

CHURCH MAINTENANCE FUND

We are pleased to inform that as of 31st October, we have collected **\$51,575**. Thank you for your kind generosity and we look forward to your continued support.

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**.

MASS OFFERINGS

You can make your mass offerings by:

Cash—drop your envelopes in the donation boxes in Church or at Parish Office
Cheque favouring Church of the Holy Family with the time, date of mass, intention and name(s)

Paynow T08CC4048E Unique Entity Number (UEN) for "Church of The Holy Family" and in the reference, type **Mass Offering**. Send a screenshot of the acknowledgement of transfer by email to chf.secretariat@catholic.org.sg with time, date of mass, intention and name(s).

COLUMBARIUM

The Columbarium is 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).

ADVENT TO CHRISTMAS 2020 REFLECTION E-BOOKLET

The Office for the New Evangelisation has produced a reflection e-booklet to journey with you throughout Advent & Christmas.

They are available in English, Chinese and Tamil. The reflection themes for Advent & Christmas are "The Coming Word" and "Word Among Us" respectively.

Please download the e-booklet at: bit.ly/AdventChristmas2020

Short weekly videos that complement the e-booklet will also be uploaded on Mon 8pm, starting 23 Nov 2020 at tinyurl.com/oneyoutubechannel



CHURCH OF THE HOLY FAMILY

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Mass Times

Weekdays:

6.30 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

Mon—Fri: 9.30am to 5.30pm except 12.30—2.30pm. Online booking only,

Infant Baptism

Please check with the Secretariat Office for dates.

Weddings

Apply at Parish Office at least 1 year in advance

Adoration Room

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

Liturgy of the Word for Children

Every Saturday, 6pm Mass or Evening Mass 7.30am Mass

Elders Catechism (Dialect)

Every Thursday, 1pm to 3pm @ St. Andrew's Church

Meditation Classes

Tuesdays/Thursday 9am to 10am @ St. Andrew's Church

Divine Mercy

Every Friday, 7am to 8am @ St. Andrew's Church

Family Rosary

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

Family Eucharistic Adoration

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

SUSPENDED

GOD LEADS HIS FLOCK

Today is the end of the Church year and we hear about the second coming of the Lord Jesus. As the shepherd gathers his flock, Jesus gathers his covenanted people. His flock recognizes its ruler, and he chooses those who have been faithful. He leads his flock through the valley of death to share God's own life. Are we ready for this adventure?



Our Lord Jesus Christ

— King of the Universe

November 22, 2020 – Year A

Sunday Missal Page No: 594

Sunday Missal Readings for next weekend – 29 November

Is 65:16-17,19, 64:1,3-8 1 Cor 1:3-9 Mk 13:33-37

MESSAGE FOR 33RD SUNDAY , YEAR A, 2020

Today is the thirty-fourth and final Sunday of the liturgical year. Next Sunday we will start a new year with the First Sunday in Advent. As is the custom now, on this last Sunday we celebrate the feast of Jesus Christ our King.

Contrasting images

There are two very contrasting images of Christ presented to us in today's readings. In the Second Reading from the First Letter to the Corinthians Paul presents a powerful and awesome picture of Christ as Lord and King. As all have died because of the fall of Adam, so all will be made alive in Christ. Christ is presented as the all-powerful ruler to whom every other power and authority must eventually give way.

The gentle shepherd

The other two readings, however, give a very different picture of God and Jesus, who is his visible incarnation. The First Reading presents God as a shepherd. We know that sheep, which are brought out onto hillsides to graze, can wander far in search of the best grass. There will be sheep belonging to other shepherds out on the same hills and they can get mixed up with each other. The shepherd then spends considerable time looking after his own straying sheep and bringing them back.

Jesus himself picks up this image of God as the shepherd and will call himself the Good Shepherd. He will also compare God's concern for the sinner with a shepherd who leaves behind ninety-nine good sheep to go in search of even one which has gone astray and got lost.

God's bias

But there are others who will not be so well treated. "The fat and the strong I will destroy. I will feed my sheep with justice." God is biased. He is biased against those who exploit the weaker and poorer members in their society. Justice for God is not just based on moral rectitude. It is rather based on an equitable sharing and access to the resources available and necessary for a life of dignity and self-respect.

Standards of judgement

And that is precisely the point in the Gospel reading for today. The scene is the final judgement. The images of the Son of Man coming on the clouds of heaven with hosts of angels are typical biblical images pointing to God's awesome greatness and transcendence and are not descriptions of some visual experience we might have.

There will be two kinds of people coming for judgement, described respectively as 'sheep' and 'goats', the good guys and the bad guys. And how are the good and the bad guys to be distinguished from each other? It is quite obvious that both groups are very surprised at the criteria that Jesus presents.

Surprised reaction

The sheep are clearly very surprised. This is obviously not what they were expecting to hear. One gets the impression that they hardly remember doing these things although definitely they had done at least some of them. And certainly they do not remember ever doing anything of the kind for Jesus. "Lord, when was it that we saw you hungry

and gave you food, or thirsty and gave you something to drink? And when was it that we saw you a stranger and welcomed you, or naked and gave you clothing? And when was it that we saw you sick or in prison and visited you?"

Were they even more surprised at the answer they got? "Truly, I tell you, just as you did it to one of the least of these brothers and sisters of mine, you did it to me." Then turning to the goats, whom he calls "accursed", he condemns them for not doing any of the things he mentioned above and for not recognising Jesus in their brothers and sisters.

There are a number of things to notice here:

- none of the things Jesus mentions are religious in nature
- there is no mention whatever of any commandments being observed or violated
- people are condemned not for doing actions which were morally wrong but for not doing anything at all
- the actions are done (or not done) TO Jesus and not just FOR Jesus. In other words, Jesus is truly present in every person I meet. I am not just nice to this person (whom I may not care about very much) in order to do a "good act" which Jesus will reward and add to my bank account of "good works". People cannot be used – even for spiritual purposes.

The really "good" Christian

To sum up, Jesus is saying that, if I wish to be counted among the sheep, then I must be an actively loving person, irrespective of the response I get to my love. This is the way God loves me. It is not enough just to fulfil obligations, religious or otherwise. It won't do to say, "I am a good enough Catholic". I am expected to keep going out of my way and reach out in love especially to those in need – the hungry, the thirsty, the stranger, the poor and naked, the sick and those in prison. These people are especially to be loved because they are the most in need of having their lives turned round.

This is the King I am called to serve. And the way he wants to be served is for me to be filled with care and compassion for brothers and sisters everywhere and especially for those who are furthest from him and those who are not experiencing the abundance with which he has filled this world. I serve by loving those who are materially, socially, psychologically, morally and spiritually poor.

The picture of the Judgement in the Gospel is not meant to fill us with fear and trembling. No, it is a challenge not about the future but about today. The surest way to guarantee that I will be numbered among the sheep is for me to become right now a loving, caring, tolerant, accepting person.

Help me, Lord, to seek and find and respond to you in every person and in every experience of this day. Grant, Lord, that all my thoughts, intentions, actions and responses may directed solely to your love and service this day.

- Living Space

ADVENT WREATH

As there will not be any public blessing of Advent Wreaths during mass on the 1st Sunday of Advent (28/29 Nov 20) this year, if you wish to have your wreaths blessed, please approach our priests directly.