

today's CATHOLIC

A monthly publication of the Archdiocese of Kuching, Sarawak

Permit No PPK 148/01/2013(031378)

Vol 32 No 4 July 2020

Live streaming of Masses will continue...


ARCHDIOCESE
OF KUCHING
MALAYSIA

LIVE STREAMING
SUNDAY MASS
from
ST JOSEPH'S CATHEDRAL, KUCHING

8.00 AM: ENGLISH
9.15 AM: MANDARIN
10.30 AM: B.MALAYSIA

TUNE IN TO:  tiny.cc/archkchyoutube OR  facebook.com/arch.kuching



Reopening of Churches

ARCHDIOCESE OF KUCHING QUICK CHECK CHURCHES THAT HAVE REOPENED

- Holy Spirit, Lundu. 21 June. Walk-in registration.
- St Jude, Bunan. 21 June. Walk-in registration.
- Holy Cross, Tebedu. 21 June. Walk-in registration.
- OLQP, Sri Aman. 28 June. Walk-in registration.
- Holy Family, Betong. 28 June. Walk-in registration.
- St Ignatius, Saratok. 28 June. Walk-in registration.
- St Anthony, Lundu. 28 June. Walk-in registration.
- St Joseph's Cathedral. 4 July. Online registration.
- St Mark, Batu Kawa. 4 July. Online registration.
- St Peter, Padungan. 4 July. Walk-in registration.
- St Ann, Kota Padawan. 4 July. Online registration.
- Carmelite Chapel. 5 July. Online registration.
- CMM, Stutong. 5 July. Call-in/WhatsApp registration.
- Sacred Heart, Kota Sentosa. 11 July. Online/Walk-in registration.
- Blessed Sacrament, BDC. 18 July. Online registration.
- Holy Trinity, Kenyalang. 18 July. Walk-in registration.
- St Stephen, Bau. 18 July. Registration through Taman/Zone leaders.
- St Theresa, Serian. 18 July. Phone/WhatsApp registration.

Catholics flock to attend Mass

KUCHING — The conditional lifting of the ban to hold Church services has enabled several Churches in the Archdiocese of Kuching to reopen their doors to welcome back parishioners.

There are however, strict guidelines to adhere to in compliance with government SOPs to ensure a safe environment for the congregation. This includes limiting the number of congregants to an initial 100 and expanding to a maximum of 250, depending on the size of the church. The faithful are to maintain social distancing of one meter, undergo temperature

screening, sanitise their hands and wear face masks.

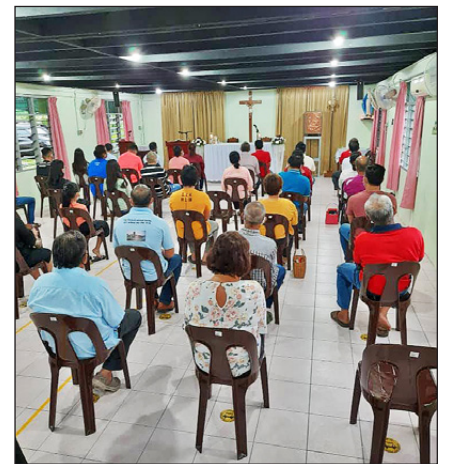
While some parishes adopt walk-in registrations to attend Mass, others like St Joseph's Cathedral, Carmelite, St Mark and Blessed Sacrament Church opted for online registrations.

Smaller parishes like Holy Spirit and St Jude resumed Sunday Masses on 21 June. Most city parishes reopened on the weekend of 4–5 July, while Blessed Sacrament and Holy Trinity reopened on 18 July.

Meanwhile, Sunday Masses continue to be live-streamed from St Joseph's Cathedral for the faithful who are

unable to attend Mass due to restricted capacity and special exemptions given.

Ivy Chai



Holy Spirit Church, Lundu



St Peter's Church, Padungan



Blessed Sacrament Church, BDC

More reopening stories inside...

EDITORIAL

After four months of lockdown, Catholics can now return to attend Mass in Church. Complying with strict SOPs for the safety of worshippers will not be a deterrent for the faithful. To date, most parishes have reopened, with some as early as 21 June. We share reopening stories of some Churches in this month's publication.

Bible Sunday was celebrated on 12 July. Check out the Youth Page to read how our youths celebrated Bible Sunday.

A random survey has shown that people have grown in their Christian faith these past few months. The current pandemic has affected many lives. To find solutions to their problems, many have turned to our Merciful Father to surrender their needs.

Some have found retreat centres that offer spiritual growth and healing Masses. These centres are located overseas and attending such retreats

Adjusting to new rules to attend Mass

would have been impossible for some without the financial means to travel. Now everyone can access the free online sessions.

Christians can attend daily live-streaming Mass, when finding time to attend was difficult before for some. Catholics who have strayed from their faith have heard the voice of their Shepherd calling, and returned to his fold.

Some of us have been enlightened with the knowledge that there can be healing by listening to the Word of God and during Holy Communion, even at an online Mass.

Let us be reminded that through all the chaos, turmoil and economic hardships affecting many people globally, our Father is never far away.

It is time to receive Jesus sacramentally by returning to attend Mass at your local parish, and adjusting to new rules.

today's **CATHOLIC**
THE TEAM

PUBLISHER

The Archbishop
of Kuching

ADVISOR

Fr Felix Au

EDITOR

Ivy Chai

ASSOCIATE EDITOR

(Chinese)

Magdalene Yeo

EDITORIAL TEAM

Freddy Bohari (BM)

Victoria J Lim

(English Children's
Section)

James Lo (Chinese)

Cecil Yong (Chinese)

Margaret Bong

(Chinese Children's
Section)

STAFF

Shannon Wei

Message from Archbishop Simon Poh

Dear brothers and sisters in Christ,

We have begun July with the reopening of Churches after waiting for about four months. We praise the Lord for the many dedicated Catholics who have come back to serve at Masses in the various Liturgical, Registration, SOP Admission and Disinfecting Teams. We had spent two weeks of training and trial runs since mid-June. Our aim is to ensure that all our Catholic Churches are safe environments for the worship, and especially for the reception, of Holy Communion during Mass. I give credit to our priests who have been diligently involved in this reopening.

As we have read, Kuching is now in yellow zone with new cases beginning in July. This reminded me of 15 March, almost four months ago, when we first heard reports of a few cases of COVID-19 in Kuching. The main difference now is that we have social distancing in place, with wearing of masks in public. This has proven to be effective at our mission school

site meeting. Although people were in contact with a COVID-19 positive person, there was no further infection because of these SOPs being adhered to. This was the circuit breaker that prevented new clusters in our mission schools. Likewise, the SOP in Church serves the same function.

I take this opportunity to re-emphasise the importance of adhering to our Church reopening SOP when coming to Mass. So that should anyone be eventually tested positive (or has been unfortunate and unknowingly been in prior contact with a COVID-19 positive person), our SOPs function to isolate the person (even if asymptomatic or positive) in his or her seat. The SOP in social distancing, use of mask, sanitiser and disinfectant, etc., ensures that no further infection of other persons take place. This is how we break the chain of infection and prevent any new cluster.

In public, during this period we have also observed that people are more relaxed and there are more socialising and crowding in eating places and shops. There

is also less adherence on using mask and social distancing in offices and among colleagues.

I appeal to all Catholics and all people of goodwill not to be complacent as COVID-19 is lurking somewhere and is ever ready to spring forth. We are all called to be the front-liners in the battle to prevent the spread of COVID-19. Let us live our Christian and social responsibility:

- ☑ Wear a mask in public as a sign of respect to protect each other
- ☑ Always maintain at least one-metre social distancing
- ☑ Practise proper washing of hands
- ☑ Do not touch our face, mouth, eyes and nose
- ☑ Bring a hand sanitiser and surface disinfectant
- ☑ Donate to CWS and charity to alleviate suffering
- ☑ Pray and intercede for our society

I exhort all Catholics to continue to trust in the Lord Jesus and to pray that there will be no second wave and that the current infections will be contained. Let us never



Archbishop Simon Poh

allow fear to paralyse us from serving and being kind to others. Love drives away fear (1 John 4:18)

When you come to Church, follow the SOP to ensure that our Catholic Churches will always be safe places for everyone to worship and especially to receive Holy Communion during Holy Mass.

On my part, at every Mass when I hold up the Body and Blood of Christ: "Behold Jesus, the Lamb of God, who takes away the sins of the world," like the Roman Centurion, I will plead

earnestly to the Lord for all of you at home. "Say the word, Lord, your servants will be healed." May the Lord visit your homes, protect, deliver and bless your families (Read Matthew 8:5-13)

*"Save us Saviour of the world,
for by Your Cross and Resurrection
You have set us free.
Amen"*

With prayer and blessing,

+Siph

Archbishop
Simon Poh

Reopening of Churches

St Mark's Church: Going to Mass under the "New Normal"



A NEW NORMAL: Social distancing between seats at Mass

BATU KAWA — St Mark's Church, Batu Kawa has reopened to the public with a maximum attendance of only 100 persons for each Mass.

Parishioners can choose to attend Sunset Mass at 6.00 pm (English); Sunday Mass at 8.00 am (BM) or 5.00 pm (Mandarin).

On 11 July, the church celebrated its second Sunset Mass whereby each participant was required to wear a face mask upon arrival, and have his/her temperature taken.

After registration, participants then entered the church following the arrows marked on the floor, and guided by the church wardens on where to sit. Once seated, participants had to remain seated until the end of Mass.

During Holy Communion, the

church wardens also guided the participants under the new SOP. The duration of the Mass took only between 40–50 minutes due to no procession, singing of hymns and Sunday collection.

Although the church allowed up to 100 persons, it only saw a total of 65 online registrants and service teams on that day. Due to the low numbers, the church now also allows walk-in registration on a first come, first serve basis until it reaches the maximum 100 persons.

Those who wish to attend Mass during the RMCO have to register first to book a seat in the church. After the 100 seats are filled up, the online registration will be closed for that particular Mass.

Johnny Kon

St Peter's Padungan reopens for Mass

KUCHING — St Peter's Catholic Church at Padungan here reopened for Sunset Mass on Saturday (4 July), Sunday morning and evening Masses after being closed for more than three months during Movement Control Order to contain Covid-19.

Strict standard operating procedures (SOP) have been put in place by various service teams comprising volunteer parishioners under the rector Rev Fr Vincent Chin.

In the new normal, the only entrance to the church is Gate C which is located next to St Joseph International School.

"As announced by Archbishop Simon Poh, the church is only having 100 parishioners for each Mass at the moment on a first-come-first-serve basis.

"When the service teams and parishioners are familiar

with the SOP, we would open to more parishioners as the church can accommodate more than 190 persons with social distancing," stated Fr Chin, adding that daily Masses may resume then so more parishioners can receive Holy Communion. Temperature is taken and personal details are recorded or scanned with Qmunity app at two queue lines at the main entrance. Parishioners are required to sanitise their hands after dropping their offerings into a basket provided before entering the church to be shown to their seats by wardens on duty.

Strict SOP have been put in place for receiving Holy Communion with new etiquette to be observed while inside the church.

"There is no choir, only one commentator who also does the readings, two Eucharist ministers and no altar boys to minimise risk.

"Children below 12 years,

St Joseph's Cathedral welcomes back parishioners



Parishioners practising social distancing while receiving Holy Communion.

KUCHING — At long last, parishioners are able to attend Mass at St Joseph's Cathedral—the first time in over three months since the nationwide Movement Control Order (MCO).

On 4 July, St Joseph's Cathedral celebrated Sunset Masses in Chinese and English. Sunday Masses in Bahasa Malaysia and English were celebrated on 5 July. Parishioners were limited to an initial 100 at every Mass.

Although there was no hymn singing and choir presence, the empty church was finally filled with the presence of the people.

Those who attended saw a "new normal" of attending Mass, with adherence to SOP guidelines for reopening of Churches.

Parishioners now enter the church via the main entrance, where check-in is required as well as temperature screening,

sanitising and compulsory face masks.

The church wardens will later guide them to their assigned seat at Zone "B" or "C"—the left and right seating sections of the church.

After a long wait, parishioners are now able to receive Holy Communion at Mass following the new SOP.

This includes self-sanitising before receiving the Body of Christ and social distancing at all times.

St Joseph's Cathedral will continue to hold weekend Masses for all to join, and

parishioners who wish to attend are encouraged to register online according to their preferred language and Mass time.

Shannon Wei



Parishioners of St Peter's Church queuing to attend Mass.

the elderly, those living with the elderly and those with medical conditions are encouraged to follow live-streaming of Mass at home," added Fr Chin.

According to Fr Chin, a volunteer team sanitises the church, columbarium, parish centre as well as toilets before and after each Mass. Parishioners

who attend Mass may visit the columbarium within 30 minutes after Mass, limited to 18 persons at any one time.

St Peter's welcomes parishioners to Sunset Mass on Saturdays at 6pm, Sunday Masses at 7.30am and 5.30pm.

Source: The Borneo Post

The Reopening of *Chapel of Mother Mary, Stutong*



Celebration of Mass in Bahasa Malaysia on 5 July 2020, 9.30 am.

STUTONG — Chapel of Mother Mary officially reopened its doors to parishioners to attend Holy Mass on Sunday, 5 July 2020. Two Masses were celebrated on the day.

In the morning, the Bahasa Malaysia Mass was celebrated at 9.30 am by Monsignor William Sabang, while in the evening the English Mass was celebrated at 6.00 pm by Rev Fr Martin Wong.

Chapel of Mother Mary formed a Service Team to ensure the observation and smooth running of the Standard

Operating Procedure (SOP) which was strictly enforced. In compliance with the SOP, the chapel allowed up to only 95 parishioners at a time, and they faithfully observed all procedures.

To spread the good news of reopening, posters for registration were placed in the chapel notice and circulated via WhatsApp.

Parishioners who intend to attend Holy Mass can either register through the chapel office via phone call, WhatsApp message, email or direct walk-in.

Jude De'Rozario

Sacred Heart Church prepares environment for reopening



Briefing wardens on SOP for reopening of church.



Three Registration Counters to reduce queuing time /washing hands with soap and water before entering the church.

KOTA SENTOSA — It came as a relief when it was announced that Catholic churches in Kuching were to reopen for Mass beginning early July 2020 with strict Standard Operating Procedure (SOP) and guidelines from UNIFOR and The Roman Catholic Archdiocese of Kuching.

A pro-tem committee was set up by Rev Father John Chong, the Rector of Sacred Heart Catholic Church, Kota Sentosa to look into the SOP for SHC Church and convene the first meeting on 26 June.

Warden Ministry was given the crucial task of stitching together a plan and strategy to ensure a safe church environment before reopening for Masses. Gotong-royong to clean and sanitise the church was done. Signage was placed to guide parishioners on the procedure for temperature taking, registration, hand washing,

seating arrangement, flow for receiving Holy Communion and dispersing at the end of the Mass. The wardens were trained to guide the parishioners to ensure smooth flow during Masses for a safe environment.

By 4 July, Sacred Heart Catholic Church, Kota Sentosa was deemed ready to open to 100 parishioners for each of the four Masses (Saturday Sunset Mass 7.00 pm (BM), Sunday 7.30 am (English), Sunday 11.00 am (Mandarin) and Sunday 5.30 pm (English)). The trial Masses celebrated on 4 and 5 July were opened only to Liturgical groups whereby attendance was by invitation.

Masses were opened to the public commencing 11 July with walk-in registration on a 'first-come first-served' basis.

Harry Kwang Ah Ping

Msgr. Ratzinger, retired pope's brother, dies at 96

VATICAN CITY — Msgr. Georg Ratzinger, a musician and retired Pope Benedict XVI's elder brother, died July 1 at the age of 96.

According to Vatican News, Msgr. Ratzinger died in Regensburg, Germany, where he had been hospitalized. Pope Benedict, 93, flew to Regensburg June 18 to be with his ailing brother.

When the retired pope arrived in Germany, the Diocese of Regensburg issued a statement asking the public to respect his privacy and that of his brother.

"It may be the last time that the two brothers, Georg and Joseph Ratzinger, see each other in this world," the diocesan statement said.

The two brothers attended the seminary together after World War II and were ordained to the priesthood together in 1951. Although priestly ministry took them in different directions, they continued to be close and to spend holidays and vacations together, including at the Vatican and the papal summer residence in Castel Gandolfo. Their sister, Maria, died in 1991.

In an interview in 2006, Msgr.

Ratzinger said he and his brother entered the seminary to serve. "We were willing to serve in whatever manner, go wherever the bishop would send us, although we both had our preferences, of course. I was hoping for a calling related to my interest in music, and my brother had prepared himself from a theological-science point of view. But we were not in this to indulge in our personal hobbies. We said yes to priesthood to serve, in whatever way was needed, and it was a blessing we both got to follow church careers that were also in accordance with our secret wishes at the time."

Born at Pleiskirchen, Germany, in 1924, Msgr. Ratzinger already was a proficient organist and pianist by the time he entered the minor seminary in Traunstein in 1935. Forced to leave the seminary when war broke out, he was wounded while serving in Italy with Germany's armed forces in 1944 and later was held as a prisoner of war by U.S. forces.

When the war ended, he and his brother enrolled in 1946 in the seminary of the Munich and Freising Archdiocese and were ordained priests five years later.

Continued on p6

Sunday Schooling in the pandemic a daunting challenge

KOTA KINABALU — As wonderful as Zoom, Facebook Live, Google Meet and texting are, they cannot facilitate the kind of interactions necessary to provide good catechesis to our children.

The closing of the Church imposed by the coronavirus lockdown, though tragic and unprecedented, has provided a massive chance for the Church to leap into the information age.

Kudos to the Sacred Heart Cathedral Parish Sunday School catechists/teachers, who together with the support of parents and guardians have not flinched from daunting challenges to pioneer new and effective technology based catecheses for the ongoing faith formation program.

Challenges encountered by almost all groups ranged from line connectivity, glitches, lesser opportunities to interact, distraction from the comfortable home surroundings and from younger siblings around, needing more focus to adapt from



Year 7 Sacred Heart Cathedral Sunday School on Google Meet Platform

classroom to online environment, getting tired and losing focus easily, to the inability to be disciplined.

However, many parents have acknowledged the silver lining in home Sunday schooling when they cut down on the hassle to rush and commute the children to their class. They also realized that the pandemic has inadvertently

provided for them to be able to journey in the faith with their children by learning together.

It is indeed a boon for the teachers when parents were able to participate fully in the faith formation of their children. Family catechesis involves parents as the primary educators in the faith and provides opportunities for them to catechize their children directly.

On the bright side, teachers are happy to know that students value the person-to-person interaction to ensure quality sharing of information and knowledge on Faith, etc; and that they actually value the classroom ambience over other environment.

Meanwhile, both teachers and parents realized the importance of information technology and the need to play their role in being knowledgeable and updated, while accepting teaching and learning online as a new norm not only in the Catechetical Ministry but in their life as a whole.

Even though the Church is preparing to reopen with restrictions, it is uncertain what reality will look like as part of "a new normal". Ministry leaders need to consider what changes they need to make to their ministry workflows and be prepared to throw out the old norms of ministry and to embrace new methods moving forward.

Catholic Sabah

St Anne's Minor Basilica welcomes pilgrims online

GEORGE TOWN — Malaysia's first Roman Catholic basilica – the Minor Basilica of St Anne in Bukit Mertajam, has gone digital.

Pilgrims and devotees of St Anne who traditionally make a beeline for the church in July every year for the Feast of St Anne, have been asked to turn to the Internet, due to the Covid-19 pandemic.

The website <http://www.minorbasilicastannebm.com> has been described as a "means to stay connected with one another, very specially this year, as being physically present together during the Feast of St Anne from July 24, 2020 – Aug 2, 2020 is not possible."

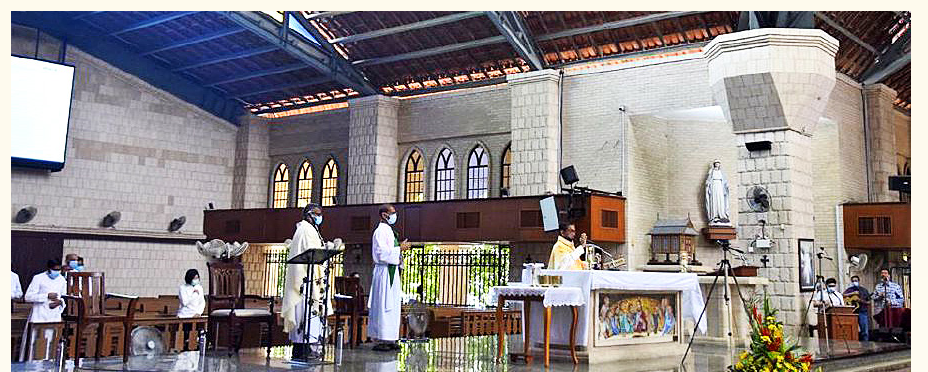
The iconic St Anne's Church was raised to the ranks of a minor basilica last October.

The pilgrimage church was founded in 1846 by French missionaries from the Society of Foreign Missions of Paris.

The Titular Roman Catholic Bishop of Penang, Reverend Datuk Sebastian Francis said in a statement, that the new website outlines various initiatives taken by the church to continue its mission to love and serve others

in creative, inclusive and bridge-building ways throughout the 10-day Feast of St Anne this year.

Continued on p7



The Minor Basilica of St Anne in Bukit Mertajam has gone digital. (Photo: Facebook/BasilicaOfSt.Anne)

Feast of St. Anne's 2020 – Main Theme: SENT WITH JOY TO HEAL 2020年圣安纳庆典 主题: 以喜乐之心受造疗愈 2020 புனித அன்னம்மான் திருவிழா-கருப்பொருள்: மகிழ்ச்சியுடன் குணமளிக்க அனுப்பப்பட்டோம் 2020 Tema utama: Diutus dengan kegembiraan untuk menyembuh									
		Bahasa Malaysia		தமிழ் (Tamil)		English		华文 (Mandarin)	
Date/Day	Adoration & Benediction	Tema Kecil	Misa	கருப்பொருள்	திருப்பலி	Sub Themes	Mass	主题	弥撒
24-7-2020 Friday	3.00 pm to 4.00 pm	Dengan lukanya, engkau telah disembuhkan	4.30 pm Misa Novena	அவரது காயங்களால் நீங்கள் குணமடைந்தீர்கள்	மாலை 6.00 க்கு நவநாள் திருப்பலி	By His wounds you have been healed	7.30 pm - Novena Mass -	因他受了创伤，我们便得了痊愈。	晚上 9 点 - 敬礼和弥撒
25-7-2020 Saturday	3.00 pm to 4.00 pm	Allah berkenan kepada mu	4.30 pm Misa Novena	உடவுள் உன்னைப் பெருமைக் கொண்டுள்ளார்	மாலை 6.00 க்கு நவநாள் திருப்பலி	God has found favour in you	7.30 pm - Novena Mass -	因为你在天主前获得了宠幸。	晚上 9 点 - 敬礼和弥撒
26-7-2020 Sunday	3.00 pm to 4.00 pm	Saya ingin belas kasih bukan pengorbanan	4.30 pm Misa Novena	பலியை அல்ல இரக்கத்தையே விரும்புகிறேன்	மாலை 6.00 க்கு நவநாள் திருப்பலி	I want mercy, not sacrifice	7.30 pm - Novena Mass -	你们得救，是由于恩典。	晚上 9 点 - 敬礼和弥撒
27-7-2020 Monday	3.00 pm to 4.00 pm	Hidup yang berkelimpahan	4.30 pm Misa Novena	நிறைவான வாழ்வு	மாலை 6.00 க்கு நவநாள் திருப்பலி	Life to the full	7.30 pm - Novena Mass -	获得更丰富的生命。	晚上 9 点 - 敬礼和弥撒
28-7-2020 Tuesday	3.00 pm to 4.00 pm	Cuma bersabdalah maka aku akan sembuh	4.30 pm Misa Novena	ஒரு வார்த்தை சொல்லும் நான் குணம் பெறுவேன்	மாலை 6.00 க்கு நவநாள் திருப்பலி	Say the word and I shall be healed	7.30 pm - Novena Mass -	只要说一句话，我就会痊愈。	晚上 9 点 - 敬礼和弥撒
29-7-2020 Wednesday	3.00 pm to 4.00 pm	Aku telah mengutus mereka ke dunia	4.30 pm Misa Novena	நான் அவர்களை உலகிற்கு அனுப்பினேன்	மாலை 6.00 க்கு நவநாள் திருப்பலி	I have sent them into the world	7.30 pm - Novena Mass -	我也派遣他们到世界上去。	晚上 9 点 - 敬礼和弥撒
30-7-2020 Thursday	3.00 pm to 4.00 pm	Penyembuhan ke arah integrasi	4.30 pm Misa Novena	ஒருமைப்பாட்டை நோக்கிய குணமளிப்பு	மாலை 6.00 க்கு நவநாள் திருப்பலி	Healing towards integration	7.30 pm - Novena Mass -	治愈使人合一	晚上 9 点 - 敬礼和弥撒
31-7-2020 Friday	3.00 pm to 4.00 pm	Darah yang di tumpahkan bagi mu dan semua	4.30 pm Misa Novena	உங்களுக்காகவும் பலருக்காகவும் இரத்தம் சிந்தப்பட்டது	மாலை 6.00 க்கு நவநாள் திருப்பலி	Blood poured out for you and many	7.30 pm - Novena Mass -	这是我为你流出的血。	晚上 9 点 - 敬礼和弥撒
1-8-2020 Saturday	3.00 pm to 4.00 pm	Disembuh untuk memulih ciptaan dan kemanusiaan	4.30 pm Misa Novena	படைப்பைச் சீரமைக்க குணமளிப்பு	மாலை 6.00 க்கு நவநாள் திருப்பலி	Healed to restore creation and humanity	7.30 pm - Novena Mass -	治愈使万物和人类复原	晚上 9 点 - 敬礼和弥撒
2-8-2020 Sunday	3.00 pm to 4.00 pm	Merungkai sengketa dalam keluarga	4.30 pm Misa Novena	குடும்பத்தினுள்ள கட்டுகளை அவிழ்த்தல்	மாலை 6.00 க்கு நவநாள் திருப்பலி	Untying the knots in the family	7.30 pm - Novena Mass -	解开家庭的结	晚上 9 点 - 敬礼和弥撒

Note: 1. All Adoration, Benediction, Novena and Mass will be live streamed via the official website: www.minorbasilicastannebm.com
2. Adoration and Benediction will be from 3pm to 4pm everyday in 4 languages (Bahasa Malaysia, English, Tamil & Mandarin).
3. The Church and Shrine will be closed to the public during the Feast of Saint Anne from 24th July to 2nd August 2020.

Holy Land: Lack of pilgrims doesn't lessen hope

VATICAN CITY — Archbishop Pierbattista Pizzaballa, Apostolic Administrator of the Latin Patriarchate of Jerusalem, speaks about the Church's commitment to supporting the thousands of families affected by the Coronavirus pandemic.

In the last week, Israel and Palestine have seen a new wave of a pandemic that shows, as yet, no signs of abating. Due to the current situation, this has meant that pilgrimages to the Holy Land have been brought to a standstill.

Speaking to Vatican News' Federico Piana, Archbishop Pierbattista Pizzaballa, Apostolic Administrator of the Latin Patriarchate of Jerusalem, explains that due to the pandemic, borders remain closed and many pilgrims have been discouraged from traveling due to quarantine restrictions.

He acknowledges that at this difficult time faith in these holy places has been put to the test, as many priests continue to broadcast liturgical celebrations online and meet the faithful through social networks.

But the Archbishop points out that despite the circumstances, the intensity of prayer is not lacking.

"We are in the East and in the East, there is a traditional Church", he says, "in the beautiful sense of the term — where participation in the liturgy is very heartfelt."

The ability to participate in liturgies is one of the problems brought on by the pandemic. To overcome this, Archbishop Pizzaballa notes that "parish priests have equipped themselves to make concrete alternative forms of prayer, to make visits where possible, to form the heads of families, so that they can bring communion to their families when the priest is unable to go there. Without any doubt, prayer is absolutely a necessary human and spiritual support", he says.

The Archbishop underlines that this is the land "where Jesus rose and it is we who must preserve the paschal vision of life, made of the Cross but also of the Resurrection". In a note of optimism, he says that in the Holy Land, eleven priests and eighteen deacons have so far been ordained.

"Despite all the hardships and despite all the divisions, even political ones, the Lord blesses us with vocations and for all this we thank Him" says the Archbishop.

Speaking about the economic fallout from the pandemic, the Apostolic Administrator stresses that the effects of the virus have struck at the heart of thousands of families in the Holy Land,



Archbishop Pierbattista Pizzaballa

who for several months have found themselves without work, especially in the poorest areas such as Palestine and Jordan.

The Church is not backing down, he emphasizes, and "has set in motion a mechanism that concretely allows us to meet the needs of the people: We do this through the support of many institutions. I am thinking in particular of the Knights of the Holy Sepulcher. With them, we have opened emergency points, especially in the area of Bethlehem, in northern Palestine and East Jerusalem, as well as in Jordan, of course. The emergency points serve to give help to families who have found themselves without anything and who have been pushed to the poverty line. We have activated food support, school and health support. This is the best we can do at this historic moment."

Looking to the near future, Archbishop Pizzaballa says they have taken into account that "for about a year we will live as we are living now. We are aware, then, that for the pilgrimages there will no longer be the numbers we had before: the journeys will be more complicated, even post-COVID will require us to put in place measures that in the past were not taken. The pilgrimage, in short, will have to adapt to new situations with different forms, modalities and itineraries. At the same time, however, in the Holy Land the pilgrimage will always have the fundamental characteristic of an encounter with Jesus in his places. This will never change".

Vatican News

The passing of Msgr Ratzinger



(Photo: CNS)

Msgr. Georg Ratzinger

Continued from p5

He directed the Regensburg boys' choir from 1964 to 1994, when he retired.

Six years after he retired, accusations were made that the head of the school the boys attended sexually abused some of them. Msgr. Ratzinger said he had no idea the abuse occurred, but nevertheless he apologized to the victims. He did say that he knew the boys were subjected to corporal punishment at the school, but he had not known "the exaggerated vehemence with which the director acted," he told the Bavarian newspaper, *Neue Passauer Presse*.

When Msgr. Ratzinger was named an honorary citizen of Castel Gandolfo in 2008, his younger brother, Pope Benedict, told the crowd, "From the beginning of my life, my brother was always not just a companion, but also a trustworthy guide."

At the time Pope Benedict was 81 and his brother was 84.

"The days left to live

progressively decrease, but in this stage as well, my brother helps me to accept with serenity, humility and courage the weight of each day. I thank him," Pope Benedict said.

"For me, he has been a point of orientation and of reference with the clarity and determination of his decisions," the now-retired pope said. "He always has shown me the path to take, including in difficult situations."

The brothers were together in public again in January 2009 to celebrate Msgr. Ratzinger's 85th birthday with a special concert in the Vatican's Sistine Chapel, the site of the conclave that had elected Pope Benedict in 2005.

The Regensburg boys' choir, the Regensburg cathedral orchestra and guest soloists performed Mozart's "Mass in C Minor," a favorite of both brothers and one that carried strong memories. Pope Benedict told the guests in the Sistine Chapel that when he was 14, he and his brother went to Salzburg, Austria, to hear the Mozart Mass.

"It was music at prayer, the divine office, in which we almost could touch something of the magnificence and beauty of God himself, and we were touched," the pope said.

The pope ended his remarks praying that the Lord would "allow all of us one day to enter the heavenly concert to experience completely the joy of God."

CNS

Pope Francis commends UN Security Council for global ceasefire resolution



(Photo: Vatican Media/CNA)

Pope Francis greets pilgrims at his Angelus address June 7, 2020.

VATICAN CITY — Pope Francis applauded the United Nations Security Council Sunday for its recent resolution calling for an immediate global ceasefire amid the coronavirus pandemic.

“The call for a global and immediate ceasefire, which would allow the peace and security necessary to provide the urgently needed humanitarian assistance, is commendable,” Pope Francis said after his Angelus prayer July 5.

“I hope that this decision will be implemented effectively and promptly for the good of many people who are suffering. May this Security Council resolution become a courageous first step towards a peaceful future,” he said.

The ceasefire resolution applies to conflicts in Yemen, Syria, Libya, South Sudan, and Congo, according to the Associated Press. It demands “a durable humanitarian pause for at least 90 consecutive days” to ensure that medical and humanitarian aid will reach those in need as the coronavirus continues to spread.

The 15 countries that make up the Security Council passed the resolution July 1 after months of disagreement between China and the United States over whether the text would include references to either the World Health Organization or “transparency.”

The UN Secretary General Antonio Guterres first called for a global ceasefire on March 23 with Pope Francis echoing this appeal the following week.

The UN Secretary General said that a global ceasefire would “help create corridors for life-

saving aid” and “bring hope to places among the most vulnerable to COVID-19.” He pointed out that refugee camps and people with existing health conditions are most at risk of suffering “devastating losses.”

On March 29, Pope Francis said: “Conflicts are not resolved through war.” He added that conflicts must be overcome through “dialogue and a constructive search for peace.”

The pope said in his Angelus address July 5 that Jesus offers “the weary and oppressed” much more than “psychological solace or a lavish handout.”

“The joy that Jesus gives us. It is unique. It is the joy that he himself has,” he said.

“The world exalts those who are rich and powerful, no matter by what means, and at times tramples upon the human being and his or her dignity. And we see this every day, the poor who are trampled underfoot,” Pope Francis said. “And it is a message for the Church, called to live works of mercy and to evangelise the poor, to be meek and humble. This is how the Lord wants His Church, that is, us, to be.”

Pope Francis said that Jesus placed himself among “those who labor and are burdened” because he was “meek and humble of heart.”

“May Mary, the humblest and highest of creatures, implore from God wisdom of the heart for us ... that we may discern its signs in our lives and be sharers in those mysteries which, hidden from the proud, are revealed to the humble,” the pope said.

CNA

Pope's prayer intention for July: that families be loved, respected, guided



(Photo: Vatican News - English via YouTube)

JULY: OUR FAMILIES - a video message detailing the Pope's prayer intention for July.

VATICAN CITY — Pope Francis on Thursday releases a video message accompanying his prayer intention for July, which this month is for families that they be “accompanied with love, respect and guidance.”

In his prayer intention for the month of July 2020, Pope Francis asks everyone to pray that today's families may be accompanied with love, respect and guidance.

It has become the custom of Pope Francis to release a video message detailing his prayer intention for each month.

The full text of his intention is below:

The family ought to be protected.

It faces many dangers: the fast pace of life, stress...

Sometimes, parents forget to play with their children.

The Church needs to encourage families and stay at their side, helping them to discover ways that allow them to overcome all of these difficulties.

Let us pray that today's families may be accompanied with love, respect and guidance, and especially, that they may be protected by the State.

The Pope's Worldwide Prayer Network of the Apostleship of Prayer developed “The Pope Video” initiative to assist in the worldwide dissemination of monthly intentions of the Holy Father in relation to the challenges facing humanity.

Vatican News

St Anne's Minor Basilica welcomes pilgrims

Continued from p5

Since the minor basilica's doors will be closed during the feast, the church is offering:

1. Live-streaming of Adoration and Benediction daily for an hour.
2. The Novena and Masses in Bahasa, Tamil, English and Mandarin will be live-streamed daily.
3. The viewing of the original statue of St Anne.

“Pilgrims and devotees who wish to light a candle, offer garlands and flowers, write petitions and prayer request to St Anne, may also do so through this digital means,” the bishop added.

“Priests and the Bishop are just a call away, every day during the Feast of St Anne, should there be a need to speak to a priest for prayers and blessings,” he added.

Pilgrims and devotees have also been invited to share, in all languages, their experiences and testimonies through the intercession of St Anne in the website.

“I take this opportunity to thank all pilgrims and devotees of St Anne, wherever they may be, with the variety of backgrounds, to witness to the world that the Minor Basilica of St Anne is truly a Shrine of Harmony,” Bishop Sebastian said.

Source: NST

Psalms

Psalm 30

By Archbishop Emeritus John Ha

(Part 19)

Today's Catholic is publishing a series of reflections by Archbishop Emeritus John Ha. This year, we will be reflecting on the Book of Psalms.

Psalm 30 is a song of praise in thanksgiving to God for His deliverance from a close shave with death after a life of prosperity and security.

Comments

Its superscription reads, *"A Psalm. A Song at the Dedication of the Temple of David."* "The Temple of David" is anachronistic, because the temple was built by Solomon, David's son and successor. Its dedication took place after its desecration by Antiochus Epiphanes and was carried out by Judas Maccabeus in 164 B.C. (cf. 1 Macc. 4:52; 2 Macc. 10:1–8). The superscription possibly indicates the use of the psalm in the Jewish Feast of Dedication called the Hannukah.

The psalm sandwiches a call to the community to praise YHWH in verses 4–5 between two blocks of verses (1–3; 6–12) addressing YHWH and figuring the speaker in the first personal pronoun. This literary device divides the psalm into three parts.

The first part, verses 1–3, is also marked by a sandwich. Verse 2 spells out the reason for *"extolling"* YHWH: He has responded to the psalmist's cry for help by healing him. Verses 1 and 3 acknowledge the consequences of this healing. The first consequence is that the psalmist is spared an eagerly awaited mockery from his foes (v. 1). The second one is his deliverance from *"Sheol"* or *"the Pit"*, the place of death, and therefore his restoration to life (v. 3). This throws light on the psalmist's situation when he pleaded for YHWH's help: he was near death.

Verses 8–9 pick up from where verses 1–3 leave off. Facing the imminence of death, the psalmist desperately turned to YHWH for help. In his desperate desire to get YHWH to deliver him, he hid his own selfishly ulterior motive behind an apparently altruistic reason: in the Pit he would turn to dust and not be able to *"praise"* YHWH and *"sing of His faithfulness"*. To be sure, he had a point for *"death is seen as a condition in which one is removed from God's presence and the possibility of worship and praise"* (cf. footnote on Ps. 6:5 in Harper-Collins Study Bible, page 804). Yet, however, his question, *"What profit is there in my death, if I go down to the Pit?"* (v. 9), was turned in towards himself more than towards YHWH. For it was not YHWH but the psalmist himself who would stand to lose in the Pit.

The realisation of this frightening reality undergirds the psalmist's desperate cry to YHWH in verse 10: *"Hear, YHWH, and be gracious to me. YHWH, be my helper."* The cry exposes the psalmist's real selfish motive of turning to YHWH: he needed YHWH's intervention for his own survival not for YHWH's vested interest.

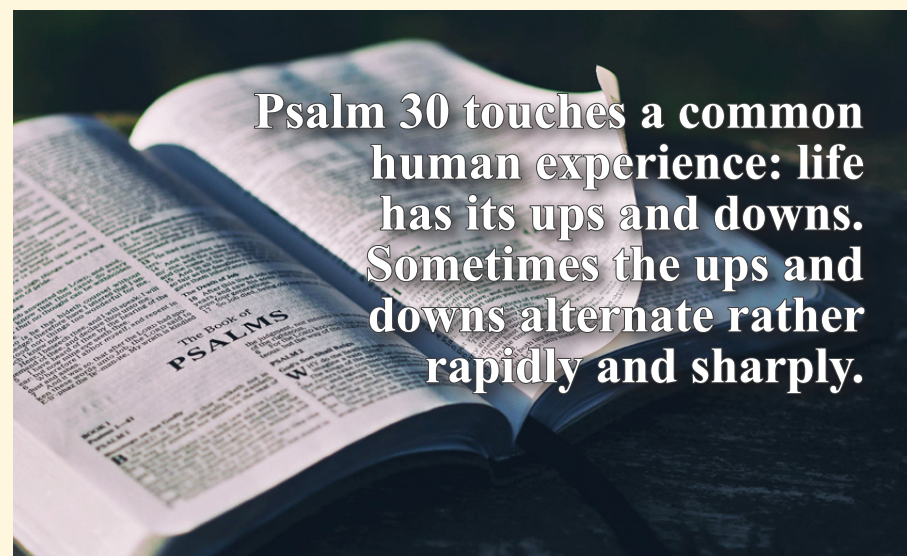
The psalmist's close shave with death came from his own complacency and presumption, as verses 6–7 articulate. In his prosperity he thought he was totally secure, as immovable and strong as a mountain. He attributed this to YHWH's favour, seeing his prosperity as YHWH's blessing on his righteous living. But there was a sudden turn of fortune: YHWH *"hid His face"* and left him *"dismayed"*. In the light of the familiar blessing formula in Num. 6:22–26, which expresses YHWH's protection in terms of *"making His face shine"*, His hiding of His face is tantamount to His withdrawal of protection and therefore total collapse of security. It came as YHWH's reaction to sin (cf. e.g. Dt. 31:17–18; 32:20; Is. 8:17; 54:8; Jer. 33:5; Ezk. 39:23–24).

YHWH intervened. Verses 11–12 affirm it in terms of contrast denoting reversal of situation. *"Mourning"* coupled with the wearing of *"sackcloth"* is turned to *"dancing"* signalling *"joy"*. The psalmist has his sackcloth *"taken off"* and *"is clothed with joy"*. The deliverance

granted by YHWH is from Sheol or the Pit, the place of death, in which there is only *"silence"* as there is no possibility of praising and worshipping YHWH due to a removal from His presence. Delivered from it, the psalmist now bursts into boisterous *"praise"* of YHWH.

The reversal is from death or near-death to life. It comes from YHWH, not for His vested interest, but for the wellbeing of the psalmist. For this, the psalmist is thankful: *"YHWH my God, I will give thanks to You forever"* (v. 12b). Not only that, he also invites the liturgical assembly of YHWH's *"faithful ones"* to *"sing praises to YHWH and give thanks to His holy name!"* (v. 4). From his own concrete experience, the psalmist has confidence to testify about YHWH, again in terms of contrast, *"His anger is but for a moment; His favour is for a lifetime"* (v. 5a). This is a testimony of confidence in YHWH's sure intervention in response to everyone's prayer for help. Verse 5b articulates the confidence: *"Weeping may linger for the night, but joy comes in the morning."*

Sandwiching is a Hebrew literary device to highlight a point. The sandwiched verses 4 and 5 bring to focus the important point that the liturgical assembly could rely on the concrete experience of an individual member to *"sing praises to YHWH"* and *"give thanks to His holy name."* For YHWH who delivered an individual member would do much more to the community. In the experience of this deliverance, the community as much as the individual member would move out of silence to rejoice and thus silence the *"foes"* waiting to *"rejoice"*.



Psalm 30 touches a common human experience: life has its ups and downs. Sometimes the ups and downs alternate rather rapidly and sharply.

Message

Psalm 30 touches a common human experience: life has its ups and downs. Sometimes the ups and downs alternate rather rapidly and sharply. This experience necessarily has a bearing on faith. The psalm depicts it in terms of the security experienced in times of prosperity, indicating the ups, and the sudden fall into near-death experience deprived of all security. The prosperous times are seen as God's favour and blessing; they keep faith in God alive. Dark times blur or even totally block vision of God, as if God were *"hiding His face"*. If such dark times are truly a manifestation of God's *"anger"*, the psalm asserts that they are only momentary. On the contrary, *"His favour is for a lifetime."* In this light, it is clear that Psalm 30 seeks to strengthen faith in God in the vicissitudes of life.

To this end, the psalm takes up the very concrete experience of an individual depicted as the speaker in his very personal conversation with God. He uses the first personal pronoun *"I"* in this conversation. This speaker could represent anybody who has experienced a sudden reversal of fortune in life. In the worst of times, depicted as *"Sheol"* or *"the Pit"*, he can and must turn to God. Though He may give the impression of being absent, God is there and He will intervene in answer to the person's prayer.

The psalmist's concrete and personal experience of God's deliverance from his near-death experience gives him the confidence to address the liturgical assembly. He calls on them to *"sing praises to YHWH"* because He will *"turn mourning into joy."* If the superscription of the psalm indicates its use in the celebration of Hanukkah, the desecration of the Temple was considered as God *"hiding His face"* from the people, while its dedication as God *"drawing them up from the Pit"*. As a result, their *"foes"* could not *"rejoice"* over them, while they themselves *"were clothed with joy"* and could now rise from their silence to *"praise and give thanks to God"*.

Continued on p9

"Mourning" coupled with the wearing of "sackcloth" is turned to "dancing" signalling "joy".

The psalmist has his sackcloth "taken off" and "is clothed with joy".

photo: freepik.com



**“My food is to do the will of him who sent me and to complete his work”
(Jn. 4:34)**

Continued from p8 Christian Significance

Hebrews 5:7 reads, *“In the days of His flesh, Jesus offered up prayers and supplications, with loud cries and tears, to the one who was able to save Him from death, and He was heard because of His reverent submission.”* Though it does not make any reference to Psalm 30, this verse paints Jesus’ situation and expresses His experience along the same lines as the psalm. Jesus faced the imminence of death and prayed to His Father during His agony in the garden. Deliverance came in the form of Jesus’ resurrection—His victory over death.

Jesus’ prayer to His Father during His agony expressed His free acceptance of His death: *“Father, if you are willing, remove this cup from me; yet, not my will but yours be done”* (Lk. 22:42; cf. Mt. 26:39; Mk. 14:36). The Father’s will was central to Jesus’ mission: *“My food is to do the will of him who sent me and to complete his work”* (Jn. 4:34).

Foreseeing His rejection and condemnation to death in Jerusalem (cf. Lk. 9:21–22, 44; Mt. 16:21; 17:22; 20:18; Mk. 8:31; 9:31; 10:33), He still *“set his face to go to Jerusalem”* (Lk. 9:51). He had confidence that His Father would bring about His resurrection. His transfiguration (cf. Mt. 17:1–8; Mk. 9:2–8; Lk. 9:28–36) was His foretaste of the glory of His resurrection.

Jesus’ death and resurrection “christianise” the experience conveyed in Psalm 30. Bringing about the salvation willed for all fallen humankind, this paschal mystery of the Lord gives believers the sure hope of being lifted from Sheol or the Pit. In Christian terminology, this salvation consists essentially in being raised to life after death, in rising with Christ on the last day.

Faith in this life and resurrection is expressed in the baptismal liturgy, where immersion into the waters of baptism symbolises death with Christ and emergence from them points to the resurrection. In this death and resurrection symbolised in the baptismal liturgy, the two verbs *“take off”* and *“put on”* (Ps. 30:11) may, even if in a restricted sense, be seen to take on a Christian significance. Two commentators, Walter Brueggemann and William H. Bellinger Jr, in their joint commentary, *PSALMS*, (Cambridge University Press, New York, 2014, page 152), see these verbs conveying a “reconfiguration of the petitioner, perhaps not unlike the baptismal formula of Eph. 4:22–24, wherein one is made wholly new. That is like taking off the *old self* and putting on the *new self*.” The “*old self*” is comparable to the desecration of the Temple of Jerusalem while the “*new self*” to its dedication.

Another commentator, Konrad Schaeffer, from Psalm 30:3 and “grave” in verse 9, has this to say, “Death is portrayed as descent; rescue is imaged by ‘drawing up’ and results in praising God, which is the basis and the goal of prayer (vv. 9,12)” (*PSALMS*, Liturgical Press, Minnesota, 2001, p. 76). In the light of Christ’s death and resurrection, the statement affirms God’s answer to the cry of fallen humankind for deliverance from eternal death to eternal life.

Verbum Domini

by Fr Francis Lim, SJ

For the greater glory of God

A feature on Sunday’s Mass readings: 12 July 2020—Fifteenth Sunday in Ordinary Time Year A
(Isaiah 55:10–11, 14–16; Romans 8:18–23; Matthew 13:1–23)

I am sure you are familiar with the fairy tale called “Jack and the Beanstalk”. Jack went to sell his cow to put food on the table for him and his mother. Instead of getting money to buy food, he got five beans in exchange for the cow. His mother was angry with him for bringing back the useless beans and threw them outside the house. But the next day, a sturdy beanstalk grew out of those beans that reached up to the sky. As the story goes, Jack went up the beanstalk, encountered a giant and his wife, stole his hen that lays golden eggs and golden harp that sings soothingly. He became rich and lived happily ever after.

Have you ever wondered why out of the five beans, only one beanstalk grew? Well I have, after going through today’s readings. Jack’s mother threw five beans into the ground outside

the house but only one sprouted, albeit magically, and grew into a plant. Not every bean or seed thrown into the ground will grow.

The Parable of the Sower in the gospel today is quite clear on this. The sower simply throws his seeds all over as he walks about. He does not care whether the seeds fall on good or bad soil, or even rocky ground. This shows that Jesus, being a carpenter, does not really know much about farming. The way the sower in this parable is throwing his seeds is wasting good seeds.

But I think Jesus has a greater reason for telling us this parable than just teaching us good farming techniques. He wants to highlight the generosity of God in sending out his Word. This God does not really look at the kind of people, good and bad alike, onto which his Word fall. How God gives his Word is his great generosity.

But how we accept and nourish his Word is our responsibility.

Are we like the path where as soon as God’s Word fall, other factors straightaway snatch God’s Word from us? The five beans do not even have a chance to germinate. Or are we like the rocky ground where we welcome God’s Word with initial fervour but later lose heart after trials and tribulations come? Or are we like the thorn bush where the worries of this world and lure of riches stifle the growth of God’s Word? Or are we like the rich soil that produces harvest of different folds? Out of the five beans, not all beans sprouted.

God is generous in sowing the seeds of his Word, like the First Reading that talks about God’s Word never returning to God empty, without carrying out God’s will, and without succeeding in what it was

sent out to do. God’s Word will do what it needs to do. But the question is how do we respond to God’s Word? Because of human freedom, we can choose not to respond. Because of human free will, only one out of five beans will sprout.

I am sure the five beans are all good beans. But only one sprouted when thrown on the ground. In the same way, all of God’s Word is beneficial to us. But how the seeds of God’s Word will grow depend on us? In other words, it takes two to tango, that is, God and us.

In the story of “Jack and the Beanstalk”, the bean grew to a sturdy vine that reaches up to the sky. In the same manner, God’s Word deep in our heart will grow to let us reach up to heaven where our final destination is and where God is finally.



THE SACRAMENTS

By Fr Patrick Heng

THE SACRAMENTS is a series of teachings by Fr Patrick Heng

Lesson 2 – The Sacrament of Confirmation (Part 1)

In the Catechism of the Catholic Church no.1210, it says “Christ instituted the sacraments of the new law. There are seven: Baptism, Confirmation (or Chrismation), the Eucharist, Penance, the Anointing of the Sick, Holy Orders and Matrimony. The seven sacraments touch all the stages and all the important moments of Christian life: they give birth and increase, healing and mission to the Christian’s life of faith. There is thus a certain resemblance between the stages of natural life and the stages of the spiritual life.”

The seven sacraments can be separated into three groups:

1. **SACRAMENTS OF INITIATION** which will bring a person into the full life of Christ (Baptism, Eucharist, Confirmation)
2. **SACRAMENTS OF HEALING** which heal both the soul and the body (Reconciliation, Anointing of the Sick)
3. **SACRAMENTS OF COMMITMENT** in which a person responds to a specific call of God (Marriage, Holy Orders)

The sacraments of Baptism, Confirmation, and the Eucharist “constitute the ‘sacraments of Christian Initiation’ whose unity must be safeguarded” (CCC 1287). This paper explores the second sacrament of initiation which is the sacrament of Confirmation.

The Sacrament of Confirmation

The sacrament of Confirmation completes the action that began at Baptism. In Baptism, a person is freed from sin, becomes a child of God, and a member of the Catholic Church. This is the grace of baptism. Confirmation completes this grace of baptism by enriching the recipient with a special strength of the Holy Spirit. In Confirmation, the recipient is made a true witness of Christ and strengthen in obligation to spread and defend the faith by word and deed.

The origin of Confirmation

The prophet in the Old Testament had announced that the Spirit of the Lord will rest on the forthcoming Messiah. When Jesus was baptised by John the Baptist in the river Jordan, the Holy Spirit descended upon him. The descent of the Holy Spirit is thus the sign that Jesus is the expected Messiah, the Son of God. Jesus’ whole life, from his conception to his mission, was carried out in total communion with the Holy Spirit. However, the Holy Spirit was not to remain solely with Jesus. On many occasions, Jesus promised the outpouring of the Holy Spirit on the disciples. Jesus’ promise was fulfilled when the apostles received the Holy Spirit on Easter Sunday and then more strikingly at Pentecost. From then on, those who believe and are baptised shall receive the gift of the Holy Spirit.

The apostles continued the mission of Jesus. They baptised people and then lay their hands on the newly baptised that they may receive the Holy Spirit. In the Catholic tradition, the laying on of hands, known also as the imposition of hands, is recognised as the origin of the Sacrament of Confirmation which perpetuates the grace of Pentecost in the Church (CCC 1288).

A brief history of Confirmation

In the early years of the church, it was common for adults and even for the whole family to be brought into the Church (Acts 16:15; 31–34). Adult baptism was the norm and the person will receive the three sacraments (baptism, confirmation and eucharist) in one celebration. A deacon would baptise a believer; then the newly baptised would go immediately to the bishop, who was present at the baptism. The bishop would confirm them. After all the candidates had received their confirmation from the bishop, they will participate in the Eucharist and receive the Eucharist for their very first time. This original practice of

“Confirmation completes this grace of baptism by enriching the recipient with a special strength of the Holy Spirit.”



receiving the sacraments of Baptism, Confirmation and the Eucharist in one celebration will change over the course of the centuries.

300s: The growth of Christianity led to an increase of rural parishes and dioceses. With the expansion of the Church, bishops could no longer be present at every baptismal celebration. Candidates were baptised by the priest after which they will receive the Eucharist. Confirmation was left to the bishop. Thus, Baptism and Confirmation became separated. Gradually, baptism became the only sacrament for infants while Confirmation and the first Eucharist were reserved for older children.

1000s: Confirmation and First Eucharist became separated from each other. The unity of the three sacraments of Baptism, Confirmation and Eucharist became three distinct sacraments.

Early 1900s: Catholics were not receiving Holy Communion regularly. The decree of Pope Pius X, *Quam Singulari* (8 August 1910), changed the age for First Communion from adolescence to the age of reason (about seven year of age). This changed the order of the Sacraments of Initiation from Baptism-Confirmation-Eucharist to Baptism-Eucharist-Confirmation.

Late 1900s: The Second Vatican Council (1962–1965) restored the early church understanding of the unity of Baptism, Confirmation, and Eucharist as Sacraments of Initiation. This becomes the norm for Christian initiation.

In the reforms of the Council, Confirmation is understood in the context of the Sacraments of Initiation—Baptism, Confirmation and Eucharist. The Rite of Confirmation was thus revised as infant baptism continued to be the practice. In the revised Rite of Confirmation, its connection with Baptism is expressed in the Renewal of Baptismal Promises while the conferral of Confirmation is held within a Mass to link it with the Eucharist. In this way, the unity of these three sacraments is restored.

Who can receive Confirmation?

Every baptised Catholic not yet confirmed can and should receive the Sacrament of Confirmation. In fact, all baptised Catholics are obliged to receive this sacrament at the appropriate time (CCC 1306). Preparation for the reception of this sacrament is also important. The preparation helps the candidate to a more intimate relationship with Christ and to be open to the action, gifts and call of the Holy Spirit. In the final preparation, the candidate must be in a state of grace to receive this sacrament. The candidate should receive the sacrament of Confession before Confirmation. The candidate should also pray to be ready to receive the strength and graces of the Holy Spirit with docility and a readiness to act.

To be continued

Bible Sunday 2020

Reading the Bible with the Heart (Part 1)

Each year, the Church gives special emphasis to the Word of God by celebrating Bible Sunday. This year, Bible Sunday falls on 12 July.

Today's Catholic presents the reflection by the Regional Biblical Commission.

Introduction

We live in a global village where we are easily connected to one another through social media. Why take the trouble to meet a person face-to-face or make a phone call when you could just send an email or message? Sometimes we get so caught up in this virtual reality that we relate quite impersonally to those around us, including our family and friends. It is common today to see family having meals together with eyes fixed on their hand phones rather than on the people in front of them. This could then lead us to relate to one another on a functional level—what a person can do for us, rather than on a relational level—who the person is to us. How do we relate to God? On a functional or relational level?

The Word of God is Relational, not Functional.

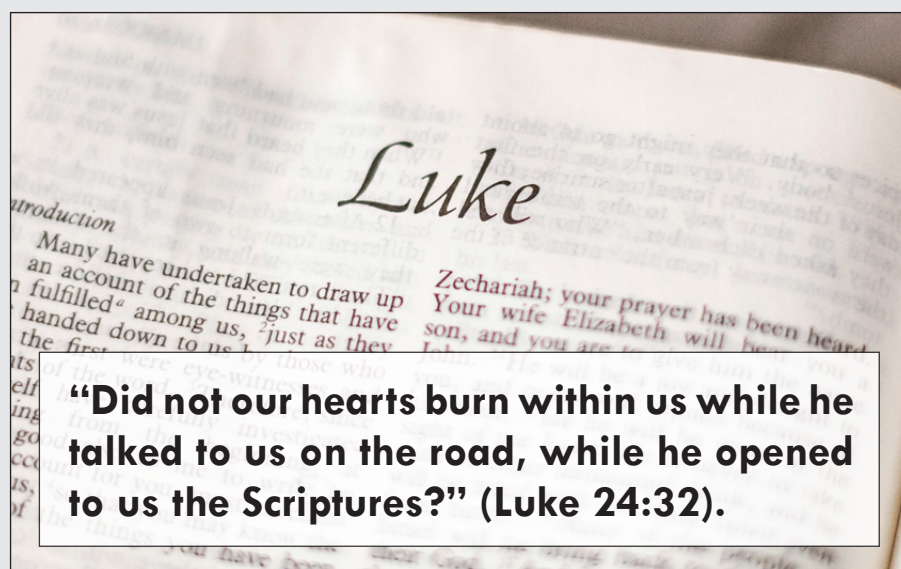
The Word of God is not just a mental concept or an idea or an expression of a thought. It is a living person, “*someone you can touch with your hands, and hear with your ears and see with your own eyes.*” (1 John 1:1), in short, the Word of Life. The Apostles were very sure that what they passed on to us are not ‘myths’ or cleverly invented stories or legends or philosophy or some political system or theory, but Someone with whom they had intimate relationship and of whom they were witnesses (2 Peter 1:16). And they hoped we too would want to “*have fellowship with the Father and with the Son*” (1 John 1:3–4)—a living personal relationship which brings joy. Pope Benedict XVI reminds us that, “Christian faith is not only a matter of believing that certain things are true, but above all a personal relationship with Jesus Christ.”¹ He adds, “We can encounter Christ in reading Sacred Scripture, in prayer, in the liturgical life of the Church. We can touch Christ’s Heart and feel him touching ours. Only in this personal relationship with Christ, only in this encounter with the Risen One do we truly become Christians.”²

The Word of God enters into a Living Personal Relationship with Us.

Whenever the Word of God is mentioned, remember, we are speaking of a living person, not a concept. Each time we pick up the Bible, we are getting in touch with Jesus who speaks to us and wants to have a personal relationship with us; we are having a conversation with Jesus. Jesus speaks to us, we listen; we speak to Jesus, the Author of Life, who is proclaimed to us (1 John 1:11) e.g.: in the liturgy. “Christ is present in his Word since it is he himself who speaks when the Holy Scriptures are read in the Church.”³ “This mystery (of faith), then, requires that the faithful believe in it, that they celebrate it, and that they live from it a vital and personal relationship with the living and true God. This relationship is prayer.”⁴

Reading the Bible with the Heart

We use our heads to read the newspapers, magazines, or study our textbooks or do research work in order to acquire more knowledge; we don’t enter into a personal relationship with books, magazines or newspapers. We don’t talk to them. But when we read the Word of God, we come with our hearts open to receive



Him (John 1:1, 12). We read or study the Word of God as much with our hearts, as our heads. When we read the Bible, we are entering into a personal and intimate relationship with Jesus.

- Personal i.e., from a person to a person, not mental or conceptual, nor from a person to a concept, idea or to a think-tank from where you can fish out ideas or beautiful thoughts and pick and choose and use them as we please. No, it is person-to-person, from Jesus who loves us and has so much to give to us, to share with us, to reveal to us “*the secrets of the kingdom of heaven*” (Matthew 13:11).
- Intimate i.e., to have a heart-to-heart talk, like holding a conversation between two lovers, exchanging secrets known only to the two! It reaches and touches the depths of our being. The Word of God heals and sets us free from our bondage, be it emotional, physical or spiritual. “*The Word of God is living and active, sharper than any double-edged sword, it penetrates even to the dividing soul and spirit, joints and marrow; it judges the thoughts and attitudes of the heart.*” (Hebrews 4:12)

Personal and intimate relationships are made in the heart. That is why our hearts must be open and receptive to what Jesus wants to reveal to us. He says, “No one knows the Son except the Father, and no one knows the Father except the Son and those to whom the Son chooses to reveal him” (Matthew 11:27). On the way to Caesarea Philippi, Jesus challenged his disciples by asking, “But who do you say that I am?” (Matthew 16:15) Only when we have an intimate and personal relationship with Jesus can we begin to open our hearts to what God wants to reveal to us and answer this question. “Simon Peter answered, “You are the Messiah, the Son of the living God.” And Jesus answered him, “Blessed are you, Simon son of Jonah! For flesh and blood has not revealed this to you, but my Father in heaven.” (Matthew 16:16–17). God’s truth is so often hidden from the human intellect, and is better understood only when God reveals it. And when He does reveal it, we must be ready to receive it, like the two disciples on the way to Emmaus who encountered the Risen Christ. They said to each other, “Did not our hearts burn within us while he talked to us on the road, while he opened to us the Scriptures?” (Luke 24:32).

To be continued

¹ Pope Benedict XVI, Message for the Twenty-Sixth World Youth Day (2011).

² Pope Benedict XVI, General Audience (3 September 2008).

³ Sacrosanctum Concilium (Dogmatic Constitution on Sacred Liturgy), 7.

⁴ Catechism of the Catholic Church, 2558.

TODAY'S CATHOLIC - JULY 2020



BY AUNTY JO

Whoever has ears ought to hear

On that day, Jesus went out of the house and sat down by the sea. Such large crowds gathered around him that he got into a boat and sat down, and the whole crowd stood along the shore. And he spoke to them at length in parables, saying: “A sower went out to sow. And as he sowed, some seed fell on the path, and birds came and ate it up. Some fell on rocky ground, where it had little soil. It sprang up at once because the soil was not deep, and when the sun rose it was scorched, and it withered for lack of roots. Some seed fell among thorns, and the thorns grew up and choked it. But some seed fell on rich soil, and produced fruit, a hundred or sixty or thirtyfold. Whoever has ears ought to hear.”

- part of the parable in Matthew 13:1-23

Hi Kids!

Throughout the month of July, the Gospel readings talk about sowing seeds. The seeds represent the word of God. And we are where the seeds fall when they are sown.

If we are like the rich soil, we would hear the word of God and understand it. We would also follow God’s word and be good disciples of Jesus as we spread his love to others.

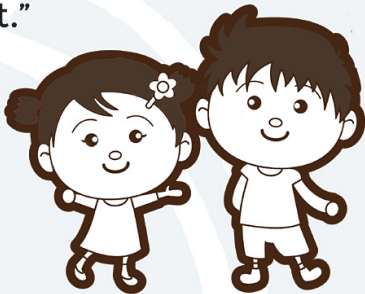
E	X	U	N	A	R	P	J	D	J	J	C	M	A	C
W	W	G	C	M	U	N	A	E	Y	R	B	B	T	E
R	S	Q	D	S	T	F	H	M	B	X	O	H	N	O
A	I	N	V	E	S	H	E	S	G	L	P	O	N	Q
V	E	C	I	E	E	H	O	L	S	P	R	U	T	R
V	F	K	H	D	L	P	E	R	L	O	J	S	B	S
H	Y	D	G	C	H	A	X	O	N	C	W	E	F	O
E	X	Y	Q	E	R	R	Y	S	Y	S	I	E	R	V
A	N	P	E	I	M	O	E	E	R	E	S	J	R	J
R	B	U	B	M	N	K	W	A	A	P	U	T	G	R
G	G	I	L	O	S	L	U	D	P	T	V	X	E	O
O	V	D	R	Y	A	O	R	O	W	R	Q	N	Z	C
O	Q	S	F	D	W	T	I	A	U	B	E	Z	H	K
Y	X	G	I	B	S	A	T	L	J	K	Z	L	Y	Y
H	I	S	S	J	T	N	V	D	X	I	J	A	T	A

Find the words of the passage in the wordsearch puzzle above.

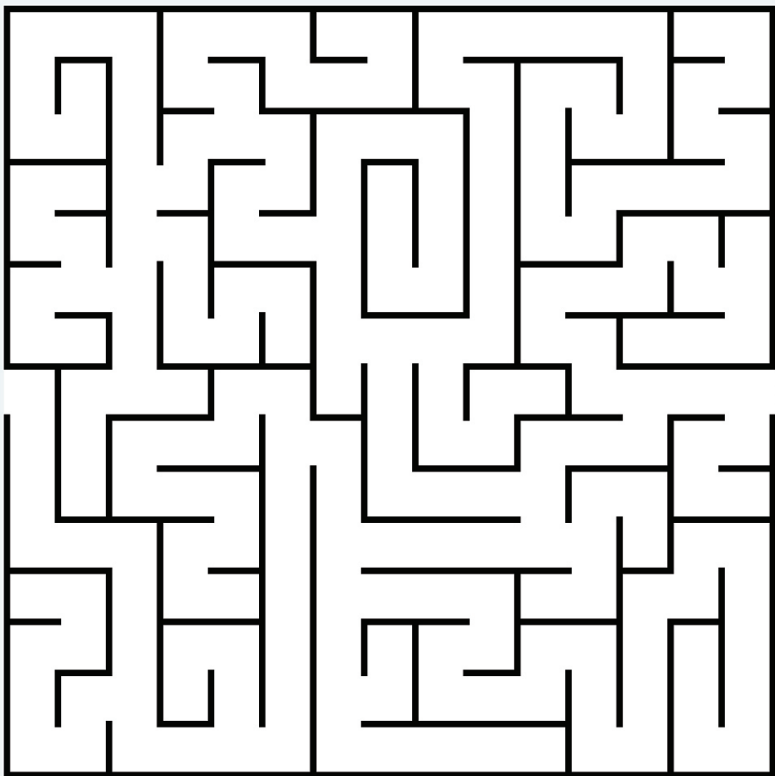
- BIRDS
BOAT
CROWD
DEEP
FELL
- HEAR
HOUSE
RICH
ROCKY
ROOTS
- SEA
SEED
SOIL
SOWER
THORNS

Come to me

Jesus said, “Come to me, all you who labour and are burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am meek and humble of heart; and you will find rest for yourselves. For my yoke is easy, and my burden light.”



Read the passage on Matthew 11:25-30. Help the children find their way to Jesus in this maze.





The Society of St Vincent de Paul Conference of St Joseph, Kuching THRIFT SHOP

The thrift shop opening hours are as follows:

Wednesdays | 9.00 - 11.00 am
Saturdays | 2.30 - 4.00 pm
Sundays | 10.00 - 11.30 am

Whether you are
shopping or
donating,
you are

giving

All are welcome to shop and / or donate their used and **saleable** items to the Thrift Shop.

Location: Ground Floor, Archdiocesan Curia and Cathedral Pastoral Centre

Today's Catholic Digital Subscriptions Service

We have launched Digital Subscriptions! Get the latest Archdiocesan and other news delivered directly to your **mailbox** and **mobile phone**. The best part is... it is absolutely FREE!

Sign up here (Google Form): bit.ly/tc_subscribe
(Type the link above into your web browser's address bar to access the form)

If you encounter a problem, kindly drop us a WhatsApp message at **011-10730729 (TC Mobile)**, email at todaycat@gmail.com, or obtain the link directly from our Facebook (fb.com/todayscat or Today's Catholic (Sarawak)).

How consoling
it is to see a just
man die! His
death is good,
because it ends
his miseries;
it is better
still, because
he begins a
new life; it
is excellent,
because it
places him in
sweet security.

~ St. Bernard of
Clairvaux

Contact numbers you may need when a death occurs:
(for the Archdiocese of Kuching)

Catholic Cemetery Committee:

Tel. 082-242634 / 016-8933878

Catholic Mutual Benefit Society:

Tel. 082-244493 / 019-8563438 / 016-8954201

For use of funeral parlour at St Joseph's Cathedral:

Tel. 082-423424 (St Joseph's Parish Office)

Pope Francis' Prayer intentions for July

Our Families

We pray that today's
families may be
accompanied with
love, respect and
guidance.



Tomb Maker

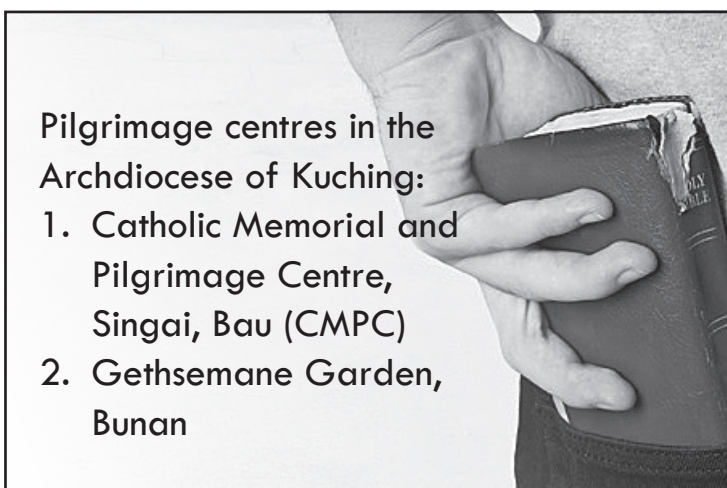
**Simon
Sim See Huat**

15 Nanas Road
93150 Kuching, Sarawak
Tel: 013-8117616
Email:
simsee7616@yahoo.com

Specialise in:
Construction & Cleaning of
Grave Monuments
Manufacturing Gravestones
imported from China, Italy

Pilgrimage centres in the
Archdiocese of Kuching:

1. Catholic Memorial and Pilgrimage Centre, Singai, Bau (CMPC)
2. Gethsemane Garden, Bunan



The heart has its reasons
that reason knows nothing of.

- Pascal

MMS

The Education Placement Specialists

Our professional services are **FREE OF CHARGE**

We place students to:

- Australia
- Malaysia
- New Zealand
- Singapore
- Switzerland
- UK
- US
- Canada & Other Countries

**MARKET MANAGEMENT
SERVICES SDN BHD**
<https://mmsmalaysia.com>

Block E, No 32, 33 & 34 (1st Floor),
Taman Sri Sarawak Mall
Jalan Tunku Abdul Rahman
(Opposite Hilton Kuching)
93100 Kuching,
Sarawak, Malaysia.

Tel: +6082-246 795 / +6012-808 5112 / +6012-886 9112 / +6012-883 9112
Email: market@mmsmalaysia.com

6TH ANNIVERSARY

In ever loving memory of



JOSEPH TAN KAI HUAT

who was called home to the Lord on
24 July 2014

'Everyday in some small way

Memories of you come our way.

Though absent, you are always near

Still missed, loved and always dear.'

*May eternal rest grant unto him, O Lord,
And let your perpetual light shine upon him,
May he rest in peace. Amen.*

Lovingly remembered by wife, son, daughters, son-in-law,
daughter-in-law and all loved ones.

CATHOLIC WELFARE SERVICES COUNCIL SARAWAK

CWS Appeal

Without having masses due to the adverse impact of COVID-19, please help support as we continue to work in helping the poor and needy. Donations can be banked into:

Catholic Welfare Services Council Sarawak

Maybank Account No: 511234019806

Kindly contact Ms. Cecilia at 019-8199708 / 082-241407
once you have made the donation. Tax Exempt Receipts will
be issued. Thank you and God bless.

ARCHDIOCESE OF KUCHING

WE ARE ONLINE!

Bookmark and follow us for all updates in the
archdiocese:

 facebook.com/arch.kuching

 kuchingcatholic.org



We are online!

Bookmark this page for latest news:

www.todayscatholic.com.my

YOUTH 2020

Kuching Youths Celebrate Bible Sunday 2020

KUCHING — There is a phrase that goes something like, **"A life built on God's word is a life that will stand through every season."** —a phrase best commemorated with this year's Bible Sunday which took place last 12 July. The Kuching Archdiocesan Youth Commission under the Archbishop's Office organised a Bible Challenge in social media, where young people were invited to share their favourite Bible verses in their Facebook and/or Instagram accounts.

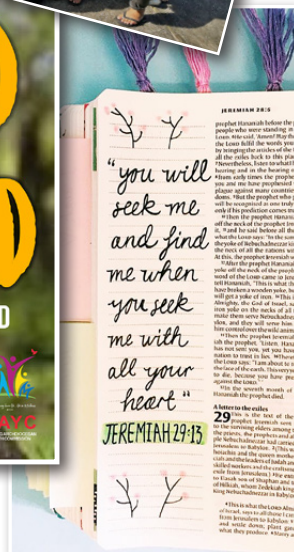
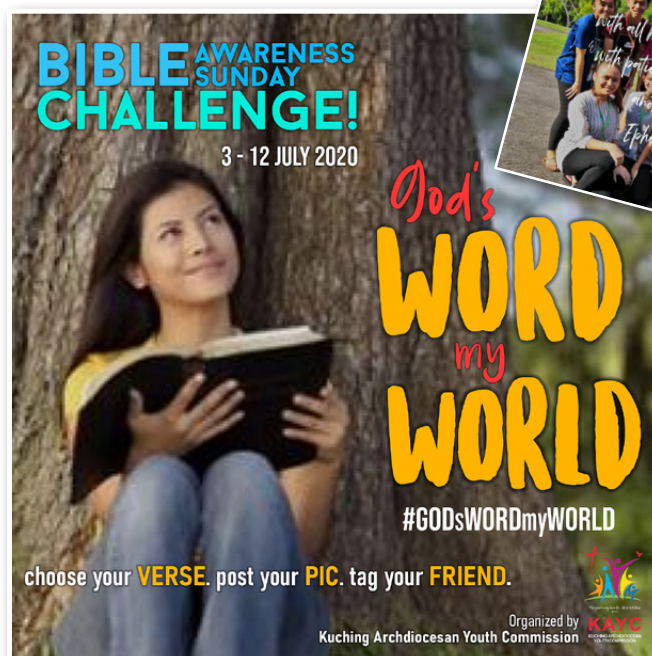
The challenge entitled **#GOD's WORD my WORLD** began last 3 July and continued up till Bible Sunday on 12 July. Doing so for nine days is our unique youthful and prayerful way of doing novena in preparing for and celebrating Bible Sunday. Young people who participated in the challenge were encouraged to nominate their friends to take part as well, with the intention of sharing the good news of God and inspiring them to fall

in love more and more with God's word.

Around 300 postings from more than 200 young people from the various parish communities all over our Kuching Archdiocese, for nine days, from 3–12 July, posting motivational Bible verses, in English, Bahasa Malaysia and Mandarin, with matching meaningful photos, tagging more and more friends, all in FB and Instagram, inspiring one another and many more who view each and all postings... all these has truly been a remarkable way of making God's Word alive in our world.

The challenge may have ended on-line... but in life, may the awareness, appreciation and application of the Bible that this challenge has brought in us remain unending and grace-giving.

Kuching Archdiocesan Youth Commission



A Livestream for Bible Journaling

SIBU — To celebrate Bible Sunday on 12 July 2020, Sibu Diocesan Youth Apostolate had our 4th Online Roadshow with the theme of Bible Journaling brush lettering live streaming through Facebook & YouTube platforms. In the live stream, we shared how to start a journal with bible reflection, and what tools should a beginner use for bible lettering. The purpose of the live stream was to share the gift and talent of a young person that he/she may keep following their hopes and dreams in life (CV142). By this we hope to tell our young people that pandemic cannot be a reason to stop us from achieving our dreams. We have done three live streams in the past three months. This month we emphasise on bible reading. For young people who missed the live stream, they can still watch it from Sibu Diocesan Youth Apostolate YouTube channel and download the free brush lettering practice worksheet from Google drive,



clicking on the description link.

Things to prepare for Bible Journaling:

1. Bible
2. Pencil/eraser/ruler
3. Laser paper minimum 70gm
4. Watercolour paper/tracing paper
5. Brush pen/marker pen
6. Aqua brushpen/watercolour/brush ink (optional)
7. Calligraphy tools (optional)

How to do Bible Journaling?

Step 1: Read the bible text with your heart and reflect on it

Step 2: Choose the word that touches you or related to you personally

Step 3: Write down the text and pray about it. What does God want to tell me?

Step 4: Answering & discovering Step 5: Choose the "word of life" that will guide you for the following week

Step 6: Use pencil to create your own alphabet composition creatively.

Step 7: At the final stage, use at least 2–3 brush pen (small, medium & large) to write and draw.

In the final part, we reminded our young people to find their own ways to pray and read the bible. Many of us might not be able to pray more than one hour, but when we draw and write the bible verses, we can take more than 3–4 hours to complete it. Writing and

drawing can be a form of prayer too. They train our compassion and give us time to absorb the Word of God in our hearts. The reflection of the night was "See with their eyes, hear with their ears and understand with their heart..." cf Matthew 13:15.

St John said: "I write to you, young people, because you are strong and the word of God abides in you." (1 Jn 2:14). Seeking the Lord, keeping his word, entrusting our life to him and growing in the virtues: all these things make young hearts strong. That is why you need to stay connected to Jesus, to "remain online" with him, since you will not grow happy and holy by your own effort and intelligence alone. Just as you try not to lose your connection to the internet, make sure that you stay connected to the Lord (Christus Vivit 158). A good relationship begins with a dialogue, listening and life sharing. Reading the bible is a meeting with God our father. Write it down, sing out loud, dance with God.

Anna Faustina Ding

YOUTH 2020

KUCHING — During MCO, the EMPOWERED Dance and Drama Team organised a virtual dance project involving over 20 youths and produced a dance video to the song, "We Won't Back Down" by Seth and Nirva.

Watching various virtual choir videos during the MCO period inspired the leaders, Kelvin Chan and Francis Davin to produce a virtual dance video. After reviewing a few songs, "We Won't Back Down" by Seth and Nirva stood out to them due to its catchy beats and lyrics.

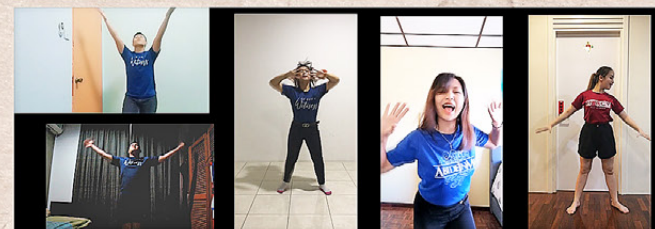


VIRTUAL DANCE VIDEO PROJECT



The song spoke to the dance team leaders to not give up connecting with the youths despite feeling low and faced with challenges to remain in touch with the youths in the dance team due to the MCO restrictions to meet physically. The leaders then choreographed the dance and made it a point to keep it simple so that anyone can follow it. The choreographers found it easy to teach but challenging to ensure everyone's moves were in sync.

The dance and drama team gave praise and thanks to God that the choreography and production of this virtual dance video reconnected the youth members and lifted their spirits. The video also inspired and encouraged its viewers to not give up and to keep striving despite faced with the COVID-19 pandemic.



KUCHING — EMPOWERED Ministry had a session on Lifestyle of Worship: How to Smell like Jesus Everyday on Sunday, 5 July 2020 on Instagram @empoweredkch. Here is a highlight of the session:

SMELL LIKE JESUS?

2 Cor 2:15: "For we are the aroma of Christ to God"

We associate with God through our five senses, including smell. The faintest aroma can evoke powerful memories or pleasant experiences; the smell of food can make you go hungry even if you're not, and stench can repel us.

In this context, for the Jewish, a pleasing aroma of Christ would present an immediate association to burnt offerings at the temple where in the Old Testament the scent of burnt offerings was described as an aroma pleasing to the Lord. (Gen 8:20-21, Lev 23:18, Num 28:27)

For us today, this phrase suggests the scent of incense being burned as an offering to gods, for example, at a Buddhist temple, the scent of the burning of joysticks. In our Catholic church, there is also incensing at mass which many may miss that scent from being unable to attend mass during this COVID-19 pandemic.

HOW TO SMELL LIKE JESUS EVERYDAY!

EPHESIANS 5:1-2

InstaLive with **EMPOWERED**

WHAT WE SAY, WHAT WE WATCH, WHAT WE LISTEN TO, WHAT WE DO, HOW WE DRESS ETC—THESE ARE ALSO ACTS OF WORSHIP UNTO HIM, E.G. BEFORE I POST ANYTHING ON SOCIAL MEDIA—IS THIS CHRIST-LIKE? WOULD GOD ALLOW ME TO POST SUCH THINGS?

- Worship means giving something or someone worth. It comes from the Greek word "Proskuneo" which means "to kiss". Therefore worship is something very intimate.
- It's about having an intimate relationship with God daily, getting to know Him, what He likes etc, so that we can really imitate Him (Ephesians 5:1-2).
- It's not about doing, it's a state of being. Once we learn how to be God's child, the doing comes later.
- It is an awareness of God's presence in our everyday moments.
- Our lifestyle will be the fruit of our worship. We become what we love.
- What we say, what we watch, what we listen to, what we do, how we dress etc—these are also acts of worship unto Him, e.g. before I post anything on social media—is this Christ-like? Would God allow me to post such things?

- Every Christian is called to be holy (1 Peter 2:9) "But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light."
- The Holy Spirit Himself will reveal to you and convict you on how to live a lifestyle of holiness and worship unto Him.
- Expect change when you want to live a lifestyle of worship or holiness, because there are things you need to let go. When Jesus comes into our lives, there will be changes. It will challenge our comfort, but God is more concerned about the condition of our heart than our comfort.
- Doing small things in holiness, as an act of worship towards God is like a fragrance towards Him.

RELEVANCE TO US TODAY

In our secular world today, rather than imitating the world and being swayed by worldly things, we are challenged to lead a Christian life, to imitate Christ and walk in love (Eph 5:1-2), which takes a consistent and purposeful practice. We as Christians are filled with the Spirit, called to be the aroma of Christ, to lead a lifestyle of worship and holiness and to provide a powerful witness to the world.

By leading a lifestyle of worship, we produce a fragrance of life and therefore spread the aroma of the knowledge of Christ everywhere.

It is not impossible. But to do it, we would really need to change the way we live and do things. And these are little ways, not a huge change in life, but these little ways will lead to big changes in our lives. Reading the Word of God, prayer, and community—having friends to journey with is essential to a changed and purposeful life.

The session is viewable on IGTV @empoweredkch.

Lifestyle of
Worship

今日教友

Permit No PPK 148/01/2013(031378)

第387期

『我們也知道：天主使一切協助那些愛祂的人，就是那些按祂的旨意蒙召的人，獲得益處。』（羅8:28）

砂勝越古晉總教區

月刊出版者：古晉總主教
顧問：歐慶偉神父 Fr Felix Au
英語編輯：蔡愛薇 Ivy Chai
中文編輯：楊秀音 Magdalene Yeo
編輯組：羅國璋 James Lo
黃儀惠 Margaret Bong
楊清華 Cecil Yong
Freddy Bohari (BM)
Victoria J Lim (Eng)
工作人員：魏愛沁 Shannon Wei

教宗：聆聽天主聖言使我們獲得自由



教宗主持三钟经祈祷活动 (Vatican Media)

（梵蒂冈新闻网）教宗方济各7月12日主日在宗座大楼的书房窗口带领聚集在圣伯多禄广场的信友们诵念三钟经。教宗在念经前的讲话中省思了主日福音中耶稣讲的撒种的比喻，指出「我们每个人都是一块土地，圣言的种子落在这块土地上」。撒种的比喻「是所有比喻的『根源』，因为它所谈论的是聆听圣言」。

教宗说：「以种子为象征的天主圣言并非抽象的话语，而是基督本身，即在圣母玛利亚胎中降生成人的天主圣言。因此，接纳天主圣言亦即接纳基督本人。」

接著，教宗依照福音的解释省思了接纳天主圣言的不同方式（参阅：玛十三1-23）。他首先提到，我们可以让圣言的种子撒在路旁，飞鸟一来就把种子吃了。

教宗说：「这大概是分

心的情况，它是我们时代的一个重大危险。我们被许多流言蜚语、许多意识型态和内外不断让我们分心的事物所纠缠，我们能失去静默、收敛心神和与上主交谈的乐趣，以致也会失去信德，不接纳天主圣言。我们观看一切，却因一切，因世俗事物而分心。」

另一种可能的方式是，我们让天主圣言的种子撒在一块没有多少土壤的石头地里。教宗解释道：「种子在那里即刻发芽，但很快就干枯，因为无法深深地扎下根。这是那些因一时热忱而接纳天主圣言的人的图像，他们只流于表面，没有吸收天主圣言。困难一来，比如生活中的痛苦和困扰，他们就失去了那尚脆弱的信德，好像落在石头当中的种子很快就枯萎。」

谈到接纳天主圣言的第三种方式，教宗表示，那就是让圣言的种子落在荆棘生长的灌木丛中。「这些荆棘乃是财富、成就和世俗思虑的骗局。圣言在那里有略微的成长，但被窒息，长得不壮，也许死了，或不结果实」。

第四种方式，就是我们「如同好土地」那样接纳天主圣

言。教宗指出：「唯有在这块好土地上，种子才能生长并结果实。撒在这块沃土里的种子代表那些聆听圣言的人，他们接纳和在心中守护圣言并在每日生活中将之生活出来。」

论述了这四种接纳天主圣言的方式之后，教宗邀请每位信友反思两个关键问题：我属于那种土地？我是否如同路旁、石头地或长满荆棘的土地呢？

教宗说：「如果我们愿意，藉著天主的恩宠我们就能成为用心开垦和耕作的好土地，使圣言的种子长大成熟。圣言的种子已经存留在我们心中，但它是否能结果实却取决于我们，取决于我们是否接纳我们所保存的这个种子。我们经常因过多的兴趣、过多的诱惑而分心，难以在众多声音和众多的话语中分辨出上主的声音，而这正是使我们自由的唯一声音。」

最后，教宗再次邀请信友们经常随身携带一本《福音》书，养成诵读天主圣言的习惯。教宗说：「你们要经常随身携带一本袖珍版的《福音》书，将它放在口袋或手袋里。你们要每天诵读一小段，这样你们就能养成诵读天主圣言的习惯，清楚明白哪个是天主给予你的种子，我以怎样的土地来接受这种子。」

菲西凯拉總主教：初傳的教理講授 關注數字世代和全球化



教宗方济各与菲西凯拉总主教 (ANSA)

（梵蒂冈新闻网）圣座促进新福传委员会主席菲西凯拉总主教接受本新闻网采访，谈论新版《教理讲授指南》：教理讲授的目的不是为了领圣事，而是为了融入基督徒团体的生活。教理讲授也该走入监狱，面向移民和残疾人士。

2020年新版《教理讲授指南》是在梵二后教理讲授「动态而连贯」的道路上向前迈进的一步，以回应数字文化与文化全球化的诸多挑战。圣座促进新福传委员会主席菲西凯拉总主教如此介绍这份由该部会发行的新文件。新版《指南》经由教宗方济各核准问世。

菲西凯拉总主教接受本新闻网采访时，指出：「上一版的《教理讲授指南》于1997年颁布，已有20多年之久。我们推出新版《要理讲授指南》，试图更加投身于当今全球文化的这个新阶段。在数字文化内，空间与时间飞快流逝，因此也需要更即时地接触我们青年的文化，也就是『数字原住民』的文化，并且使我们的教育和培育行动能符合需求。」

这份文件有助于教理讲授与时俱进。菲西凯拉总主教表示，「从梵二大公会议至今，50多年来，我们别忘记若望保禄二世的《论现时代的教理讲授》和先前两个版本的《教理讲授指南》之间动态的连贯性，以及它们尝试著促使教理讲授更进一步」。

圣座促进新福传委员会主席说：「就我看来，新版《指南》在这个方向上提出了多项

指示。首先是要竭尽所能，因为不该把教理讲授视为儿童或青少年的专属品。教理讲授拥抱每个受洗者和每个信徒的整个生命，因为教理讲授是与上主的相遇，是在我们个人的生命内参与祂的这个奥秘，进而要求我们深入地认识我们所宣认及相信的那位。」与主相遇后，教理讲授展现出更想认识上主的渴望，从而触及所有人生命中的不同阶段。因此，教理讲授面向青少年、青年、儿童、成年人、家庭、移民、服刑人和年长者。

再者，菲西凯拉总主教强调，教理讲授与领圣事应当分而论之。这位神长阐明：「教理讲授不是为了领圣事而创造的。教理讲授是为了更好地理解我们生命的奥秘融入了基督的奥秘内，然后我们每个人发挥一己所长，为基督徒团体、为教会服务，好能宣扬上主，使人人都认识祂。」

第三项指示是，教理讲授要摆脱学校的模式；例如：学校教室之于要理教室，学校课本之于教理课本，学校老师之

教宗在《聖母德敘禱文》中 新增三個呼求聖母的名號



意大利庞贝玫瑰经圣母朝圣地

（梵蒂冈新闻网）在教宗方济各的授意下，圣座礼仪及圣事部6月20日向各国主教团发表公开信，宣布在《圣母德敘祷文》（Litane Lauretane）中增加三个新的圣母名号，即：慈悲之母、望德之母和移民之慰。三个新的圣母名号分别在原祷文的教会之母、天主宠爱之母和罪人之托之后加入。

圣座礼仪及圣事部秘书长罗奇（Arthur Roche）总主教就增加《圣母德敘祷文》中新名

号一事接受本新闻网的采访，他解释道，古老的《圣母德敘祷文》起源于意大利洛雷托圣家朝圣地，它与教会和人类的生活息息相关。他提醒说，历代的教宗曾在《圣母德敘祷文》中添加呼求圣母的名号，像是圣若望保禄二世教宗就增添了「家庭之母」。这些名号都回应了时代的需求，恳求圣母帮助人们面对时代的挑战。

罗奇总主教最后总结道：「我们都知道玫瑰经是一个强而有力的祈祷。对于那些正遭受新冠肺炎磨难的人们，其中包括那些离开自己故土的移民，此刻向圣母呼求极为重要。」

宗座拉特朗大學新設『基督宗教 跨宗派神學』碩士學位課程



圣若望拉特朗大殿 (Vatican Media)

罗马宗座拉特朗大学将在2020年下学年度开设基督宗教跨宗派神学学位课程，这项新的教育计划旨在促进大公主义、对话与相遇文化。

（梵蒂冈新闻网）罗马宗座拉特朗大学（Pontificia Università Lateranense）6月19日晚间6点30分在其脸书专页的线上视频会议中正式宣布，该大学神学院在2020-2021学年度将开设为期两年的「在大公合一和共融的视野中的跨宗派神学」硕士课程。

「基督宗教跨宗派神学」硕士学位课程的开设，是对教宗方济各于2019年10月31日访问拉特朗大学时发出邀请的回应。这个新开设

的课程由神学家洛里奇奥（Giuseppe Lorisio）协调的一个科学委员会构思策划，并由不同基督宗教团体的代表所组成。

该硕士学位课程由六个单元构成，即：教父-教会历史学，基础圣经神学，教义-信理神学，道德-伦理神学，礼仪神学和礼仪崇拜及传教神学。洛里奇奥教授解释说，跨宗派神学的专业化目标是训练一种「神学思维模式」，为能给基督宗教神学提供系统化和启发的幅度，以建构不同教会的视野。

洛里奇奥补充道，该新学位课程的教授将由天主教、东正教和各基督新教团体的圣职人员和平信徒担任。他们返回各自的教会团体后，可以本著教宗方济各倡导的「相遇文化」的精神，为团体服务并赋予活力。

于要理教员。菲西凯拉总主教呼吁别生搬硬套。相反地，「教理讲授是逐步融入基督徒团体的生活中」，以增进自身的信德，提升自己的能力，促使我们在种种文化挑战面前能「做出言行合一的见证」。

关于圣座新版《教理讲授指南》的新意，第一项便是圣座的《指南》提出了若干指示，以便于各地主教团因地制宜增修本地化的新版《教理讲授指南》。菲西凯拉总主教解释道：「在直接认识当地文

化传统的地方，《指南》必须也能做出相应的调整。虽然提出了这些具体路线，但是《指南》也谈及如何让家长和家庭更加融入教理讲授中，如何在意想不到的环境里讲授教理。举例来说，新的章节谈论了监狱和移民，旨在不让任何一个人在他信仰的旅途中孤立无援。给残疾人士的教理讲授备受关注，因为教会必须更加关怀团体和社会内的最弱小者。」

圖爾克森樞機發表『海洋主日』文告，對遠離家鄉的海員表達關懷之情

（梵蒂冈新闻网）按照传统，各地教会于7月份的第二个主日举行一年一度的「海洋主日」，特别为飘洋过海的海员祈祷。今年适逢新冠疫情大流行困难时期，圣座促进人类整体发展部部长图尔克森（Peter Turkson）枢机在海洋主日当天发表文告，向所有远离家乡、亲人和堂区的海员说：「你们并不孤独。你们不会被遗忘。」。

图尔克森枢机在文告中表示：「尽管海员在全球经济中扮演重要的角色，许多组织和机构在这新冠疫情危机期间也努力强调这一角色的重要性和必要性，但是现行的法规和大部分政策对此考虑的甚少。因此，海洋主日提供我们一个机会重新审视海员的角色，对他们的生活产生负面影响的一些问题加以关注，如今这些问题因著感染病毒的猜疑和恐惧而

变得严重。」

对此，枢机在文告中解释说：「据估计，每个月大约有10万名海员在完成合约后本应返家，但由于新冠疫情大流行，国界关闭与航班取消而无法返回家乡。」他们中的许多人被困在世界各地的旅馆和客栈里，沦落到向慈善机构索取基本生活用品的地步。那些因无法上岸而被迫孤立船上的人来说，他们负荷著沉重的身心压力，甚至濒临绝望和自我了断的地步。对于他们中的许多人来说，失业的威胁越来越成为现实。

针对海员目前面临的严峻局势，图尔克森部长在文告中写道：「举行海洋主日，特别对基督徒而言，应当邀请我们众人去实践『对贫穷的海员之优先选择』，在关怀中与他们生活在一起的保证。圣若望保禄二世称团结关怀为一种『美德』，并将之定义为『一个为他人的福祉历久不衰的承诺』



海浪

。」枢机援引国际海事组织林基泽（Kitack Lim）秘书长的话向海员们说：「你们并不孤独。你们不会被遗忘。」

图尔克森枢机最后在文告中表示，教宗方济各在即将来临的8月份全球祈祷意向中将为「海事界」祈祷，「全世界所

有的教会团体被邀为所有在海上工作和生活的人祈祷，包括海员、渔民和他们的家庭。」

嗨！小朋友，

教会订七月的第二主日为圣经主日。圣经就是天主圣言；天主圣言也是活生生的耶稣。每当我们读圣经，就是和耶稣谈话。耶稣发言，我们打开心扉恭听，并努力实践之好成为祂喜爱的弟妹。

撒种的比喻（玛13：1-23）

福音告诉我们：撒在不同地方的种子，结果都各有不同。你知道吗？请参阅圣经章节，把它的意思以自己的话写出来。



撒在路旁的种子---被鸟儿吃掉了
19节（以你自己的话写出意思） _____

撒在石头地里的种子---被太阳晒焦
21节 _____

撒在荆棘中的种子---被荆棘致死
22节 _____

撒在好地里的种子---结果实
23节 _____



反省：请问我自己的心田是以上所述的哪一种呢？我要如何成为一块好地呢？

宝贝和珍珠的比喻

试将以下段落的括号填上适当的词语。



天国好像是藏在（ ）的（ ）；人（ ）了，就把它藏起来，（ ）地去（ ）他所有的一切，（ ）那块地。

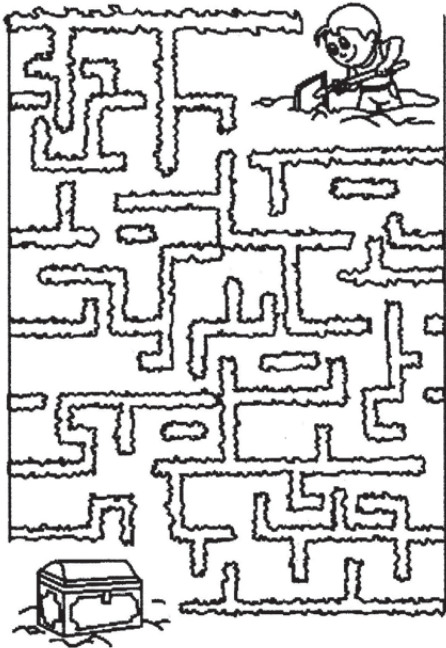
天国又好像一个寻找完美（ ）的商人；他已找到一颗（ ），就去卖掉他（ ），买了它。

请参阅玛窦福音13:44-46

天国的宝藏

玛窦福音6:19-21

“你们不要在地上为自己积蓄财宝，因为在地上有虫蛀，有锈蚀，在地上也有贼挖洞偷窃；但该在天上为自己积蓄财宝，因为那里没有虫蛀，没有锈蚀，那里也没有贼挖洞偷窃。因为你的财宝在那里，你的心也必在那里。”



耶稣首次增饼



你能在两图中找出~10个不同点吗？



请问哪两个图是很相似的？

澳門天主教傳統與敬禮新列入非物質文化遺產



澳門天主教傳統與敬禮新列入非物質文化遺產14

（本报讯）澳门文化局六月三十日把当地天主教会的五项热心敬礼与传统，加入到「非物质文化遗产」清单，此五项传统为：

殡礼游行（又称「圣尸出游」）：于圣周五举行，以纪念耶稣的圣死。圣像出游前，教区主教会主教座堂先向祭台上的圣尸圣像奉香，然后出游队伍以圣殇旗及十字苦架领路。

圣安多尼瞻礼暨圣像出游：于每年六月十三日主保瞻礼前后的星期六或日举行。弥撒后，圣像出游队伍抬着手抱圣婴的圣安多尼圣像，从圣安多尼堂前地出发游行。

圣罗格圣像出游：十九世纪末，澳门曾爆发鼠疫，相传圣罗格的转祷令疫情得以平息，因此教徒于每年七月第二个主日举行主保瞻礼和圣像出游。游行后教徒诵念圣罗格敬

礼经文，为病人和澳门社会安全转祷。这活动是圣罗格九日敬礼的一环。

圣母无原罪瞻礼：这项十二月八日的瞻礼是澳门教区、居澳葡萄牙人及土生葡人等社群的重要节庆日，当天也是澳门的法定假期，部份堂区会举行圣母像出游。

圣若翰节：这是澳门葡萄牙人及土生葡人社群的传统节日及庆祝活动，于每年六月举行，以纪念一六二二年六月廿四日，居澳葡人击退荷兰入侵者，由于六月廿四日是圣若翰洗者纪念日，居澳葡人认为是得到圣若翰保佑而获胜，自此把圣若翰奉为澳门主保。

连同在二〇一七年被列入清单的苦难善耶稣圣像出游，以及花地玛圣母圣像出游两项，澳门共有七项天主教非遗项目。（公）

（资料取自：澳门文化遗产网网站）

巴基斯坦北部山區發現一個巨型大理石十字架



巴基斯坦基督徒 (AFP or licensors)

（梵蒂冈新闻网）来自巴基斯坦巴尔蒂斯坦大学（University of Baltistan）三人组成的考察队，近日在该国北部卡瓦拉多（Kavardo）山脉高处发现一个重达三吨的巨型大理石十字架。

三人考察队由巴尔蒂斯坦大学副校长纳伊姆汗（Muhammad Naeem Khan）、学术主任侯赛因·扎基尔（Zakir Hussain Zakir）和对外联络部主任侯赛因·马格蓬（Ishtiaq Hussain Maqpoon）组成。考察队在当地村民和登山向导的陪同

下，前往该处对发现的文化遗址进行考察和研究。

考察队6月14日发表新闻公告称：「在巴尔蒂斯坦卡瓦拉多高海拔、俯瞰印度河的地区、距考察队营地2公里处，发现了一个重达3至4吨，约7英尺长6英尺宽的巨型大理石十字架。」

据初步估计，该十字架距今约有1000年至1200年的历史。纳伊姆汗副校长描述这个十字架的考古发现时表示，这十字架好像是「直接从天上掉到了喀喇昆仑山」。根据科学研究人员说法，新发现的十

字架是多默式十字架，也是印度次大陆上发现的最大的十字架之一。

这是首次在巴尔蒂斯坦地区发现十字架。在基督教发展的历史中，各种不同形状和形式的十字架是信仰的象征。巴尔蒂斯坦大学计划联络欧洲和北美的大学，并与当地历史学家建立学术联系，以确定十字架的确切时间。

针对这次重大考古发现，巴基斯坦明爱会执行主任努尔（Mansha Noor）表示：「在斯卡都（Skardu）发现古老的十字架对我们众人来说确实是个好消息。它表明基督教曾存在于该地区，一定有过教会团体并有基督徒生活于此。但目前在该地区并没有基督徒家庭存在。」

卡拉奇的天主教银行家吉尔（Norman Gill）对此次考古发现十字架感到非常兴奋，他向《天亚社》表示：「我恳请政府当局邀请国际历史学家深入研究十字架的准确历史，在所有工作结束后，这里的基督徒应被允许前往该地区参观十字架。」

越南阮智靈總主教：效法大聖若瑟的榜樣



越南天主教

（梵蒂冈新闻网）效法大圣若瑟的榜样，为能更好地应对新冠病毒疫情大流行。这是越南主教团主席若瑟·阮智灵（Joseph Nguyễn Chi Linh）总主教7月1日在庆祝顺化教区成立170周年所举行的

弥撒圣祭中向信友们发出的呼吁。

在弥撒讲道中，阮智灵总主教呼吁司铎和信友们以大圣若瑟为榜样，「他信靠天主，领受了圣神的德能，在逆境中更好地保护圣家」。事实

上，新冠病毒疫情的紧急卫生情况也已经在该国引发了严重的社会和经济危机。根据越南劳动和社会事务部的最新数据显示，目前约有800万越南人失业或工作时间减少，1760万公民因禁足而薪资减少。根据《亚洲教会通讯社》（Eglise d'Asie）的报导，总主教在弥撒中也提醒教友们经常领受圣事的重要性，以获得灵性生命的滋养。

顺化教区最早可以追溯到19世纪末，从成立于1850年8月27日的法属交趾支那东部宗座代牧教区分出来成为法属交趾支那北部宗座代牧教区，传信部于1924年12月3日颁布法令正式建立顺化代牧教区，教宗若望二十三世于1960年11月24日提升顺化教区为总教区。

菲律賓：深受信友們熱心敬禮的耶穌聖嬰像被燒毀



菲律賓信友慶祝耶穌聖嬰節 (ANSA)

（梵蒂冈新闻网）菲律宾马尼拉潘达坎区耶稣圣婴堂于7月10日当地时间下午1点左右发生火灾，造成珍存于圣堂内的耶稣圣婴像（Santo Niño）被烧毁。这尊小圣婴像是基督信仰抵达菲律宾的象征。这场大火在很短的时间内吞噬了圣堂和毗邻的奥斯定会会院，包括圣堂内的长凳、圣像和一些礼仪用具等。幸运的是，几个圣爵和圣体盒奇迹般的躲过这场火灾。这尊已有400年历史的耶稣圣婴像如今只剩下圣婴手中的地球和十字架，以及一部分轻微烧焦的长袍。

圣堂发生火灾的消息给菲律宾带来痛苦和强烈不安。每年1月的第3个周末，会有数百万信众聚集此处庆祝耶稣圣婴节，并参加圣婴游行活动。对菲律宾天主教徒而言，耶稣圣婴节和1月9日庆祝的黑耶稣雕像游行活动是非常重要的一个传统活动。据菲律宾主教团的通讯社称，马尼拉宗座署理巴比略（Broderick S. Pabillo）主教7月11日前往火灾现场视察，他邀请信友们在祈祷中团结一心，好使圣堂的重建工作早日

实现。对此，马尼拉市政当局称已准备好做出贡献。

耶稣圣婴堂虽然已被烧毁，但本堂神父德克拉罗（Sanny de Claro）称他持乐观态度。神父表示，找到圣体盒和完整无损的圣体是希望的一大鼓励。为此，德克拉罗神父敦促信友们不要沮丧，他说：「我们必须重新开始，重建我们信仰的标志，我们要重振起来，变得更坚强、更团结一心。」神父明确指出，从火灾中抢救出来的圣髑将会很快地再次向热心敬礼的信徒展出。

耶稣圣婴像有如黑耶稣雕像那样由深色木头制成，它是基督信仰抵达菲律宾的象征。根据传统，1521年，探险家麦哲伦（Ferdinando Magellano）把小圣婴像赠送给了宿雾女王。麦克坦（Mactan）岛上发生叛乱时，这尊雕像在一场火灾中不知去向，后来于17世纪被发现，并在找到的地方修建了一座圣堂和奥斯定会会院。从那时起这座圣堂内就保存著这尊圣婴像。

首爾主教紀念韓戰70周年 獻平壤教區予花地瑪聖母



首爾主教紀念韓戰70周年

（综合亚洲新闻／信仰社讯）韩国首尔总主教区六月廿五日在明洞主教座堂举行弥撒，纪念韩战爆发七十周年。主礼的首尔总主教暨平壤宗座署理廉洙政枢机（Andrea Soojung Yeom）宣布把北韩平壤教区奉献给花地玛圣母。

廉洙政枢机在讲道中追念在韩战丧生和失踪的士兵和平民，以及这段时期的难民和受迫害的基督徒。

枢机说，他作为亲身经历韩战的人，「之所以在此回首七十年前的历史，是为了请求你们帮助在朝鲜半岛建立一个新社会，不论朝韩人民都能在其中感受「上主赐给我们的平安」，并通过『记忆净化』摆脱过去的束缚」。他席间亦宣布把平壤教区奉献给花地玛圣母。

回顾韩战历史，枢机指二

次大战刚结束时，朝鲜半岛被前苏联和美国一分为二；韩战期间，「四十多万南韩平民死亡或者被杀、三十万人失踪、大约

九万人流亡北韩。北韩二十八万平民死亡、大约八十万人失踪」。

此外，他指有六百五十万人背井离乡、一百五十万人由北韩到南韩寻找自由，他们中「很多是逃离共产党政权迫害教会的基督徒」。

枢机指韩战前的北韩，约六万名信徒在三个教区的五十七所堂区善度信仰生活；但在一九四五年后的共产党政权迫害下，平壤教区主教洪永浩等无数司铎、修会会士和平信徒被捕、致命。

他又称，目前北韩政权的核武器继续威胁朝鲜半岛以至整个世界的和平，且不顾人民的极度贫困，也压制基本人权。

廉枢机同时鼓励韩国信徒追随殉道者的足迹，并播下和平的种子。

2020年聖經主日訊息

以心靈閱讀聖經

简介

天主圣言是关系性，而非功能性

天主圣言不仅仅是一个精神概念、一个想法或思想的表达。简言之，他是一个活生生的人，是“我们听见过，亲眼看见过，瞻仰过，以及我们亲手摸过的”（1若1：1）生命的圣言。宗徒们非常确信，他们传给我们的不是“神话”或巧妙编造的故事或传说、哲学，或是某种政治制度或理论，而是与他们有亲密关系的人，他们就是证人（伯后1：16）。他们希望我们也愿意“同父和祂的子耶稣相通”（1若1：3-4）——给生活的个人关系带来喜乐。教宗本笃十六世提醒我们，“基督徒的信仰不只在相信某些事是真的，更重要的是在于与耶稣基督的个人关系。”他补充说，“我们可以在读经、祈祷、在教会的礼仪生活中与基督相遇。我们可以触摸到基督的心，并感受到祂在触摸着我们的。惟有在这种与基督的个人关系中，惟有在这个与‘复活的那位’的相遇中，我们才能够真正成为基督徒。”

天主圣言与我们建立活生生的个人关系

每当天主圣言被提及，切记，我们谈论的是一个活着的人，而不是一个概念。每当我们拿起圣经，我们向和我们说话，并希望和我们建立个人关系的耶稣取得联系。我们是和耶稣交谈。耶稣发言，我们恭听。我们和耶稣说话，这位生命的圣言以不同方式，例如在礼仪中，向我们宣告。（1若1：1）“基督临在于自己的言语内，因而在教会内恭读圣经，实为基督亲自发言。”“所以这（信德）奥迹要求信友在与生活而真实的天主之活生生而亲密的关系中，相信、庆祝、活出这奥迹。这关系就是祈祷。”

以心灵阅读圣经

我们用理智阅读报章、杂志、课本或做研究工作，以获取更多知识。我们不会

与书籍、杂志或报章建立个人关系，我们不和它们说话。但是，当我们恭读天主圣言时，我们敞开心扉去接受祂（若1：1，12）。我们以心灵基于理性阅读或研读天主圣言。当我们阅读圣经时，我们正与耶稣建立个人并亲密的关系。

个人关系，即人与人，不是思想或概念上的，也不是人和概念、想法或能够让你发掘构思妙想，并任我们挑选并使用的智囊团。是的，那是来自人，来自爱我们的耶稣。祂爱我们，祂要赐予我们更多，与我们分享，向我们揭示“天国的奥秘”。（玛13：11）

亲密关系，即有一个交心的谈话，像两个恋人的密谈，交换两人间的秘密！它触及我们的内在深处。天主圣言治愈并使我们从束缚中释放自由，无论是情感、身体还是灵性上的。“天主的话确实是生活的，是有效力的，比各种双刃的剑还锐利，直穿入灵魂和神魂，关节与骨髓的分离点，且可辨别心中的感觉和思念。”（希4：12）

个人和亲密的关系发自内心。这就是为什么，我们的心必须敞开并接受耶稣要向我们揭示的。祂说，“除了父外，没有人认识子；除了子和子所愿意启示的人外，也没有人认识父。”（玛11：27）。在前往斐理伯的凯撒勒雅境内，耶稣挑战他的门徒，问道：“你们说我是谁？”（玛16：15）唯有当我们与耶稣有亲密和个人的关系，我们才能开始向天主所要揭示的，敞开心扉，并回答这个问题。“西满伯多禄回答说：‘祢是默西亚，永生天主之子。’耶稣回答他说：约纳的儿子西满，你是有福的，因为不是肉和血启示了你，而是我在天之父。”（玛6：16-17）。天主的真理往往超越人类的智力，只有当天主揭示它时，才能明白。而一旦揭示，我们必须作好接受准备，就像在厄玛乌途中遇到复活基督的两个门徒。他们彼此说道，“当祂在路上与我们谈话，给我们讲解圣经的时候，我们的心不是火热的吗？”（路24：32）

天主圣言在圣神内成就

天主圣言和圣神关系密切。天使加俾额尔显现给圣母玛利亚并向她宣告，她被天主特别拣选为至高者的母亲（路1：32）。她不明白自己还是童贞女，如何能成为一个母亲。天使加俾额尔向她肯定说道：“圣神要临于你，至高者的能力要庇荫你。”（路1：35）。这就是永恒天主圣言，如何使“凡受造的，没有一样不是由祂而造成的”（若1：3），成了血肉，寄居在我们之间。（若1：14）经由圣神的大能：厄玛奴耳——天主与我们同在。（玛1：23）

同样的过程在弥撒圣祭中延续。司祭呼求圣神临于饼酒中，连同祝圣经文，圣神将这些元素转变成基督的圣体和圣血。圣神以相同的方式，内居在玛利亚胎中，圣言成为血和肉。因此，永恒的天主圣言——耶稣，临在并居住在我们内。有圣神的地方，就有天主圣言；有天主圣言的地方，就有圣神。

经由圣神的大能，天主圣言与玛利亚建立活生生的个人关系。如同玛利亚，我们必须开放接受圣神，让圣言在我们内成为血肉，即让天主向我们说话。玛利亚告诉天使加俾额尔说：“愿照你的话成就于我吧！”（路1：38）。当天主圣言被成就时，他释放固有的力量，这样我们的生命就会被触动、更新和充满新的能量和力量。原子必须分裂才能释放其能量。一瓶香水必须打开才能释放其芳香。无论我们怎么研究瓶子的外观并了解它的一切，如果不打开它，就没有香氛。天主圣言也是如此。我们需要圣神，让我们能够发掘和打开天主圣言隐秘的宝藏。就像玛利亚，她相信并默存一切在心中。当我们按照天主圣言行事时，他将释放其力量，使我们能够执行天主的旨意。

结论

“成为基督徒，其起点不在于一项伦理选择，或者一种崇高的理念，而是一个际遇，在人生中竟遇上了一位赋予生命新境界的人，并由祂得到决定性的路向。”基督徒的生活不仅是功能性，且是关系性的。

榮休教宗本篤十六世撰寫信函
向辭世的兄長告別



（梵蒂冈新闻网）荣休教宗本笃十六世的兄长格奥尔格·拉青格（Georg Ratzinger）蒙席7月1日在德国雷根斯堡安息主怀，享年96岁。格奥尔格蒙席的殡葬弥撒于7月8日在雷根斯堡主教座堂举行。在此机会上，荣休教宗撰写了一封信函追念自己的兄长，同时也感谢雷根斯堡的主教沃德霍尔泽（Rudolf Voderholzer）以及向他表达慰问之情的人。

若瑟·拉青格曾于6月18日不顾旅途艰辛，前往德国与兄长见了最后一面。

本笃十六世教宗的私人秘书甘斯魏（Georg Gänswein）总主教在葬礼中宣读了这封信函。荣休教宗在信函开头说：“在向我的兄长做最后告别的这个时刻，我与你们同在”。在追忆兄长的这封信函中，荣休教宗首先提到格奥尔格的司铎圣召一直有音乐伴随。他这位身兼司铎和音乐家的兄长在近乎完全失明的状况下生活了20多年，但是他却能以「内在」的力量加以应对。随后，本笃十六世也提及兄长的交际能力和幽默个性。他解释道，更重要的是，格奥尔格是「天主的人」，朴实和坦诚是他一生的核心。

此外，本笃十六世在信函中写说，6月22日早上离开德国返回梵蒂冈之前，他知道那将是与哥哥最后一次的见面。但是，两人都都知道，掌管另一个世界的仁善的天主将使他们再次相聚。最后，荣休教宗向其长兄、亲爱的格奥尔格表示感谢，感谢他所做的一切、所受的痛苦，以及为自己所做的一切。

雷根斯堡的主教沃德霍尔泽表示，虽然荣休教宗无法亲自参与长兄的殡葬弥撒，他却透过现场直播的方式参与了礼仪。

这是与生活的耶稣相遇，祂想要亲自并且密切地与我们联系，使我们能够从天主的观点来看一切事物，对所有事物有一个神圣的视角。祂要我们获得生命且获得更丰盛的生命。（若10：10）。在圣神的大能中，用心灵阅读圣经，将使我们与耶稣紧紧相系，使我们视祂所见、思祂所想、渴祂所望、感祂所受。如同伯多禄，让我们对祂说：“主！惟祢有永生的话，我们去投奔谁呢？”（若6：68）。

省思

1. 我们与天主的关系如何？是在功能性，或是关系性层面？为什么这对我们的基

督徒生活和在教会中是重要的？

2. 当我们阅读圣经时，我们与耶稣建立个人和亲密的关系。我们怎样才能通过读经与耶稣这个人，在生活中相遇呢？

文：马新汶主教团圣经区域委员会
译：新加坡《海星报》

¹ 教宗本笃十六世第廿六届世界青年日文告
² 教宗本笃十六世2008年9月3日，周三公开接见活动的教理讲解
³ 《礼仪宪章》第一章，7
⁴ 《天主教教理》第2558
⁵ 教宗方济各著，《福音的喜乐》前言，7

教宗方濟各為格奧爾格·拉青格祈禱



（梵蒂冈新闻网）教宗方济各得知本笃十六世的兄长格奥尔格·拉青格（Georg Ratzinger）去世的消息后，给他的这位前任写了一封信，表示为亡者的灵魂祈祷，也为荣休教宗祈祷，使他在悲痛时刻受到安慰。若瑟·拉青格曾于上个月6月18日不顾旅途艰辛，前往德国与兄长见了最后一面。

教宗在信中写道：「您如此周到，最先将您亲爱的兄长格奥尔格蒙席去世的消息告诉了我。我愿意再次向您表达我最真诚的哀悼和在此悲痛时刻精神上的临近。我一定为这蒙受钟爱的亡灵祈祷，求生命之主以祂的慈悲的美善将亡者引入天乡，赐予他为福音的忠仆所预备的赏报。陛下，我也为您祈祷，因著荣福童贞玛利亚的转祷，呼求天父赐予基督徒望德的支持和祂神性的亲切慰藉。因著对复活基督，希望与和平泉源的归属，我们永远结合在一起。」

最后，教宗方济各以「孝爱和兄弟」的词语表达了他与这位前任的情感和对他的敬爱。

圣彼得堂骨灰楼代替亲人点蜡烛服务



（古晋讯）在我国各阶段的行管令期间，古晋圣彼得堂骨灰楼收到多个代替为骨灰楼的逝者点燃蜡烛的请求。

经常巡访骨灰楼的人们因新冠肺炎大流行期间骨灰楼暂时关闭无法亲自探访而感失落

是可理解的。因此，有关方面了解替逝者家属给他们的亲人点燃蜡烛的意义，并诚恳地希望这个小小的服务能给他们的心灵带来平安和安慰。

骨灰楼也接到居住在国外，甚至他们已逝的亲人并未奉安于圣彼得堂骨灰楼的人们为他们的亲人点燃蜡烛的请求。有关方面特别在骨灰楼内的祭台前为这些已逝者，以及因新冠肺炎失去性命的灵魂设了点燃蜡烛的地方。

这项特别的服务提供全球各地的人们为他们已逝的亲人奉献蜡烛——祈祷和纪念的机会，特别当他们无法亲自巡访他们的最后安息地。

希望这个服务能够帮助家人和朋友在新冠肺炎大流行这个不确定的时期怀念他们的亲人。

傳雲生總主教文告

亲爱的主内兄弟姐妹，

经过了约四个月的等待，七月我们开始重新开放教堂。许多虔诚的天主教徒回来，在弥撒的各个礼仪、登记、进堂的标准作业程序、消毒团队提供服务，为此我们赞美主。从六月中开始我们花了两个星期时间训练及试跑。我们的目的是要确保所有天主教堂都是安全的崇拜环境，特别是在弥撒中领圣体。我要赞扬积极地参与了教堂重新开放的安排的我们的司铎们。

如我们（在媒体）读到的，古晋七月又出现新的新冠肺炎确诊病例，现在古晋已转为黄区。这使我们回想起近四个月前的三月十五日，当我们首次听到古晋出现几个新冠肺炎病例时。现在主要的不同是，我们实行社交距离，和在公众场所戴口罩。这已证明有效预防病毒传染，在我们的教会学校工地会议，虽然人们和确诊者接触，但都没有被传染，因为大家都遵守社交距离。这是防止我们教会学校成为新感染群的断电器。同样的，教堂内的标准作业程序也有相同的功效。

我要借此机会再次强调来参与弥撒时遵守教堂重开标准作业程序的重要性。假使有人被确诊（或是不幸在之前不知情下接触到确诊的新冠肺炎病例），我们的标



傅云生总主教

准作业程序就可起着就地隔离（甚至是无症状的确诊者）的功效。社交距离，戴口罩，消毒等等标准作业程序确保病毒不再继续传播。这样我们就可以切断感染链和预防制造新感染群。

在这期间，在公众场合，我们也观察到人们比前松懈了，有更多的群聚和拥挤的迹象在食肆和商场出现。办公室同事间也较少戴口罩和保持社交距离。

我要吁请所有天主教徒和所有友好人们不可过于掉以轻心，因为新冠病毒仍然潜伏在某处，随时准备弹出来。我们都受召作预防新冠病毒传播的战斗前线人员，让我们活出我们的基督徒和社会责任：

- 在公众场所戴口罩作为互相尊重和彼此保护的记号；
- 常保持至少一公尺的社交距离；
- 实行正确的洗手方法；
- 不要摸触脸、口、眼睛和鼻子；
- 携带搓手消毒液和表面消毒液；
- 为天主教福利会捐款以救助困苦的人们；
- 为我们的社会祈祷和转求。

我劝勉所有天主教徒继续信赖主耶稣，为第二波新冠肺炎不要来，及目前的疫情被切断祈祷。不要让恐惧瘫痪了我们服务和善待他人的心。爱把恐惧驱逐于外（若一4:18）。

当你们来教堂，遵守标准作业程序以确保我们的天主教堂是每个人崇拜的安全环境，特别是在弥撒中领圣体。

对我而言，每次主持弥撒当我举起基督圣体和圣血：「请看天主的羔羊耶稣，除免世罪者，」如罗马百夫长，我将虔诚地为在家里的你们大家，恳求主「你说一句话，你的仆人就会痊愈。」求主造访你们的家，保护、救助和祝福你们的家庭（读玛8:5-13）。

「救世的恩主，祢藉着苦难及复活，恢复了我们的自由，求祢拯救我们。阿们。」

Handwritten signature of Bishop Yun Sheng

傅云生总主教（译文）

聖若瑟總主教座堂歡迎教友進堂參與彌撒



（古晋讯）经过一个多月全国行管令下关闭后，圣若瑟总主教座堂终于重新开

放让教友进堂参与弥撒。

七月四日，座堂举行了华语和英语的主日黄昏弥撒，七月五日举行了国语和英语的主日弥撒。每一台弥撒限制一百位教友出席。

尽管弥撒没有歌咏团没有唱歌，空旷的教堂终于有教友入席。进堂者遵守教堂重开参与弥撒的标准作业程序。

教友们在主要入口处进行

必要的手续，量体温，消毒双手和戴口罩。接着，勤务员带领他们到教堂左边和右边的B区和C区的指定座位。

经过那么长久的等待，教友们终于可以在遵守新的标准作业程序下参与弥撒领圣体，这包括在领圣体前消毒双手和全程戴口罩和保持社交距离。

圣若瑟总主教座堂将继续举行主日弥撒，愿意参与的教友受促上网登记想参与的语言和时间的弥撒。

（魏爱沁报导）

浮羅岸聖彼得堂重開彌撒



（古晋讯）经过三个多月在防抗新冠肺炎行管令下关闭后，古晋浮罗岸圣彼得堂重新开放，于七月四日星期六举行主日黄昏弥撒，五日上午和傍晚举行主日弥撒。

在堂区主理陈初旻神父的监督下，由志愿教友组成的各勤务组严格执行标准作业程序，所有进入教堂场地

的车辆都须由圣若瑟国际学校旁边的C闸门进入。

陈神父说：「如傅云生总主教宣布的，目前教堂每台弥撒只限一百位教友参与，先到先得。」

陈神父也说：「等各勤务组和教友们熟悉了标准作业程序，我们会开放给更多教友，因我们的教堂按社交距离标准可以容纳多过190人。」他也说，平日弥撒也会重开，让更多教友能领圣体。

教友们在教堂大门排两行量体温和记录个人资料或是扫描Qmunity应用程式，进入教堂前教友将奉献金投入篮子内后须消毒双手，然后由勤务员领到他们的座位。

领圣体须严格遵守程序，在教堂内也须严守新守则。

陈神父说：「没有歌咏团，只有一位领经员同时领经和读经，两位送圣体员，没有辅祭，如此将传播病毒的危险降至最低。」

「十二岁以下的儿童，年长者，和年长者及有健康状况的人同住的人受劝告在家参与直播的弥撒。」

据陈神父披露，一个志愿团队在每一台弥撒前后为教堂、骨灰楼、堂区中心和厕所进行消毒。参与弥撒的教友可在弥撒后的半个钟头内到骨灰楼巡访，但每一时间内只限十八个人。

圣彼得堂欢迎教友参与星期六傍晚六时正的主日黄昏弥撒，星期日上午七时卅分和傍晚五时卅分的主日弥撒。

（蓓蒂报导）

聖事（二）

王博弟神父



《天主教教理》的第1210条说：「新约圣事是由基督建立的，共有七件，就是圣洗、坚振、感恩(圣体)、忏悔、病人傅油、圣秩以及婚姻。七件圣事涉及基督徒生命中的所有阶段，以及一切重要时刻：它们产生、滋长、治愈基督徒的信仰生命，並赋予使命。这样，自然生命的各阶段与灵性生命的各阶段之間，有着某些类似之处。」

这七件圣事可分为三组：

1. 入门圣事将一个人带入基督的完满生命（圣洗圣事，圣体圣事，坚振圣事）
2. 治愈圣事治愈灵魂和肉身（和好圣事，病人傅油圣事）
3. 服务的圣事，一个人回应特定的天主圣召（婚配圣事，圣秩圣事）

堅振聖事（一）

圣洗圣事、坚振圣事和圣体圣事『共同组成「基督徒入门圣事」，我们必须维护这三件圣事的一体性』（天主教教理1287）。本文探讨入门圣事的第二件圣事，坚振圣事。

堅振聖事

坚振圣事使从圣洗圣事开始的作用达到圆满。在圣洗圣事中，一个人被从罪中释放，成为天主的子女，以及天主教会的一员。这是圣洗圣事的恩宠。坚振圣事藉着圣神的特殊力量的充实，使领受者的这个恩宠达到圆满。在坚振圣事中，领受者被赋予力量成为基督真实的见证人，并责无旁贷地以言以行去宣扬并维护信仰。

堅振聖事的起源

在旧约时代，先知已宣布上主的神要居住在将来临的默西亚身上。当耶稣在约旦河接受洗者若翰的洗礼时，圣神降临在祂的身上。圣神的降临即是耶稣就是要来的那一位——天主子的标记。耶稣的一生，从祂因圣神降孕，到祂的传福音，都是在完全与圣神的共融中实现。尽管如此，圣神并不只和耶稣在一起。耶稣曾多次应许要倾注圣神于门徒们。当门徒们在复活主日，然后在圣神降临日以惊人的方式领受圣神，耶稣的应许实现了。从此，相信及受了洗的人都将领受圣神的恩宠。

宗徒们继续耶稣的使命。他们为人们施洗，然后为新受洗者覆手使他们领受圣神。在天主教的传统中，覆手被承认是坚振圣事的始源，使五旬节圣神降临的恩宠在教会内绵延不绝。（天主教教理1288）

堅振聖事簡史

教会初期，通常是成年人，甚至是全家人一起进教（宗16:15；31-34）。成人洗礼是常态，那人将在一次庆典中领受三件圣事（圣洗圣事，坚振圣事和圣体圣事）。望教友由执事授洗，新受洗者随即到在洗礼现场的主教，由主教施坚振。所有慕道者领了坚振后，全体参与圣体圣祭并第一次领圣体。这样在一次庆典中领受圣洗、坚振和圣体圣事的做法因时间的推移而有所改变。

公元三百年代：基督教的

兴起导致乡區堂区和教区的增加。随着教会的扩展，主教们已不能亲身参与每一个洗礼的庆典，候洗者由神父授洗，然后初领圣体。坚振由主教决定。如此，圣洗和坚振就分开了。逐渐的，圣洗成为儿童唯一领的圣事，待孩子年纪比较大时再领坚振圣事和圣体圣事。

第十世纪：坚振圣事和初领圣体分开。一体性的圣洗、坚振和圣体三件圣事成了三个独立的圣事。

二十世纪初：那时候，天主教徒没有经常领圣体。教宗庇护十世的法令Quam Singulari（1910年8月8日颁布）将初领圣体的年龄从青春期改到理性年龄（约七岁）。这就将入门圣事的顺序从圣洗—坚振—圣体改成圣洗—圣体—坚振。

二十世纪末期：梵蒂冈第二大公会议（1962-1965）恢复了初期教会对圣洗、坚振和圣体圣事的一体性作为入门圣事的了解。这成了基督徒入门的规范。

在该议会的改革中，坚振圣事被理解其在入门圣事—圣洗、坚振和圣体的前后关系。由于婴儿洗礼继续举行，坚振圣事礼仪因此加以修改。在修订的坚振礼仪中，其和圣洗的联系以重宣圣洗誓言表达，而付坚振则在弥撒中举行以和圣体圣事链接。如此而恢复了这三件圣事的一体性。

誰可以接受堅振聖事？

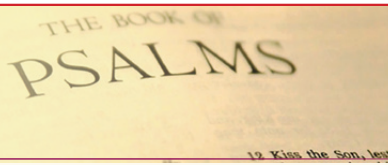
凡受过洗而尚未接受坚振的人，均可并应该接受坚振圣事。实际上，所有受过洗的天主教徒都有义务在适当的时候接受此圣事（天主教教理1306），为接受此圣事的准备也很重要。为领坚振的准备帮助领坚振者与基督建立更亲密的关系，而对圣神的行动、恩赐和召叫开放。在最后的准备中，领坚振者必须处于恩宠的状态。领坚振者在领坚振前应先领受和好圣事。领坚振者也应祈祷，妥作准备，好能以顺从和待命的心接受圣神的力量和恩宠。

（译文）

聖詠

聖詠第廿三十篇

夏長福榮休總主教



圣咏第三十篇是一篇感谢天主的赞美歌，感谢天主将咏唱者从优渥而安定的生活后濒临死亡边缘救赎了他。

评述

它的副题这么写：「祝圣达味圣殿诗歌。达味作。」「达味圣殿」在时间上不合，因为圣殿是达味的儿子，他的继承人所罗门所建，而它的祝圣是在被安提約古·厄丕法乃玷污后，在公元前164年由犹太玛加伯主持祝圣礼（参阅玛加伯上4:52；玛加伯下10:1-8）。这个副题可能是表示犹太人称为灯节/光明节/的洁殿礼的节庆时用这篇圣咏。

这篇圣咏在第1-3节和第6-12中间夹着的第4-5节召唤团体赞颂上主，叙述者以第一人称呼唤上主。这个文学上的设计安排把本篇圣咏分成三部分。

第一部分，第1-3节，也形同三明治。第2节陈述「颂扬」上主的原因：因为他一向祂呼号，祂便医治了他。第1和第3节确认医治的结果。第一个结果是，圣咏咏唱者免于受他的仇敌伺机的嘲弄（第1节）。第二个效果是将从「阴府」或「幽谷」，死亡之所救出，因此而安全复生（第3节）。这明示了圣咏咏唱者祈求上主救助时的状况：他濒临死亡。

第8-9节从第1-3节中止处接下来。面对死亡的紧迫，圣咏的咏唱者拼命地转向上主求助。在他求上主解救的迫切欲望中，他将自己自私的鬼胎私心藏在看似利他的原因的外表下：在阴府中他会化为灰土而不能「赞美」上主和「宣扬祂的忠义」。为了确定，他有一个观点「死亡被看作一个人被从天主的临在中剔除和不可能再崇拜和赞美的情况」（参阅哈珀·柯林斯学习圣经第804面圣咏6:5脚注）。然而，尽管如此，他的问题，「我如果降入阴府，我的血於你何益？」（第9节），更多是转向他自己，不全是向上主。因为丧失在阴府中的不会是上主，而是圣咏咏唱者自己。

对这个可怕的事实的醒悟从底部加固了圣咏咏唱者在第10节向上主绝望的呼号：「上主，请俯听我，怜悯我；上主，求你前來助佑我。」这个呼号揭开了圣咏咏唱者转向上主真正的自私动机：他为了自己的生存需要上主的介入，而不是为了上主的既得利益。

圣咏咏唱者濒临死亡是来自他自己的自满和自以为是，如在第6-7节所勾画的。在他的富足中，他以为他是完全安稳的，如一座山一样不可动摇和坚固。他将这归功于上主的恩爱，把他的富足看作是上主对他正义的生活的祝福。但是，命运骤然转变：上主「一掩面」，他

就「失措惊惶」。按户籍纪6:22-26熟悉的祝福方式，以「慈颜光照你」表达上主的保护，祂掩面就等于祂不再保护，安稳因而完全崩溃。它自上主对罪的反应（参阅例如申31:17-18; 32:20; 依8:17; 54:8; 耶33:5; 厄39:23-24）。

上主介入。第11-12节以对比表示情况的逆转确定它，「哀痛」加上穿「苦衣」变成「舞蹈」显示「喜乐」。圣咏咏唱者「脱下」他的苦衣，「披上喜乐」。上主恩赐的救援是从阴府或幽谷，死亡之所，在那里由于从祂的临在剔除因此没有赞美和朝拜上主而只有「静默」。从这些被解救了出来后，现在圣咏咏唱者爆发出向上主激情的「赞美」。

这是从死亡或濒死逆转入生命。它来自上主，不为祂的既得利益，而是为圣咏咏唱者的福利。为此，圣咏咏唱者心怀感激：「上主，我的天主，我要永远称谢你」（第12b节）。不但如此，他也邀请上主的「忠信者」的礼仪聚会「请向上主歌颂，称谢祂的圣名」（第4节）。从他本身具体的经验，圣咏咏唱者有信心为上主作证，再次用对比，「祂的忿怒，瞬息消散；祂的恩爱却要终生绵延」（第5a节）。这是对上主对每个人的祈求帮助肯定的介入的信心的见证。第5b节勾画这个信心：「晚間雖令人哭涕，清晨卻使人歡喜。」

夹在中间是突出某个点的希伯来文学装置。被夹在中间的第4和第5节将礼仪聚会可以突出靠一个个别成员的具体经验来「向上主歌颂」和「称谢祂的圣名」这一重点。因为解救一个个别成员的上主会为团体做更多。在这个救助的经验中，团体和个别成员一样，会从静默转成喜乐，因此而使等待「欢欣」的「仇敌」静默。

基督徒的意义

圣咏第三十篇触及人的一个普遍经验：生命有起有伏。有时候这起伏来得又快又凌厉，这经验的基本必定是信德。本圣咏以富足时的安稳描绘，表示兴盛，和忽然坠落到剥夺了所有安稳的濒死经验。富足的时候被看作是天主的眷顾和祝福；他们保持对天主的信德活跃。黑暗的时刻使天主变得模糊，甚至完全阻挡了天主，好像天主「掩面」。如果这样的黑暗时刻真的是天主的「忿怒」的表现，本圣咏断言它只是暂时的。相反的，「祂的恩爱却要终生绵延。」这样看来，圣咏第三十篇很清楚的是在生活的沧桑中寻求加强对天主的信德。

为此目的，此圣咏取了一个人非常具体的经验描述为叙述者在他和天主间的个人对话。他在对话中用第一人称「我」。这个叙述者可以代表曾经经历了生活中遭厄运的任何一个人。在最坏的时候，描述如「阴府」或「幽谷」，他可以，并且必须转向天主。虽然他或许给予一个天主不在的印象，

但天主一直在，祂将介入，俯允他的祈祷。圣咏咏唱者获得天主从他濒死中的救助的具体而个人的经验给了他信心向礼仪聚会讲话。他叫他们「向上主歌颂」，因为祂「将哀痛变成喜乐。」如果本圣咏的副题表示在光明节的庆典上用，圣殿的玷污被认为天主「掩面」不看人们，而它的祝圣奉献为「将他们从幽谷中救出。」这样，他们的「仇敌」就不能向他们「自夸」，他们自己也「披上喜乐」而能走出静默，去「歌颂和称谢天主」。

基督徒的意义

希伯来书5:7如此写道：「当祂还在血肉之身时，以大声哀号和眼泪，向那能救祂脱落死亡的天主，献上了祈祷和恳求，就因祂的虔敬而获得了俯允。」虽然这段没有指出是参考圣咏第三十篇，但是这段描绘了耶稣的状况，并表达了祂的经验和本圣咏的相同处。耶稣面临死亡而在山园极痛苦中向祂的父祈求。救助是以耶稣复活——祂战胜死亡的形式到来。耶稣在痛苦中向祂的父祈求表达了祂接受祂的死亡：「父啊！祢如果愿意，请给我免去这杯吧！但不要随我的意愿，惟照祢的意愿成就吧！」（路22:42; 参阅玛26:39; 谷14:36）。天父的旨意是耶稣的使命的中心：「我的食物就是承行派遣我者的旨意，完成祂的工程」（若4:34）。预见了祂将在耶路撒冷被抛弃和被判死刑（参阅路9:21-22,44; 玛16:21; 17:22; 20:18; 谷8:31; 9:31; 10:33），祂仍然「决意朝耶路撒冷走去」（路9:51）。祂有信心祂的父会实现祂的复活。耶稣的死和复活将圣咏第三十篇的经验「基督徒化」。将给堕落的人类带来的救赎，主的逾越的奥秘给信徒们从阴府或幽谷提起的确切希望。在基督教的词汇中，这个救赎主要包括死后被升入生命，在末日和基督一起复活。

这生命和复活的信德表达在圣洗礼仪中，以浸入水中的洗礼象征与基督同死，而冒出水则指向复活。在洗礼的礼仪中象征的死和复活，「脱去」和「披上」这两个动词（咏30:11），即使在最受限制的意义上，都可被看作包含基督徒意义。沃尔特·布鲁格曼（Walter Brueggemann）和沃尔特·布鲁格曼（William H. Bellinger Jr）这两位评论家，在他们合著的评论《圣咏》（2014年纽约剑桥大学出版社第152面）中认为，这些动词传达「请愿者，或许像将一个人变为全新的弗4:22-24的洗礼的方式的一个重新组构。那就像脱下旧我和穿上新我。」这个「旧我」好比耶路撒冷的玷污，而「新我」好比它的祝圣。

从圣咏30:3和第9节的「阴府」，另一位评论家康拉德·舍弗（Konrad Schaeffer）这么说：「死亡被描述为下降」；拯救被描绘成「拉上来」，结果就

编余

適應參與弥撒的新規則

经过四个月的关闭，天主教徒终于可以到教堂参与弥撒。为崇拜者的安全遵守严格的标准作业程序将不会对信众造成障碍。截止今日，多数堂区已重新开放，有些甚至于六月廿一日就已重开。本期我们分享了一些教堂重开的故事。

七月十二日我们庆祝圣经主日。请参阅青年版看看我们的年轻教友如何庆祝圣经主日。

一个随机的调查显示，在过去几个月，人们的基督徒信德有所成长。目前的新冠肺炎大流行影响了许多人，为解决他们的困难，许多人转向我们仁慈的天父，将他们的需要托付于祂。

有些人找到提供属灵的成长和治愈弥撒的避静中心。这

些中心位于外国，那些经济状况不许可远游的人是可能到那里参与这样的退省。现在每个人都能免费参与这类线上退省。

基督徒也可参与平日弥撒直播。此前，有些人因时间问题很难参加平日弥撒。冷淡的天主教徒也听到他们的牧人的召唤而回归祂的羊栈。

有些人得知聆听天主的话和领圣体，即使在线上弥撒中，能获得治愈而喜悦。

让我们记住，在影响全球许多人的所有的混乱、动荡和经济困境中，我们的天父一直离我们不远。是时候重回你们的堂区参与弥撒，在礼仪中亲领耶稣了。

蔡愛薇（译文）

主的話
(七)

耶穌會士林進才神父

Verbum
Domini
愈顯主榮2020年7月12日—常年期第十五主日—甲年
(依55:10-11, 14-16; 罗8:18-23; 玛13:1-23)

我肯定你们都很熟悉《杰克和魔豆》的童话故事。杰克为了给他和他的母亲买食物将他的母牛卖掉，但是他没能换到钱买食物，而是换来了五颗魔豆。他的母亲因为他带回了没用的豆子而生他的气，将豆子丢到窗外。但是第二天，那豆子长成了粗壮的豆茎直达天上。后来，杰克顺着豆茎爬上去，遇到一个巨人和他的妻子，他偷了巨人下金蛋的母鸡和会自动发出动听的金竖琴。他成了富人，过着幸福快乐的生活。

你可曾疑问，为什么五粒魔豆中只有一粒长出豆茎？我读过今天的读经后是曾怀疑过。杰克的母亲将五颗豆子丢到屋外的地上，但只有一颗豆子长出豆茎，而且像魔术一样，长成一棵树。不是每一颗丢到地里的豆子或种子都会萌芽生长。

今天的读经的福音中播种的比喻在这点上非常清楚。撒种的随意的一面走一面撒出种子。他不理种子是落在好的泥土或是坏的泥土，或甚至落在石头地里。这显示耶稣，一个木匠，不太知道农耕的事。比喻中那个撒种的人那样撒种是在浪费好的种子。

但我想，耶稣告诉我们这个比喻，祂是有比教我们耕作更大的原因。祂是要突出天主说出祂的话的慷慨。这个天主并不看祂的话落在哪种人，不管好人或坏人都一样。天主如何给予祂的话是祂的慷慨，但我们怎样接受和滋养祂的话是

我们的责任。

我们是不是像天主的话落下时的小径，被其他因素直接将天主的话从我们夺去吗？那五颗豆子甚至没有机会萌芽。或者，我们像石头地，我们最初热情地迎接天主的话，但后来遭受试探和困难后就失去热忱吗？或者我们像荆棘丛，尘世的忧伤和财富的诱惑将天主的话窒息？又或者我们像肥沃的土壤，收成不同倍的物产？这五颗豆子中，不是所有豆子都萌芽！

天主慷慨地撒播祂的话的种子，有如读经一所说，天主的话不会在没有实行天主的旨意、没有在完成它被派遣来的目的就空空地回到天主那里。天主的话会做它须要做的。但问题是，我们怎样回应天主的话？因为人类的自由，我们可以选择不回应。因为了人类的自由意愿，五颗豆子只有一颗会萌芽。

我肯定那五颗豆子都是好豆子，但落地里时只有一颗萌芽生长。同样的，天主所有的话对我们都是有益的，但是天主的话的种子如何成长就看我们？换句话说，孤掌难鸣，必须是天主和我们。

在《杰克和魔豆》的故事中，豆子长成粗壮的豆茎直达天上。同样的，在我们心深处的天主的话将成长而让我们到达我们的最终目的地、天主所在的天堂。

(译文)

赞颂天主，这是祈祷的基础和目标（第9和第12节）（《诗篇》2001年明尼苏达礼仪出版社，第76面）。在基督的死亡

和复活中，这个声明确定天主对堕落的人类呼号求助免于永死，以得永恒的生命的答案。

(译文)

Mazmur

Mazmur 30

Oleh Uskup Agung Emeritus John Ha

Siri renungan oleh Uskup Agung Emeritus John Ha. Tahun ini, kita akan merenungkan Mazmur.

(Bhg 19)

Mazmur 30 merupakan nyanyian pujian bagi memanjatkan kesyukuran kepada Tuhan kerana penyelamatanNya daripada bahaya maut selepas menjalani kehidupan yang makmur dan selamat.

Komen

Skrip kecilnya menyebut, “Mazmur: Nyanyian untuk Pentahbisan Bait Daud”. “Bait Daud” adalah tidak begitu tepat, kerana bait tersebut dibina oleh Salomo, anak dan pengganti Daud. Ia ditahbiskan selepas ia dinodai Antiokhus Epifanes dan pentahbisan dibuat oleh Yudas Makabe pada 164 Sebelum Masihi (cf. 1 Makabe 4:52; 2 Makabe 10:1–8). Skrip kecil ini mungkin membayangkan penggunaan mazmur ini pada Hari Raya Pentahbisan Yahudi yang dipanggil Hanukah.

Mazmur itu diselit (*sandwiched*) antara seruan kepada jemaat untuk memuji YHWH dalam ayat-ayat 4–5, iaitu di antara dua blok ayat-ayat (1–3; 6–12), yang ditujukan kepada YHWH dan memanggil pembicara dalam kata ganti diri pertama. Alat kesusasteraan ini membahagikan mazmur ini kepada tiga bahagian.

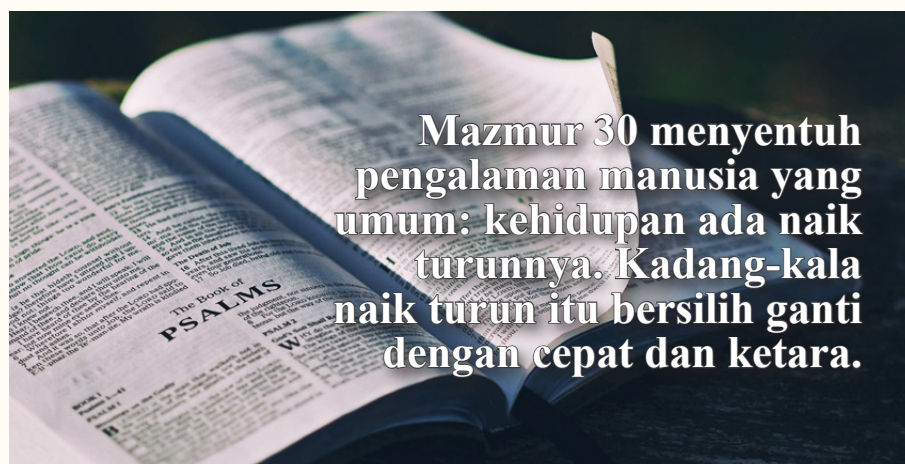
Bahagian pertama, ayat 1–3, juga ditanda oleh selitan (*sandwich*). Ayat 2 menggariskan sebab bagi “menyanjung” YHWH: Dia telah menyahut seruan pemazmur bagi bantuan dengan menyembuhkannya. Ayat 1 dan 3 mengakui kesan-kesan daripada penyembuhan ini. Kesan pertama ialah pemazmur diselamatkan daripada ejekan yang dinanti-nantikan oleh musuh-musuhnya (ayat 1). Kesan kedua ialah penyelamatannya adalah daripada “Sheol” atau “Lubang Kubur”, tempat kematian, dan oleh yang demikian, pemulihannya kepada kehidupan (ayat 3). Ini memberikan pencerahan tentang situasi pemazmur apabila dia merayu bantuan YHWH: dia berdepan dengan bahaya maut.

Ayat-ayat 8–9 menyambung ayat-ayat 1–3. Pemazmur, yang berdepan dengan kematian yang tidak dapat dielakkan, dalam keadaan terdesak datang kepada YHWH untuk mendapatkan bantuan. Dalam keinginannya yang mendesak untuk meminta YHWH menyelamatkannya, dia menyembunyikan motifnya sendiri yang tersembunyi dan mementingkan diri di sebalik sebab yang seakan-akan tidak mementingkan diri: di dalam Lubang, dia akan menjadi debu dan tidak dapat “memuji” YHWH dan “bernyanyi mengenai kesetiaanNya”. Yang pasti, dia ada satu pendapat yang bernas kerana “kematian dilihat sebagai satu keadaan di mana seseorang itu diasingkan daripada hadirat Tuhan dan daripada kemungkinan bagi penyembahan dan pujian” (lihat nota kaki mengenai Mazmur 6:5 dalam Harper-Collins Study Bible, muka surat 804). Walau bagaimanapun, soalnya, “Apakah untungnya kalau darahku tertumpah, kalau aku turun ke dalam lubang kubur?” (ayat 9), telah diterbalikkan lebih kepada dirinya sendiri daripada kepada YHWH. Kerana ia bukan YHWH tetapi pemazmur sendiri yang akan mengalami kerugian di dalam lubang kubur.

Kesedaran mengenai realiti yang menakutkan ini mengukuhkan seruan pemazmur yang terdesak kepada YHWH dalam ayat 10: “Dengarlah, YHWH, dan kasihanilah aku. YHWH, jadilah penolongku.” Seruan itu mendedahkan motif sebenar pemazmur yang mementingkan diri itu untuk datang kepada YHWH: dia memerlukan campur tangan YHWH demi kelangsungan hidupnya sendiri, bukan demi kepentingan YHWH.

Pengalaman pemazmur yang berdepan dengan bahaya maut datang daripada anggapan dan sikapnya sendiri yang sambil lewa, seperti yang dijelaskan oleh ayat-ayat 6–7. Dalam kemakmurannya, dia sangka dia selamat sepenuhnya, kukuh dan kuat seperti gunung. Dia mengaitkan perkara ini dengan pertolongan YHWH, dan melihat kemakmurannya sebagai berkat YHWH ke atas kehidupannya yang soleh. Tetapi nasibnya tiba-tiba berubah: YHWH “menyembunyikan wajahNya” yang membuat dia “kecewa”. Berdasarkan formula berkat yang dibiasai dalam Kitab Bilangan 6:22–26, yang menggambarkan perlindungan YHWH dengan kata-kata “membuat wajahNya bersinar”, tindakanNya yang menyembunyikan wajahNya adalah sama dengan tindakanNya yang menarik balik perlindungan dan oleh yang demikian menyebabkan keruntuhan keselamatan sepenuhnya. Ia berlaku sebagai reaksi YHWH kepada dosa (cf. contohnya Kitab Ulangan 31:17–18; 32:20; Kitab Yesaya 8:17; 54:8; Kitab Yeremia 33:5; Kitab Yehezkiel 39:23–24).

YHWH campur tangan. Ayat-ayat 11–12 mengesahkannya dari segi perbandingan yang menandakan pembalikan situasi. “Ratapan” yang digandingkan dengan pemakaian “kain kabung” berubah menjadi “tarian” yang menandakan “sukacita”. Pemazmur menyaksikan kain kabungnya “dibuka” dan “diikat dengan sukacita”. Penyelamatan



Mazmur 30 menyentuh pengalaman manusia yang umum: kehidupan ada naik turunnya. Kadang-kala naik turun itu bersilih ganti dengan cepat dan ketara.

yang diberikan oleh YHWH adalah daripada Sheol atau Lubang Kubur, tempat kematian, di mana hanya ada “kesenyapan” sahaja kerana kemungkinan untuk memuji dan menyembah YHWH tidak ada disebabkan oleh pengasingan daripada hadiratNya. Diselamatkan daripadanya, pemazmur kini melimpah dengan “pujian” yang riuh-rendah bagi YHWH.

Pembalikan ini ialah daripada kematian atau bahaya maut kepada kehidupan. Ia datang dari YHWH, bukan demi kepentinganNya, tetapi demi kesejahteraan pemazmur. Kerana ini, pemazmur bersyukur: “YHWH Tuhanku, aku akan memanjatkan kesyukuran kepadaMu buat selama-lamanya” (ayat 12b). Bukan itu sahaja, dia juga menjemput “jemaat setia” YHWH dalam perhimpunan liturgi untuk “menyanyikan pujian kepada YHWH dan memanjatkan kesyukuran kepada namaNya yang kudus!” (ayat 4). Daripada pengalamannya sendiri yang konkrit, pemazmur mempunyai keyakinan untuk bersaksi tentang YHWH, sekali lagi dalam kata-kata perbandingan, “KemarahanNya hanya seketika sahaja; pertolonganNya adalah sepanjang hayat” (ayat 5a). Ini merupakan satu kesaksian bagi keyakinan kepada campur tangan YHWH yang pasti sebagai jawapan kepada doa semua orang yang memohon bantuan. Ayat 5b menjelaskan keyakinan ini: “Sepanjang malam ada tangisan, menjelang pagi terdengar sorak-sorai.”

Menyelit (*sandwiching*) merupakan alat kesusasteraan Ibrani untuk mengetengahkan sesuatu perkara. Ayat-ayat 4 dan 5 yang diselit menarik tumpuan kepada perkara penting bahawa perhimpunan liturgi dapat bergantung kepada pengalaman konkrit seseorang itu untuk “menyanyikan pujian kepada YHWH” dan “memanjatkan kesyukuran kepada namaNya yang kudus”. Kerana YHWH yang menyelamatkan seseorang akan melakukan jauh lebih banyak lagi kepada jemaat. Dalam pengalaman penyelamatan ini, umat seperti orang perseorangan akan keluar daripada kesenyapan untuk bersukacita dan dengan demikian menyenyapkan “musuh-musuh” yang menunggu untuk “bersukacita”.

Mesej

Mazmur 30 menyentuh pengalaman manusia yang umum: kehidupan ada naik turunnya. Kadang-kala naik turun itu bersilih ganti dengan cepat dan ketara. Pengalaman ini semestinya mempunyai kesan ke atas kepercayaan. Mazmur menggambarannya dari segi keselamatan yang dialami pada waktu kemakmuran, yang menunjukkan waktu naik, dan kejatuhan yang mendadak ke dalam pengalaman dengan bahaya maut yang tidak ada keselamatan langsung.

Masa makmur dilihat sebagai berkat dan pertolongan Tuhan; ia menghidupkan kepercayaan kepada Tuhan. Masa gelap mengaburi atau malah menyekat sepenuhnya penglihatan kepada Tuhan, seakan-akan Tuhan “menyembunyikan wajahNya”. Jika masa gelap sedemikian benar-benar manifestasi “kemarahan” Tuhan, mazmur ini menegaskan bahawa ia hanyalah sementara sahaja. Sebaliknya, “PertolonganNya adalah untuk sepanjang hayat”. Dalam fahaman ini, ia adalah jelas bahawa Mazmur 30 mahu menguatkan kepercayaan kepada Tuhan dalam keadaan hidup yang berubah-ubah.

Ke arah matlamat ini, mazmur ini mengangkat pengalaman yang sangat konkrit seorang individu yang digambarkan sebagai pembicara dalam perbualannya yang sangat bersifat peribadi dengan Tuhan. Dia menggunakan kata ganti diri pertama “aku” dalam perbualan ini. Pembicara ini boleh mewakili sesiapa sahaja yang pernah mengalami perubahan nasib yang mendadak dalam hidup.

Pada waktu paling buruk, yang digambarkan sebagai “Sheol” atau “Lubang Kubur”, dia dapat dan mesti datang kepada Tuhan. Walaupun...

Bersambung di ms23

Bersambung dari ms23

...Dia mungkin memberi tanggapan bahawa Dia tidak ada, Tuhan sebenarnya ada dan Dia akan campur tangan untuk menjawab doa orang itu.

Penyelamatan Tuhan yang dialami pemazmur secara konkrit dan peribadi daripada pengalamannya dengan bahaya maut memberikan keyakinan kepadanya untuk berucap dalam perhimpunan liturgi. Dia menyeru kepada mereka untuk “*menyanyikan pujian kepada YHWH*” kerana Dia akan “*mengubah ratapan menjadi sukacita*”. Jika skrip kecil mazmur ini membayangkan penggunaannya dalam perayaan Hanukah, penodaan Bait dianggap sebagai Tuhan “*menyembunyikan wajahNya*” daripada umat, manakala pentahbisannya dianggap sebagai Tuhan “*mengeluarkan mereka dari lubang kubur*”. Hasilnya, “*musuh-musuh*” mereka tidak dapat “*bersukacita*” ke atas mereka, manakala mereka sendiri “*diikat dengan sukacita*” dan kini dapat bangun daripada kesenyapan mereka untuk “*memuji dan memanjatkan kesyukuran kepada Tuhan*”.

Makna Kristian

Ibrani 5:7 menyebut, “*Dalam hidupNya sebagai manusia, Yesus telah mempersembahkan doa dan permohonan dengan ratap tangis dan keluhan kepada Dia yang dapat menyelamatkanNya daripada maut, dan kerana kesolehanNya, Dia telah didengarkan.*”

Walaupun ia tidak membuat sebarang rujukan kepada Mazmur 30, ayat ini melakar situasi Yesus dan menggambarkan pengalamanNya selari dengan mazmur itu. Yesus berdepan dengan kematian yang tidak dapat dielakkan dan berdoa kepada BapaNya pada waktu Dia menderita sengsara di taman. Penyelamatan tiba dalam bentuk kebangkitan Yesus—kemenanganNya ke atas kematian.

Doa Yesus kepada BapaNya pada waktu kesengsaraanNya menunjukkan Dia menerima kematianNya dengan bebas: “*Bapa, jikalau Engkau mahu, ambillah cawan ini daripadaKu; tetapi bukanlah kehendakKu melainkan kehendakMu yang terjadi*” (Injil Lukas 22:42; cf. Injil Matius 26:39; Injil Markus 14:36).

Kehendak Bapa merupakan tumpuan utama dalam misi Yesus: “*MakananKu ialah melakukan kehendak Dia yang mengutus Aku dan menyelesaikan pekerjaanNya*” (Injil Yohanes 4:34).

Walaupun Dia dapat meramalkan bahawa Dia akan ditolak dan dihukum mati di Yerusalem (rujuk kepada Injil Lukas 9:21–22,44; Injil Matius 16:21; 17:22; 20:18; Injil Markus 8:31; 9:31; 10:33), Dia masih

“*mengarahkan pandanganNya untuk pergi ke Yerusalem*” (Injil Lukas 9:51). Dia mempunyai keyakinan bahawa BapaNya akan membawa kebangkitanNya. Penampakan KemuliaanNya (rujuk kepada Injil Matius 17:1–8; Injil Markus 9:2–8; Injil Lukas 9:28–36) merupakan gambaran bagi kemuliaan kebangkitanNya.

Kematian dan kebangkitan Yesus “mengkristiankan” pengalaman yang disampaikan dalam Mazmur 30. Dengan membawa penyelamatan yang diinginkan bagi seluruh umat manusia yang jatuh, misteri paska Tuhan ini memberikan harapan yang pasti kepada orang percaya bahawa mereka akan diangkat dari Sheol atau Lubang Kubur. Dalam istilah Kristian, penyelamatan ini, dalam intipatinya, merangkumi kebangkitan kepada kehidupan selepas kematian, dan kebangkitan bersama Kristus pada Hari Pengadilan.

Kepercayaan kepada kehidupan dan kebangkitan ini digambarkan di dalam liturgi pembaptisan, di mana perendaman ke dalam air pembaptisan melambangkan kematian bersama Kristus dan kemunculan dari air pembaptisan menunjukkan kepada kebangkitan. Di dalam kematian dan kebangkitan ini yang dilambangkan di dalam liturgi pembaptisan, kedua-dua kata kerja “*menanggalkan*” dan “*memakai*” (Mazmur 30:11) boleh dilihat sebagai mempunyai makna Kristian, walaupun dalam makna yang terbatas. Dua orang pengulas, Walter Brueggemann dan William H. Bellinger Jr, dalam komentari bersama mereka, *PSALMS*, (Cambridge University Press, New York, 2014, muka surat 152), melihat kata kerja ini menyampaikan “susunan semula si pendoa, mungkin sama seperti formula pembaptisan dalam Efesus 4:22–24, di mana seseorang itu diperbaharui sepenuhnya. Ia seperti menanggalkan *diri yang lama* dan memakai *diri yang baharu*”. “*Diri yang lama*” boleh dibandingkan dengan penodaan Bait Yerusalem manakala “*diri yang baharu*” dengan pentahbisannya.

Seorang lagi pengulas, Konrad Schaeffer, bagi Mazmur 30:3 dan “kubur” dalam ayat 9, pula berkata, “Kematian digambarkan sebagai penurunan; penyelamatan digambarkan sebagai “menarik ke atas” dan membawa kepada pujian bagi Allah, yang merupakan asas dan matlamat doa (ayat-ayat 9, 12)” (*PSALMS*, Liturgical Press, Minnesota, 2001, muka surat 76).

Berdasarkan kematian dan kebangkitan Kristus, kenyataan itu mengesahkan jawapan Allah kepada seruan umat manusia yang jatuh bagi penyelamatan daripada kematian abadi kepada kehidupan abadi.

(Terjemahan)



Tuhan Yesus pernah mengatakan, “Jangan susah, jangan khuatir. Percaya dengan Allah, dan percaya akan Aku.” Mari, renungkan bersama-sama dengan saya petikan ayat ini. Saudara-saudari yang dikasihi dalam nama Yesus Kristus, siapa di antara kita yang tidak pernah bertanya; Apakah maksud kehidupanku ini? Ke manakah arah tuju kehidupanku ini? Kenapa semuanya tidak terang dan jelas untukku? Kenapa aku tidak maju dalam kehidupan macam mereka yang lain?

Selain soalan-soalan di atas, apa yang pasti, banyak lagi soalan yang

akan datang dan memenuhi serta mengganggu kehidupan kita seharian. Mari, renungkan diri kita sendiri secara mendalam, kita akan mendapati kebanyakan persoalan yang timbul ada kaitan dengan keinginan kita sendiri. Berwaspadalah selalu dalam apa-apa pun yang kita perbuat, sebab ada keinginan yang baik dan ada keinginan yang tidak baik.

Keinginan yang baik membawa ke jalan yang benar. Keinginan yang tidak baik dengan mudahnya akan membawa kita menuju kepada penyesatan, menyebabkan fikiran dan hati kita mudah dipenuhi dengan banyak

persoalan, kekhuatiran dan kedukaan. Bukankah Tuhan Yesus telah mengatakan kepada kita, “Jangan susah jangan khuatir. Percaya dengan Allah dan percaya akan Aku”?

Adalah tidak sihat jika kita sentiasa berkeinginan untuk menyaingi diri kita dengan orang lain. Janganlah menjadikan kehidupan kita ini satu pertandingan untuk memenuhi keinginan kita, kerana penghujungnya nanti, apabila setiap yang kita inginkan tidak terjadi, akan membawa kepada kekhuatiran dan kedukaan. Keinginan yang salah dan tidak sihat boleh menyesatkan. Menyebabkan kita menjauhi dan hilang kepercayaan kepada kurniaan Tuhan. Lawan keinginan kita yang tidak sepatutnya, terutama sekali membanding-bandingkan diri dengan orang lain di sekeliling kita.

Kerana tanpa kita sedar, kita akan berlumba-lumba untuk mendahului di antara satu sama lain. Hasilnya, daripada berlumba-lumba sesama sendiri, kita akan dipenuhi dengan keegoan dan akan lupa saudara-

saudari di sekeliling kita. Apa yang pasti, ia akan menimbulkan kebencian, kecemburuan, ketakutan, kekhuatiran dan kedukaan, jika apa yang diinginkan tidak diperolehi.

Tuhan Yesus sendiri telah mengatakan kepada kita semua, “Siapa di antara kalian yang akan menambah jalan hidupnya dengan berduka?” Jadi untuk apa menyusahkan diri dengan sesuatu yang tidak sepatutnya; untuk apa kekhuatiran kita itu? Disebabkan oleh fikiran dan hati yang dipenuhi rasa susah dan khuatir, kita tidak akan maju ke hadapan.

Pernahkah kita merenungkan bahawa setiap kita memiliki kelebihan dan kemampuan yang tidak akan ada pada orang lain? Seharusnya sentiasa jadi diri kita sendiri dan jangan ego. Janganlah ada keinginan untuk membanding-bandingkan kehidupan kita dengan orang lain di sekeliling kita; dan jangan pula ada keinginan untuk membuat kehidupan ini satu perlumbaan dengan yang lain. Tetapi percayalah kepada kurnian Tuhan kepada kita.

Ingat saudara-saudari ku sekalian, kita semua ada menerima kurnian dan keistimewaan mengikut kehendak Allah sendiri. Oleh yang demikian sentiasa bersukacita dalam nama Tuhan. Tanamlah di dalam diri kita keinginan yang baik. Kita sepatutnya menjadi garam dan cahaya kepada orang di sekeliling kita. Kita seharusnya melayani di antara satu sama lain, bantu-membantu dan berkongsi berita baik dari Allah, yang telah kita pelajari dari Tuhan kita Yesus Kristus sesama kita. Jadi kikiskan sifat ego yang membawa kepada perbandingan dan perlumbaan sesama sendiri.

Bersyukur kepada Allah di Syurga atas segala kurnian yang telah dicurahkan kepada kita. Gunakan peluang dan waktu yang ada setiap hari untuk sentiasa percaya kepada Tuhan dan berserah kepada-Nya. Mari, tukarkan keegoan kita kepada kegembiraan. Ingat pesanan Tuhan Yesus ini, “Jangan susah, jangan khuatir. Percaya dengan Allah dan percaya akan Aku.”

SAKRAMEN

Oleh Paderi Patrick Heng

SAKRAMEN ialah siri pelajaran oleh Paderi Patrick Heng

Ajaran 2 – Sakramen Penguatan (Bahagian 1)

Dalam Katekisme Gereja Katolik No. 1210, ia menyebut “Kristus menetapkan sakramen-sakramen bagi undang-undang baharu. Terdapat tujuh sakramen: Pembaptisan, Penguatan (atau ‘Chrismation’), Ekaristi, Pertaubatan, Pengurapan Orang Sakit, Pentahbisan, dan Perkahwinan. Tujuh sakramen tersebut menyentuh semua peringkat dan semua waktu penting dalam kehidupan Kristian: ia memberikan kelahiran dan peningkatan, penyembuhan dan misi kepada kehidupan keimanan Kristian. Maka itu, persamaan tertentu wujud di antara peringkat-peringkat kehidupan semulajadi dengan peringkat-peringkat kehidupan rohani.”

Tujuh sakramen boleh dibahagikan kepada tiga kumpulan:

1. **SAKRAMEN-SAKRAMEN INISIASI** yang akan membawa seseorang itu ke dalam kehidupan Kristus sepenuhnya (Pembaptisan, Ekaristi, Penguatan)
2. **SAKRAMEN-SAKRAMEN PENYEMBUHAN** yang akan menyembuhkan jiwa dan tubuh mereka (Rekonsiliasi/ Perdamaian, Pengurapan Orang Sakit)
3. **SAKRAMEN-SAKRAMEN KOMITMEN** di mana seseorang itu respon kepada panggilan Allah yang khusus (Perkahwinan, Pentahbisan)

Sakramen Penguatan

Sakramen Penguatan melengkapkan tindakan yang bermula pada waktu Pembaptisan. Dalam Pembaptisan, seseorang itu dibebaskan daripada dosa, menjadi anak Tuhan, dan anggota Gereja Katolik. Ini adalah rahmat pembaptisan.

Penguatan melengkapkan rahmat pembaptisan ini dengan memperkasakan penerima dengan kekuatan Roh Kudus yang khusus. Dalam Penguatan, penerima dijadikan saksi Kristus yang tulen dan diperkuatkan dalam kewajipan untuk menyebarkan dan mempertahankan kepercayaan menerusi kata-kata dan amalan.

Asal Usul Sakramen Penguatan

Nabi dalam Perjanjian lama telah mengumumkan bahawa Roh Tuhan akan bersemadi di atas Mesias yang akan datang. Ketika Yesus dibaptis oleh Yohanes Pembaptis di Sungai Yordan, Roh Kudus mengurapiNya. Maka itu, pengurapan Roh Kudus adalah tanda bahawa Yesus adalah Mesias yang dinanti-nantikan, Anak Allah. Seluruh kehidupan Yesus, daripada kelahiranNya sehingga misiNya, dijalankan dalam komuni (kesatuan) yang total dengan Roh Kudus. Bagaimanapun, Roh Kudus tidak akan kekal semata-mata bersama Yesus sahaja. Yesus banyak kali menjanjikan curahan Roh Kudus ke atas murid-muridNya. Janji Yesus ditunaikan apabila rasul-rasul menerima Roh Kudus pada Hari Minggu Paska dan kemudian lebih ketara lagi pada Hari Pentakosta. Sejak itu, mereka yang percaya dan dibaptis akan menerima anugerah Roh Kudus.

Rasul-rasul meneruskan misi Yesus. Mereka membaptis orang dan kemudian menopang tangan ke atas jemaat yang baharu dibaptis agar mereka menerima Roh Kudus. Dalam tradisi Gereja, penumpangan tangan dikenali sebagai asal usul Sakramen Penguatan yang mengabadikan rahmat Pentekosta di dalam Gereja (CCC 1288).

Sejarah ringkas Sakramen Penguatan

Pada zaman awal Gereja, ia adalah biasa bagi orang dewasa dan malah bagi seluruh keluarga untuk dibawa masuk ke dalam Gereja (Kisah Para Rasul 16:15; 31–34). Pembaptisan orang dewasa adalah norma dan orang itu akan menerima ketiga-tiga sakramen (pembaptisan, penguatan dan ekaristi) dalam satu perayaan. Seorang diakon akan membaptiskan seseorang yang percaya; kemudian jemaat yang baharu dibaptis itu akan pergi

terus kepada uskup, yang hadir pada waktu pembaptisan. Uskup akan mengesahkan mereka. Selepas semua calon menerima penguatan mereka dari uskup, mereka akan mengambil bahagian dalam Ekaristi dan menerima Ekaristi buat pertama kalinya. Amalan asal ini yang menerima sakramen-sakramen Pembaptisan, Penguatan dan Ekaristi dalam satu perayaan berubah dalam rangka masa berabad-abad.



Zaman 300an: Perkembangan agama Kristian menyebabkan penambahan keuskupan dan paroki luar bandar. Dengan pengembangan Gereja, uskup-uskup tidak dapat lagi hadir di setiap perayaan pembaptisan. Calon dibaptiskan oleh paderi dan selepas itu mereka akan menerima Ekaristi. Penguatan diserahkan kepada uskup. Maka itu, Pembaptisan dan Penguatan dipisahkan. Perlahan-lahan, pembaptisan menjadi satu-satunya sakramen untuk bayi-bayi manakala Penguatan dan Ekaristi pertama diperuntukkan untuk kanak-kanak yang lebih besar.

Zaman 1000an: Penguatan dan Ekaristi Pertama diasingkan daripada satu sama lain. Perpaduan tiga sakramen Pembaptisan, Penguatan dan Ekaristi menjadi tiga sakramen yang berasingan.

Awal Zaman 1900an: Umat Katolik tidak menerima Komuni Kudus dengan kerap. Dekri Paus Pius X, Quam Singulari (8 Ogos 1910), meminda usia bagi Komuni Pertama daripada usia remaja kepada usia berakal (kira-kira berusia tujuh tahun). Ini mengubah urutan Sakramen-sakramen Inisiasi daripada Pembaptisan-Penguatan-Ekaristi kepada Pembaptisan-Ekaristi-Penguatan.

Lewat Zaman 1900an: Majlis Vatikan Kedua (1962–1965) memulihkan fahaman Gereja awal mengenai perpaduan di antara Pembaptisan, Penguatan dan Ekaristi sebagai Sakramen-sakramen Inisiasi. Ini menjadi norma bagi Inisiasi Kristian.

Dalam reformasi Majlis itu, Penguatan difahami dalam konteks Sakramen-sakramen Inisiasi - Pembaptisan, Penguatan dan Ekaristi. Maka itu upacara Penguatan dipinda manakala pembaptisan bayi terus diamalkan. Dalam Upacara Penguatan yang dipinda, kaitannya dengan Pembaptisan ditunjukkan dalam Pembaharuan Janji-janji Pembaptisan manakala pemberian Penguatan diadakan dalam Misa untuk mengaitkannya dengan Ekaristi. Dengan cara ini, perpaduan tiga sakramen ini dipulihkan.

Siapakah yang dapat menerima Penguatan?

Setiap orang Katolik yang dibaptis tetapi belum menerima penguatan dapat dan harus menerima Sakramen Penguatan. Sebenarnya, semua orang Katolik yang dibaptis wajib menerima sakramen ini pada waktu yang sewajarnya (CCC 1306). Persiapan untuk penerimaan sakramen ini juga penting. Persiapan ini membantu calon membina hubungan yang lebih intim dengan Kristus dan terbuka kepada tindakan, anugerah dan seruan Roh Kudus. Dalam persiapan terakhir, calon mesti berada dalam keadaan rahmat untuk menerima sakramen ini. Calon harus menerima Sakramen Pengakuan Dosa sebelum Penguatan. Calon juga harus berdoa untuk bersedia menerima kekuatan dan rahmat Roh Kudus dengan hati terbuka dan kesediaan untuk bertindak.

(Terjemahan)

Verbum Domini

by Fr Francis Lim, SJ

For the greater glory of God

Ciri pada bacaan Misa Ahad 12 Julai 2020—Hari Minggu Ke-Lima Belas Pada Masa Biasa Tahun A
(Kitab Yesaya 55:10–11, 14–16; Surat Roma 8:18–23; Injil Matius 13:1–23)

Saya pasti anda biasa dengan kisah pari-pari bertajuk 'Jack and the Beanstalk'. Jack telah pergi untuk menjual lembunya supaya dia dapat membeli makanan untuknya dan ibunya. Sebaliknya, daripada mendapatkan duit untuk membeli makanan, dia mendapat lima biji kacang sebagai pertukaran untuk lembu itu. Ibunya marah dengannya kerana membawa balik kacang yang tidak berguna dan membuang kacang tersebut ke luar rumah. Tetapi pada keesokan hari, satu tangkai kacang yang kukuh tumbuh daripada kacang-kacang tersebut sehingga ia sampai ke langit. Menurut cerita itu, Jack mendaki tangkai kacang tersebut, berjumpa dengan seorang lelaki gergasi dan isterinya, mencuri ayam betinanya yang mengeluarkan telur emas serta kecapi emas yang merdu sekali. Dia menjadi kaya dan hidup bahagian selamalamanya.

Pernahkah anda tertanya-tanya kenapa daripada lima biji kacang itu, hanya satu tangkai kacang sahaja yang tumbuh? Saya pernah, selepas meneliti bacaan-bacaan pada hari ini. Ibu Jack membuang lima biji kacang ke dalam tanah di luar rumah tetapi hanya sebiji sahaja bercambah, walaupun secara ajaib, dan tumbuh menjadi tanaman. Tidak setiap kacang atau benih yang dibuang ke dalam tanah akan tumbuh.

Perumpamaan Si Penyemai Benih dalam Injil pada hari ini agak jelas mengenai perkara ini. Penyemai benih hanya menabur sahaja benih di merata tempat pada waktu dia berjalan-jalan. Dia tidak peduli sama ada benih jatuh di atas tanah yang bagus atau tidak bagus, atau malah tanah berbatu. Ini

mungkin menunjukkan bahawa Yesus, sebagai seorang tukang kayu, tidak tahu sangat tentang pertanian. Cara penyemai dalam perumpamaan ini menabur benih adalah membazir benih yang bagus.

Tetapi saya rasa Yesus mempunyai sebab yang lebih bermakna untuk menceritakan perumpamaan ini kepada kita daripada sekadar mengajar kita tentang teknik pertanian yang baik. Dia mahu mengetengahkan kemurahan hati Tuhan yang menabur FirmanNya. Tuhan sebenarnya tidak melihat jenis orang, sama ada baik atau buruk, di mana FirmanNya jatuh. Bagaimana Tuhan memberikan FirmanNya ialah kemurahan hatiNya yang besar. Tetapi bagaimana kita menerima dan menyuburkan FirmanNya adalah tanggungjawab kita.

Adakah kita seperti jalan di mana, tidak lama selepas Firman Tuhan jatuh di atasnya, faktor-faktor lain serta-merta merampas Firman Tuhan daripada kita? Lima biji kacang itu tidak ada peluang langsung untuk bercambah. Atau adakah kita seperti tanah berbatu di mana kita menyambut Firman Tuhan dengan bersemangat pada mulanya tetapi kemudian tawar hati selepas mengalami percubaan dan kesusahan? Atau adakah kita seperti belukar berduri di mana masalah dunia ini dan tarikan kejayaan menyekat perkembangan

Firman Tuhan? Atau adakah kita seperti tanah subur yang menghasilkan tuaian berlipat kali ganda? Daripada lima biji kacang berkenaan, tidak semua kacang akan bercambah.

Tuhan bermurah hati untuk menyemai benih FirmanNya, seperti Bacaan Pertama yang bercakap mengenai Firman Tuhan yang tidak kembali kosong kepada Tuhan, tanpa melaksanakan kehendak Tuhan, dan tanpa kejayaan dalam tugas yang diutuskan. Firman Tuhan akan melakukan apa yang ia perlu lakukan. Tetapi persoalannya ialah, bagaimanakah kita bertindak terhadap Firman Tuhan? Kerana manusia bebas, kita dapat memilih untuk tidak bertindak. Kerana manusia ada kehendak bebas (free will), hanya sebiji sahaja daripada lima biji kacang akan bercambah.

Saya pasti kelima-lima biji kacang itu adalah bagus. Tetapi hanya sebiji sahaja tumbuh apabila dibuang di atas tanah. Demikian juga, seluruh Firman Tuhan adalah bermanfaat bagi kita. Tetapi bagaimana benih Firman Tuhan tumbuh bergantung kepada kita. Dalam kata lain, ia memerlukan dua orang untuk melakukan tarian tango, Tuhan dan kita.

Dalam cerita 'Jack and the Beanstalk', kacang berkenaan tumbuh menjadi pokok kukuh yang menjangkau ke langit. Demikian juga, Firman Tuhan yang

Bagaimana benih Firman Tuhan tumbuh bergantung kepada kita? Dalam kata lain, ia memerlukan dua orang untuk melakukan tarian tango, Tuhan dan kita.

berada jauh di dalam hati kita akan tumbuh untuk membolehkan kita menjangkau syurga di mana destinasi terakhir kita berada dan di mana Tuhan berada pada akhirnya.
(Terjemahan)

CATHOLIC WELFARE SERVICES COUNCIL SARAWAK
(MAJLIS KHIDMAT KEBAJIKAN KATOLIK SARAWAK)

Rayuan  CWS

Tanpa Misa yang tidak dapat diadakan bersama jemaat kerana impak buruk daripada COVID-19, kami memerlukan bantuan dan sokongan anda dalam usaha kami yang berterusan untuk membantu golongan miskin dan memerlukan bantuan.

Catholic Welfare Services Council Sarawak
Maybank Account No: 511234019806

Sila hubungi Cik Cecilia di talian 019-8199708 / 082-241407 selepas anda membuat sumbangan derma. Resit Pengecualian Cukai akan dikeluarkan. Terima kasih dan God Bless.

Niat doa Pope Francis untuk bulan Julai



Keluarga Kita

Kita berdoa agar keluarga pada hari ini diiringi kasih sayang, penghormatan dan bimbingan

<http://kuchingcatholic.org>
<facebook.com/arch.kuching>

Bookmarklah halaman rasmi Keuskupan Kuching. Semua maklumat tentang keuskupan dan paroki-paroki ada di sini.

Mesej Hari Minggu Alkitab 2020

Membaca **Al-Kitab** dengan **Hati** (Bahagian 1)

Setiap tahun, Gereja memberi penekanan yang khusus kepada Firman Tuhan dengan merayakan Hari Minggu Al-Kitab. Pada tahun ini, Hari Minggu Al-Kitab jatuh pada 12 Julai.

Today's Catholic mengemukakan renungan oleh Komisi Al-Kitab Serantau.

Pengenalan

Kita hidup dalam perkampungan global di mana kita mudah berhubung antara satu sama lain melalui media sosial. Mengapakah perlu bersusah payah untuk bertemu dengan seseorang secara langsung atau membuat panggilan telefon apabila kita boleh sahaja menghantar e-mel atau teks pesanan ringkas?

Kadang-kadang kita terjebak dalam realiti maya ini sehingga kita berhubung secara tidak peribadi dengan orang sekeliling, termasuk keluarga dan rakan kita. Sudah menjadi kebiasaan pada hari ini kita melihat keluarga makan bersama tetapi mata tertumpu pada telefon bimbit mereka dan bukannya kepada orang di hadapan mereka.

Ini kemudian boleh menyebabkan kita saling berhubung antara satu sama lain pada tahap fungsi—apa yang dapat dilakukan oleh seseorang itu untuk kita, dan bukannya pada tahap perhubungan—siapa orang itu bagi kita. Bagaimanakah kita berhubung dengan Tuhan? Pada tahap fungsi atau perhubungan?

Firman Tuhan ialah Perhubungan, bukan Fungsi.

Firman Tuhan bukan hanya konsep mental atau idea atau ungkapan pemikiran sahaja. Ia merupakan peribadi yang hidup, seseorang “yang telah kami dengar, yang telah kami lihat dengan mata kami, yang telah kami saksikan dan yang telah kami raba dengan tangan kami” (1 Yohanes 1:1); secara ringkasnya, Firman Yang Hidup.

Para Rasul sangat yakin bahawa apa yang disampaikan oleh mereka kepada kita bukanlah suatu ‘mitos’ atau cerita atau legenda atau falsafah atau beberapa sistem atau teori politik yang direka secara pintar, tetapi seseorang yang mempunyai hubungan intim dengan mereka sebagai saksi-saksi (2 Petrus 1:16).

Mereka berharap kita juga ingin bersekutu “dengan Bapa dan dengan AnakNya” (1 Yohanes 1:3–4)—suatu hubungan peribadi yang hidup dan membawa sukacita. Paus Benedict XVI mengingatkan kita, “Kepercayaan Kristian bukan hanya perkara mempercayai akan hal-hal tertentu itu adalah benar, tetapi di atas semuanya, hubungan peribadi dengan Yesus Kristus.”¹

Beliau menambah, “Kita dapat menemui Kristus dalam membaca Kitab Suci, dalam berdoa dan dalam kehidupan liturgi Gereja. Kita dapat menyentuh Hati Kristus dan merasakan Dia menyentuh hati kita. Hanya dalam perhubungan peribadi dengan Kristus dan dalam pertemuan dengan Yang Bangkit inilah kita benar-benar menjadi orang Kristian.”²

Firman Tuhan memasuki Perhubungan Peribadi yang Hidup dengan Kita.

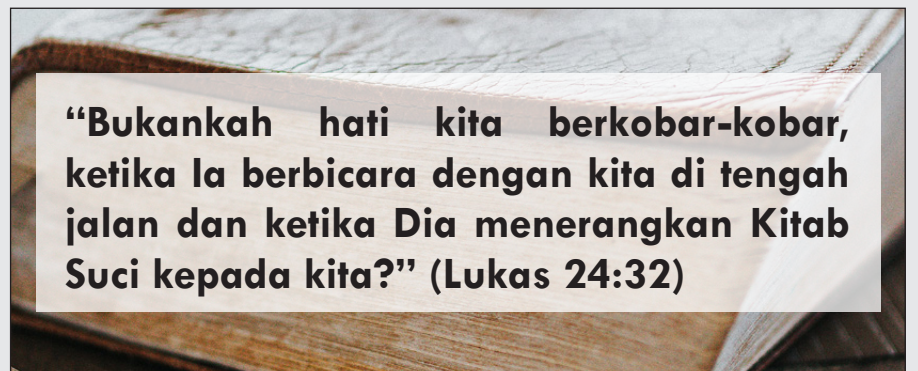
Setiap kali Firman Tuhan disebut, ingatlah, kita berbicara tentang peribadi yang hidup, bukan konsep. Setiap kali kita mengambil Al-Kitab, kita berhubung dengan Yesus yang berbicara kepada kita dan ingin menjalin perhubungan peribadi dengan kita; kita sedang berbual dengan Yesus.

Yesus berbicara kepada kita, kita mendengar; kita berbicara dengan Yesus, iaitu Firman Kehidupan yang diwartakan kepada kita (1 Yohanes 1:1), misalnya dalam liturgi. Kristus “hadir dalam SabdaNya, sebab Dia sendiri bersabda bila Kitab Suci dibacakan dalam Gereja.”³

“Umat beriman harus percaya kepada Rahsia ini, merayakannya dan hidup darinya dalam satu perhubungan yang hidup dan peribadi dengan Allah yang hidup dan benar. Hubungan ini adalah doa.”⁴

Membaca Al-Kitab dengan Hati

Kita menggunakan fikiran untuk membaca surat khabar, majalah, atau mempelajari buku teks atau melakukan kerja penyelidikan untuk



memperolehi lebih banyak pengetahuan; kita tidak menjalin hubungan peribadi dengan buku, majalah atau surat khabar. Kita tidak bercakap dengan mereka.

Tetapi ketika kita membaca Firman Tuhan, kita datang dengan hati yang terbuka untuk menerimaNya (Yohanes 1: 1, 12). Kita membaca atau mempelajari Firman Tuhan dengan hati kita, sama seperti fikiran kita. Semasa kita membaca Al-Kitab, kita menjalin hubungan peribadi dan intim dengan Yesus:

- Peribadi, iaitu dari peribadi kepada peribadi, bukan mental atau konseptual, atau dari seseorang kepada konsep, idea atau kumpulan pemikir di mana daripadanya kita dapat mengeluarkan idea atau fikiran indah serta mengambil dan memilih dan menggunakannya sesuka hati kita. Tidak, ia adalah dari peribadi kepada peribadi, dari Yesus yang mengasihi kita dan yang mahu memberikan banyak kepada kita, berkongsi dengan kita, menyatakan kepada kita “rahsia kerajaan syurga” (Matius 13:11).
- Intim, iaitu mengadakan perbincangan dari hati ke hati, seperti mengadakan perbualan antara dua orang kekasih, bertukar rahsia yang hanya diketahui mereka berdua! Ia menjangkau dan menyentuh kedalaman keberadaan kita. Firman Tuhan menyembuhkan dan membebaskan kita daripada perhambaan, sama ada dari segi emosi, jasmani atau rohani. “Sebab Firman Allah hidup dan kuat dan lebih tajam daripada pedang bermata dua mana pun; ia menusuk amat dalam sampai memisahkan jiwa dan roh, sendi-sendi dan sumsum; ia sanggup membezakan pertimbangan dan fikiran hati kita” (Ibrani 4:12).

Hubungan peribadi dan keintiman terjalin di dalam hati. Itulah sebabnya hati kita mesti terbuka dan menerima apa yang Yesus ingin menyatakan kepada kita. Dia mengatakan, “Tiada seorang pun mengenal Anak selain Bapa, dan tiada seorang pun mengenal Bapa selain Anak dan orang yang kepadanya Anak itu berkenan menyatakannya” (Matius 11:27).

Dalam perjalanan ke Kaisarea Filipi, Yesus mencabar murid-muridNya dengan bertanya, “Tetapi apa katamu, siapakah Aku ini?” (Matius 16:15) Hanya apabila kita mempunyai hubungan intim dan peribadi dengan Yesus, kita dapat mulai membuka hati kita kepada apa yang Tuhan ingin nyatakan kepada kita dan menjawab persoalan ini.

“Simon Petrus menjawab: ‘Engkau adalah Mesias, Anak Allah yang hidup!’ Kata Yesus kepadanya: ‘Berbahagialah engkau Simon bin Yunus sebab bukan manusia yang menyatakan itu kepadamu, melainkan BapaKu yang di syurga’” (Matius 16:16–17).

Kebenaran Tuhan sering tersembunyi daripada akal manusia, dan difahami dengan lebih baik hanya ketika Tuhan menyatakannya. Ketika Dia menyatakannya, kita harus siap menerimanya, seperti dua orang murid dalam perjalanan menuju ke Emaus yang menemui Kristus Yang Bangkit. Mereka berkata kepada satu sama lain, “Bukankah hati kita berkobar-kobar, ketika Ia berbicara dengan kita di tengah jalan dan ketika Dia menerangkan Kitab Suci kepada kita?” (Lukas 24:32).

Akan disambung

¹ Paus Benedict XVI, Mesejbagi Hari Belia Sedunia yang Ke-26 (2011).

² Paus Benedict XVI, Pertemuan Umum (3 September 2008).

³ Sacrosanctum Concilium (Konstitusi Dogmatik tentang Liturgi), 7.

⁴ Katekismus Gereja Katolik, 2558.

Dari meja pengarang

Menyesuaikan diri dengan peraturan baharu untuk menghadiri Misa

Selepas sekatan pergerakan selama empat bulan, umat Katolik kini dapat kembali untuk menghadiri Misa di gereja. Mematuhi SOP yang ketat demi keselamatan jemaat tidak akan menjadi penghalang bagi umat. Setakat ini, kebanyakan paroki sudah dibuka semula, ada yang dibuka semula seawal 21 Jun lalu. Kami berkongsi cerita tentang pembukaan semula beberapa buah gereja dalam penerbitan pada bulan ini.

Hari Minggu Al-Kitab dirayakan pada 12 Julai lepas. Lihat Halaman Belia untuk membaca bagaimana belia kita merayakan Hari Minggu Al-Kitab.

Tinjauan rambang menunjukkan orang semakin berkembang dalam kepercayaan Kristian sejak beberapa bulan lalu. Pandemi sekarang telah menjejaskan ramai orang. Untuk mencari penyelesaian kepada masalah mereka, ramai yang telah datang kepada Bapa kita yang Maha Rahim untuk menyerahkan keperluan mereka.

Ada yang telah menjumpai pusat retreat yang menawarkan perkembangan rohani dan Misa Penyembuhan. Pusat ini terletak di luar negara dan menghadiri retreat sedemikian pasti mustahil bagi segelintir orang yang tidak mempunyai

keupayaan kewangan untuk melakukan perjalanan. Sekarang semua orang dapat mengakses sesi dalam talian secara percuma.

Umat Kristian dapat menghadiri Misa harian yang distrim secara langsung, sedangkan mencari masa untuk menghadiri Misa adalah sukar dahulu bagi segelintir orang. Orang Katolik yang telah menyimpang dari kepercayaan mereka sudah mendengar suara Gembala mereka yang memanggil dan mereka kembali kepada kawanannya.

Ada di antara kita yang telah disedari dengan pengetahuan bahawa penyembuhan boleh berlaku dengan mendengar Firman Tuhan dan sewaktu Komuni Kudus, walaupun ketika menyertai Misa dalam talian.

Marilah kita ingat bahawa dalam segala huru-hara, kekalutan dan kesusahan ekonomi yang menjejaskan ramai orang di dunia, Bapa kita tidak pernah jauh. Masanya sudah tiba untuk menerima Yesus secara sakramental dengan kembali untuk menghadiri Misa di paroki tempatan anda.

(Terjemahan)

today's CATHOLIC THE TEAM

PENERBIT

Uskup Agung Kuching

PENASIHAT

Fr Felix Au

EDITOR

Ivy Chai

EDITOR BERSEKUTU

(B Cina)

Magdalene Yeo

SIDANG EDITOR

Freddy Bohari (BM)

Victoria J Lim

(Halaman Kanak-kanak

B Inggeris)

James Lo (B Cina)

Cecil Yong (B Cina)

Margaret Bong

(Halaman Kanak-kanak

B Cina)

STAF

Shannon Wei

Perutusan Uskup Agung Simon Poh

Menurut Saudara-saudari yang dikasihi dalam Kristus,

Kita telah memulakan Julai dengan membuka semula gereja-gereja selepas menunggu selama lebih empat bulan. Kita memuji Tuhan bagi ramai jemaat Katolik yang dedikasi dan telah kembali untuk melayan di ibadat Misa dalam pelbagai Pasukan Nyah Cemar, SOP Kemasukan, Pendaftaran dan Liturgi. Kita telah menjalani latihan dan percubaan selama dua minggu sejak pertengahan Jun. Matlamat kita adalah untuk memastikan persekitaran di semua gereja Katolik kita adalah selamat untuk beribadat dan terutamanya untuk penerimaan Komuni Kudus dalam Misa. Saya memberi pujian kepada paderi-paderi kita yang telah melibatkan diri dengan tekun dalam pembukaan semula ini.

Seperti apa yang kita telah baca, Kuching kini dalam zon kuning dengan kes-kes baharu yang berlaku lagi pada Julai. Ini mengingatkan saya kepada tarikh 15 Mac lalu, hampir empat bulan lepas, ketika kita pertama kali mendengar laporan tentang beberapa kes COVID-19 di

Kuching. Perbezaan utama sekarang ialah kita telah melaksanakan penjarakan sosial, selain memakai pelitup muka di tempat awam. Ini ternyata berkesan di pertemuan tapak sekolah mubaligh kita. Walaupun orang ada kontak dengan seorang individu yang positif, jangkitan selanjutnya tidak ada kerana SOP ini dipatuhi. Ini adalah 'pemutus litar' yang mencegah kluster baharu di sekolah mubaligh kita. Demikian juga, SOP di gereja mempunyai fungsi yang sama.

Saya menggunakan peluang ini untuk menekankan semula kepentingan mematuhi SOP pembukaan semula gereja kita apabila menghadiri ibadat Misa. Dengan demikian, jika ada orang yang kemudian didapati positif (atau bernasib malang kerana ada kontak dengan orang yang positif COVID-19 tanpa disedarinya), SOP kita berfungsi untuk mengasingkan individu berkenaan (walaupun tidak menunjukkan gejala atau positif) di tempat duduknya. SOP bagi penjarakan sosial, penggunaan pelitup muka, pensanitasi dan disinfektan, dan sebagainya, memastikan orang lain tidak akan terkena jangkitan. Inilah caranya kita memutuskan rantaian jangkitan dan mencegah kluster baharu.

Di tempat awam pada waktu ini, kita juga telah memerhatikan bahawa orang ramai lebih santai serta semakin kerap bersosial dan mengerumuni tempat makan dan kedai. Penggunaan pelitup muka dan amalan penjarakan sosial juga kurang di pejabat dan di kalangan rakan-rakan sekerja.

Saya merayu kepada semua orang Katolik dan semua orang yang berniat baik untuk tidak bersikap sambil lewa kerana COVID-19 ada di mana-mana dan sentiasa bersedia untuk muncul. Semua kita dipanggil untuk menjadi barisan hadapan dalam usaha untuk mencegah penularan COVID-19. Marilah kita menjalani tanggungjawab Kristian dan sosial kita:

- ☑ Pakai pelitup muka di tempat awam sebagai tanda hormat untuk melindungi satu sama lain
- ☑ Sentiasa pelihara p e n j a r a k a n sosial sekurang-kurangnya satu meter
- ☑ A m a l k a n pencucian tangan yang baik
- ☑ Jangan sentuh muka kita — mulut, mata dan hidung
- ☑ Bawa pensanitasi tangan dan d i s i n f e k t a n



Uskup Agung Simon Poh

- ☑ Berikan permukaan derma kepada CWS dan badan amal untuk mengurangkan penderitaan
- ☑ Berdoalah untuk masyarakat kita

Saya menggesa semua orang Katolik untuk sentiasa percaya kepada Tuhan Yesus dan berdoa agar gelombang kedua tidak akan berlaku dan jangkitan sekarang dapat dibendung. Jangan membiarkan ketakutan untuk melumpuhkan kita sehingga tidak dapat melayani dan menunjukkan kebaikan kepada orang lain. Kasih mengusir ketakutan. (1 Yohanes 4:18)

Apabila anda pergi ke gereja, ikutilah SOP untuk memastikan gereja Katolik kita sentiasa selamat bagi semua jemaat untuk beribadat dan terutamanya untuk menerima Komuni Kudus dalam Misa Kudus.

Bagi saya pula, di setiap Misa apabila saya mengangkat Tubuh dan Darah Kristus dan berkata: "Lihatlah Yesus, Domba Allah, yang menghapuskan dosa-dosa dunia", seperti ketua pasukan tentera Romawi, saya akan merayu dengan bersungguh-sungguh kepada Tuhan untuk semua anda di rumah. "Berfirmanlah, Tuhan, maka hamba-hambaMu akan sembuh." Semoga Tuhan mengunjungi rumah anda serta melindungi, menyelamatkan dan memberkati keluarga anda. (Baca Injil Matius 8:5-13)

"Selamatkan kami, Penyelamat dunia, Kerana oleh Salib dan KebangkitanMu Engkau telah membebaskan kami. Amin"

Dengan rendah hati dalam Tuhan Yang Bangkit,

Uskup Agung Simon Poh (Terjemahan)

Gereja St Mark: Menghadiri Misa di bawah “Norma Baharu”



NORMA BAHARU: Penjarakan sosial di antara sepanjang Misa.

BATU KAWA — Gereja St Mark di Batu Kawa sudah dibuka kepada jemaat dengan kehadiran maksimum hanya 100 orang sahaja bagi setiap Misa.

Jemaat paroki dapat memilih untuk menghadiri Misa Senja pada jam 6.00 petang (Inggeris), Misa Hari Minggu pada jam 8.00 pagi (BM) atau 5.00 petang (Mandarin).

Pada 11 Julai, gereja merayakan Misa Senja kedua selepas ia dibuka semula di mana setiap jemaat diwajibkan memakai pelitup muka apabila mereka tiba, dan suhu badan mereka diambil.

Selepas pendaftaran, peserta kemudian memasuki gereja dengan mengikuti tanda panah di atas lantai, dan dibimbing oleh warden gereja ke tempat duduk mereka. Peserta mesti berada di tempat duduk mereka sehingga Misa tamat.

Pada waktu menerima Komuni Kudus, warden gereja

turut membimbing jemaat menurut SOP baharu. Durasi Misa memakan masa antara 40-50 minit kerana perarakan, nyanyian lagu rohani dan sedekah Hari Minggu tidak dijalankan.

Walaupun gereja membenarkan 100 jemaat, ia hanya menyaksikan 65 jemaat yang mendaftar dalam talian dengan pasukan perkhidmatan pada hari itu. Disebabkan oleh jumlah jemaat yang tidak ramai, gereja sekarang turut membenarkan pendaftaran terbuka dengan pendekatan dulu tiba, dulu masuk. Sehingga jumlah mencapai maksimum 100 jemaat.

Mereka yang ingin menghadiri Misa pada waktu Perintah Kawalan Pergerakan Pemulihan (PKPP) perlu mendaftar terlebih dahulu untuk menempah tempat duduk di dalam gereja. Selepas 100 tempat duduk diisi, pendaftaran dalam talian akan ditutup untuk Misa berkenaan.

Johnny Kon
(Terjemahan)

Katedral St Joseph mengalu-alukan kepulangan jemaat paroki



Saringan suhu bahan sebelum pendaftaran.

KUCHING — Selepas sekian lama, jemaat paroki dapat menghadiri semula Misa di Katedral St Joseph—kali pertama dalam tempoh lebih tiga bulan sejak Perintah Kawalan Pergerakan (PKP) dilaksanakan di seluruh negara.

Pada 4 Julai lepas, Katedral St Joseph merayakan Misa Senja dalam Bahasa Cina dan Bahasa Inggeris. Misa Hari Minggu dalam Bahasa Malaysia dan Bahasa Inggeris telah dirayakan pada 5 Julai. Jemaat yang hadir dihadkan kepada 100 orang buat permulaan di setiap Misa.

Walaupun tiada nyanyian lagu rohani dan koir, gereja yang kosong dipenuhi jemaat yang hadir juga pada akhirnya.

Mereka yang hadir menyaksikan “norma baharu” bagi menghadiri Misa, dengan pematuan kepada garis panduan Prosedur Operasi Standard (SOP) bagi pembukaan semula gereja.

Jemaat paroki sekarang memasuki gereja menerusi pintu

utama, di mana pendaftaran diwajibkan selain saringan suhu badan, pensanitasiian, dan pemakaian pelitup muka yang wajib.

Warden gereja kemudian membawa jemaat ke tempat duduk mereka di Zon ‘B’ atau Zon ‘C’—bahagian tempat duduk di sebelah kiri dan sebelah kanan gereja.

Selepas menanti sekian lama, jemaat paroki kini dapat menerima Komuni Kudus dalam Misa dengan mematuhi SOP baharu.

Ini termasuk pensanitasiian sendiri sebelum menerima Tubuh Kristus selain penjarakan sosial sepanjang masa.

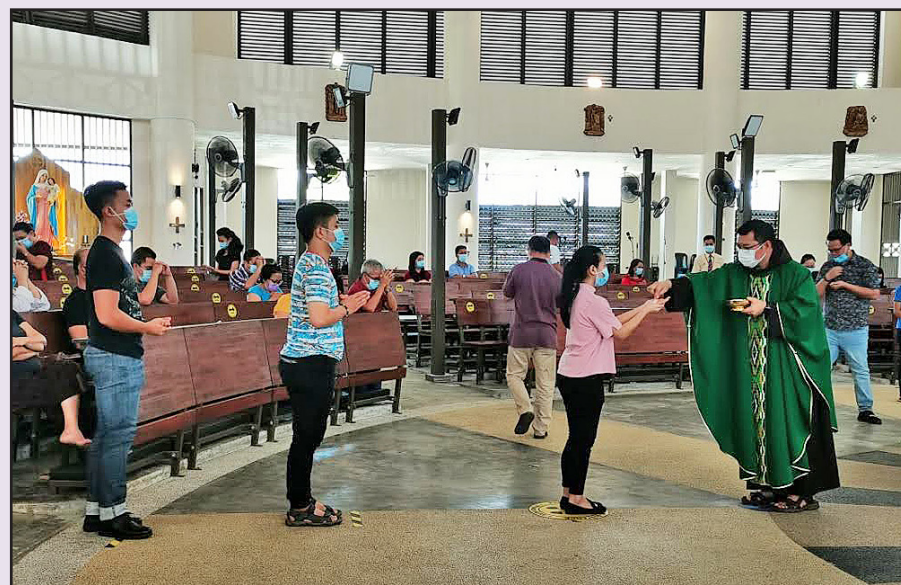
Katedral St Joseph akan terus mengadakan Misa pada hujung minggu yang boleh disertai semua orang, dan jemaat paroki yang ingin hadir digalakkan untuk mendaftar diri dalam talian, menurut bahasa dan masa Misa pilihan mereka.

Shannon Wei (Terjemahan)

Pembukaan Semula Gereja-Gereja



Paroki St Ann, Kota Padawan



Gereja St Peter Padungan dibuka semula untuk Misa



Penjarakan sosial diamalkan sepanjang Misa di Gereja St Peter, Kuching.



Suhu badan diambil dan butiran peribadi direkodkan atau diimbas dengan aplikasi Qmunity di dua barisan di pintu masuk.

KUCHING—Gereja Katolik St Peter di Padungan di sini telah dibuka semula untuk Misa Senjata pada 4 Julai (Sabtu), manakala Misa Pagi dan Misa Petang diadakan semula pada 5 Julai selepas ditutup selama lebih tiga bulan pada waktu Perintah Kawalan Pergerakan (PKP) untuk membendung COVID-19.

Prosedur operasi standard (SOP) yang ketat telah dilaksanakan oleh pelbagai pasukan perkhidmatan yang terdiri daripada sukarelawan paroki di bawah Rektor Paderi Vincent Chin.

Dalam norma baharu, satu-satunya pintu keluar masuk gereja adalah Pagar C yang terletak bersebelahan dengan Sekolah Antarabangsa St Joseph.

“Seperti yang diumumkan oleh Uskup Agung Simon Poh, gereja hanya menerima 100 jemaat sahaja bagi setiap Misa buat masa sekarang berdasarkan pendekatan dulu tiba, dulu masuk.”

“Apabila pasukan perkhidmatan dan jemaat paroki sudah biasa dengan SOP, kita akan membuka gereja kepada lebih ramai jemaat paroki kerana gereja dapat menampung lebih daripada 190 orang dengan penjarakan sosial,” kata Fr Chin, yang menambah Misa Harian mungkin akan diadakan semula supaya lebih ramai jemaat paroki dapat menerima Komuni Kudus.

Suhu badan diambil dan butiran peribadi direkodkan atau diimbas dengan aplikasi Qmunity di dua barisan di pintu utama. Jemaat

paroki diwajibkan mencuci tangan mereka dengan pensanitasi selepas mereka meletakkan pemberian mereka ke dalam sebuah bakul yang disediakan sebelum memasuki gereja untuk ditunjukkan kepada tempat duduk mereka oleh warden yang bertugas.

SOP ketat sudah dilaksanakan untuk menerima Komuni Kudus dengan etiket baharu yang perlu diamalkan ketika berada di dalam gereja.

“Koir tidak ada, hanya seorang komentator sahaja yang turut menyampaikan bacaan-bacaan, dua pelayan Ekaristi dan tiada pelayan altar untuk meminimumkan risiko.”

“Kanak-kanak di bawah usia 12 tahun, warga emas, mereka yang tinggal bersama warga emas,

dan mereka yang ada masalah kesihatan digalakkan untuk mengikuti Misa yang distrim secara langsung di rumah,” tambah Fr Chin.

Menurut Fr Chin, sebuah kumpulan sukarelawan mencuci gereja, kolumbarium, pusat paroki selain tandas sebelum dan selepas setiap Misa. Jemaat paroki yang menghadiri Misa boleh melawat kolumbarium dalam masa 30 minit selepas Misa, terhad kepada 18 orang dalam satu-satu masa.

Gereja St Peter mengalu-alukan jemaat paroki ke Misa Senja pada Sabtu jam 6.00 petang, dan Misa Hari Minggu pada jam 7.30 pagi dan jam 5.30 petang.

Sumber: The Borneo Post (Terjemahan)

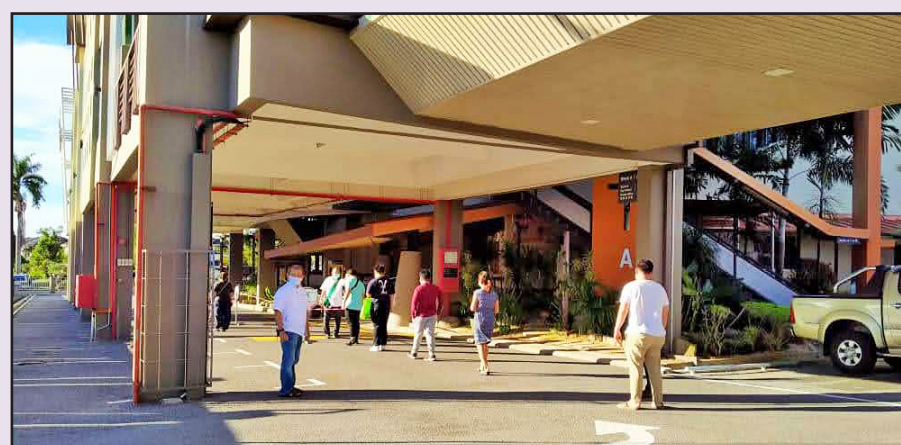
Pembukaan Semula Gereja-Gereja



Paroki St Jude, Bunan



Paroki Holy Cross, Tebedu



Paroki Blessed Sacrament, BDC



Paroki St Anthony, Lundu



Paroki Holy Spirit, Lundu