

# THE CARPENTER 木匠



MCI (P) 112/06/2014

19th Edition, 19 April 2015

Foreword by: Fr Edmund Chong, Parish Priest.

***“As for me and my household,  
we will serve the Lord.”***

— Joshua 24:15

St. Joseph stood up as one of the most perfectly God-fearing man. For this reason, he knew this part of Holy Scripture without doubt. He was at the same time God loving – he could not have failed to carry it out or overlook altogether. Far from it that he would have likewise not said the same thing and do the same thing. Ever mindful of his given role as he was ever vigilant, and responsible indeed, in loving his spouse and the Child, this he would have brought them together to put the Lord God first in everything.

The chosen theme for our coming Feast Day, ‘St. Joseph Whose Consecration Was To God Alone’, gives me inspiration to see it all in the setting of the Holy Family. It helps to ride on to 2015 as The Year of Consecration.

Thus said, St. Joseph would have gladly

re-echoed those words of Joshua to be like his own, as for me and my household, we would serve the Lord, indeed.

Consecration like this calls much to desire as it calls also for a more simplistic learning.

In the book of Leviticus was exemplified the meaning of consecration as a call to be set apart by God for His sacred purpose...

*“You shall be holy to Me; for I the Lord am holy, and have separated you from the peoples, that you should be mine.” – Lev 20:26.*

It is a given those attended to by God would have to be different from all the rest. The Israelites called to be a chosen race, were to belong exclusively to God alone. Yet, in the light of this consecration, there could be found traces of idolatries, turning



themselves over to these strange god practices. These brought divine judgment as the Israelites had stooped so lowly and had polluted themselves. Their hearts divided and strayed easily.

Keeping up to the Patriarchal traditions of old, and in keeping communion with the observances of the Laws and the Prophets, Mary and Joseph were conscientious of the sacredness and sanctity their religion Judaism had brought on. This made St. Paul singled out the truth and the beauty of those marked out for a life of consecration –

*“They are Israelites: they are made God’s sons; theirs is the splendour of the Divine Presence, theirs the covenants, the law, the temple worship, and the promises. Theirs are the patriarchs, and from them, in natural descent, sprang the Messiah.” – Romans 9:4-5*

The end of it all: St. Joseph, just like the Holy Family would have re-affirmed what he believed in “As for me and my household, we will serve the Lord!” Call it salutation and faith, it was to be their corner-stone of consecration, ever so pronounced to the last.

## Welcome to the Family

25 elects were received into the Catholic Church through the Sacraments of Initiation - Baptism, Confirmation and Holy Eucharist. 3 Candidates (of a Christian denomination) were also received into the Church at the Easter Vigil on Saturday 4 April. 10 children were also baptized (group photo on page 6).

On Easter Sunday at the 7.15am Mandarin Mass, 5 elects were received into the Church through the Sacraments of Baptism, Confirmation and Holy Eucharist. 3 children were baptized (photo on right).





## High Mass in Latin @ SJC

A Solemn High Mass in Latin was held here at SJC on 8th December last year at 8pm, the Feast of the Immaculate Conception, in thanksgiving to Our Lady for the 40th Anniversary Sacerdotal Ordination of Fr Augustin Tay; and the 46th Anniversary Sacerdotal Ordination of Fr Anthony Ho. In attendance was the Archbishop, William Goh.

The congregation was invited to a reception at the Parish Community Hall after the Mass.



Fr Tay served as Parish Priest of St Joseph Church (Bukit Timah) from 1986 to 2002.

Left: Fr Augustin Tay and Fr Anthony Ho after the Mass.



Top: Archbishop Goh presents Fr Augustine Tay with a certificate stating that he is the priest in charge of the celebration of the Latin Mass.  
Photo Credit: [www.catholicnews.org.sg](http://www.catholicnews.org.sg)

## Interesting Aspects and Structure of the Latin Mass



The first part of the Mass is a kind of introductory service, made up of chants, prayers and lessons (i.e. readings from Holy Scripture) -- namely, the Introit, the Kyrie, the Collect, the Epistle or Lesson, and the Gospel. On certain days the Gloria and the Nicene Creed are added.

This first part of the Mass is called the Mass of the Catechumens, while the remaining part is called the Mass of the Faithful. These names have their origin in the discipline of the early Church. In the first ages of Christianity, persons desiring to become Christians were obliged to undergo a course of instructions preparatory to baptism. They were called "catechumens," a Greek word meaning "one whose is being instructed." Catechumens, not yet fully initiated in the teachings and practices of Christianity, were customarily dismissed before the Offertory.

Likewise public sinners who had not yet been absolved were ordered to leave the church before the Offertory. The Sacrifice of the Mass was considered too holy for the presence of notorious sinners; likewise, it was thought to be too mysterious for catechumens. Only those who were baptized, -- "the Faithful" -- could take part in the actual Eucharistic Sacrifice. **The Church, during the course of centuries, modified her discipline in this regard, and all are now permitted to remain.**

The Mass is one continuous action, reproducing in a mysterious way the Life, Passion and Death of Jesus Christ. The structure of the Mass is as follows:



The entry procession (above photo) and part of the congregation during the Mass (below).



**The Preparation** -- beginning with the Prayers at the Foot of the Altar, the Introit, Kyrie and Gloria (pictured below).



**The Instruction** -- including the Collect, the Epistle, Gradual, Alleluia, (or Tract, and on certain feasts the Sequence), the Gospel (usually followed by a sermon), and the Credo.



Top: The Choir during the Mass.  
Below: Archbishop Goh delivering his sermon.



Continue on page 3.

**THE CARPENTER** 木匠

**NEWS TEAM**

**Spiritual Director**  
Fr Christopher Lee

**Editors**  
Yvonne Chen  
Thomas Audi Tan

**Contributors**  
Fr Edmund Chong  
Eileen Chong  
Isabel Sao  
Janet Su  
Anna Fong  
Thomas Teh

**Members**  
Winifred Loh  
Thomas Ng

**Photography & Design**  
SJC Media Group

**Printers**  
Montprint Creative Services

"The Carpenter"  
MCI (P) 112/06/2014 is a publication of  
St Joseph Church, (BT); and is for  
internal circulation only.  
Website: [www.stjoseph-bt.org.sg](http://www.stjoseph-bt.org.sg).  
Photos of parish events in our website  
or on Facebook: "St Joseph Church  
(Bt Timah) Photo Gallery."  
Please send correspondence to :  
[sjcpastoral@gmail.com](mailto:sjcpastoral@gmail.com)



Continued from page 2

**The Offertory** -- which includes the Offertory antiphon, the offering of bread, the pouring of water and wine into the chalice, the offering of the chalice, the washing of the hands, the prayer to the Blessed Trinity, the "Orate fratres" and the Secret.

**The Consecration** -- including the Preface and the Canon of the Mass, embracing the prayer "Te igitur," the Memento of the living, the Communicantes and the other two prayers before the Consecration and Elevation, the three prayers after the Consecration, the Commemoration for the Dead, the "Nobis quoque peccatoribus" and the Minor Elevation.



**The Communion** -- including the Pater Noster, the Libera, the Agnus Dei, the three prayers before the Communion, the "Domine non sum dignus," and the Communion of the Priest and the Faithful.



**The Thanksgiving**--which includes the Communion antiphon, the Post- communion prayer, the "Ite missa est," and the Last Gospel.

### Why does the traditional Latin Mass have so many restrictions and regulations in it?

The Mass is the sacrifice of Calvary made present on our altars in an un-bloody manner (Council of Trent). Therefore, as the pre-eminent Liturgy of the Church, it is of utmost importance that its celebration be regulated by liturgical law. All the prayers, ceremonies, laws and customs that have developed organically over time exist to guarantee its stable and unchanging quality. These liturgical regulations (i.e. rubrics) provide the clergy a clear guide to the reverent celebration of the Liturgy. Furthermore, St. Thomas Aquinas stated that: "It is absurd and a detestable shame, that we should suffer those traditions to be changed, which we have received from the fathers of old."

*Information on the aspects of the Latin Mass is extracted from, [www.sanctamissa.org](http://www.sanctamissa.org)*

## Could this be a Case of Deception at its Extreme?

*(Readers' discretion is advised on the conclusion of the encounter.)*

I always thought that if one is close to Jesus Christ or to the Heavenly Father, the Tempter has to be even more active to draw the person away from the Saviour or from his God.

As when during a fast, the Tempter keeps tempting to break the fast. So the will power of the person must be very strong to really want to fast.

Even in Rome, a holy place is also not spared from the Tempter. There are professional pickpockets, crooks, gypsies, mafia and conmen. They even used children or trained children to be pickpockets, because the police do not and cannot arrest children.

A group of Singaporeans were having a meal in the restaurant. Taking the security and safety for granted like in Singapore, the Singaporean man placed his hand phone on the table to go through the menu to place his order. A child about 7 or 8 years old came by, put a map on the table, over the hand phone and asked the man for directions. Immediately, the lady sitting across the table reminded the man of his hand phone. The man quickly lifted up the map and saw the child's other hand was about to take the hand phone away.

On my way to the Vatican to get some souvenirs after getting out of the subway, I crossed the road. After the first or second block on my left I saw a church. I thought of going in to pray and light a candle. When I entered the church and knelt down to pray, I saw a priest placing a big Bible on the lectionary. I saw two lighted candles on the altar. I wondered whether Mass was over or was about to begin as it was about 12noon, perhaps a lunch hour Mass. After my prayers, I went to the right to look for a place to light a candle. I discovered it was the Vestment Room (for the priest to put on his vestments) and not a place to light candles. Since it was going to be a Mass, I returned to my seat. There were about four other people, a lady on my left and one other lady behind me. There was an old gentleman on my right and one other far behind.

The priest was alone, and he looked to be in his eighties or may be 90 years old. But he looked healthy except that his reading was a bit slow perhaps because of his poor eyesight. After he had read the first reading, a man in his fifties came in and said, "Excuse me," then went around asking for money from the congregation. The lady sitting behind me, and another on my left both spoke in Italian, were in disbelief and pointing that Mass was going on and that he should not intrude. But the man just went around asking for money while the priest continued to celebrate Mass. He was very focused.

The man then left. Then after a while during the Eucharistic Prayer, he appeared again, asking for money. This time, the ladies chided him in Italian. I did not understand..

After making his rounds and getting no money, he walked right up to the altar, went to the back and switched off all the lights. The priest continued with the Mass with the help of light coming from the stained glass.

At first, I thought the man was mentally not right, or perhaps he was a troublemaker. After he had switched off the lights, he turned to the congregation and spoke again in Italian. The lady on my left started to leave the church while the lady behind me spoke to me in Italian and told me to ignore him. The man then stared at me. I was wondering whether he was going to bash me up as I was sitting in the front pew and right in front of him. Then he spoke to me and the only English word he said to me was "Closed, ugh closed." I looked at the priest but he was still celebrating Mass. What did he mean when he said "closed"?

Perhaps from my facial expression, he went up to the priest and spoke to him in Italian. The priest spoke some words to him and the man walked away, this time locking up all the doors.

After Mass ended, the priest summoned me and the other lady to the back of the altar. I followed the lady and knelt in front of the altar thinking it was the Final Blessing. When that was given, the priest in his mischievousness gestured to us and led us to the back of the altar. There he got his key and unlocked a door to let us out.

I was so bewildered by the whole experience that I could not believe the whole scenario had taken place. I am thankful the man left the altar and the priest unharmed.

### A Friend's Interpretation of my experience

The so-called priest was a conmen, that I had been fooled by the caretaker who had set up the whole scenario. Those who realized the deception, walked out except the other lady who probably could be the conmen's wife.

*(This account was written by a parishioner who had visited Rome in November 2014.)*

### Donors' Wall Plaque



The Donors' Wall Plaque serves to thank and to recognize donors who had contributed and who will continue to support the St Joseph Church Building Fund.

Donors who gave in excess of \$2,500 will have their names or the names of their beloved ones inscribed on the plaque.

The threshold amount of \$2,500 was set with the hope that as many parishioners as possible can have their names inscribed. This is to reflect the collective efforts of each and everyone in the parish toward the development of their Parish Church.

In short, a contribution of \$100 for 25 months would suffice. We pray that all the plaques will be fully inscribed as we embark in the next development project.



### Commissioning of Hospitality Ministry Members

The commissioning of Hospitality Ministry members (Wardens) took place during the Evening Mass on Sunday 28 December last year. Members and their families gathered at the canteen after the mass for a buffet dinner and fellowship.



### Divine Mercy Group 13th Anniversary Celebration

The Divine Mercy Group celebrated their 13th anniversary on Friday 2 January. The celebration commenced with the recitation of the Chaplet followed by mass at 8pm (pictured above). A potluck dinner was held at the canteen after the mass (pictured below).



### Catechetical Sunday

Catechetical Sunday 11 January marks the beginning of catechism classes for both the primary and secondary children. Catechists were commissioned at the 11am mass.



