend – 25 October

Ex 22:20-26 1 Th 1:5-10 Mt 23:34-40

MESSAGE FOR THE 29TH ORDINARY SUNDAY, YEAR A, 2020

In past Sundays we have seen Jesus attacking the religious leaders of his people for their failure to recognise in him the Word of God, the power of God, the compassionate love of God. All they could see was a man who broke their laws.

Today, in the first of four challenges by different leaders, they hit back. Their plan was to get Jesus to discredit himself. The first challenge, in today's Gospel, comes from the Pharisees. Their deviousness is seen in the delegation they sent – a mixture of their disciples (not themselves) and some Herodians.

It was a strange mixture because Pharisees and Herodians were bitterly opposed to each other. The Pharisees were rabid nationalists and totally anti-Roman; the Herodians were willing to collaborate with the Romans hoping to benefit from it. In the language of today, they would be called “appeasers” or “fellow travellers”. It was a perfect example of the enemy of my enemy is my friend. Both sides hated each other but they hated Jesus even more and both had scores to settle. Or did they hope by sending such a mixed delegation that Jesus would be thrown off the scent of their real purpose?

Their opening statement is clever and very flattering. They praise the utter honesty and integrity of Jesus. All of which was perfectly true. Jesus, in fact, is being praised as endowed with God's own sense of truth and justice, totally impartial, with perhaps a bias for the poor, the weak and powerless.

And it is precisely in this strength of Jesus – telling it like it is without fear or favour – that they hope to entrap him.

Deceptively simple

After this flattering softening up and linguistic foreplay comes the apparently straightforward question: “Is it against our Law to pay taxes to Caesar or not?” In fact, this seemingly simple question turned on a red-hot issue. Palestine was a colony of Rome, a very unwilling and troublesome colony. The Jews hated the Romans, hated their brutality, their moral corruption, above all their godlessness. So, the nationalistic Pharisees felt that the taxes should not be paid to the oppressor. It was, one might say, an early version of “No taxation without representation”. On the contrary, for the Herodians, collaboration with the Romans was seen as beneficial.

It was a loaded question, something like the old chestnut “Have you stopped beating your wife?” If Jesus said taxes should not be paid, he would have pleased the Pharisees but they could report him for sedition and have him arrested. If he said taxes should be paid he might please the Herodians but almost certainly he would lose all credibility with his own people.

The Jews believed that they had only one Lord and Ruler and that was their God. Taxes, or any form of submission, should only be made to him, by offerings made in God's Temple. So today's First Reading from Isaiah makes it clear that Cyrus, one of the great kings of antiquity with enormous power and who had made vassals of the Jews, was seen as never more than an agent doing God's work.

Hypocrisy

Jesus, of course, is perfectly aware of the dangers in giving a straight answer. He accuses them of gross hypocrisy in setting this trap. They have no desire to know the answer. They

have their own answers already. Their only intention is to lay a trap for Jesus to hang himself with.

Jesus asks them to show him a coin. He asks to know whose image and what is the inscription on it. The head was that of Tiberius Caesar, the Roman emperor of the day. The inscription would have read, “Tiberius Caesar son of the divine Augustus, great high priest”. Caesar claimed not only political sovereignty but also divine attributes. Worship of the emperor was seen as a test of loyalty to the not very religious central government and would soon become a major issue for the early Christians as it was already for the Jews. For both groups, worship given to the Roman emperor could be nothing but idolatry. Even though, for some, it was seen only a matter of formality, Christians and Jews took it very seriously and many were martyred for their refusal to bow to the emperor. (Different kinds of emperors still produce martyrs in our own day.) And it reminds us of how many Christians – including China today – who refused to acknowledge the absolute power that Communism claimed over their lives. It is basically the stand of the “underground” Church in China and for that many have paid a high price over the past 50 years.

A famous reply

Jesus then gives his famous answer, “Give back to Caesar what belongs to Caesar – and to God what belongs to God.” The answer should not be understood cynically and in line with those who thought that no allegiance at all belongs to the ruling power (e.g. the terrorist or anarchist line), nor, on the other hand, that a civil power has the right to demand total submission of its subjects. No state can claim to itself divine powers of absolute authority (e.g. atheistic dictatorships). All are subject to the higher demands of truth and justice and the inviolable dignity of the person centred in God.

We all are, in some way, the citizens of two kingdoms: citizens of the political territory where we belong and citizens in God's Kingdom. As Jesus says, they both require certain loyalties from us.

Two responsibilities

Today's Gospel makes it very clear that we have two responsibilities: to the government of our country and to God. Where both are in harmony there will be no conflict. Wherever there is immoral or unjust behaviour against people's dignity and rights, then there has to be conflict. Such conflict is not always bad. On the contrary, it is because of creative conflict that our society makes progress. Provided we always act in a positive and creative way, “speaking the truth in love” (Ephesians 4:15), then the flawed kingdoms that men build can, in time, become the Kingdom of God. As a famous dissident – and martyr, St Thomas More, said: “The King's good servant, but God's first.”

LivingSpace

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).

