

today's CATHOLIC

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Inside...

**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

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Celebrating *50 years* of
**Episcopal
Ordination
Anniversary**

P10

Cardinal Soter lived the joy of the Gospel and left a monumental legacy

By Anil Netto

After a visit to Cardinal Soter Fernandez at the St Francis Xavier's Home for the Elderly run by the Little Sisters of the Poor earlier this year, we chatted outside the front door while waiting for my taxi to arrive.

When the car rolled into the porch, the cardinal walked up to the driver's side of the car and engaged in some light banter as one would to an old friend.

Inside the car, on my way back, I asked the taxi driver if he knew who that gentleman who had greeted him was. He shook his head. "Itu paderi besar gereja. Macam ketua gereja di Malaysia," I explained.

The driver looked gobsmacked that such a person would want to engage with him, a taxi driver and a non-Christian at that, in conversation.

That was Soter. Much has been said about his legendary humility and his ability to reach out to many, but we would be missing a lot if we stopped there.

Soter lived the joy of the Gospel. It was not just a joy derived from personal salvation. For him, the Good News was a much, much broader message for the whole of humanity.

One of the concerns he raised was whether we had become a Church for the middle to upper classes. "Look at who we are catering for, the programmes we are organising—who are they for?" he said. "We must try and reach out" to those who are suffering in society, to those on the margins.

Five years ago, at the College General seminary in Penang, the then archbishop emeritus took out from his bag a clutch of documents relating to the Aggiornamento (renewal of the



"Soter lived the joy of the Gospel. It was not just a joy derived from personal salvation. For him, the Good News was a much, much broader message for the whole of humanity."

Malaysian Church) in 1976 and the Bishop of Rome's apostolic exhortation on the Joy of the Gospel.

Soter was bubbling with enthusiasm about this Joy of the Gospel. And you can see why.

Francis' exhortation was a resounding affirmation of Soter's own lifelong work and worldview. As if that was not vindication enough, the following year, Francis elevated Soter as Malaysia's first cardinal—for

Soter had "got it" in his grasp of the "joy of the Gospel" in all its depth and breath.

The fourth chapter especially must have touched a chord with Soter as it dealt with the "social dimension of evangelisation".

Here Francis wrote about the concerns of the vulnerable—"the homeless, the addicted, refugees, indigenous peoples, the elderly who are increasingly isolated and abandoned, and many others," particularly migrants.

Francis did not stop there. He said the structural causes of poverty must be resolved. "We can no longer trust in the unseen forces and the invisible hand of the market," he wrote. Growth in justice also requires a "better distribution of income, the creation of sources of employment and an integral promotion of the poor which goes beyond a simple welfare mentality".

The Bishop of Rome highlighted the special place of the poor in society and the importance of ecumenical and inter-religious dialogue.

That was something Soter had taken to heart a long time ago. Among his closest friends were the Philip family in Cheras. Though they were from a different Christian denomination, Soter felt completely at home during his visits there. "He was full of care and concern for us," recalls a family member, "and we would often share reflections from the scriptures".

Soter's concern about the direction of the Malaysian Church was diplomatic but it spilled over in the choice of passages he highlighted in the Joy of the Gospel.

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EDITORIAL

Life is a Mission

The focus for the past few weeks have centred on some regional Catholic personalities and also life's mission on humanitarian grounds. A press statement from the Catholic Bishops' Conference of Malaysia-Singapore-Brunei (CBCMSB) on 26 October, announced the appointment of Bishop Cornelius Sim as the first Catholic bishop from Brunei to be named a Cardinal by Pope Francis. He is among the 13 new cardinals named in Rome.

On 28 October, Malaysians received news of the passing of the first Malaysian cardinal, His Eminence, Anthony Soter Cardinal Fernandez, Archbishop Emeritus of Kuala Lumpur. He was 88 years old.

Archbishop Emeritus Peter Chung, the first priest to be ordained on Sarawak soil, and also installed as the first archbishop of the Archdiocese of Kuching, celebrated his 50th Episcopal Ordination Anniversary on 15 November. He is the only priest to have served

in Sarawak, Sabah and Brunei. We carry a feature of what is literally his *journey for the Love of Christ* in this issue of *Today's Catholic*.

On 6 November, Bishop Bernard Paul, President of Caritas Malaysia, launched Caritas Malaysia and the first virtual National Assembly. It is to operate as the national social action arm of the Catholic Bishops Conference of Malaysia.

A SIGNIS Asia Webinar with the theme, "COVID-19: The role of Media & Communication and Moving Beyond" was recently held on Zoom. Focus was on how the Church can use social and mass media for works of mercy. The pandemic has put intense pressure on healthcare, economic and social structures. The general consensus is to make collaboration and converting challenges into opportunities one of our major roles.

With the season of Advent just round the corner, let us reflect on our life's mission.

today's **CATHOLIC**
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MESSAGE

*From Archbishop Simon Poh**God will make a way when there seems to be no way.
(cfr Isaiah 43)*

Dear brothers and sisters,

Coming to the end of the year 2020, we are also changing to a new Liturgical Year in our Church calendar. With 1st Sunday of Advent on 29 November, we shall begin Year B. The word "Advent" means "Coming". In our creed we profess the two COMINGS of Christ:

- 1st Coming of Christ began with his conception in the womb of a Virgin named Mary in Nazareth, followed by his birth in a stable in Bethlehem more than 2000 years ago. "I believe in Jesus Christ, his only Son, our Lord, who was conceived by the Holy Spirit, born of the Virgin Mary." This is Christmas.
- 2nd Coming of Christ is in the future, at the end of the world when Christ shall come as King and Judge. "On the third day Christ rose again from the dead; he ascended into heaven, and is seated at the right hand of God the Father almighty; from there he will come to judge the living and the dead." This is the Parousia or Apocalypse relating to the End of Time.

COVID-19 has strangled world economy and increased hardships for families and nations. Closure of churches created a deeper spiritual vacuum and heightened mental, emotional and spiritual stress for people. As believers and people of faith, living with the daily threat of COVID-19 infection and even death, the Church invites us to hope and repent. We are to prepare for the final day when we will die and when we shall be summoned to give an account of our life before God's throne of Judgement. Above all, we are not to be paralysed by fear for Christ is coming with salvation and life to all who belong and love him. Instead, let us welcome Jesus Christ as our Lord and King. He is the Alpha and the Omega, the beginning and the end. We trust in God who is in control of our lives, to whom we worship and acclaim, "For the Kingdom, the power and the glory are yours now and forever".

Thus I invite all Catholics to use this moment of grace to prepare for the Advent season in December, for the TWO COMINGS of Christ. We shall spend the first three weeks of Advent (29 November–16 December) to prepare for the END TIME. Let us ensure that our

relationship with God and our neighbours is in good order. So that when the trumpet sounds, we stand ready with head held high, because our Lord is coming to redeem us (Luke 21:28). And only in the final week of Advent (17–24 December) onwards, we will shift our focus on the celebration of Jesus' birth at Christmas.

I exhort Catholics to use the whole Advent month as A MONTH OF GIVING. We give our precious TIME, TALENT & TREASURE (\$) to contribute towards building God's Kingdom. Contribute generously to alleviate suffering for the needy and especially the new category of poor people who have lost jobs, now unemployed, and the elderly, children and families who cannot make ends meet, aggravated by the COVID-19 pandemic. While we ourselves may be struggling, let us also remember that there are others whose suffering is worse. We may be poor, but when we are blessed with food on our table, a roof over our head, let us give out of our poverty. We can make a difference.

"Because of the service by which you have proved yourselves, others will praise God for the obedience that accompanies your confession of the gospel of Christ, and for your generosity in sharing with them and with everyone else." (2 Corinthians 9:13)

With my prayers and blessings

+ Archbishop Simon Poh



Archbishop Simon Poh celebrates live-telecast Chrism Mass



Chrism Mass: Blessing of Holy Oils



KUCHING — The Chrism Mass which the Bishop of every Diocese traditionally concelebrates with his priests throughout the Diocese on Holy Thursday, was live-streamed from St Joseph's Cathedral on 29 October this year.

The COVID-19 pandemic MCO shutdown had caused all celebration of Masses in Churches for Holy Week, to be postponed.

Why "Chrism Mass"? The word 'chrism' is derived from the Greek word 'khrisma' which means 'anointing'. During this Mass, the Holy Oils of the Chrism, the Sick and Catechumens are blessed.

The Oils of Catechumens and the Chrism are used for the Sacraments of Baptism, Confirmation and Holy Order, while the Oil of the Sick is used for the Anointing of the Sick.

During this celebration, priests also renew their commitment

made at their ordinations. The pandemic has however limited the presence of priests this year. Less than 20 people were present, representing the lay faithful, religious, bishops and priests. All others had to "attend online".

Archbishop Simon Poh apologised to Catechumens who were scheduled to be baptised, but once again faced postponement when Kuching was again declared a red zone area for COVID-19. He reassured them that every parish will complete the RCIA rites when it becomes possible.

The prelate explained the significance of the Holy Oils and said that by our Baptism and Confirmation, we are all anointed as God's priestly, prophetic and kingly people. We have been given a mission.

"In the face of COVID-19, let us be confident that our Lord, who has called and anointed us has a purpose, and is still with us until the end of time. Let us be a witness

to Jesus and speak out his Gospel teachings with courage and faith empowered by the Holy Spirit," he said.

Archbishop Simon thanked everyone for their prayers for him and all priests. "The spirit of the

Lord has been given to us; He has anointed us and sent us for mission. Let us be confident," he added, concluding the Mass with his customary invoking of God's blessings on everyone.

Ivy Chai

All Souls' Day — Blessing of St Joseph's Cemetery



A memory to cherish



Emmaus Servant Community members with the late Cardinal Soter Fernandez, after morning Mass at the Chapel of Mother Mary, Stutong. July 2017.

“A moment of rejoicing for the little Churches in the region”

The Catholic Bishops' Conference of Malaysia-Singapore-Brunei (CBCMSB) released the following press statement on 26 October:

Bishop Cornelius Sim, 69, became the first Catholic bishop from the small state of Brunei to be named a Cardinal by Pope Francis. It is not only an honour for the young Church but also for the state of Brunei. He is among the 13 new cardinals named on Sunday in Rome.

“By deciding to name Bishop Cornelius Sim, the Holy Father, Pope Francis, is expressing his solidarity with the Church in the peripheries,” said Msgr Marco Sprizzi, the charge d'affaires at the Vatican embassy in Kuala Lumpur. This echoes one of the Pope's famous quotes, “I see the church as a field hospital,” to be close to the poor and suffering, to heal wounds and to warm the hearts.

Bishop Sim, was born in Seria, Brunei, and is of Chinese and Dusun descent. By profession, he is an engineering graduate from Scotland, and worked in Brunei for several years before starting his priestly studies. He was ordained to the Catholic priesthood in 1989, and appointed as apostolic vicar of Brunei by the late Pope John Paul II in 2004. The state of Brunei has about 21,000 Catholics.

“Aiyo, I don't know why I am chosen. It's a real



Cardinal-elect Cornelius Sim, Apostolic Vicariate of Brunei Darussalam

surprise”, these were the first words of Bishop Sim, when contacted by phone on Sunday night, just minutes after it was announced in Rome. He took it in his stride saying “I accept this new responsibility for the good of the Church and the peoples in the region.” The college of Cardinals of which Bishop Sim will be a member, not only votes on who becomes the next Pope, but are also seen as the closest collaborators of the Pope. The college with its current 128 members from all continents, makes real and visible the universal face of the Church.

Meanwhile, the head of the local Catholic Bishops Conference for Malaysia-Singapore-Brunei (CBCMSB), Bishop Sebastian Francis of Penang, offered his felicitations

The legacy of Cardinal Soter

Continued from p1

Francis had noted that the missionary impulse today means we must channel the Church's energies and ways of doing things into the “evangelisation of today's world rather than for her (the Church's) self-preservation”. We must make ordinary pastoral activity more inclusive and open so that pastoral works can reach out to all those Jesus wants to be friends with. That means we should not fall prey to “ecclesial introversion”.

Soter noted that Francis wanted us to abandon the complacent attitude of pastoral ministry that says, “We have always done it this way”.

Francis was dead serious about the need for radical change, even at the highest level of the Church, “Since I am called to put into practice what I ask of others, I too must think about a conversion of the papacy” and “the central structures of the universal Church”. (para 32).

Similarly, Soter was the living embodiment in the Malaysian Church of this spirit of reform under the Second Vatican Council and its Aggiornamento impetus (which means a modernisation, bringing the church up to date and looking forward to the future and engaging with dialogue with the outside world).

So he was concerned about the forces of renaissance (an emphasis on a return to earlier sources, traditions and symbols of the early Church) and the excessive focus on rituals that would hold the Church back from this vision of the Second Vatican Council.

Soter's own commitment to the cause of justice and peace was central to his ministry as reflected in his choice of motto as bishop: Keadilan dan Keamanan.

This calling was tested by fire

in 1987, when over a hundred activists and critics were detained without trial under the harsh Internal Security Act during a crackdown codenamed Operation Lalang. Among them was the La Salle Brother Anthony Rogers, head of the National Office for Human Development, inspired by Soter.

At one meeting with a top cop during those testy, fear-laden days, the officer banged his fist on the table, presumably to intimidate the then-archbishop.

But Soter showed his humility was not borne out of weakness. “Behave yourself!” he admonished the officer, urging him to be more civil. The meeting then proceeded, more amicably.

Led by him, the bishops of Malaysia raised eyebrows when they courageously denounced the ISA as “immoral”.

Soter recognised the importance of the local Church being rooted in local cultures and promoted the use of Malay in church services and elsewhere —ultimately leading to the controversy over the use of the word Allah in the Herald, which hit global news headlines.

The HERALD itself was born out of Soter's inspiration when, in 1993, he invited Lawrence Andrew, SJ, the current long-serving editor, to start a newspaper. Fr Lawrence then had no experience in running a paper, but his Jesuit training had prepared him for the challenge of being thrown into the deep end — which he took up with relish. The rest is history.

Soter has left a monumental legacy — a vacuum that will be hard to fill. It is also a measure of his extraordinary pastoral touch that has left so many — inside and outside the Church — feel they have lost a close family member. Farewell, dear Cardinal!

Source: Herald Malaysia

and fraternal accolades from all the bishops and churches in the region. “This is truly an auspicious moment for us. It is a moment of rejoicing for all the little Churches in the region. Even the small and little has great significance.” The gesture of Pope Francis is seen as affirming the vision for the Church to be present to all the peripheries of the world and to be a ferment of dialogue and hope. The first Malaysian cardinal was also named by Pope Francis in 2016, Cardinal Soter Fernandez of Kuala Lumpur.

Pope Francis is also a great promoter of human fraternity and ecology. In February 2019, the Pope and the Grand

Imam of Al-Azhar, Ahmed el-Tayeb, signed a Document on Human Fraternity for World Peace and Living Together, during a Global Conference on the topic in Abu Dhabi. The call to fraternity and social friendships has been further emphasized with the release of the new encyclical or letter of Pope Francis on 3 October 2020, Fratelli Tutti. It calls for a “culture of encounter” and action towards “inclusive and constructive dialogue among all cultural components of society,” calling upon all people of good will to build more human fraternity and solidarity, and a plea to reject wars.

Catholic Communicators told to be resourceful in facing Covid-19 pandemic

KOTA KINABALU — Catholic communicators in the Malaysia, Singapore and Brunei region have been called to be imaginative and resourceful in facing challenges that have arisen due to the Covid-19 pandemic.

Cardinal-elect Cornelius Sim, advised them that during this time of uncertainty, they should not wait for certainty but to enter into a moment of creativity and search for opportunities.

Sim, who is President of the Regional Episcopal Commission for Social Communications (SOCCOM) of the Bishops' Conference of Singapore, Malaysia and Brunei, was speaking at the close of its annual general meeting conducted on-line using Google Meet recently (29 October).

The marathon AGM that went on throughout the day from 9.00 am to 5.00 pm was attended on-and-off by about 15 SOCCOM officials from across the region, giving particular focus to how Catholics in the region are



Regional SOCCOM Google Meet, 29 October 2020

coping with current challenges.

Sim, who is Bishop of the Apostolic Vicariate of Brunei, in contrast to the apparent stability conveyed by the image of a shepherd with feet firmly planted on the ground, proposed that they adopt another model.

“The model of a fisherman might be more appropriate for the current moment; a fisherman far out on the open sea faced with violent storms, afraid, and without familiar landmarks to navigate by.

“It is during these challenging

times, while many simply wait around to see familiar fixed points re-emerge, that SOCCOM members are called to be resourceful, imaginative and to identify new directions.

“You are called to find opportunities the Lord is revealing so we can continue to be relevant and focused in our ministry,” he said in his closing remarks.

Describing the state of fear that people are in whilst forced to stay indoors in order to stay safe, he said that, instead of shuttering doors, they should make sure that as Christians, they do not shut Jesus Christ out of their homes and hearts.

As at that first Pentecost when the disciples were full of fear boarded up in the upper room, Jesus broke in, appeared

and said, “Peace be with you!”

“It’s time for us to let the Lord come in and allow our hearts to be rekindled with a new enthusiasm and hope by his Spirit.

“It’s also a time to reflect and to pray fervently, examine the state of our faith, and let the energy of the Spirit lead us out into a new day,” he told Catholic social communicators.

SOCCOM officials in the region decided to hold its AGM next year in Sibul, Sarawak, tentatively from 18–21 October.

Regional Episcopal Commission for Social Communications (SOCCOM) Singapore, Malaysia & Brunei

Malaysia joins the Caritas family to help the poor



Caritas Malaysia President, Bishop Bernard Paul with the signed plaque to commemorate the launch of Caritas Malaysia.

KUALA LUMPUR — Caritas Malaysia’s virtual launch and inaugural National Assembly was held via Zoom on 6 and 13 November. The two-part session saw some 100plus attendees on each day.

Caritas, which means “love”, is a faithbased organisation. Its specific mission is to attend

to the poorest and the neediest by assisting in humanitarian emergencies. It does this by helping to spread charity and justice in the world in the light of the Gospel and of the teaching of the Catholic Church (CI Statutes, art.1.3).

The foundation for the Malaysian chapter kicked off

during the Catholic Bishops’ Conference of Malaysia-Singapore-Brunei in July 2019. The Bishops met with Caritas staff from the Vatican and Asia for a dialogue. Six months later, at the next Bishops’ Conference (January 2020), they unanimously agreed to establish Caritas Malaysia as an overarching body for all organisations involved in charity and development work. Bishop Bernard Paul was appointed as Chair of Caritas Malaysia, and Charles Bertille as Executive Secretary and head of the National office, located at the Archdiocesan Pastoral Centre in Kuala Lumpur. This is the first such project involving all nine Malaysian Arch/Dioceses.

Caritas Malaysia is an integral part of Caritas Asia and Caritas Internationalis.

“As a member of our

Confederation, I encourage Caritas Malaysia to take advantage of this opportunity—reach out and spread your wings within Malaysia, and through Asia and the world!”, said Asia Regional President (Caritas Asia) Dr Benedict Alo D’Rozario.

“Along with our heartfelt congratulations, I also give you our assurance of Caritas Asia’s unwavering commitment to even further strengthen our solidarity and fraternity with Caritas Malaysia, along with the other Member Organisations in our region. We assure you of our dedication to journey with you, despite the intense challenges being hurled against us by the pandemic. We are with you towards attaining a holistic...

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COVID-19: The role of Media & Communication

KUCHING — SIGNIS is a non-governmental organisation that includes members from over 100 countries. It is a World Catholic Association for Communication and brings together radio, television, cinema, video, media education, internet, and new technology professionals.

SIGNIS Asia organised a webinar with the theme, "COVID-19: The role of Media & Communication and Moving Beyond" via Zoom platform on 18-19 November. According to the organisers, the pandemic has put intense pressure on healthcare, economic and social structures.

From the narratives of people working on the ground, the 100 plus participants at the two study days were given an insight into how the pandemic has wrecked Asia. The panellists were Catholic priests, activists, lay missionaries, media and technology experts from the Asian region.

The widespread infection of COVID-19 in the world today is cause for alarm. There is a need to tackle these uninvited

universal guests that seem intent to travel and stay for as long as possible. Are our governments implementing effective SOPs to combat the spread? Is factual information disseminated in a timely manner?

Unfortunately, the amount of health-threatening misinformation, mostly on mass and social media platforms appear to be spreading faster than the virus. This has resulted in fear-mongering that can hamper tackling the pandemic. Misinformation can be worse than the disease.

The four main objectives of the webinar were:

- To understand the impact of COVID-19 in socio-economic and political spheres in Asia and plan strategies to support the poor and vulnerable sections of the society.
- To analyse the role played by media towards containing the spread of COVID-19.
- To acquire insights from our interventions as a communication organisation, church institution and as individuals in containing



the spread of COVID-19, and rehabilitation activities.

- To explore the possibilities of converting the challenges posed by COVID-19 into opportunities.

The mass and social media can be effective tools for government bodies, public

health care authorities, religious institutions and NGOs to utilise to create awareness of the pandemic among the people. Effective communication can help in the fight against the COVID-19 virus.

Ivy Chai



The Catholic Bishops of Peninsular Malaysia
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Endorsement by the Catholic Bishops of Peninsula Malaysia

"We need leaders to be strong in faith, relevant in business and corporate life, connected in the spirit and in church, empowered to stand with courage and boldness to act by conviction at such times of change as this. This program is foundational to build such leaders amongst us"



"Everything rises and falls with leadership – be it in the corporate world or in the church. This program will equip our leaders to rise above their set limitations to break barriers about faith and work, so that the new leader will be one with a renewed mind: fully embracing the dynamics of marketplace, leadership, ethics and justice for individuals and society"



"The concept of servant leadership will be enhanced through this program which I believe is the essence of effective leadership. We need a program that builds our leaders to be open to change, be led by the Spirit and by the wisdom of the Word to serve, to govern and lead the Mission"



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Cost:

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Registration Deadline for June 2020 enrolment : Jan 15th 2021

The tentative contact dates are as follows :
(5=Semester)

S1	2021 Feb 20-21, 27-28
S2	2021 August
S3	2022 February
S4	2022 August

For more information, please contact any of the following :

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Those from other diocese can also contact any of the above for further information.

And check out ACU's website on the course content :
<https://www.acu.edu.au/about-acu/executive-education/our-courses/executive-postgraduate/graduate-certificate-in-leadership-and-catholic-culture>
Youtube link :
<https://www.youtube.com/watch?v=Rgrdc4wvDI> or search youtube for "ACU Theology & Philosophy – Leadership Matters"

You can read more about the first graduating class on the Sept 8th, 2019 issue of The Herald Catholic Weekly

My journey of faith



Michelle receiving her first Holy Communion at Holy Trinity Church, Kenyalang.

KUCHING — My name is Michelle. This is the story of my journey to becoming a child of God. I was a free thinker and my parents are Buddhists. I have followed them to the temple on festivals in the past. However, I realised that I did not have any motivation and I felt hopeless for things which were beyond my control. I usually felt helpless in my relationships, my work and my emotions. I thank God that I met my fiancé during my helpless moments. He is a Catholic and he encouraged me to join him to go to church and invited me to know more about God. And that is why I joined RCIA.

In my first class of RCIA, I got to know who is Our Father and his beloved Son, Jesus; and how Jesus was born on earth to save us all. Through RCIA, I have also learned to rely on God. I started to pray and I share

everything with Jesus—whether my happiness or my depression. Slowly, I discover my attitudes and mindset changing, as I did not get hot tempered easily and I feel blessed for all the things I already have.

From the RCIA sessions, I came to know more about the church. All the actions and processes done by the priest at Mass is a reflection of Jesus and all his disciples. I finally got baptised on Friday, 23 October 2020 at Holy Trinity Church. In the homily, the priest said that this is just the beginning of our journey towards God and not the end. 2020 is the toughest year for everyone by far, as the whole world is suffering from the effects of the Covid-19 pandemic. We are indeed so powerless and insignificant but what we can do is to believe in God and pray for his blessing that we will go through life's trial.

Preparing to participate in a Live Stream Mass at home

As Catholics, we believe that God comes down to meet us at every Mass. At this difficult time, when the circumstances don't allow us to come together as a community, remember He will come to us wherever we are and whenever we seek Him. Every Sunday presents the opportunity to invite Him into our home by participating in one of the live streamed or recorded Masses. For most of us, this is a new experience and will take time to learn.

Here are tips to help you prepare for and fully participate in a virtual Mass:

Before Mass Begins:

- 1. Find a quiet place at home to set up your computer.** We want to set the stage for prayer and reflection.
- 2. Dress appropriately.** This helps show reverence and an understanding of the importance of the moment.
- 3. Be on time.** Joining the live stream early will allow you to pray and prepare yourself better for Mass.

During Mass:

- 1. Participate in the Mass.**

Make the appropriate responses and follow the readings.

- 2. No Food and Drinks.** Just as we don't eat or drink in Church, the same stands for a virtual Mass.
- 3. Turn off cell phones or other devices.** Distractions are not conducive to prayer.
- 4. Do not talk to others in your home during the Mass.** Make this a time to visit with God, and visit with one another later.

After Mass:

- 1. Pray after Mass.** If you feel called, offer a prayer of thanksgiving after Mass is over.
- 2. Make your Sunday Offertory online or by mail.** During times like these, your regular Sunday Offertory is extremely important for your parish to continue the same programs and ministries when things return to normal.
- 3. Go in peace to love and serve the Lord!**

Source: The Valley Catholic

Malaysia joins the Caritas family

Continued from p5

...human development, with a preferential option for the poor and vulnerable," he added.

Caritas Malaysia President, Bishop Bernard Paul, then signed the Caritas Malaysia plaque to mark the launching of the official organ of the Malaysian Catholic Church for the promotion of its social mission. Other attendees included Regional Coordinator Caritas Asia Zar Gomez, President of Caritas Malaysia Bishop Bernard Paul of the Malacca-Johor Diocese, and Caritas Malaysia Executive Secretary Charles Bertille and team.

Also present were Archbishop of Kuala Lumpur, Most Rev Julian Leow, Bishop of Penang Most Rev Dato Sebastian Francis, Archbishop of Kuching, Most Rev Simon Poh and other representatives from the nine dioceses of Peninsular Malaysia, Sabah and Sarawak, including priests, sisters, religious and laypeople.

Caritas Asia, whose regional



A section of the attendees at the Caritas Malaysia and National Assembly launch.

secretariat is situated in Bangkok, Thailand, currently has 25 Caritas member organisations in 24 countries in the region.

The Caritas Confederation, which operates its General Secretariat in Palazzo San Callisto in the Vatican, oversees seven regional offices in Africa, Europe, Latin America and the Caribbean,

the Middle East and North Africa, North America, Oceania and Asia. It supervises 160 national Catholic relief, development and social service agencies working in over 200 countries and territories worldwide.

Asia Regional President (Caritas Asia) Dr Benedict Alo D'Rozario said, "We are one

human family, living in one common home. Collectively and individually, our mission is to work to build a better and more just world for everyone. We believe in dignity, solidarity and stewardship on behalf of the world's most vulnerable people, especially the poor and oppressed." "As a confederation, we usually pool and share rich resources among our member organisations. The talents and expertise within Caritas are not just enjoyed by one national Caritas organisation, but shared with other Caritas organisations through peer exchanges, cross-learning, international, regional or national training courses, workshops, and many others."

This large confederation has a wide array of internal human and capital resources—and its diverse members give it its strength. The organisation finds resources from small groups of volunteers to some of the biggest global charities in the world manned by a huge number of Caritas staff and officers.

Source: Herald Malaysia

Psalm 119

Psalm 119

By Archbishop Emeritus John Ha

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.

(Part 23)

Part I

Psalm 119 in the Hebrew Bible or Psalm 118 in the Greek-Latin Translation is the longest psalm. It has 176 verses. They are grouped into 22 strophes of eight verses each. Each strophe is marked by a letter of the Hebrew alphabet that consistently starts every line in it. The letters follow their order in the alphabet. This literary feature categorises the psalm as acrostic. (Other acrostic psalms in the Psalter are Psalms 9; 10; 25; 34; 111; 112; 145.)

Psalm 119 has no superscription.

Comments

Two most striking features of the psalm are its acrostic composition and its exclusive topic: the law. Except for verse 122, every verse has one of its lines mention the law (*tôrāh*) or its synonyms like commandments, statutes, ordinances, decrees, precepts, or even words and promises. It is very clear, therefore, that Psalm 119 focuses on the Lord's *tôrāh* for His people.

The psalm's focus on the *tôrāh* and opening beatitude (*ašrê* = "happy") are also found in Psalm 1. By virtue of this similarity, it has been suggested that at one stage of its composition, Psalm 119 might have been the conclusion of the Psalter, while Psalm 1 was its beginning.

Its repetitious emphasis on the *tôrāh* per se or through its synonyms has led to a view that Psalm 119 is boring and somewhat monotonous. Yet, the poet's literary skill in its composition, consistent care to have eight verses in each strophe and each line starting with the same letter of the Hebrew alphabet, is exceedingly admirable. Contrary to the negative view, it marks the psalm off as unique. A careful reading of the psalm brings to the fore different aspects of the *tôrāh*, not just through the use of its synonyms but also through the emphasis of each strophe. All these aspects serve to highlight the richness of the *tôrāh* and therefore its importance for God's people.

On this score, this article seeks to explore each strophe and capture its gist. Hopefully, in the process the aspect of the *tôrāh* it emphasises will surface. Given the space limitation, readers are strongly urged to go through the entire psalm with careful attention and disciplined perseverance.

(Note: pronunciation of each Hebrew letter is given in italics within brackets.)

The א (*Aleph*) strophe (vv. 1–8) declares the happiness that comes from "walking in YHWH's law" or "in His ways". These expressions indicate that there is a journey involved. It is the journey of life seen as a pilgrimage. The *tôrāh* sets the direction for one's life.

The ב (*Beth*) strophe (vv. 9–16) calls for staying on course: "keeping the way pure" and "fixing one's eyes on YHWH's ways". This is done by "meditating on YHWH's precepts". Meditation involves repetitive murmuring of the *tôrāh*. It leads to an experience of "delight".

The ג (*Ghimel*) strophe (vv. 17–24) seeks YHWH's intervention to understand and observe His word on two grounds: (i) the psalmist is an "alien" in the land; and (ii) YHWH reproaches those "who wander from His commandments".

The ד (*Daleth*) strophe (vv. 25–32) seeks strength and new life from YHWH in the experience of death and sorrows in "one's ways". It acknowledges fidelity to His word, statutes, precepts, ordinances and decrees as prerequisite for new life.

The ה (*Hē*) strophe (vv. 33–40) with seven imperatives, earnestly implores YHWH's enlightenment on the law because its observance ensures "life in His ways". Confidence in YHWH's response comes from His righteousness.

The ו (*Wāu*) strophe (vv. 41–48) grounds the psalmist's resolutions and attitudes regarding YHWH's law on His "steadfast love" and His promise of salvation. Delight and liberty come from observance of the law.

The ז (*Zayin*) strophe (vv. 49–56) affirms YHWH's blessings for keeping His precepts: comfort, ability to face the arrogant who forsake His law, remembrance of His name and hope. The psalmist asks



YHWH: "Remember Your word to Your servant" (v. 49).

The ה (*Hēth*) strophe (vv. 57–64) proclaims YHWH as one's "portion", that is, inheritance and "the earth (being) full of (His) steadfast love". This attracts positive response in terms of "imploping (the Lord's) favour", hastening "to keep His commandments", "rising to praise Him at midnight" and being "a companion of all who fear Him".

The ו (*Teth*) strophe (vv. 65–72) presents the psalmist's acknowledgement of YHWH's goodness and good dealing with him/her. Even his/her humiliation by Him is much appreciated as it leads back to the law of incomparable value: "more precious than silver and gold" (v. 72).

The ז (*Yōdh*) strophe (vv. 73–80) goes back to the fundamental truth: the psalmist was created by YHWH. He/she needs to "fear (Him)", that is, learn, understand, meditate and faithfully keep His law. Failure to do so leads to humiliation by YHWH. But this humiliation is an act of YHWH's "steadfast love" and "mercy". His purpose is to secure a turning back to His law.

The ח (*Kāph*) strophe (vv. 81–88) expresses the psalmist's patient but confident waiting for YHWH's salvation from enemies' persecution. While the enemies pose a serious threat with their traps and attacks, the psalmist's hope is anchored on his/her fidelity to YHWH's word and His "steadfast love". His/her request is motivated by desire to keep His decrees.

The ט (*Lamedh*) strophe (vv. 89–96) proclaims YHWH's eternity and thus the stability of His word "in heaven" and "on earth". It sustains "all things", meaning, all created beings, and "gives life". It also awakens awareness of belonging to YHWH, thus, the affirmation: "I am Yours" (v. 94). This amounts to intimacy with YHWH. It is perfect beyond compare and points to YHWH's "faithfulness (for) all generations".

The י (*Mem*) strophe (vv. 97–104) acknowledges the effect of YHWH's law: it gives "more understanding" and greater wisdom. It is even "sweeter than honey". On this score, it draws "love" and "meditation all day long" and keeps away "from every evil and false way".

The י (*Nūn*) strophe (vv. 105–112) depicts YHWH's word as "a lamp to my feet and a light to my path". It provides clear guidance for life's journey. As such it becomes one's "heritage for ever" and "joy".

Continued on p9

Continued from p8

This undergirds the determination to follow it faithfully, especially when “severely afflicted”.

The **ד** (*Samek*) strophe (vv. 113–120) presents YHWH’s law as the basis of His judgment as well as assurance of His justice. He “spurns” the “evildoers” and the “wicked of the earth” as these “go astray from His statutes”. Fear of this divine judgement and desire for protection and safety lead to “love of His law” and “decrees”.

The **י** (*Ayin*) strophe (vv. 121–128) sees the desire and appeal for YHWH’s good treatment to guarantee His “servant’s well-being” on grounds of “the fulfilment of His righteous promise” and “steadfast love”. The same desire keeps the servant faithful to YHWH’s precepts.

The **פ** (*Pēh*) strophe (vv. 129–136) proclaims YHWH’s decrees “wonderful” because their “unfolding gives light and understanding to the simple” and “keeps (their) steps steady”. This is a blessing (YHWH “makes His face shine”) especially in the face of iniquity and oppression.

The **צ** (*Tsadeh*) strophe (vv. 137–144) ties the qualities of YHWH’s decrees to His “everlasting righteousness”. They are therefore “righteous forever” and stand the test of time after being “well tried”. On these grounds, YHWH’s “law is the truth”. It draws the psalmist’s zeal and delights him/her, for it gives life.

The **ק** (*Qōph*) strophe (vv. 145–152) depicts the psalmist’s cry to YHWH for salvation in his/her determination to keep His law and meditate on it. The cry is rooted in his/her confidence that YHWH is “near” and “all His commandments are true” because He has “established them forever”.

The **ר** (*Rēsh*) strophe (vv. 153–160) presents the psalmist’s plea for rescue from his/her misery in the face of hostility from persecutors. He/she “loves (YHWH’s) precepts” as their “sum (in His word) is truth” and “everyone of (them) endures forever”. YHWH’s “mercy”, “justice” and “steadfast love” underlie His word and make it life-giving.

The **ש** (*Sin*) strophe (vv. 161–168) lists out the psalmist’s positive attitudes towards YHWH’s law and happy experiences of it: “stand in awe”, “rejoice”, “love”, “great peace”, “love”. It leads him/her to “praise YHWH seven times a day” for it and “hope for His salvation”.

The **ט** (*Tau*) strophe (vv. 169–176) goes to the bottom of the psalmist’s cry: he/she has “gone astray like a lost sheep”. In the light of the exclusive focus on the law, it means he/she has strayed from the law and is bent on returning. YHWH’s fidelity to His word gives him/her confidence to cry out to Him. His response is to “seek out (His) servant” and “let (him/her) live”. In gratitude he/she will “pour forth praise” to YHWH and “sing of His promise”.

Summing Up


Psalm 119 extols the quality and function of YHWH’s *tôrāh* for His people.

YHWH’s *tôrāh* is precious and binding because it expresses His righteousness and steadfast love. It is lasting because YHWH is everlasting. It assures His nearness to His servant to guide, protect and even deliver him/her from peril and persecution. In this way, it ensures safety for him/her through his/her life’s journey. The end goal is possessing YHWH as one’s “portion”.

YHWH’s *tôrāh* is therefore a delight and attracts His servant, even in humiliation. For, it brings him/her to the realisation that YHWH has created him/her. As such, he/she is called to follow His will. To this end, love of the *tôrāh* and meditation on it are necessary.

A feature on Sunday’s Mass readings:

22 November 2020—Solemnity of Christ the King Year A
(Ezekiel 34:11–12, 15–17; 1 Corinthians 15:20–26, 28;
Matthew 25:31–46)

Verbum Domini 
by Fr Francis Lim, SJ
For the greater glory of God

Are you on team sheep or team goat?

Sheep and goats are the earliest animals that humans domesticated. What’s the difference between a goat and a sheep? While both hail from the subfamily *Caprinae*, sheep and goats diverge at the genus level and arrive as distinct species.

The main difference between the two is how they forage and, in that manner, how they group together due to how they forage. Sheep are grazers, that is, they saunter slowly eating short plants close to the ground. Therefore, most of the time they are oblivious to their surroundings, and tend to stick together in groups for safety. Sheep have very strong flocking instinct and become agitated when separated from their flock. Sheep are more in need of the shepherd’s watch and guidance than goats. In the first reading, Ezekiel describes God as watching over his flock and takes care of them. It is consoling to know this especially when we are on team sheep.

On the other hand, goats are browsers, that is, they look for leaves, twigs, shrubs and anything edible they can reach. Because they browse, goats spend a lot of time investigating things. In this way, they are more interactive with the environment than sheep. By having a more exploratory behaviour, goats are more independent and intelligent, to the point each can wander off by itself. Because of a goat’s natural curiosity and independence, they can tend to get into more trouble than sheep and are more individualistic.

During day time, the sheep and goats are usually herded together and graze out in the open. The shepherd will separate them for the night because they have different needs. The sheep can be kept outside because their thick fur gives them warmth during the cold night. However, the goats need to be kept inside and herded together because they have less fur.

Just like a shepherd separates sheep and goats, when Jesus comes in glory, he will divide humanity into two teams: the sheep and the goats. The sheep will be placed at his right hand whom the Father has blessed, and have the kingdom as their heritage which is prepared for them since the foundation of the world. The goats will first be placed at his left, then cursed and sent away to the eternal fire prepared for the

devil and his angels.

Stop and ask yourself, which team would you prefer to be on? I think Jesus makes this choice a pretty easy one because of the final punishment. Of course, all of us want to be on team sheep.

The question is how do we get on team sheep? Well, it is quite clear from the Gospel passage: “For I was hungry and you gave me food; I was thirsty and you gave me drink; I was a stranger and you made me welcome; naked and you clothed me, sick and you visited me, in prison and you came to see me.”

First, team sheep did those things to *Jesus, not for Jesus*. We are asked to carry out works of mercy to Jesus himself rather than do them for the sake of Jesus. Just as Jesus warns those less virtuous ones at the end of this passage, “I tell you solemnly, in so far as you neglected to do this to one of the least of these, you neglected to do it to me”, whenever we help someone, that someone is Jesus to me. It does not matter who that person is: rich or poor, sick or healthy, white, yellow, brown or black, male or female, believer or non-believer, etc. Jesus identifies himself with the poor, those in need, and those who are more abandoned and neglected who have no place in society and are not well received.

Second, when the virtuous say to Jesus that when did they see him in the people in need, he replies, “I tell you solemnly, in so far as you did this to one of the least of these brothers/sisters of mine, you did it to me.” Team sheep aka the virtuous does not even know they are doing good and helping Jesus. They respond to the pleas and the needs of those around them. Thus, they have no idea that their good deeds meant that they are inheriting the kingdom prepared for them. They are not trying to earn God’s favour. They just see people in need, and they serve them. When they have the opportunity to help someone in need, they do it. They are merely living their lives of faith the way they always do. They are focused on God and the needs of others instead of on themselves and their own needs. They are so much like sheep which tend to be community centred; unlike the goats who tend to be more individualistic and neglect others.

Therefore, we need to ask ourselves again, are we on team sheep or team goat—community centred or self-centred?

A journey for the LOVE of CHRIST

By Ivy Chai



Archbishop Emeritus Peter Chung cutting his 50th Episcopal ordination anniversary cake at CMM Stutong.

him to come. After serving for nine years in various parts of Sarawak, Fr Peter Chung was sent to study Canon Law in Rome and obtained his Doctorate in Law in 1966.

He was the Vicar Delegate of Miri and serving as a priest in Brunei, when he was appointed to serve in Sabah. The Church there was then facing persecutions from the state government. On 15 November 1970, Fr Peter Chung was installed as Coadjutor Bishop of Kota Kinabalu. The turbulent state of affairs in Sabah lasted for five years.

Bishop Peter Chung was subsequently transferred back to take charge of the Vicariate of Kuching in 1975 after the death of Bishop Karl Reiterer. Fr Lawrence Chua, who became the first local born to be ordained a priest in 1964, was assigned to welcome him at the old Kuching airport and became his Vicar General.

He became the first Archbishop of Kuching on the establishment of the Ecclesiastical Province of East Malaysia in 1976. He retired as Archbishop of Kuching on 22 June 2003, handing over responsibilities to Archbishop John Ha. Archbishop Simon Poh succeeded Archbishop Emeritus John Ha when he resigned on 4 March 2017.

Archbishop Emeritus Peter Chung will be recorded in the church annals of this region as the only priest who has served in Brunei, Sabah and Sarawak.

“Gratia cum omnibus” Grace be with all

Archbishop Emeritus Dato’ Sri Peter Chung Hoan Ting celebrated his 50th Episcopal Ordination Anniversary on 15 November 2020.

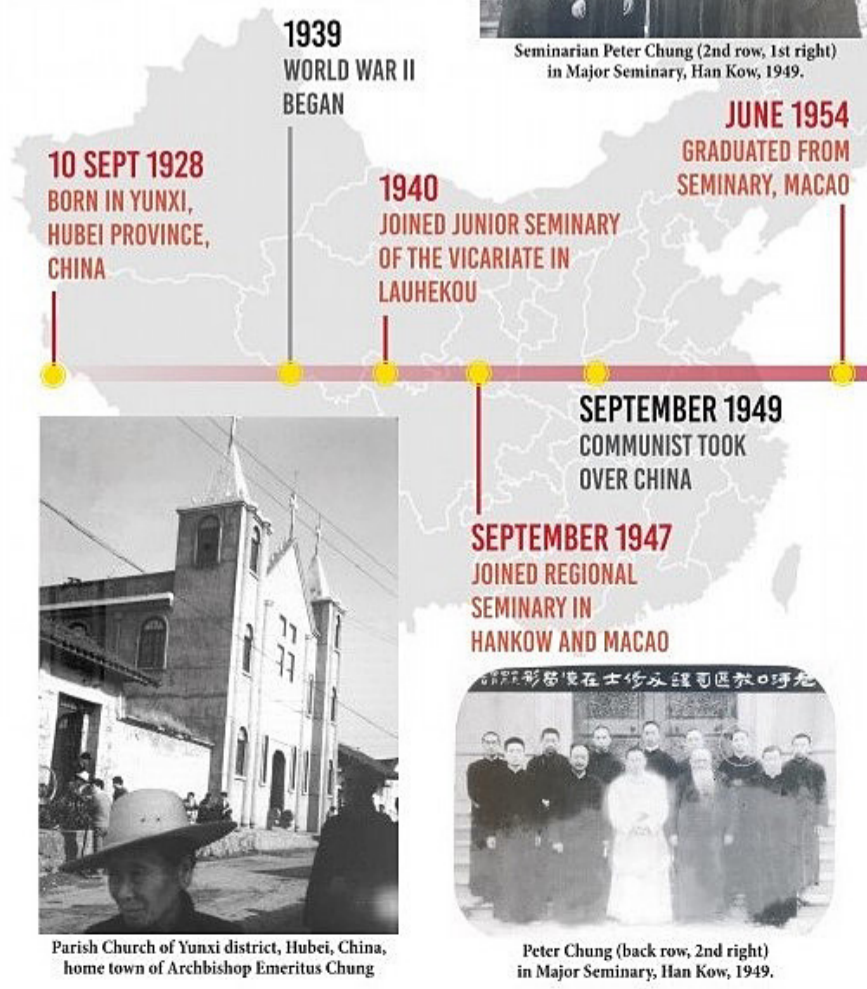
The present COVID-19 pandemic situation had dashed all hopes of the Archdiocese of Kuching, to celebrate this historic occasion with a function befitting a much-loved grandfather figure. The presbyterium could only offer up thanksgiving prayers and present him with an anniversary cake.

Often described as a grandfather to the people of God, this Shepherd of the Lord is also a spiritual director, priest, personal confessor and confidante, father, and much more, to his flock.

Born on 10 September 1928 in Hubei Province, China, a young Peter entered the diocesan minor seminary of the Vicariate of Lauhekou in 1940. In 1947 he entered the Regional Major Seminary at Hankow, but in 1949, during the Communist insurgence, the whole seminary was moved first to Hong Kong and later to Macao.

After his graduation from seminary in 1954, he arrived in Kuching and became the first priest to be ordained on Sarawak soil on 26 September 1954, by Bishop John Vos who had invited

CHINA WHERE THE JOURNEY BEGAN



1954 - 1957
CHINESE APOSTOLATE TO BAU,
SARIKEI, SIBU, THEN TO BAU AGAIN.
ARRIVED IN MIRI IN APRIL 1957 UPON
OFFICIAL APPOINTMENT.



Fr Peter Chung in trishaw on the way to Miri outstations in 1958.

**SABAH
A TEST OF
FAITH**



Bishop Peter Chung in Tobo, Sabah.

**CALLING
SARAWAK
HOME**



Archbishop D. Vendargon of Kuala Lumpur reading out the Bull raising the Vicariate of Kuching into an Archdiocese, 26 November 1976. Seated next to Archbishop Peter Chung is Apostolic Delegate G. Moretti.

1960
CREATION OF NEW
VICARIATE OF MIRI

1962
CONVOCATION OF
VATICAN II BY
POPE JOHN XXIII

21 AUGUST 1954
ARRIVAL IN KUCHING

22 JULY 1963
INDEPENDENCE OF
SARAWAK

OCTOBER 1963
LEFT FOR ROME FOR
3 YEAR STUDY

1965
CLOSING OF VATICAN II
BY POPE PAUL VI

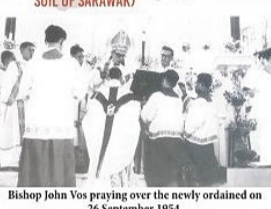
1957
APPOINTED TO MIRI

16 SEPT 1963
FORMATION OF THE
FEDERATION OF
MALAYSIA

26 SEPTEMBER 1954
ORDAINED AS PRIEST
(1ST ORDINATION ON THE
SOIL OF SARAWAK)

1966
APPOINTED RECTOR OF
ST JOSEPH'S SEMINARY,
MIRI

**SARAWAK
REACHING OUT
TO THE CHINESE
COMMUNITY**



Bishop John Vos praying over the newly ordained on 26 September 1954.

1970
REVISION OF ROMAN
MISSAL - INTRODUCTION
OF VERNACULAR
LANGUAGES TO THE
LITURGY

AUGUST 1972
APPOINTED APOSTOLIC VICAR
OF KOTA KINABALU

FEBRUARY 1975
OFFICIALLY TRANSFERRED
TO KUCHING

15 NOVEMBER 1970
EPISCOPAL ORDINATION AND
APPOINTMENT AS BISHOP
COADJUTOR OF KOTA KINABALU



Episcopal Ordination of Bishop Peter Chung (with crossier), in Sacred Heart Church, Kota Kinabalu, 1970

My appointment caused much negative reaction from both the local priests and some lay people with written protests to their Bishop and even to Rome.

— Extracts from the memoir of Archbishop Emeritus Dato Sri Peter Chung, in the 50th sacerdotal Anniversary souvenir booklet, 2004



Installation as the Bishop of Kuching, in St Joseph's Cathedral, 14 March 1975.

26 NOVEMBER 1976
INSTALLATION AS FIRST
ARCHBISHOP OF KUCHING
AT ST JOSEPH'S CATHEDRAL

10 APRIL 1977
ISSUED 1ST PASTORAL
LETTER: "OUR TASK AND
RESPONSIBILITY"

**OTHER SIGNIFICANT
MILESTONES**

Handing over responsibilities to the new Archbishop of Kuching, Archbishop John Ha

NOVEMBER 1995
CELEBRATED 25TH ANNIVERSARY
OF EPISCOPAL ORDINATION & 41ST
ANNIVERSARY OF PRIESTLY ORDINATION



Title 'Datuk' awarded on 7 July 1987 by the Chief Minister of Sarawak.

19 JANUARY 1985
INAUGURATION OF
ASSOCIATION OF
CHURCHES IN SARAWAK

31 JULY 1991
REVIVAL OF
ARCHDIOCESE
PASTORAL COUNCIL

6 JUNE 1998
ORDINATION OF 1ST AUXILIARY
BISHOP FOR KUCHING,
BISHOP JOHN HA

22 JUNE 2003
RETIRED AS ARCHBISHOP
OF KUCHING

DECEMBER 1986
CREATION OF
DIOCESE OF SIBU

6 JUNE 1992
LAUNCHING OF
BIBLE YEAR

NOV 1999 - 2000
THE GREAT JUBILEE
CELEBRATION

2001
SILVER JUBILEE OF
ARCHDIOCESE OF
KUCHING

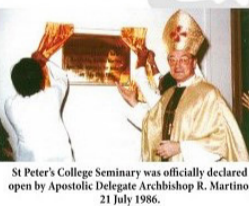
10 SEPT 2018
CELEBRATING
90TH BIRTHDAY

21 JULY 1986
OFFICIAL OPENING OF
ST PETER'S COLLEGE

APRIL 1989
EUCHARISTIC
CONGRESS

19 APRIL -
14 MAY 1998
SYNOD OF ASIA

19 OCTOBER 2002
ISSUED LAST PASTORAL LETTER:
"WE ARE THE CHURCH —
SALT OF THE EARTH AND
LIGHT OF THE WORLD"



St Peter's College Seminary was officially declared open by Apostolic Delegate Archbishop R. Martino, 21 July 1986.



Grand outdoor Mass for Eucharistic Congress, 28 May 1989

21 NOVEMBER 1999
DEDICATION OF CATHOLIC
MEMORIAL & PILGRIMAGE
CENTRE, MT SINGAI



Cutting the celebration cake with brother bishops, family and friends from China.



**"For the love of Christ
urges us on"
(2 Cor 5:14)**

Archbishop Emeritus Peter Chung chose this theme for his 90th Birthday Celebration in 2018. His life has been blessed with longevity and good health and it has been a journey for the love of Christ.

He spends his retirement years at the Chapel of Mother Mary Retirement Home for priests, still actively serving the Church by celebrating Mass, hearing confessions, counselling and giving religious instructions.

His door remains open for those seeking his help. He does not believe in taking holidays away from Kuching and lives a simple and disciplined life of prayer, work and walks.



THE SACRAMENTS

By Fr Patrick Heng

THE SACRAMENTS is a series of teachings by Fr Patrick Heng

Lesson 3 – The Sacrament of Eucharist (Part 2)

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)



Do this in memory of me

A brief history of the Mass

Jesus celebrated the Last Supper in the context of the Passover meal (Lk 22: 7–20). While the Passover recalled God’s work of salvation, Jesus gave to the meal a radically new meaning. God had indeed acted in the past, but his saving work was now present in a new and definitive way. Jesus’ passing over to his Father by his death and resurrection is anticipated in the Last Supper and celebrated in the Eucharist. Jesus’ death and resurrection is the new Passover. The celebration of this new Passover is the anticipation of the final Passover of the Church which is in the glory of the kingdom at the end of time.

The Last Supper–3rd century

The new Passover meal or Eucharist is celebrated as a meal of unity among believers. There would be readings from the Law and the prophets (Old Testament) and an explanation or homily about the teachings of Jesus. Later, the Jewish Christians were no longer welcomed at the synagogue service. Christians would gather primarily in homes on Sundays to celebrate the Eucharist. Prayers, singing, chanting and a homily were added to their Sunday gathering.

4th–8th century

With the conversion of the Roman emperor, Constantine, Christianity became legal. Constantine protected the church from persecution. The simple celebration of the Eucharist was now celebrated in basilicas. The liturgical celebration became more formal with the introduction of processions, genuflection, candles, incense and vestments. Latin is the main language used in the Eucharist.

During 6th and 7th century, the church spread throughout the world. Rome became a symbol of unity. This led to a certain uniformity in the liturgical celebrations. The Eucharistic Prayer was no longer improvised but prescribed. Liturgical books

were introduced. The Latin word *Missa* (Mass) was first used to describe the celebration of the Eucharist. People participated in the celebration of the Eucharist, for example, in the singing, choirs, acclamations and responses.

9th–10th century

In the development of the liturgical rite of the Mass, private prayers of the priest were added. There was also a shift in the understanding of the Mass. The priest would celebrate the Mass with his back to the people while the people would be doing other things. Holy Communion began to be given on the tongue with the gradual removal of the cup from the laity.

11th–12th century

This period saw a great change in the attitude towards the Mass. The Eucharist became an object of reverence which led to infrequent Communion. The emphasis was placed on adoring the Blessed Sacrament rather than the Mass. Genuflections were added at the consecration.

13th–17th century

In 1215, the Lateran Council mandated that Holy Communion is to be received at least once a year. In 1264, Pope Leo IV established the Feast of Corpus Christi. In the 16th–17th century, visits to the Blessed Sacrament became more frequent. After the Council of Trent (1548–1563), the Order of Mass became uniform throughout the world. The Ritual of 1614 advocates frequent Communion at Mass while providing a Ritual for Communion outside Mass. In the 18th and 19th century, there were no significant development of the liturgical celebration of the Mass.

20th century–present

A Liturgical Movement started in the 19th century with the intention of a scholarly study of the liturgy. In 1905, Pope Pius X advocated frequent Communion and allowing the reception of Holy Communion at the age of reason. In the 20th century, the Liturgical Movement gained momentum as scholars in various countries began to show renewed interest in the history, rituals and meaning of the Eucharist. Manuscripts and records, neglected or lost for centuries, were rediscovered and studied. The fruits of the scholarly work are embodied in the Constitution on the Sacred Liturgy (1963) of the Second Vatican Council (1962–1965).

Among the reforms of the Second Vatican Council, greater participation of the faithful at Mass was called for. The reforms are seen in our present-day Mass. Some of the reforms are the use of the vernacular instead of Latin, greater use of Scripture and preaching with the Readings done by the laity, the priest facing the people, the restoration of the Prayer of the Faithful, procession of gifts, sign of peace, singing of hymns, response and acclamations, and the reception of the Eucharist in the hand.

The Eucharist as the source and summit of Christian life

The Eucharist “is the summit toward which the activity of the Church is directed” (*Sacrosanctum Concilium 10*). Its purpose is to lead all peoples to the worship and adoration of God particularly in the Holy Sacrifice of the Mass where we are brought as close to heavenly worship as is earthly possible.

The Eucharist is the source from which all the Church’s power flows (SC 2). It is the source of the grace and strength that allows all of us to carry out the work of the Church. This work includes not only formal ministry, but also the everyday evangelising and witnessing which, by virtue of our Baptism, all Catholics are called to do in the families, at work, and in all spheres of influence. The Eucharist increases the love of God and conforms the baptised to Christ so that they can carry Him into the world.

All the Church’s sacraments, ministries and life are therefore oriented to the Eucharist. As the source and summit, grace is poured forth from the Eucharist. This leads to the sanctification of men in Christ and the glorification of God, to which all other activities of the Church are directed as toward their end, is achieved in the most efficacious possible way.

To be continued

TODAY'S CATHOLIC - NOVEMBER 2020



BY AUNTY JO

You did for me

“And the king will say to them in reply, ‘Amen, I say to you, whatever you did for one of the least brothers of mine, you did for me.’” - Matthew 25:40

Read Matthew 25:31-46. Look for the words of the Gospel passage in the wordsearch puzzle below:

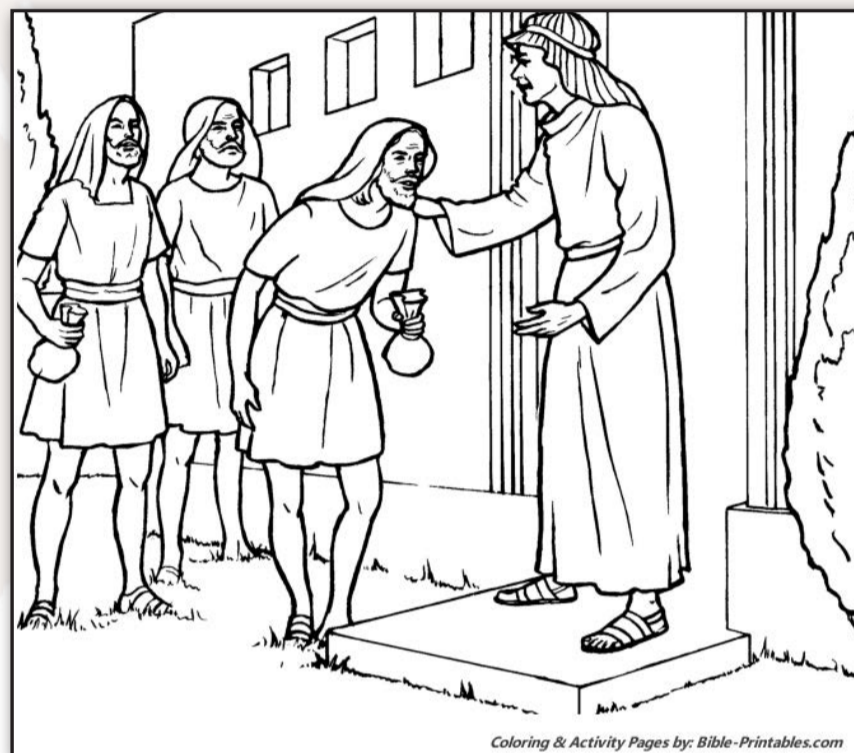
N	E	F	C	L	I	R	J	B	W	U	G	N	D	A
R	J	S	I	J	W	E	L	C	O	M	E	C	Y	I
R	S	N	F	R	P	I	Z	H	T	L	N	K	I	N
B	R	J	M	Y	E	C	K	E	H	E	L	G	P	D
Q	I	I	O	Q	D	S	W	M	X	A	Y	L	H	A
Z	O	Y	R	F	A	U	H	X	N	S	D	O	Q	K
D	H	U	N	G	R	Y	D	E	M	T	B	C	U	A
B	I	G	L	O	R	Y	A	Y	P	O	G	V	H	T
Q	Z	F	I	O	S	D	N	P	A	H	T	J	T	V
W	P	O	F	E	A	B	G	D	M	P	E	W	H	I
I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

AMEN	FIRE	LEAST
ANGELS	GLORY	LIFE
CLOTHING	GOATS	PRISON
DRINK	HUNGRY	SHEPHERD
ETERNAL	ILL	WELCOME

Hi Kids!

Christmas is only a month away. Let us prepare ourselves for the coming of Jesus during the season of Advent by becoming more prayerful and living our faith as his disciples.

More will be given



Coloring & Activity Pages by: Bible-Printables.com

“For to everyone who has, more will be given and he will grow rich; but from the one who has not, even what he has will be taken away.” - Matthew 25:29

Matthew 29:14-30 tells of a man who entrusted his possessions to his servants before he went on a journey. Read the gospel passage with your parents to find out what happened when he returned from his trip.

Talk about responsibilities and what it means to be responsible children of God.

Then, colour the picture above.

Blessed Advent



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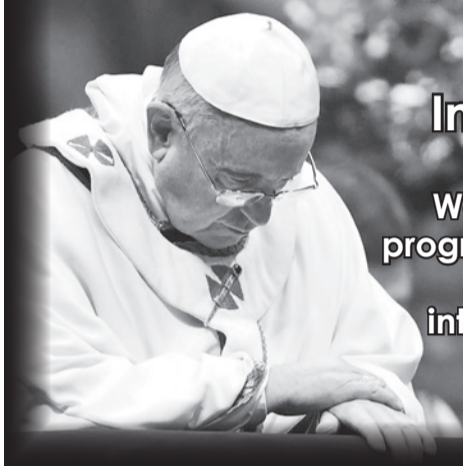
Contact numbers you may need when a death occurs: (for the Archdiocese of Kuching)

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 November



Artificial Intelligence

We pray that the progress of robotics and artificial intelligence may always serve humankind.



Great occasions for serving God come seldom, but little ones surround us daily.

- St Francis de Sales

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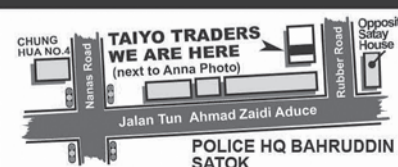
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NOVEMBER is a month dedicated to the Holy Souls in Purgatory (the Church Suffering), whose feast we celebrated on 2 November.



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11TH ANNIVERSARY

In loving memory of



JOSEPH NOBUO IWANAGA who was called to eternal rest on 5 November 2009
Eternal rest grant unto him, O Lord & let your perpetual light shine upon him, may he rest in peace.
Deeply missed and always remembered by loving daughter, son-in-law, granddaughter, foster daughters, foster son, foster daughter-in-law, foster granddaughters and all loved ones

11TH ANNIVERSARY

In memory of

JOSEPH LIM

Born: 19 March 1924
Died: 29 November 2009

Another year has gone since you left us. All those precious times with you are special memories we keep deep within our hearts.

With the faith in Christ that we've inherited from you, we look forward to being united again someday where the Lord promises eternal life.

May your soul rest in peace. Amen.

Lovingly missed by children, grandchildren and great-grandchildren.



1ST ANNIVERSARY

In Loving Memory of



DIANA AGNES MASON
whom the Lord called to rest on 24 November 2019

*Those we love don't go away,
They walk beside us every day,
Unseen, unheard but always near,
So loved, so missed, so very dear.*

Dearly missed by children, grandchildren and loved ones

4th Anniversary

In loving memory of



FRANCISCA HELENA FOO AI MING

2 May 1970 - 24 November 2016

Eternal rest grant unto her, O Lord, and let your perpetual light shine upon her. May she rest in peace. Amen.

Deeply missed by Mum, Dad, siblings, nephews, niece, relatives and friends.

We thought of you with love today but that is nothing new.

We thought of you yesterday and days before that too.

We think of you in silence as we often speak your name.

All we have are memories and your photo in a frame.

Your memory is our keepsake with which we'll never part.

God has you in his keeping, we have you in our hearts.

YOUTH 2020

Thirty eight confirmands receive Certificate of Confirmation



KUCHING — The SOP for the COVID-19 pandemic enforced on places of worship, had necessitated some changes to be made before 38 students from the BSC English Sunday School could receive the Sacrament of Confirmation.

The confirmands were students from Level 10, aged between 16 and 17 years old. The limited number of parishioners allowed at Mass meant the candidates had to be split into two groups of 19 each.

The first batch received the Sacrament of Confirmation on 23 October, while the second batch received the Sacrament on 25 October. The SOP had also resulted in the BSC Chinese Sunday School students receiving the Sacrament a week earlier.

Nonetheless, it was an occasion to rejoice, given the long postponement. Only parents and godparents of the candidates were given permission to attend the



Sacrament of Confirmation Mass celebrated by Fr Patrick Heng—23 October 2020.

celebration with an estimated congregation of about 90 at each Mass, including the faith formators.

To celebrate the Mass for the confirmands was BSC Rector Fr Patrick Heng, who had been granted the faculty to administer the Sacrament of Confirmation by Archbishop



Sacrament of Confirmation Mass celebrated by Fr Patrick Heng—23 October 2020.



Sacrament of Confirmation Mass celebrated by Fr Patrick Heng—25 October 2020.

Simon Poh, the Ordinary Minister of Confirmation.

In welcoming everyone, Fr Patrick said it “was a joy” for him to celebrate the Sacrament of Confirmation. He expounded on the seven Gifts of the Holy Spirit given at confirmation.

At the end of Mass,

certificates were given out to the candidates.

The annual event for the Sacrament of Confirmation was organised by the Bible and Faith Formation Committee (BFFC) Sunday School English session.

BSC

Sixteen students receive the Sacrament of Confirmation



A Sunday School student receiving the Sacrament of Confirmation from Fr Nicholas Ng.

KUCHING — After a long wait, a small group of 16 students from Blessed Sacrament Church were finally able to receive the Sacrament of Confirmation at a special 4.00 pm Mass on Sunday 18 October. It was celebrated by Fr Nicholas Ng and concelebrated by Parish Rector, Fr Patrick Heng.

Under the current COVID-19 pandemic, Fr Nicholas Ng had been granted the faculty to administer the Sacrament of Confirmation by Archbishop

Simon Poh, the Ordinary Minister of Confirmation.

In conforming to the SOP for churches enforced by the Government authorities, only about 80 people were able to attend the Mass of the confirmands. Only family members and godparents were given permission to attend the celebration, organised by the Bible and Faith Formation Committee (BFFC) Sunday School Chinese session.

BSC

MCYMC meets online for Youth Ministry in the 'new normal'

PENANG — The Malaysian Catholic Youth Ministers Committee (MCYMC) held their first virtual Annual General Meeting and Retreat from 5–7 October in the year of 2020. As per tradition, Catholic youth ministers from all the nine archdioceses/dioceses in Malaysia meet up for their yearly General Meeting and Retreat which was presumed to take place in Miri, Sarawak. This year, however, the awaited gathering was done virtually via ZOOM, following the strict measures imposed by the government such as travel curbs and restricted movements to contain the spread of COVID-19. Together with Archbishop Simon Poh, the bishop in-charge of youth, there were 30 delegates who marked their presence during this three-day virtual event.

One day, on 6 October, was reserved for retreat and 5 and 7 October were spent for organisational meetings. Among many updates and plans presented during the meetings, the topic concerning the reality of our young people, in the midst of the new normal and current pandemic, was highlighted the most. Related to the topic, Archbishop Simon stated, "We had a lot of events planned for our youth this year, but because of the COVID-19 pandemic, a lot of these have no longer become possible. **The pandemic has given us and our youth ministry a 'reboot'.** We also find it very challenging to do ministry to this present and new generation of youth. It is more difficult for us to engage with them now. Many of them are so exposed, even addicted, to the 'internet', to social media, to the cyber-world and the likes. It seems that their social skills in the real world, including the virtual world, are deteriorating. And our skills as youth ministers to effectively engage and relate with them needs 'rebooting'



VIRTUAL ATTENDANCE... A screenshot of participants on Day 3 of the MCYMC Meeting, 7 October 2020.

too."

In line with Archbishop's statement, the retreat which took place on the second day touched on the need of 'rebooting' themselves as youth ministers. Especially in this time where virtual communication is becoming more pertinent as compared to physical meetups. Through prayer, reflection and sharing of the Word of God, the youth ministers felt that becoming both 'Mary' and 'Martha' is a real necessity in their ministry. Recollecting on their experiences and reflections based on Luke 10: 38–42, they felt that youth ministers are all not only called to an active life of service to others but also to place the same emphasis on times of silence and solitude. Choosing to be like Mary, who sat at the Lord's feet listening to what He said, helps a lot in rebooting the youth ministry with the necessary skills and approaches to shepherd our young people today to embrace their faith more deeply and dearly.

During the retreat, Anthony Sebastian, a member of the

Forest Stewardship Council of Malaysia shared with the youth ministers on "ways to deal with issues and with ourselves in the context of the new normal". From his perspective as an ecologist, it is necessary to analyse the issue before approaching it directly. Analysing helps us to connect with the roots of the issue, revealing information that may be useful to effectively deal with said issue. Sebastian's sharing affirmed the message of 'being both Mary and Martha' by emphasising that we have to 'make space' in this new normal, to contemplate on the best way to deal with issues both from within and from outside of us. He also highlighted the need for a commitment from our young people to heed Pope Francis' strong and pressing invitation in his encyclical 'Laudato Si' which calls for the healing of our Mother Earth.

Aside from topics related to ministering the young in the context of the new normal, MCYMC also raised further discussion about having a Malaysian Youth Day (MYD),

the first in our country, and about the preparation and celebration of the upcoming World Youth Day (WYD) in Lisbon, Portugal, come 2023. As conclusion, it was decided that the Diocese of Miri would be the host for the next MCYMC Annual General Meeting and Retreat in October 2021... not just virtual but in person hopefully.



Criel Eviany
From Penang Diocesan Youth Network, representing the Malaysian Catholic Youth Ministers Committee

YOUTH 2020



JAMMING 4 JESUS #27

MALAYSIA'S PRAISE SESSION ONLINE



**EMPOWERED MINISTRY
ST. JOSEPH'S
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**30 OCTOBER FRIDAY
9.30PM
CATHOLICS AT HOME
| TV.ARCHKL.ORG
FB | YOUTUBE**



KUCHING – EMPOWERED Ministry has recently participated in an online Praise and Worship as part of the Jamming4Jesus programme which was premiered at 9.30 pm on 30 October 2020.

Jamming4Jesus is a programme under Catholics @ Home, which is a Malaysian Podcast that started in April 2020 by Fr Dr Clarence Dass from the Catholic Research Centre, Kuala Lumpur. The purpose of the weekly podcast is to help the laity understand, prepare and tackle being an online Catholic during the current Movement Control Order (MCO) imposed due to COVID-19 pandemic.

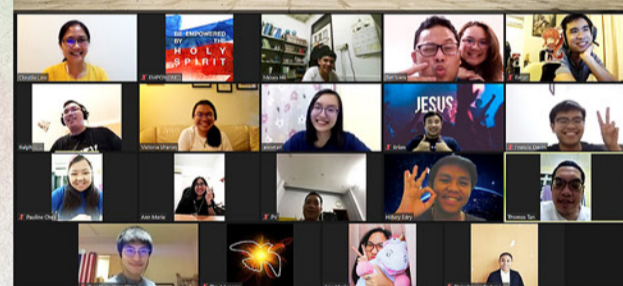
The podcasts are suitable for all ages, featuring speakers discussing daily issues and trending topics from a Catholic perspective. Jamming4Jesus is the Praise and Worship segment of the Catholics @ Home podcast which premieres every Friday at 9.30 pm on its Facebook page at facebook.com/CatholicsAt Home/ as well as at https://Tv.ArchKL.org.

Upon receiving the invitation from Catholics @ Home, a music team from EMPOWERED gathered to praise and worship God through music and dance after having not met for a long time.

The Praise and Worship session consisted of four songs, namely, Forever by Chris Tomlin, Ku Disini by Cherlyn Joseph from EMPOWERED Ministry, You are God that Healeth Thee by Don Moen and Spirit Touch Your Church by Kent Henry.

A dance titled, Never Wanna Leave Your Side, written by Sam Maoh and Karen Chin from EMPOWERED and choreographed by the EMPOWERED Dance and Drama Team was also featured as part of the praise and worship.

The Praise and Worship premier received feedback of its timeliness in aiding viewers to connect with God and uplift their spirits with hope especially during this challenging time. The video can be viewed at http://bit.ly/praiseonline_oct_youtube



"One of the fundamental values that one should cultivate to experience the Holy Spirit is having an open mind and a rooted faith. An open mind to receive and a rooted faith to believe is the first step to encounter the Holy Spirit. Also, one should not underestimate the power of prayers. A simple prayer can go a long way. Pray, and let the Spirit know that you are thirsting for His fire and anointing. Matthew 7:7 has testified that we should ASK and it shall be GIVEN, SEEK and it will be FOUND, KNOCK, and the door will be OPENED. In the same way, we need to SEEK the Holy Spirit and it will COME. Side note: The Spirit of God is ever-present, ever-working, and ever-living. He comes to us in various forms. Just be sensitive to the Spirit, and there, you will notice, He has been working in our midst, be it through the little or big things in our lives. All it takes is to BELIEVE." ~ Ann Marie

ZOOM with **EMPOWERED**

LET'S TALK
HOLY SPIRIT

KUCHING – The Holy Spirit is no stranger to Christians, yet there is still so much more to know about the Spirit. Therefore, to delve deeper into the knowledge of the Spirit, EMPOWERED Ministry organised an open discussion session together with three youths, namely Brian Chin, Emmanuel Foong, and Ann Marie, to have an "inside-scoop" about their experiences with the Spirit and how it has modelled their lives. This session was held on 13 November 2020, and it was moderated by Ralph Balan and Claudia Law.

"The Holy Spirit will not come into our lives without an invitation and the Holy Spirit wants to help us on our journey, but it first starts with yourself in saying yes through inviting the Holy Spirit to guide and direct you to where you want to be. It takes time but trust in the process and journey 'Matthew 7: 7-8'". ~ Brian Chin

今日教友

『你們要當心，要醒寤，因為你們不知道那日期什麼時候來到。』(谷13:33)

Permit No PPK 148/01/2013(031378)

第391期

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

新奉獻生活團體的成立將由聖座來批准



度献身生活者 (Vatican Media)

(梵蒂冈新闻网) 教宗方济各颁布《神恩真实性》手谕，修订《天主教法典》中有献身生活之成立的规范。以往在教区内承认新的献身生活会时，只须请示宗座，今后宗座的意见将起决定性作用。

每一种神恩，即使它只在特定地方发扬光大，都因其本质而具备普世性。关于这点，教宗方济各早已在2014年致全体度献身生活者的信函中阐明：「正是因为是给教会的恩典，它不是孤立的或是边缘的实体，而深切地是教会的一部分。它是教会心中，其使命的重要因素。」秉持这一观点，教宗于今年11月初颁布了《神恩

真实性》手谕，修订《天主教法典》第579条。

实际上，各教区主教依然有权在其辖区内「以正式法令成立献身生活会」。但新的法条要求教区主教在做决定之前，「事先取得宗座的书面授权」。以往，《天主教法典》第579条只规定要事先「向宗座请示」。

教宗在手谕中表示，「神恩真实性的一个清晰标记在于它的教会性、它为众人的益处而和谐融入天主圣子民的能力」；「分辨众神恩的教会性和可靠性，乃是地方教会牧者的教会责任」。同时，教宗也引用梵二文献《修会生活革新》法令，强调要避免「不当创立无用

的修会，或没有充份锐气的新修会」(19号)。

因此，教宗指出，「宗座的职责在于陪伴牧者分辨的进程」，以确认是否「教会承认一个由教区管辖的新修会或新团体」。教宗方济各重申若望保禄二世在《奉献生活》宗座劝谕中的教导，阐明新修会和团体的「活力必须由教会判断；教会有责任明辨新团体的正确目的，以免在过多的相类似的组织中，最后造成过多分裂的小族群」(12号)。这道新手谕最后表示，新的献身生活会和新的使徒生活团「必须获得宗座的正式承认，唯有宗座享有最终的裁决权」。

世界窮人日敞開心扉 注視基督 向窮人伸手施惠

(综合本报/梵蒂冈电台讯) 在11月15日「世界穷人日」，100多位穷人代表在圣伯多禄大殿参与由教宗方济各所主持的穷人日弥撒，教宗在弥撒讲道中指出，基督徒不应墨守成规或害怕冒险，相反地应像忠信的仆人那样，勇于为服务众人而冒险。

临近圣诞节，教宗指以往人们要问：「我能买什么？」现在应换成另一句话：「耶稣奉献了自己，在马槽中诞生，我能给予别人什么，就像耶稣那样？」

他指基督徒若不与他人分享，最终只会「变得贫穷」。

教会为家庭提供粮食援助

教会除了陪伴教友与穷人善渡穷人日，同时亦推动连串爱德服务。对于愈来愈多家庭因疫情陷入困境，宗座促进新福传委员会

主席菲西凯拉总主教(Rino Fisichella)指各地教会正施以援手，在意大利罗马，教会派送5千套基本生活必需品予60个贫困的堂区家庭，除了分享粮食，也将送赠口罩和一张教宗方济各的祈祷卡片，而物品包装服务由20位待业青年负责。

在意大利，教会亦伙同商业机构去服务穷人，一间意粉公司提供2.5吨面条予多个家庭接待所和爱德机构；一间保险公司亦送赠第一批35万个口罩予至少1万5千名学生。

碍于疫情，本年教宗与穷人的午餐，以及圣伯多禄广场上的医疗站暂停一年；但教宗赈济所管理的诊症间仍会每天在广场免费为50名穷人作新型冠状病毒检测。

而在印度穷乡奥里萨邦，当地总主教与仁爱会修女和她们所服务的弱势妇女一起祈祷，在圣德兰修女服

务精神中滋长爱德。

本年穷人日主题为「应向穷人伸手施惠」(参德七36)，若望巴尔瓦总主教(John Barwa)对亚洲新闻说：「德兰修女伸手为穷人中最为贫穷的人服务。我与她创办的修会成员一起与穷人中最为穷、穷困、孤独和社会边缘的人一起庆祝。」总主教说，印度在疫情下封城后，往外省打工的穷人返回奥里萨邦，贫困、饥饿、经济困难和失业交迫。

对于在疫情之下渡过穷人日，国际明爱教会事务助理齐班伯蒙席(Pierre Cibambo)指出，近期很多人防疫与世隔绝，明爱义工和合作者为此聆听和陪伴他们。齐班伯蒙席指基督徒向穷人伸手施惠，不仅是单向付出，而是互相需要，让基督徒「敞开心扉，改变自己狭隘和世俗的观点去注视基督」。

「方濟各的經濟」國際會議：亞西西與世界各地青年連線

(梵蒂冈新闻网) 「方济各的经济」国际会议于11月19日下午拉开帷幕。全球五大洲两千多名35岁以下的青年与意大利圣方济各大殿进行连线。亚西西教区主教、图尔克森枢机和多名青年在会议上发言，以圣方济各的革新为泉源，努力实践当代新的经济体系。

欢迎来到亚西西！这是「方济各的经济」国际会议的开场问候词。这次为期三天的会议在教宗方济各的推动下展开，由于新冠疫情的缘故，开幕式在意大利亚西西圣方济各大殿内举行，全世界40多个国家大约两千名青年通过线上连线参与。在本次会议中，青年不像参加传统的研讨会那样光是聆听经济学家和教授的讲话；事实上，这次青年才是真正的主角。他们省思、提案、咏唱、做见证并分享他们的计划。

会议首日，第四世界扶贫国际运动(ATD Fourth World)寄给所有与会者一个由贫困青年录制的视频。很多青年失学，靠打零工或是危险的粗活来糊口。他们遭到排斥，却别无它法，这些年轻人往往在社会生活中遭到歧视。第四世界扶贫国际活动的志工呼吁，经济必须以人为本。疫情导致各地百姓更加脆弱，穷人首当其冲。新冠病毒凸显了各种不平等，那些境遇悲惨的人期待一个更好的世界。

亚西西主教索伦蒂诺(Domenico Sorrentino)在圣方济各大殿致词欢迎青年。他表示，八百年前，亚西西的时任主教也欢迎了圣方济各。这位圣人把金钱看作促进众人益处，尤其是增进最弱小者福祉的工具。他脱下衣袍，把衣服还给父亲，这个举动等同于大力宣传新的经济，听从圣神的指引，撰写历史的新篇章。

当天，圣座促进人类整体发展部部长图尔克森枢机也通过连线在会议上发言。他强调：「你们决定建构青年的国际网络，以促成改变。你们决定协助教宗、教会和世界来营造一种有包容性、公平又服务众人的经济，一种投注在人身上的社会经济，好能保障培训和体面的工作。」圣方济各启发了和平与社会上的爱。

图尔克森枢机指出，企业构成了人的团体，众成员



「方濟各的經濟」國際會議 (ANSA)

为同一个目标努力，因此人人都该发挥各自的才华，应当被视为主角。市场无法医治经济。为此，从百姓而来的启发是必不可少的，百姓不只是个劳动力而已。枢机最后总结道：「你们可以在当代身体力行新的社会之爱，同时也在新的经济中促进信仰。」

限制投機行為的誘因，促進實體經濟

这次为期三天的会议于11月19日在线上展开，21日结束。

米兰天主教大学经济学教授、促进和平科学欧洲中心主任卡鲁索(Raul Caruso)是本次会议的讲者之一。他向本新闻网重申，「从社会意义的角度重新调整经济，不再只重视个人的获利，这绝非无法实现的理想」。这有如当年哥白尼的变革那样，十分困难却又意义深远。「人们得承认，经济的价值并不来自于个人收益或私人诱因的总和，却出自于人与人之间，以及人与环境之间的关系。这种观点当然会带来和平」。

因此，改变举世皆然的市场规则，遂成了首要之务。卡鲁索解释改变的方法和方向。他的思路清晰，并与教宗方济各一致。这位经济学家说：「必须把金融市场重新导向实体经济，尽量限制投机行为的诱因。举例来说，几个主要的军火制造商在股票市场上市，这个上市的举动就决定了制造更多武器的诱因，助长战争和紧张形势。如此一来，经济真正的意义就沦丧了。」

此外，还有另一项重要任务，就是要重新制定企业的行为准则，因为现有的准则已然过时，或许效果不彰。卡鲁索说：「众所周知，现在存在各种以公益为目标的企业的企业，但是从法律来看，它们还没得到适当的体现。因此，必须协助它们浮现出来，促使它们为市场发挥益处。」总而言之，我们不该鼓励投机行为，却要推广造福社会的经济。

教宗方濟各致函世界天主教氣候運動國際會議：整體生態需要深刻的內在皈依

(梵蒂岡新聞網) 教宗方濟各10月23日致函正在召開的世界天主教氣候運動國際會議。教宗強調，當務之急是實行「一個新的、更具包容性的社會-經濟模式」，並要打破「剝削和自私的邏輯」。會議由天主教普世博愛運動有關生態的活動：「EcoOne」所召集。

有必要「堅定地制定並貫徹執行具體措施，以促進所有人在他們的人際、家庭和工作關係中的尊嚴，同時與貧困的結構性原因作抗爭並努力保護自然環境」。教宗方濟各10月23日在給天主教普世博愛運動「EcoOne」國際會議的信函中如此強調。

在信函中，教宗首先肯定該會議的主題「從倫理道



德、科學、社會和神學的各個角度論述人類與照料世界的關係願景」。教宗特別提到普世博愛運動創始人「盧嘉勒女士所堅信的，即世界本身具有一種團結的神恩」，他相信「在認識到一切事物都息息相關下」，「她的觀點」能夠指導今天的工作。

教宗接著強調，「迫切需要一個新的、更具包容性的社會-經濟模式，即可以反映...

(文轉第20面)

宗座社會科學院主席：重新發現方濟各會士開創的民間經濟

(梵蒂岡新聞網) 在教宗方濟各的推動下，「方濟各的經濟」國際會議於11月19日展開，旨在指出一條邁向社會與經濟革新的道路。

宗座社會科學院主席、經濟學教授扎馬尼(Stefano Zamagni)接受本新聞網採訪，介紹「方濟各的經濟」國際會議，稱之為「在兩千多年教會生活中的一項獨特活動」。這會議由教宗方濟各所推動，旨在向世人展示務必在金融和社會方面啟動全球性改變的進程。本次會議將於11月19日至21日在线上舉行，預計將有兩千多名青年經濟學家與企業家與會，一同探討勞動、倫理、金融和人工智慧的課題。

在會議開幕以前，宗座社會科學院主席扎馬尼接受本新聞網採訪。他談及在這為期三天的會議中將會浮現的提議，說道：「主要的提議是追本

溯源。市場經濟於15至16世紀那段人文主義薈萃的年代里，在意大利托斯卡尼起源自方濟各會的思潮。正是方濟各會士開創了市場經濟，其目的在於公眾利益。然而，從17世紀開始，市場經濟變成資本主義的一種型態，它的目的有所轉變，不再著眼於公眾利益，而是改為『整體利益』。因此，凸顯這種思想扭曲所造成的影響，乃是一大目標。這必須從文化著手：倘若在我們的大學、研究場所內，我們繼續只研究18世紀盛行的政治經濟學模型，而且忽略那發源於15世紀的民間經濟，我們就絕對走不出來。」

此外，扎馬尼表示，本次會議還將提議「改變企業內部的組織」。他解釋道：「我們不能繼續依賴著科學管理的工作組織，因為科學管理雖然曾經在純粹的科技和經濟方面取

得重大成效，今天却成了一大絆腳石，阻礙人們實踐若望保祿二世所說的『體面工作』。聖教宗的美好理念是：工作不該只講求精確，還必須體面。這是什麼意思呢？意思是工作不可羞辱人：我可以聘僱你、支付優渥的薪資，但不可以羞辱你。這是今天時常發生的情況。什麼叫做羞辱呢？就是不允許一個人發揮他與生俱來的潛能。」

關於會議上可能出現的其它提議，扎馬尼認為，那些提議將「與消除各種歧視有關」，首要之務便是消除「男女之間的歧視」。再者是要「改變我們的生活型態」。

圖：戰亂及污染破壞潔淨水源。圖為剛果民主共和國難民營的兒童輪候食水。

(天美社資料圖片)

嗨！小朋友

11月是煉靈月，是追念我們已亡的親友恩人，並為他們的靈魂多多祈禱，祈求天主，賞賜他們早日脫離煉獄，升天享福。最好的方法就是為他們獻彌撒。

諸聖節 (11月1日) (瑪5:1-12)

在下列的真福中，把耶穌的真福填上黃色，魔鬼的福則填上紅色。

在主日，因為忙碌或疲倦而沒有參與在直播彌撒的人真有福，因為他們是我的工人。	神貧的人是有福的，因為天國是他們的。
哀恸的人真有福的，因為他們要受安慰。	沒有時間祈禱的人真有福，因為他們容易被我所引誘。
容易發怒的人真有福，因為他們更容易變得驕傲。	沒有支持教會工作的人真有福，因為他們是我最好的助手。
飢渴慕義的人真有福，因為他們要得飽飢。	憐憫人的人是有福的，因為他們要受憐憫。
愛說別人是非的人真有福，因為他們破壞了人與人之間的關係。	只看別人的不好行為和錯誤的人真有福，因為他們拒絕學習。
心里潔淨的人真有福，因為他們要看見天主。	沒有時間祈禱的人真有福，因為他們容易被我所引誘。
不締造和平的人真有福，因為他們要稱為魔鬼的子女。	締造和平的人是有福的，因為他們要稱為天主的子女。
為義而受迫害的人是有福的，因為天國是他們的。	只說愛天主但卻憎恨自己兄弟姐妹的人真有福，因為我和他們天天在一起。

追思已亡日 (11月2日) (若11:17-27)

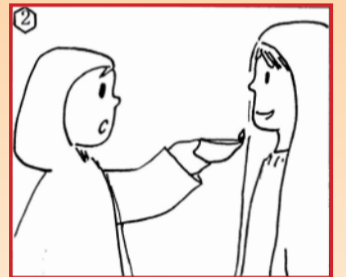
我現在應當怎樣生活，才能將來與耶穌在天國相聚。請在適當的行為(可橫或直排)填上顏色。

永	愛	主	愛	人	樂	恒	常	祈	禱	功	孝
浪	快	為	放	縱	于	忿	怒	睡	覺	名	順
費	貪	勤	力	利	助	慷	愛	人	如	己	父
力	心	自	私	益	人	慨	穿	着	校	服	母

十个童女的比喻 (玛25:1-13)



1. 天国好比十个童女，拿着自己的灯去迎接新郎。他们中五个是糊涂的，五个是聪明的。糊涂的只拿了灯，没有带油；但聪明的却随身带备了油。



2. 半夜有人喊说：“新郎来了，你们出来迎接吧！”那些童女起来装备她们的灯。糊涂的对聪明的说：“我们的灯快熄了，分点油给我们吧！”聪明的答道：“怕大家都不够，你们自己去买吧！”

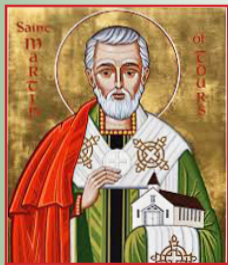


3. 她们去买油时，新郎到了。那些准备好了的，就与新郎一起去参加婚宴，门也跟着关上了。



4. 后来其余的童女也来了，说：“主啊！给我们开门吧！”他却回答说：“我不认识你们。”所以，你们应该醒悟，因为你们不知道那日子，也不知道那时辰。

圣玛尔定·都尔主教



圣玛尔定原籍班诺尼省(今匈牙利境内)，公元317年出生，父母都是外教人。

玛尔定的父亲是军官，所以他十五岁时，父亲就强迫他加入军队。那时，他虽然还是一个望教者，尚未正式领洗，生活方式已与隐修士相同。

有一天，玛尔定出去。时值隆冬，朔风怒号，在城门口遇到一个穷人，衣不蔽体，浑身战栗，向过路人乞讨。走过的人，一文钱也不肯给，玛尔定好生不忍，想布施些银钱，可是一摸口袋，没有带钱，就拔出宝剑，将自己的外套，割为两段，一半送给那穷人，一半留给自己穿。

当夜，玛尔定在睡梦中，耶稣显现给他，身上穿的就是玛尔定白天送给穷人的半件外套，耶稣对他说：

“玛尔定，你虽然不过是一个望教徒，你很慷慨，把这半件衣服送给我。”

玛尔定得了耶稣显示的特恩，爱主的心，蓬勃如焚，就领洗入教。

领洗后，脱去戎装。他在圣依拉略指导下度隐修生活，曾在里古日建立隐修院。他晋升铎品后，被选为都尔主教，也蒙受格外的爱德神恩。圣人确实是善牧的模范；建立隐修院，训诲神职，向穷人宣讲福音。三九七年安逝。

除歐洲以外，全球所有大洲天主教徒人數都在增加

(梵蒂冈新闻网) 根据已发表2013年至2018年的《教会统计年鉴》显示，与世界人口增长相比，非洲的天主教徒增长显著，亚洲、美洲和大洋洲增长很多，但欧洲大陆没有增加。

通过对《教会统计年鉴》数据的分析，在教宗方济各前5年(2013-2018)宗座任期内，全球受洗的天主教徒从12亿5400万增长到13亿2900万，增加了6%。同期的世界

人口从70亿9400万增加到74亿9600万，与之相比较，天主教徒人数略有增加，从全世界总人口的17.68%增至17.73%。

天主教徒在各大洲的分布情况为：非洲天主教徒人数显著增加了18%，同期该大洲人口增加了15%以上，这两个数据的比较显示出非洲国家牧灵福传工作的成效。在美洲大陆天主教徒的增长也高于人口的增长数，即天主教徒增长4.6%，同期该洲人口的增长率为4.4%

。亚洲天主教徒人口增长7.6%，而同期该洲人口增长4.4%。在欧洲，天主教徒则下降0.4%，同期该洲人口小幅增长0.2%。在大洋洲，天主教徒也显著增长达9.6%，同期该洲人口的增长率为8.1%。

截止到2018年底，天主教徒人数在各洲的分布极为不同：美洲占全大洲人口63.7%，欧洲占39.7%，而亚洲则占3.3%。

疫情加深青年困難 菲國傳教士街頭救靈



菲律賓「兒童之橋」基金會幫助街童重過新生。

(本報訊) 菲律賓馬尼拉四成居民生活在貧窮線以下，不少流落街頭的兒童更成為了毒犯及人口販子的工具，被迫從事不法勾當。服務當地的法國傳教士馬修神父(Matthieu Dauchez)于1989年創立了「兒童之橋」基金會(ANAK-Tnk)，幫助受害兒童重過新生。

新型冠狀病毒疫情爆發後，馬修神父的團隊努力照顧流落街頭和被家庭遺棄的

兒童。馬修神父穿梭馬尼拉的貧困社區，把孩子領回收容所。神父希望讓孩子重新過有尊嚴的生活，重新展現笑容。

在菲律賓，有一成兒童失學和營養不良，另有三成多發育遲緩。兒童之橋基金會讓孩子上學，並為他們提供營養均衡的飲食，以及教導他們衛生常識。

「我們讓收容所的孩子接受教育，期望他們日後能夠自立。」許多街童被父母遺棄，或平日缺乏照顧，馬修神父與社工幫助他們與父母修和、重歸家庭；他們同時亦與商業機構合作，讓青年學習謀生技能和工作機會。

面對孩子流落街頭期間飽受剝削與心理創傷，馬修神父為他們提供心理和法律兩方面的支援，幫助「他們正視自己的過去，對未來建立希望。」

神父說，這項社會服務最大的挑戰是「讓這些曾經遭受拒絕和虐待的孩子得到治愈」。「我們要讓天主治愈他們的心灵創傷。對我們來說，最大的安慰就是看著孩子們長大、重過正常生活、為人父母並懂得愛子女。」

兒童之橋的孩子努力生存，活出人性的光輝，一位已故受助孩子拉莫斯(Darwin Ramos, 1994-2006)，便是庫寶教區真福案的候選人，這位拾荒為生的孩子昔日在病苦中仍堅持信德，經調查後已獲教會認可為「天主之仆」，為封聖案邁向一步。

林吉男主教榮休 李若望接任台南主教



台南候任主教李若望從事青年與堂區工作。(圖：台灣天主教週報)

(本報訊) 聖座新聞室11月14日發公告指出，教宗方濟各接受台灣台南教區林吉男主教請辭，同時任命該教區副主教李若望神父為新任主教。

候任主教李若望對亞洲真理電台憶述接受牧職的經過，他表示雖然忐忑不安，但在分辨許久後，便認為或許天主就是要在自己這樣一

個罪人、不完美的人和能力不好的人身上，完成祂的工程。

李若望說，他為此願意效法聖母的芳表，讓天主的旨意在他身上成就。他指稍後會確定祝聖的日子；他亦渴望能與眾位神父一起耕耘台南教區。

他表示，司鐸是身份與使命，而主教職則是責任，他特別以「悔改、順服和見證」作為未來的牧民目標，祈願自己常常悔改、順服天主、順服教會，以身作則、為天主做最好的見證。他又邀請信徒繼續為台南教區祈禱。

候任主教李若望1966年11月2日生于台灣，他在慈幼會學校畢業後，于1984年至1992年在台南碧岳神學院接受神學與哲學培育。

他1993年晉鐸後，曾擔任台南主教座堂副本堂等堂區職務，他之後考獲羅馬宗座傳信大學信理神學碩士學位。自2002年起先後擔任台南吾樂之緣天主堂和聖若瑟天主堂的主任司鐸。

李若望是台南教區聖召委員會的主任委員，他從2019年起先後獲任命為台南教區秘書長及副主教。

榮休的台南教區林吉男主教現年77歲，他在台灣及羅馬接受培育，1973年晉鐸後服務高雄教區，2004年起擔任台南教區主教。

印度基督徒舉行「解除賤民日」

(梵蒂冈新闻网) 印度天主教徒和新教徒11月8日主日舉行了解除賤民日，這項活動由印度天主教主教團推動，得到了印度基督教協會的協作。由於印度教嚴格的種姓制度，印度達利特人，即賤民處於社會等級的邊緣，而且經常受到歧視，在工作上也如此。今天，在13億印度人口中，賤民占六分之一，基督徒和穆斯林被邊緣化的程度最嚴重。

1935年，英國統治印度期間曾設法消除社會歧視，授予屬於較低種姓或種姓外的公民，即賤民特別優惠。惠及的對象不分宗教信仰，印度教徒、穆斯林、基督徒、佛教

徒和錫克教徒都受到同樣的待遇。

1950年，情況發生了變化，總統下令修改這些權利，只授予印度教的賤民「預定種姓」(Scheduled Castes)的身份，並規定任何非印度教的信徒都不能被視為「預定種姓的成員」。之後，這項法令修訂了兩次，將錫克教徒和佛教徒包括在「預定種姓」內，基督徒和穆斯林則被排拒在外。

今年，印度主教團劣勢種姓和部族辦公室與該國全國基督教協會合作舉辦了解除賤民日的活動。印度基督教協會是一個由新教和東正教兩個教會組成的論壇。解除賤民日始

于2007年，隨後定於在每年11月的第二個主日舉行。今年的活動對印度社會中男女賤民受到的社會排斥和邊緣化作了反思。

印度受新冠病毒疫情的打擊極為嚴重，如今感染的人數總計830萬，而且每天受到感染的人數持續增加，首都新德里創下最高負面記錄。在受感染的病患中許多是賤民，他們的生活和工作環境貧困及不穩定，常處在易受感染的危險中。由於他們的住區人口非常密集，又缺乏設施，因此預防措施較難實施。

緬甸克欽族首位主教、曼德勒總教區格拉文總主教安息主懷

(梵蒂冈新闻网) 緬甸克欽族首位司鐸和主教、曼德勒總教區榮休總主教格拉文(Paul Zingtung Grawng) 10月24日安息主懷，享年81歲。他的葬禮已于10月27日在克欽邦首府密支那舉行。

據《天亞社》稱，仰光總主教波波(Charles Bo) 樞機在一封唁電中稱格拉文總主教是「天主賜予克欽族人、天主教徒和緬甸的一份偉大禮物」，「50年來，他以明智、智慧和具影響力的榜樣支持了教會」。緬甸主教團秘書長紹堯漢(Saw Yaw Han) 主教在給密

支那和曼德勒的信徒的唁電中，強調了格拉文總主教不管在任何情況下，總與他的人民在一起。

格拉文總主教于1939年3月20日出生，1965年晉鐸。1976年4月3日被任命為密支那主教，2003年被任命為曼德勒的總主教，他領導曼德勒總教區直到2014年為止。1982年至1992年，格拉文總主教擔任緬甸主教團主席一職，他也曾擔任過主教團不同委員會的主席。此外，他也曾是彬烏倫聖若瑟大修院哲學系主任。

印度主教絕食：基督宗教教育機構享有應享的權利



印度學校(ANSA)

(梵蒂冈新闻网) 印度卡拉邦天主教會的3位主教和2名官員絕食，旨在引起輿論關注邦政府透過任意修改現行法律來干預教育機構的管理。特里凡得琅的總主教帕基安(Maria Calist Soosa Pakiam) 明確表示，他們抗議的目的，不是向「邦政府要求特殊優待」，而是要求我們的憲法權利得到保護。

喀拉拉邦的1.3萬所學校中有5000所學校由基督信仰教會負責管理，一半以上的學校有權得到政府的資助，以支付

一定數量教員的薪資。近5年來，有3000多位在教會管理的學校執教的教員沒有得到薪水。帕基安總主教稱這種行為是「殘酷行為」，尤其是在新冠疫情時期。

卡拉邦地區主教團公教教育委員會秘書萊昂(Charles Leon) 神父表示，政府也試圖干預教師的任命，力圖在教會和其他少數群體管理的學校獲得50%的任命教員的權利，這違反了憲法的規定。

疫情下整個煉靈月 墳場祈禱為亡者求大赦

宗座聖赦院頒布法令，把今年為已亡信友的全大赦擴至整個11月，以在新型冠狀病毒疫情下保障教友安全。

法令指前往天主教墳場並為亡者祈禱的信友，除在慣常指定的11月1日至8日其中一日履行該善工，而可為煉靈獲得全大赦以外，亦可自行選擇11月份另一八日時段，或分隔開來的任何八日履行該善工。在上述八日內，每教友每日履行有關善工，都可獲一個全大赦。

雖然現在已過了諸聖節和

追思已亡節，但法令准許教友在11月之後的主日，虔誠地前往任何聖堂或小堂，並在該處誦念一遍天主經及信經而獲得全大赦以外，亦可在11月選另一日履行該善工。

長者、病人及所有基於嚴重原因而不能離開家居者，可借著與其他教友保持心神上的契合，並完全擺脫對罪惡的依戀，以及盡快滿全領受告解聖事、在彌撒中領受聖體，並為教宗的意向祈禱這三個條件，誦念經文或履行善工。

整體生態需要深刻的內在皈依

(接自第19面)

...出我們的真相，我們是同一個人類家庭，擁有同樣血肉之軀的朝聖者，是擁有同一大地母親的子女。實現完整的生態需要在個人和團體層面進行深刻的內在皈依。提及包括氣候變化在內的巨大挑戰時，教宗強調「必須打破剝削和自私的邏輯，並提倡有節制、簡樸和謙卑的生活方式」。

教宗最後期許所有與會者：「希望你們的工作能夠在我們的弟兄姐妹們的心中培養

起彼此間的共同責任，作為天主的兒女，重新承諾成為祂創造恩賜的好管家」。

「EcoOne」國際會議是由天主教會普世博愛運動團體與聖座促進人類整體發展部合作舉辦，于10月23日至25日在羅馬郊外岡道爾夫堡召開，主題為「通往整體生態的新途徑：《願祢受贊頌》通諭頒布的5年」，旨在通過分析，特別是個人和社會組織機構在照料人類共同家園中所能發揮的作用，來研究《願祢受贊頌》通諭對當代世界的影響。

馬來西亞首位樞機 費爾南德茲榮休總主教辭世



費爾南德茲樞機

(梵蒂岡新聞網) 馬來西亞首位樞機費爾南德茲 (Anthony Soter Fernandez) 榮休總主教10月28日星期三中午病逝, 享年88歲。費爾南德茲樞機罹患舌癌, 病逝前一天妥領病人傅油聖事。費爾南德茲樞機的安葬彌撒於10月31日星期六在吉隆坡主教座堂舉行。

費爾南德茲樞機1932年4月22日出生於馬來西亞檳城 (Penang) 教區雙溪大年 (Sungai Petani) 的一個印度裔家庭。1958年進入修道院以前, 曾在醫院工作了十年。他先是在新加坡教區修道院修道, 之後, 在檳城大修道院完成了學業, 於1966年12月10日在檳城主教座堂晉鐸。1971年後, 先後赴菲律賓馬尼拉和印度班加羅爾進修, 並於1973年返回檳城教區。1973年至1975年在檳城大修道院任神師, 之後任大修道院院長到1977年。

費爾南德茲是馬來西亞教會1976年「教會更新」的重要人物之一, 那時馬來西亞的全体主教和神父齊聚一堂, 根據「梵二精神」首次制定全國牧靈福傳計劃。從此, 馬來西亞教會每十年召開一次牧靈福傳大會。

費爾南德茲於1977年被任命為檳城第三任主教, 次年晉牧。1983年被教宗任命為吉隆坡總主教, 領導總教區20年, 直至2003年5月24日榮休。在位總主教期間, 他曾擔任聖座萬民福音傳播部、聖座促進基督信徒合一委員會和聖座宗教交談委員會的成員; 兩次出任馬來西亞-新加坡-汶萊天主教團主席; 也曾任馬來西亞基督宗教聯合會主席。

費爾南德茲榮休總主教自2003年4月15日起, 就一直居住在檳城教區大修道院, 擔任修生的神師, 致力於培育司鐸的工作。

教宗方濟各於2016年11月19日擢升費爾南德茲榮休總主教為樞機, 使之成為馬來西亞天主教會發展史上的第一位樞機。費爾南德茲樞機深信天主教會國家建設和發展中的重要作用, 他一直致力於人民的整體發展, 與社會不正義作抗爭, 並在多種族和多元文化的社會現實中推動對話交流。

教宗悼念費爾南德茲樞機：馬來西亞教會的忠實見證人



費爾南德茲樞機

(梵蒂岡新聞網) 教宗方濟各致唁電給馬來西亞吉隆坡的總主教廖炳堅 (Julian Leow Beng Kim), 稱讚已故費爾南德茲 (Anthony Soter Fernandez) 樞機為教會作出的慷慨服務。費爾南德茲樞機於10月28日因舌癌安息主懷。

教宗在唁電中提到費爾南德茲樞機「長期致力於促進大公合一與跨宗教對話」的工作。

在得知馬來西亞首位樞機費爾南德茲去世的消息後, 教宗向整個吉隆坡總教區表示哀悼, 強調樞機「為福音作出的忠實見證」。教宗在唁電中寫道, 「我願意與你們一起為費爾南德茲樞機的永恆的安息祈禱。我向所有因樞機的離世而悲傷且對復活懷著堅定希望的人, 頒賜宗座降福, 以此作為在我們的救主耶穌基督內獲得慰藉與平安的保證」。

教宗方濟各：願更多女性在教會內擔任領導職務

(梵蒂岡新聞網) 教宗方濟各10月11日主日在誦念三鐘經後, 提到本月份的祈禱意向, 再次呼喚「平信徒, 尤其是婦女能在教會內分擔更多責任」。教宗說: 「這是因為我們沒有人受洗為司鐸或主教。我們都是領洗為平信徒。平信徒男女是教會的主角。」今天, 我們仍需要「拓展空間, 凸顯女性在教會內的臨在。而我們務必強調女性平信徒的臨在, 因為婦女常被放置一旁」。

教宗重申, 「我們必須促進婦女融入重要決策場合。讓我們祈禱, 因著洗禮, 平信徒, 尤其是婦女能在教會內分擔更多責任, 而不陷於貶損平信徒特恩、損毀聖慈母教會面容的教權主義」。

接著, 教宗提到前一天、10月10日在意大利西西里榮列真福品的卡洛·阿庫蒂斯 (Carlo Acutis)。這名僅15歲的少年「熱愛聖體」, 並未「安逸度日、庸碌無為, 却体会到他當代的需求, 因為他在最弱小者身上看見耶穌的面容」。教宗把阿庫蒂斯的見證稱為「千禧世代新的年輕真福」, 他為所有青年樹立了榜樣, 指出「凡事以天主為先、在弟兄姊妹, 特別是最弱小者身上服事天主, 便能找到真幸福」。

在結束三鐘經祈禱活動以前, 教宗也鼓勵眾人響應援助苦難教會基金會將於10月18日舉行的團結與和平活動, 主題為「百萬兒童誦念玫瑰經」。教宗解釋道, 「全世界的兒童將參與其中, 特別為疫情造成的危急處境祈禱」。

教宗宣布召開樞密會議，擢升13位新樞機



三鐘經祈禱活動 (Vatican Media)

(梵蒂岡新聞網) 普世教會將於11月28日喜迎新13位樞機。他們當中有9人年齡未滿80歲, 因此有權參加未來的選舉教宗會議; 其餘4位神長已年過八旬。教宗方濟各一如以往, 出人意料地宣布了這項消息。這次他是在10月25日主日誦念三鐘經後, 向聖伯多祿廣場上的信眾和全世界通過連線參與的人, 公布了擢升新樞機的消息。

新樞機當中的兩人是羅馬聖座的成員, 分別為: 世界主教會議秘書長、馬耳他戈佐教區主教格雷奇 (Mario Grech), 以及聖座封聖部部長、意大利阿爾巴諾前主教塞梅拉羅 (Marcello Semeraro)。

在聖座這兩位神長之外, 教宗也將擢升6位普世教會的牧者為樞機, 他們是: 盧旺達基加利總主教坎班達 (Antoine Kambanda)、美國華盛頓總主教格雷戈里 (Wilton Gregory)、菲律賓卡皮斯總主教阿德文庫拉 (Jose Fuerte Advincula)、智利聖地亞哥總主教奧斯 (Celestino Aós Braco)、汶萊宗座代牧沈高爾內略 (Cornelius Sim), 以及意大利西耶納總主教洛尤迪切 (Augusto Paolo Lojudice)。此外, 意大利西西西方

濟各會院現任院長、方濟各會士甘貝蒂 (Mauro Gambetti) 神父也在新樞機之列。

除了這9位年齡不滿80歲的神長以外, 教宗也將擢升4位年逾八旬的神長為新樞機。他們是墨西哥聖克萊斯托瓦爾-德拉斯卡薩斯榮休主教阿里斯門迪 (Felipe Arizmendi Esquivel)、與聖座促進人類整體發展部合作的聖座大使暨聖座前任常駐聯合國日內瓦辦事處觀察員托馬西 (Silvano Tomasi) 總主教、教宗府誦道神師坎塔拉梅薩 (Raniero Cantalamessa) 神父, 以及羅馬天主聖愛堂區主任司鐸費羅奇 (Enrico Feroci) 神父。

樞機身穿紅色衣袍, 展現出他們樂意為伯多祿繼承人服務, 直到傾流鮮血為止。他們即使身處世界各地, 也會被授予羅馬永恆的領銜堂區, 因為教宗是羅馬主教, 樞機則是羅馬教會的核心成員。

本區域小教會歡欣的時刻

馬來西亞、新加坡、汶萊天主教教團於十月廿六日發布下列訊息:

沈高略主教, 69歲, 細小的汶萊國的首位天主教主教被教宗方濟各任命為樞機主教。這不僅對這個年輕的教會, 對汶萊國也是一份殊榮。沈主教是星期日在羅馬被委任的十三位新樞機中之一。

「藉著決定任命沈高略主教, 教宗方濟各是在表達他和偏遠的教會的共融,」梵蒂岡駐吉隆坡大使館代辦馬可·斯普里齊蒙席 (Msgr Marco Sprizzi) 說。他的話響應了教宗的名言「我將教會視為一座野戰醫院」, 靠近貧窮和受苦的人, 治療傷口和溫暖人心。

沈高略主教出生於汶萊的詩里亞, 具有華裔和杜順血統。他是蘇格蘭工程學畢業生, 在開始司鐸陶成之前, 他曾在汶萊工作數年。他1989年晉鐸成為天主教神父, 並於2004年被已故教宗若望保祿二世委任為汶萊宗座代牧。汶萊國有天主教徒約兩萬一千。

「哎喲! 我都不知道為什麼會選上我。真的太意外了」



汶萊沈高略主教

這是星期日晚上, 羅馬方面公布後數分鐘電話聯絡沈主教時他說的第一句話。他說: 「為教會和本區域的人們的益處, 我接受這個新任務。」沈主教將隸屬的樞密團不單可以投票選出新教宗, 也被視為教宗最親密的合作者。樞密團中來自各大洲的128位成員, 使了教會的普世性面孔真實和可見。

與此同時, 馬來西亞、新加坡、汶萊天主教教團的主席、檳城教區的施恩天主教代表本區域的全体主教和教會,

向沈主教送上兄弟情誼的恭賀及讚許。「這為我們是一個吉祥的時刻。為本區域的所有小教會是一個喜悅的時刻。即使是微小的都有其大意義。」教宗方濟各的這個動作被視為在確定對教會的願景長及世界的所有邊緣, 及作為對話與希望的釀母。馬來西亞的首位樞機主教, 蘇德·費南德樞機也是教宗方濟各在2016年委任。

教宗方濟各也是人類兄弟情誼和環境的一位偉大推動者。2019年2月, 教宗在阿布拉比一個同課題的國際性研討會上與阿茲哈爾大伊瑪目塔伊布簽署了《人類博愛促進世界和平與共同生活的文件》。教宗方濟各2020年10月3日頒布的《眾位弟兄》通諭再次強調這個號召兄弟情誼及社交友誼的召喚。它號召「相遇的文化」, 以及朝向「社會各文化組成部分的包容性和建設性的對話」的行動, 召喚所有善意的人們建立更多人類兄弟情誼及團結, 以及反抗戰爭的許諾。

國際明愛會：窮人促使我們成為基督真正的見證人

(梵蒂岡新聞網) 世界窮人日於11月15日舉行, 國際明愛會教會事務助理在一份訊息中表示, 窮人促使我們越來越成為基督真正的見證人。

「我們向窮人伸手施惠, 這不僅是給予的手, 還是一只需要援助的手。我們需要窮人跟他們需要我們一樣多」。國際明愛會教會事務助理齊班伯 (Pierre Cibambo) 蒙席在11月15日舉行世界窮人日之際發表的訊息中如此表示。他指出, 窮人「促使我們越來越成為基督真正的見證人」, 「邀請我們敞開心扉, 改變我們狹隘和世俗的觀點來注視基督」。本屆窮人日文告的主題為「向窮人伸手施惠」(德七36)。

齊班伯蒙席解釋道, 對我們所有人來說這是一個適當的邀請, 在這一年中, 我們中的很多人為預防新冠肺炎禁足在家與世隔離, 明愛會則展示了「愛不封閉自己、不拒絕窮人和最脆弱者, 尤其是在這個他們極需要愛的時刻」。此外, 「明愛會的使命是聆聽和陪伴」, 這使命由眾多義工和許多人在推動, 他們渴望以完全公正無私的方式建設一個更美好的世界。

齊班伯蒙席在訊息中指出, 就如幾位教宗所強調的, 「明愛會處在教會的中心地位」。世界窮人日正是記得和加強將窮人置於中心的時刻, 幫助他們且令他們的聲音被人聽見。蒙席表示, 「我們的

使命是保障生活在貧困中的人得以積極參與建設一個包容和平等的社會、一個有推動改革的明愛會, 以及一個接納的教會」。11月15日是「世界窮人日」, 而不是「為窮人日」, 因為與窮人同在不是僅限於分享自己的財富, 也是從他那里得到一些東西。

最後, 齊班伯蒙席鼓勵眾人反思, 在個人和團體層面, 能從窮人那里學到多少東西。「一只伸出去的手是一個標記, 這標記是關懷、團結互助和愛的直接表達。在世界窮人日, 讓我們一起伸手施惠」。

傅雲生總主教的訊息

天主會在仿佛没有道路的地方造路。(参阅依43)



亲爱的兄弟姐妹，

来到2020年尾，我们的教会日历也进入了新的礼仪年，从11月29日的将临期第一主日，我们将开始乙年。「将临」就是「即将到来」的意思。在我们的信经内，我们宣称基督的两次到来：

- 基督的第一次到来是从纳匝肋一位名叫玛利亚的童贞女胎中受孕，接着在两千多年前在白冷的马槽里诞生开始。「我信父的唯一子，我们的主耶稣基督。祂因圣神降孕，由童贞玛利亚诞生。」这是圣诞节。
- 基督的第二次到来是在未来，世界终穷时，基督将以君王和审判者来。「第三日自死者中复活。祂升了天，坐在全能天主父的右边。祂要从天降来，审判生者死者。」这是关于末日的基督来临或启示录。新冠肺炎令世界经济窒息，给家庭和国家增加了困

难。教堂的关闭让人们灵性生活更加空虚，精神、情绪和精神的压力加大。身为信徒和有信仰的人们，每天活在新冠肺炎感染，甚至死亡的威胁下，教会邀请我们希望和悔改。我们都要为末日作好准备，当我们死了，被传召到天主的审判宝座前就我们的一生作报告，最重要的，我们不必为恐惧而瘫痪，因为基督将带着救赎和生命来给所有属于祂和爱祂的人。反之，让我们欢迎耶稣基督作我们的主和君王。祂是「阿耳法」和「敖默加」，元始和终末。我们信靠掌控我们的生命的天主，我们朝拜祂并宣称，「天下万国，普世权威，一切荣耀，永归于祂。」

为此，我邀请所有天主教徒利用这恩宠的时刻，来为十二月的将临期，为基督的两次来临作好准备。我们将利用将临期的首三个星期（11月29日—12月16日）来为末日作准备。让我们确保我们与天主，以及和近人的关系完好无缺，如此当号角响起，我们得以挺

身抬头，因为我们的主正来救赎我们（路21:28），而只有在将临期的最后一个星期（12月17至24日），我们才集焦于在圣诞节庆祝的耶稣的诞生。

我劝勉天主教徒利用将临期的这整个月作施与的月份。我们付出我们珍贵的时间、才能和财物（金钱），将它们献作建设天主的国。为减轻需要帮助的人的困境慷慨地贡献，特别是因新冠肺炎大流行导致三餐不继的失业、无业、年老的、儿童和家庭的新类型穷人。我们自己可能也在挣扎，让我们也记住比我们更惨的人们。我们可能也穷，但是当我们还有饭吃，还有屋子住，让我们在贫穷中施与。我们能做出改变。

「藉着这次供应的证明，他们必要因你们而明认和服从基督的福音，和你们对他们以及众人的慷慨捐助，而光荣天主。」(格后9:13)

+ 傅云生总主教 (译文)

榮休鍾萬庭總主教晉牧金禧---『恩寵與眾人同在』

(古晋讯) 荣休总主教拿督斯里钟万庭今年十一月十五日庆祝晋牧五十周年金禧。

格于当前的新冠肺炎流行的情况，古晋总教区未能如愿为众教友所敬爱的荣休总主教这个历史性的日子举行任何庆祝活动。只有总教区的司铎团体为他献上感恩祈祷及周年蛋糕。

钟总主教除了常被形容为天主子民的爷爷，这位主的牧人也是他的羊群的神师、个人告解神师、父亲等等。

钟总主教1928年9月10日出生于中国湖北省，他1940年进入老河口教区的小修院，1947年转入汉口的大修院，但因大陆变色，大修院于1949年迁到香港，然后再迁到澳门。

钟总主教于1954年从修院毕业后被派来古晋，并于1954年9月26日由若望·沃斯主教祝圣晋铎，成为第一位在砂朥越晋铎的神父。晋铎后在砂朥越多个地区服务九年后，钟神父被送去罗马深造，并于1966年获得教会法律博士学位。

学成归来后他被派往美里担任宗座代表，同时负责汶莱的牧灵事业，然后被派到沙巴服务。1970年11月15日他被委就任为亚庇的助理主教。当时沙巴教会正面对州政府的迫害，政局不安定，时达五年。

1975年，古晋查尔斯·雷特勒主教逝世，钟主教



2020年11月15日榮休鍾總主教在實都東司鐸退休之家切晉牧金禧蛋糕。

终被调回古晋出掌古晋教区。1964年晋铎的首位本地司铎蔡钦友神父受委率教区代表到古晋旧机场迎接钟主教，他后来也成了副主教。

1976年当东马教省成立，钟主教成为古晋总教区的首位总主教。钟总主教2003年6月

22将其总主教职务移交夏长福总主教而从总主教职务退休；夏总主教后来于2017年3月4日辞职，由傅云生总主教继任至今。荣休钟总主教将是本区域编年史记录中唯一曾经在汶莱、沙巴和砂朥越服务的司铎。

钟总主教2018年庆祝90大寿时选了「因为基督的爱催迫着我们」(格后5:14)作为庆祝主题。他享有长寿和健康，那确实是一个基督的爱的旅程。

如今退居于司铎退休之家度退休生活，钟总主教仍然活跃地主持弥撒、听告解、辅导及教道理服务教会。他的住处的门常为寻求帮助的人敞开，他也没兴趣出外旅游，仅过着祈祷、工作和散步的简朴生活。

我们祈求上主继续厚赐钟总主教恩宠，和多年的平安、健康和喜乐。

(蔡爱薇)

加帛天主教華文牧民組成立20週年

(加帛讯) 由许德光神父(现任诗巫教区主教)，为协助本地教友在基督徒的生活灵修上的成长而推动下于2000年成立的华文牧民组，至今已有二十年了。因目前还是疫情复原期，所以只能以简单却不失意义的方式来庆祝。

该组于10月17日星期六黄昏弥撒中(常年期29主日兼普世传教主日)庆祝成立二十周年纪念，由本堂主理菲力神父主祭，麦克神父共祭，感谢天

主恩赐该团体满满的恩宠及圣母妈妈的护佑。历届主席包括创组主席杨丽珠，黄香娣，刘慧珍，黄宝玉，汪庇钰，谢能新，Veronica Yong及现任主席艾茹妮，联合本地约百位华文教友都出席见证。

当天(10月17日)适逢本堂神父的生辰，也借此机会为他庆生，祈求天主继续赐给菲力神父满满的恩宠为教友服务。

聖事

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，并赋予使命。这样，自然生命的各阶段与灵性生命的各阶段之间，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)

第三课 - 聖體聖事 (二)

弥撒简史

耶稣在逾越节餐宴上举行最后的晚餐(路22:7-20)。因逾越节是纪念上主的拯救工程，耶稣赋予了这餐宴一个全新的意义。天主确实曾在过去行动过，但祂的拯救工作却是呈现在现在一种新而且决定性的方式行动中。新的逾越，就是耶稣通过死亡和复活到达父那里，这在最后晚餐中提前实现，且在今天的感恩祭(弥撒)中庆祝。庆祝新的逾越节是提前实现教会在天国的光荣中最终的逾越。

最后晚餐至第三世纪

庆祝新逾越节餐宴或感恩祭是信徒之间的合一餐，在当中将会诵读取自法律和先知的著作(旧约)以及解释耶稣的训诲或讲道。后来，犹太基督徒不再受到当地会堂的欢迎参与集会祈祷。基督徒主要是在星期天聚集在家里举行感恩祭，同时，聚会中也增添了祈祷、唱歌、诵经和讲道。

第四至八世纪

随着罗马皇帝君士坦丁的皈依，基督教合法化。君士坦丁保护教会免受迫害。简单的感恩祭庆典现在在大教堂里举行。随着列队、跪拜、蜡烛、香料和祭衣的引入，礼仪庆典变得更加正式。拉丁语是圣体圣事中使用的主要语言。

在第六和第七世纪，教会遍布世界各地。罗马成为合一的标志。这导致礼仪庆典的统一性。感恩祭中的祈祷不再是即兴的而是法定的，同时也采用礼仪书籍。拉丁词Missa(弥撒)首次用于描述感恩祭。民众参与了在感恩祭中的程序，例如：唱歌，歌咏团，欢呼回应。

第九至第十世纪

在弥撒礼仪的发展过程中，增加了神父的私人祈祷。对弥撒的认识也发生了转变。司铎背向着民众举行弥撒，参与的会众就做其他的事。民众开始从平信徒手中用口(舌头)领受圣体，而逐渐取消信众用杯。

第十一至十二世纪

在这一期间人们对弥撒的态度发生了巨大变化，圣体成为敬拜的对象，致使人们少领圣体。民众把重点放在对圣体的崇拜而不是参与弥撒。在成圣体圣血时添加了行跪拜礼。

第十三至十七世纪

1215年，拉特朗大公会议(Lateran Council)发出命令，每年至少要领圣体一次。1264

年，教宗良四世订立了基督圣体圣血节。在16至17世纪，到圣体前敬拜变得更加频繁。特利腾大公会议(1548-1563)后，弥撒礼仪在全世界变得统一。于1614年，主张弥撒时应频繁领圣体，同时在弥撒礼仪以外也可领到圣体。在18和19世纪，弥撒礼仪没有重大发展。

19世纪开始了一次礼仪运动，旨在对礼仪进行学术研究。1905年，教宗庇护十世提倡经常领圣体，并允许于适当的年龄领圣体。在20世纪，随着各国学者开始对圣体圣事的历史，礼仪和意义产生新的兴趣，礼仪运动越发热烈。数百年来被遗忘或遗失的手稿和记录重新被发现和研究。这一学术成果体现于第二届梵蒂冈大公会议(1962-1965年)的《礼仪宪章》(1963年)中。

在第二届梵蒂冈大公会议的改革中，要求信徒更积极地参与弥撒圣祭。这些改革体现在我们今天的弥撒中。其中一些改革如：使用本地语言代替拉丁语、增加丰富的读经并重用教友依据读经讲道、神父面向信众、恢复信友祷词、列队奉献礼品、平安礼、唱圣歌、回应和福音前欢呼，以及以手领圣体。

圣体圣事是基督徒生活的源泉和高峰

圣体圣事「是教会行动所趋向的顶峰」(礼仪宪章10)。它的目的是领导民众对天主的钦崇和朝拜，特别是藉着弥撒中神圣的祭献，使我们尽可能在地上的敬拜犹如在天上一样。

圣体圣事是教会一切力量的泉源(礼仪宪章2)。藉着这恩宠和力量的源泉，使我们都能完成教会的工作。这项工作不仅包括正式的事工，也包括日常的福传和见证。由于我们受了洗成为天主教徒，都被要求在家庭、工作中以及在各个方面发挥作用。圣体圣事增加了天主的爱，并使受洗者顺服基督，以便他们能够把祂介绍于世界。

因此，教会所有的圣事，事工和生活都是以圣体圣事为导向的。作为源泉和高峰，圣宠从圣体圣事中倾泻而出。这就导致人们在基督内成圣，而教会的一切终必荣耀天主的其他活动，都会以最有效的方式来实现。(译文)

聖詠 聖詠第一一九篇 (一)

PSALMS

夏長福榮休總主教

在希伯来文圣经中的圣咏第一一九篇或是希腊-拉丁文翻译本的圣咏第一一八篇是最长的圣咏，它共有176节，分成各有8节的22首诗节，每一首以希伯来文的一个字母标志，来开始诗节的每一行，每首的字母按照字母的顺序。这种文体特色将圣咏归类为杂技诗（圣咏集中的其他杂技诗有圣咏第九；第十；第廿五；第卅四；第一一一；第一一二及第一四五篇）。

圣咏第一一九篇没有副题。
评述

这篇圣咏最显著的特征是它的杂技性和它独有的题目：法律。除了第122节外，每一节都有一行提到法律（*tórah* 托辣）或它的同义词，如诫命，法规，法令，指令，训诫，或甚至话语和许诺。因此圣咏第一一九篇很清楚是聚焦于主给祂的子女的托辣。

本篇圣咏之聚焦于托辣，以及开头的祝福（*asré* = 有福的）也在圣咏第一篇出现。凭借着这个相似点，显示它在搜集时，圣咏第一一九篇可能是圣咏集的总结篇，而圣咏第一篇是其开始。

它重复地强调托辣本身或通过它的同义词已导致一个看法，即圣咏第一一九篇是枯燥，甚或单调的。然而，诗人在撰写上的文学技巧，持续地照顾到每一首都由八节组成，而每一行都以同一个希伯来文字母开始，是极其令人钦佩的。和负面的看法相反，它使本圣咏将托辣的不同层面显现出来，不止藉着其同义词的运用，也藉着强调它的每一首诗节。所有的这些层面突出了托辣的丰富，从而突出了它对天主子民的重要性。

在这基础上，本文寻求尝试探索每一首诗节并捉住其要点。希望在这过程中，其所强调的托辣的层面将浮现。因空位的限制，在此强烈吁请读者们仔细地、并有序地坚持细读整篇圣咏。

（备注：每一个希伯来文字母的读音在括号内。）

א(Aleph) 诗节 (第1-8节) 宣称来自「**遵行上主法律**」或「**按祂的道路生活**」的幸福。这些句子暗示有一段旅程。那是被视为朝圣之旅的生命之旅程。

ב(Beth) 诗节 (第9-16节) 叫人守法：「**守身如玉**」及「**沉思上主的道路**」，这是以「**默想上主的法度**」。

ג(Ghimeh) 诗节 (第17-24节) 基于两个背景对上主赏赐了解及遵守祂的话：(i) 圣咏咏唱者是一个「**寄居尘世的旅客**」；(ii) 上主怒责「**背棄祂的诫命的人**」。

ד(Daleth) 诗节 (第25-32节) 在死亡和哀痛中以「**个人的行徑**」寻求来自上主的力量和新生命。它承认对祂的话语、法规、训诫、法令和指令的忠诚作为新生命的先决条件。

ה(Hē) 诗节 (第33-40节) 以七个当务之急恳切地央求上主启示祂的法律，因为遵守法律确保「**祂的道路赐我生命**」。对上主的回应的信心来自祂的正义。

ו(Wāu) 诗节 (第41-48节) 圣咏咏唱者对上主的法律的决心和态度是建立在祂的「**仁慈**」和祂救恩的诺言。喜悦和平坦寬闊的途徑来自遵守法律。

ז(Zayin) 诗节 (第49-56节) 肯定遵守上主的训诫而得祂的祝福：安慰，应对背弃祂的法律的傲慢人的能力，思念祂的圣名和希望。圣咏咏唱者请求上主：「**莫把你给你的仆人的诺言遗忘**」（第49节）。

ח(Heth) 诗节 (第57-64节) 宣布上主为祂的「**福分**」，即遗产和「**祂的慈爱充满大地**」。这吸引了「**仰望着(主的)容貌**」、急切地「**遵守祂的法度**」、「**半夜起身赞美祂**」及常与「**敬畏祂的人为友**」的积极反应。

ט(Teth) 诗节 (第65-72节) 描述圣咏咏唱者对上主的美善和与他/她的美好往来的感谢。连祂对他/她的羞辱也因它引导回归价值无可比拟的法律而感激：「**连千万的金银也不能比**」（第72节）。

י(Yōdh) 诗节 (第73-80节) 倒回到基本的事实：圣咏咏唱者是上主所造。他/她需要「**敬畏(祂)**」，即是学习、了解、默想和忠实地遵守祂的法律。没有做到就会导致上主的羞辱。但这羞辱是上主「**仁慈**」的行为。祂的目的是为确定回归祂的法律。

כ(Kāph) 诗节 (第81-88节) 表达圣咏咏唱者耐心而有信心的等待上主从仇敌的迫害中将他救出。当仇敌以他们的陷阱和攻击造成严重的威胁，圣咏咏唱者的希望就维系在他/她对上主的话的忠诚和祂的「**仁慈**」。他/她的请求是因遵守祂的约法而发。

ל(Lamedh) 诗节 (第89-96节) 宣布上主的永恒，因而祂的言语「**在苍天**」和「**大地**」坚固不移。它支撑「**万物**」，意即所有受造物，并「**赐给生命**」。它也唤醒归属上主的觉悟，因此有「**我全属于你**」（第94节）的肯定。这好比和上主的亲密。它是无可比拟的完美，并指向上主「**所有的忠诚，代代流传**」。

מ(Mem) 诗节 (第97-104节) 承认上主的法律的效果：它使人「**更聪明**」予人更大的智慧。它甚至「**比蜂蜜更要甘美**」。在这份上，它引导人「**爱慕**」和「**终日默想**」而「**迴避一切恶路**」。

נ(Nūn) 诗节 (第105-112节) 形容上主的话「**是我步履前的灵灯，是我路途上的光明**」。它为生命的旅途提供明确的指导。如此，它成了一个人的「**永远的家产**」和「**心中的喜欢**」。这巩固忠实地追随它的决心，特别当「**受苦很重**」时。

ס(Samek) 诗节 (第113-120节) 呈献上主的法律作为祂的审判的基础以及祂的正义的保证。祂「**鄙棄**」、「**作恶的人**」和「**地上的恶人**」，因为他们

「**背离祂的法令**」。敬畏这审判和渴望保护和安全感令人「**喜爱祂的法律**」和「**法制**」。

ע(Ayin) 诗节 (第121-128节) 看到对上主美善的对待，以在「**热切渴盼祂的正义的诺言**」和「**仁慈**」的基础上保证祂的「**仆人的安全**」的渴望和诉求。同样的渴望使仆人忠于上主的诫命。

פ(Pēh) 诗节 (第129-136节) 宣称上主的约法「**美妙神奇**」，因为它们「**经过解释必会发亮光照，连知识浅薄的人也可以通达知晓**」及「**引导(他们)的脚步**」。这是（上主「**愿上主的慈颜光照**」）的祝福，特别在面临罪恶和迫害时。

צ(Isadeh) 诗节 (第137-144节) 将上主约法的本质和祂的「**永远公正**」连在一起。它们因此是「**永远公允**」并经过「**千锤百炼**」而经得起时间的考验。在那些基础上，上主的「**法律永远坚定**」。它吸引了圣咏咏唱者的热忱，使他/她欢欣，因为它给予生命。

ק(Qōph) 诗节 (第145-152节) 描述圣咏咏唱者在他/她决心遵守并默想祂的法律中，向上主祈求救护的呼号。这呼号是植根于他/她对上主已「**临近**」的信心，及「**祂一切的诫命全属忠信**」，因为祂已「**从永远所立定**」。

ר(Rēsh) 诗节 (第153-160节) 呈献圣咏咏唱者在面临磨难和迫害者时请求救助。他/她「**爱(上主)的训令**」，因它们的「**祂的圣言的总纲确是真实无欺**」，且「**它一切判断永远不移**」。上主的圣言的基础「**仁爱**」，「**谕旨**」和「**仁慈**」使它们赐与生命。

ש(Sin) 诗节 (第161-168节) 列出圣咏咏唱者对上主的法律和对它的快乐经验的积极态度：「**敬畏**」，「**欢喜**」，「**喜爱**」，「**饱享平安**」，「**喜爱**」。它引导他/她为此「**一日要赞美上主七次**」及「**期待祂的助佑**」。

ט(Tau) 诗节 (第169-176节) 直击圣咏咏唱者呼号的根源：他/她「**像迷路的亡羊**」。在仅仅聚焦于法律的光下，意思是他/她已违反了法律并转头回归。上主对祂的圣言的忠信给了他/她向他呼号的信心。祂的回应是「**寻回(祂的)仆人**」及「**愿(他/她的)灵魂活着**」。在感谢中，他/她将向上主「**涌溢赞美的歌曲**」及「**歌咏祂的训令**」。

总结

圣咏第一一九篇褒扬上主的托辣的素质和祂对祂的子民的功用。

上主的托辣是珍贵而有约束性的，因为它表达了祂的正义和仁慈。它永远长存因为上主是永远长存的。它保证祂临近祂的仆人，从危险和迫害引导、保护、甚至救助他/她。如此而确保他/她生命旅途的安全。最终的目标是保有上主作「**福分**」。

上主的托辣因此是一种喜悦而吸引祂的仆人，即使在羞辱中。因为它引导他/她了解上主创造了他/她。如此，他/她受召去跟随祂的旨意。为此，爱托辣和默想它是必要的。
(译文)

编余

生命是一個使命

过去数周的焦点是本区域的几个天主教人物以及人道的生命使命。马来西亚、新加坡、汶莱天主教团十月廿六日的新闻声明宣布汶莱的首位天主教沈高略被教宗方济各委为枢机主教。他是在罗马受委的十三位新枢机之一。

十月廿八日，马来西亚接到其首位枢机主教---安东·苏德·费南德枢机逝世的讯息。他享年88岁。

在砂朥越晋铎的第一位神父，也是古晋总教区的首位总主教，荣休锤万庭总主教，今年十一月十五日庆祝晋牧五十周年。他是唯一一位曾经在砂朥越、沙巴和汶莱服务过的司铎。本期《今日教友》刊载了他的「基督的爱之旅程」的专版。

十一月六日，马来西亚明爱会主席，伯纳德·保禄主教，推展了马来西亚明爱会和首届视频全国大会。这是作为马来西亚天主教教团的全国社会行动的臂膀。

世界天主教协会通信(SIGNIS)一个以「新冠肺炎-19：媒体与传播和超越角色」为主题的亚洲网络研讨会最近在网上进行。其焦点是探讨教会如何运用社交和大众传媒进行慈善工作。这个大流行已在保健、经济和社会结构造成很大的压力。其普遍共识是将合作及将挑战变成机会作为我们的一个主要角色。

将临期转眼就到，让我们省思我们此生的使命。

蔡愛薇 (译文)

主的話

耶穌會士林進才神父



愈顯主榮

2020年11月22日-甲年基督君王節

(厄 34:11-12, 15-17; 格前 15:20-26, 28; 瑪 25:31-46)

你是綿羊組還是山羊組的?

绵羊和山羊是人类最早驯养的动物。山羊和绵羊有什么不同？两者除了都属亚科卡普里娜外，绵羊和山羊在属类分支进化而成不同的品种。

两者主要的不同是它们进食的模式上。在这事上，它们因如何吃草而群集。绵羊是食草动物，即，它们慢慢地散步一面吃地上的短草。因此，它们多数时间都对它们周围浑然不觉，而须为了安全而聚在一起。绵羊有很强的群集本能，当和它们的羊群分开时就会感觉很激动。绵羊比山羊更需要牧羊人的看顾和引导。在读经中，厄则克尔形容天主看顾祂的羊群，照顾它们。知道这事令人感觉安慰，特别是当我们在绵羊这组。

另一方面，山羊是观望者，即，它们寻找树叶、树枝、灌木丛和任何它们够得到的可吃的东西。因为它们吃树叶，山羊很多时都在侦查。如此，它们比绵羊更多与环境互动。因为它们更具探索的习性，山羊也比较独立和聪明，至使每一只山羊会独自离群行动。由于山羊好奇和独立的天性，它们比绵羊更容易闯祸及比较倾向个人主义。

在白天，绵羊和山羊通常成群一起在户外吃草。到晚上牧羊人会将它们分开，因为它们各自的需要不同。绵羊可以留在户外因为它们身上厚厚的毛在寒冷的晚上能给它们保暖，但山羊却需要在户内挤在一起取暖，因为它们身上毛比较少。

就像牧羊人将绵羊和山羊分开，耶稣光荣地来临时，祂也将会把人类分成两组：绵羊和山羊。绵羊将被放在天父已祝福的祂的右手边。山羊则首先被放在祂的左边，然后被诅咒和被驱逐到那给魔鬼和他的使者预备的永火里去。

当然，我们都要在绵羊一组。

问题是，我们怎样才能进

入绵羊一组呢？好，福音的章节很清楚指出：「因为我饿了，你们给了我吃的；我渴了，你们给了我喝的；我作客，你们收留了我；我赤身露体，你们给了我穿的；我患病，你们看顾了我；我在监里，你们来探望了我。」

首先，绵羊一组对耶稣做了的那些事，不是为耶稣做。我们被叫对耶稣自己做仁慈的工作，而非为耶稣做。就如在本章节末，耶稣警告那些较缺少德能的人：「我实在告诉你们：凡你们没有给这些最小中的一个做的，便是没有给我做。」每当我们帮助一个人，那个人对我们来说就是耶稣。不管那人是谁：富有或贫穷，生病或健康，白的，黄的，褐的或黑的，男的或女的，相信的或不信的，等等。耶稣将自己比作穷人，有需要的人，那些被遗弃和被忽略，在社会没有地位，不受欢迎的人们。

其次，当有德的对耶稣说，他们什么时候看到祂在有需要的人们中时，祂回答，「我实在告诉你们：凡你们对我这些最小兄弟中的一个所做的，就是对我做的。」绵羊一组，或称为有德的甚至不知道他们在做好事及帮助耶稣。他们回应了他们周围人们的请求和需要。如此，他们对他们所做的好事意味着他们继承为他们准备的国没有概念。当他们有机会帮助有需要的人时，他们就去做。他们只是如常地活出他们的信仰生活。他们聚焦于天主和别人的需要，而非他们自己和他们自己的需要。他们那么像绵羊倾向于以社群为中心；不像山羊倾向于更个人主义而忽略了别人。

因此，我们需要再问问自己，我们是绵羊一组还是山羊一组---社群中心的还是自我中心的？ (译文)

Mazmur

Mazmur 119

Oleh Uskup Agung Emeritus John Ha

(Bhg 23)

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

Bahagian I

Mazmur 119 dalam Al-Kitab Ibrani atau Mazmur 118 dalam Terjemahan Yunani-Latin merupakan mazmur terpanjang. Ia mempunyai 176 ayat. Ayat-ayat ini dihipunkan kepada 22 rangkap dengan lapan ayat dalam setiap rangkap. Setiap rangkap ditanda dengan satu huruf daripada abjad Ibrani yang secara konsisten memulakan setiap ayat di dalamnya. Huruf-huruf tersebut mengikuti urutan dalam abjad berkenaan. Ciri sastera ini mengategorikan mazmur itu sebagai bersifat puisi. (Mazmur lain yang bersifat puisi dalam Psalterium adalah Mazmur-Mazmur 9; 10; 25; 34; 111; 112; 145.)

Mazmur 119 tidak ada tajuk pengenalan kecil.

Ulasan

Dua ciri mazmur ini yang paling menonjol adalah karangannya yang puitis dan topiknya yang eksklusif: hukum atau undang-undang. Kecuali bagi ayat 122, setiap ayat ada satu baris yang menyebut hukum (*tôrāh*) atau perkataan yang sinonim dengannya seperti suruhan atau perintah, statut, ordinar, dekri, titah, atau malah kata-kata dan janji-janji. Maka itu, ia adalah sangat jelas bahawa Mazmur 119 memberi tumpuan kepada *tôrāh* Tuhan bagi umat-Nya.

Tumpuan mazmur kepada *tôrāh* dan ucapan bahagia (*ašrē* = "bahagia") pembukaan turut dijumpai di dalam Mazmur 1. Berdasarkan persamaan ini, ia telah dibayangkan bahawa, pada satu peringkat karangannya, Mazmur 119 mungkin merupakan kesimpulan bagi Psalterium, manakala Mazmur 1 adalah permulaannya.

Penekanan yang berulang-ulang kepada *tôrāh* atau menerusi perkataan yang sinonim dengannya telah membawa kepada pandangan bahawa Mazmur 119 adalah hambar dan agak membosankan. Namun, kemahiran sastera penyajak dalam karangannya, dengan ketelitian yang konsisten untuk menyimpan lapan ayat dalam setiap rangkap dan setiap baris dimulakan dengan huruf sama dalam abjad Ibrani, adalah amat dikagumi sekali. Bertentangan dengan pandangan negatif, ia menandakan mazmur itu sebagai unik.

Pembacaan teliti mazmur ini menampilkan pelbagai aspek *tôrāh*, bukan hanya menerusi penggunaan perkataan yang sinonim dengannya sahaja tetapi juga menerusi penekanan setiap rangkap. Semua aspek ini bertindak untuk menonjolkan kekayaan *tôrāh* dan oleh itu kepentingannya bagi umat Allah.

Maka itu, artikel ini cuba menerokai setiap rangkap dan merungkai intinya. Semoga dalam proses ini, aspek *tôrāh* yang ia tekankan akan muncul. Mengambil kira batas ruang, pembaca amat digesa untuk membaca seluruh mazmur dengan perhatian yang teliti dan kecekalan yang berdisiplin.

(Nota: sebutan bagi setiap huruf Ibrani diberi dalam italik di dalam kurungan.)

Rangkap א (Aleph) (ayat-ayat 1–8) menyatakan kebahagiaan datang daripada "hidup menurut Taurat YHWH" atau "menurut jalan-jalanNya". Ungkapan ini menunjukkan bahawa ia melibatkan satu perjalanan. Ia adalah perjalanan hidup yang dilihat sebagai satu ziarah. *Tôrāh* menetapkan arah bagi kehidupan seseorang itu.

Rangkap ב (Beth) (ayat-ayat 9–16) menuntut keterusan pada landasan: "memastikan jalan sentiasa suci" dan "mengamat-amati jalan-jalan YHWH". Ini dilakukan dengan "merenungkan titah-titah YHWH". Renungan melibatkan desisan *tôrāh* secara berulang-ulang. Ia membawa kepada pengalaman "menyenangkan".

Rangkap ג (Ghimel) (ayat-ayat 17–24) menuntut campur tangan YHWH untuk memahami dan mematuhi sabda-Nya atas dua sebab: (i) pemazmur adalah "orang asing" di bumi berkenaan; dan (ii) YHWH menegur mereka "yang menyimpang daripada perintah-perintah-Nya".

Rangkap ד (Daleth) (ayat-ayat 25–32) mencari kekuatan dan kehidupan baharu daripada YHWH dalam pengalaman kematian dan kesedihan dalam "jalan-jalan kita". Ia mengakui kesetiaan kepada sabda, statut, titah, ordinar dan dekri-Nya sebagai prasyarat bagi kehidupan baharu.

Rangkap ה (He) (ayat-ayat 33–40), dengan tujuh perkara yang sangat penting, bersungguh-sungguh memohon pencerahan YHWH mengenai hukum itu kerana pematuhannya memastikan "kehidupan



dalam jalan-jalanNya". Keyakinan kepada jawapan YHWH datang daripada kewajaran-Nya.

Rangkap ו (Wāu) (ayat-ayat 41–48) mendasari ketetapan dan sikap pemazmur berhubung hukum YHWH di atas "kasih setia-Nya" dan janji penyelamatan-Nya. Sukacita dan kebebasan datang daripada pematuhan hukum itu.

Rangkap ז (Zayin) (ayat-ayat 49–56) mengesahkan keberkatan YHWH bagi memelihara titah-titah-Nya: penghiburan, keupayaan untuk berdepan dengan orang bongkak yang meninggalkan hukum-Nya, peringatan bagi Nama-Nya, dan harapan. Pemazmur memohon kepada YHWH: "Ingatilah sabda-Mu kepada hamba-Mu" (ayat 49).

Rangkap ח (Hēth) (ayat-ayat 57–64) mewartakan YHWH sebagai "bahagian" kita, iaitu, warisan dan "bumi yang penuh dengan kasih setia-Nya". Ini menarik tindak balas yang positif dari segi "memohon belas kasihan Tuhan", segera "berpegang pada perintah-perintah-Nya", "bangun untuk memuji-Nya pada waktu tengah malam" dan menjadi "sekutu (teman) semua orang yang takut kepada-Nya".

Rangkap ט (Teth) (ayat-ayat 65–72) mengemukakan pengakuan pemazmur tentang kebaikan dan urusan baik YHWH dengannya. Malah tindakan-Nya yang mengaibkannya amat dihargai kerana ia membawa kembali kepada hukum dengan nilai yang tiada bandingan: "lebih berharga daripada perak dan emas" (ayat 72).

Rangkap י (Yōdh) (ayat-ayat 73–80) kembali kepada kebenaran asas: pemazmur dicipta oleh YHWH. Dia perlu "takut (kepada-Nya)", iaitu, mempelajari, memahami, merenungkan dan dengan setia memelihara hukum-Nya. Kegagalan untuk berbuat demikian membawa kepada keaiban oleh YHWH. Tetapi keaiban ini merupakan satu tindakan "kasih setia" dan "belas kasihan" YHWH. Tujuannya adalah untuk membawa orang balik kepada hukum-Nya.

Rangkap כ (Kāph) (ayat-ayat 81–88) menyatakan penantian pemazmur yang sabar tetapi yakin bagi penyelamatan YHWH daripada penindasan musuh-musuh. Sementara musuh-musuh menimbulkan ancaman yang serius dengan perangkap dan serangan mereka, harapan pemazmur bersauhkan kesetiannya kepada sabda YHWH dan "kasih setia-Nya". Permintaannya didorong oleh keinginan untuk memelihara titah-titah-Nya.

Rangkap ל (Lamedh) (ayat-ayat 89–96) mewartakan keabadian YHWH dan, oleh yang demikian, kestabilan sabdaNya "dalam syurga" dan "di atas bumi". Ia memelihara "semua perkara", yang bermaksud, semua makhluk yang dicipta, dan "memberikan kehidupan". Ia juga membangkitkan kesedaran bahawa kita adalah milik YHWH; sebab itulah ditegaskan: "Aku kepunyaan-Mu" (ayat 94). Ini sama seperti...

Bersambung di ms25

Bersambung dari ms24

...keintiman dengan YHWH. Ia adalah sempurna tiada bandingan dan menunjuk kepada “kesetiaan (YHWH) dari keturunan ke keturunan”.

Rangkap 2 (Mem) (ayat-ayat 97–104) mengakui kesan daripada hukum YHWH: ia memberikan “pengertian yang lebih” dan kebijaksanaan yang lebih. Ia malah “lebih manis daripada madu”. Sehubungan ini, ia mengundang “kasih” dan “renungan sepanjang hari” dan menjauhkan “daripada setiap jalan dusta dan jahat”.

Rangkap 3 (Nûn) (ayat-ayat 105–112) menggambarkan sabda YHWH sebagai “pelita di kakiku dan terang di jalanku”. Ia memberikan pedoman yang jelas bagi perjalanan hidup. Maka itu, ia menjadi “kegirangan” dan “milik pusakaku untuk selama-lamanya”. Ini melingkungi keazaman untuk mengikutinya dengan setia, terutamanya apabila pemazmur “sangat tertindas”.

Rangkap 4 (Samek) (ayat-ayat 113–120) mengemukakan hukum YHWH sebagai asas bagi penghakiman-Nya selain jaminan bagi keadilan-Nya. Dia “menolak penjahat” dan “orang zalim di bumi” apabila mereka “menyimpang daripada hukum-Nya”. Ketakutan kepada penghakiman ilahi ini dan keinginan bagi perlindungan dan keselamatan membawa kepada “kasih kepada perintah dan hukum-Nya”.

Rangkap 5 (Avin) (ayat-ayat 121–128) melihat keinginan dan rayuan bagi layanan baik YHWH untuk menjamin “kesejahteraan hamba-Nya” atas alasan “menunaikan janji-Nya yang wajar” dan “kasih setia”. Keinginan yang sama memelihara kesetiaan hamba itu kepada perintah-perintah YHWH.

Rangkap 6 (Pēh) (ayat-ayat 129–136) mengisyitiharkan peringatan YHWH sebagai “ajaib” kerana “penyingkapannya memberi terang dan pengertian kepada orang bodoh” dan “meneguhkan langkah mereka”. Ini adalah satu keberkatan (YHWH “menyinari hamba-Nya dengan wajah-Nya”) terutamanya apabila berdepan dengan dosa dan penindasan.

Rangkap 7 (Tsadeh) (ayat-ayat 137–144) mengaitkan kualiti peringatan YHWH dengan “keadilan-Nya yang abadi”. Maka itu ia adalah “adil selama-lamanya” dan tahan diuji masa selepas “sangat teruji”. Atas sebab-sebab ini, “hukum YHWH adalah kebenaran”. Ia menaikkan semangat pemazmur dan menggembirakannya, kerana ia memberikan kehidupan.

Rangkap 8 (Qōph) (ayat-ayat 145–152) menggambarkan seruan pemazmur kepada YHWH bagi penyelamatan dalam keazamannya untuk memelihara hukum-Nya dan merenungkannya. Seruan itu berakar di dalam keyakinannya bahawa YHWH adalah “dekat” dan “semua perintah-Nya adalah benar” kerana Dia sudah “menetapkannya buat selama-lamanya”.

Rangkap 9 (Rēsh) (ayat-ayat 153–160) mengemukakan rayuan pemazmur untuk diselamatkan daripada kesengsaraannya ketika berdepan dengan kebencian penindas. Dia “sayang kepada perintah-perintah (YHWH)” kerana “dasar firman-Nya adalah kebenaran” dan “setiap daripadanya adalah untuk selama-lamanya”. “Belas kasihan”, “keadilan” dan “kasih setia” YHWH mendasari sabda-Nya yang memberikan kehidupan.

Rangkap 10 (Sin) (ayat-ayat 161–168) menyenaraikan sikap positif pemazmur terhadap hukum YHWH dan pengalaman yang menggembirakan dengannya: “berdiri dengan takjub”, “bersukacita”, “kasih”, “ketenteraman besar”. Ia mendorongnya untuk “memuji YHWH tujuh kali sehari” baginya dan “harapan bagi penyelamatan-Nya”.

Rangkap 11 (Tau) (ayat-ayat 169–176) menjelaskan jeritan pemazmur: dia sudah “sesat seperti domba yang hilang”. Mengambil kira fokus yang eksklusif kepada hukum, ia bermakna dia sudah menyimpang daripada hukum dan ingin sekali kembali. Kesetiaan YHWH kepada sabda-Nya memberikan keyakinan kepadanya untuk berseru kepada-Nya. Tindak balas-Nya adalah untuk “mencari hamba(-Nya)” dan “membiarkannya hidup”. Dalam kesyukuran, dia akan “mengucapkan puji-pujian” YHWH dan “menyanyikan janji-Nya”.

Rumusan

Mazmur 119 meninggikan kualiti dan fungsi *tôrāh* YHWH untuk umatNya.

Tôrāh YHWH adalah mengikat dan tidak ternilai kerana ia menunjukkan kebenaran dan kasih setia-Nya. Ia adalah abadi kerana YHWH kekal selama-lamanya. Ia menjamin kedekatan-Nya kepada hamba-Nya untuk membimbing, melindungi dan malah menyelamatkannya daripada bahaya dan penindasan. Dengan cara ini, ia memastikan keselamatan untuknya di sepanjang perjalanannya. Matlamat akhir adalah memiliki YHWH sebagai “bahagian” kita.

Maka itu *Tôrāh* YHWH memberikan sukacita dan menarik hamba-Nya, walaupun dalam keaiban, kerana ia membawanya kepada kesedaran bahawa YHWH telah menciptanya. Maka itu, dia dipanggil untuk mengikut kehendak-Nya. Untuk mencapai matlamat ini, sayang kepada *tôrāh* dan renungan ke atasnya adalah perlu. (Terjemahan)



Semasa saya sedang memandu ke sebuah kampung untuk merayakan Misa ‘All Saints Day’ (Hari Perayaan Semua Orang Kudus), telah datang dalam fikiran saya gambaran tentang keperitan hidup yang ditempuhi setiap orang sepanjang penularan wabak COVID-19. Yang pasti banyak sistem dalam kehidupan harian telah berubah. Kehidupan masyarakat sedunia telah terganggu dan menerima tekanan yang hebat.

Semua orang sentiasa dalam keadaan yang menakutkan dan sentiasa berjaga-jaga.

Ramai yang telah hilang pekerjaan, mereka yang bekerja sepenuh masa dan begitu juga bagi mereka yang bekerja separuh masa. Tetap bersemangat, banyak cara telah diambil oleh setiap orang untuk meneruskan kehidupan mereka seharian. Menarik pemikiran saya selepas itu adalah situasi saya yang juga pernah bekerja sepenuh masa dan separuh masa.

Ya... saya pernah melalui kedua-dua situasi itu, bekerja sepenuh masa sebagai juruletrik di sebuah kilang jubin di Kuching, dan bekerja separuh masa menyusun batu bata di atas palet di sebuah kilang batu bata di Bau. Bekerja sepenuh masa di kilang jubin menyebabkan saya terikat dengan peraturan-peraturan syarikat. Dan agak berlainan situasinya bekerja separuh masa menyusun batu bata di kilang batu bata. Situasi bekerja di sana sangat longgar dan tidak terikat dengan sebarang peraturan. Urutan kerjanya sangat mudah: kerja-siap-terima upah-pergi.

Fikiran saya selepas itu kembali kepada perayaan Misa Para Sante Tuhan yang akan saya rayakan setibanya saya di kampung nanti. Fikiran itu membawa saya mengingati balik sejarah kehidupan para sante Tuhan. Mengingati mereka adalah manusia biasa macam kita semua. Tetapi

mereka telah berserah dan mengabdikan hidup sepenuhnya kepada ajaran dan rancangan Tuhan. Dalam apa-apa keadaan hidup, mereka tetap percaya-taat-setia-jujur kepada Tuhan.

Hidup dalam kesederhanaan semasa hidup, para sante bergantung sepenuhnya kepada cinta kasih dan berkat yang datang dari Tuhan patut menjadi contoh dan seharusnya kita teladani.

Semasa mereka masih hidup, mereka telah bekerja di ladang Tuhan sepenuh masa; mereka menjadi Kristian sepenuh masa. Dalam kehidupan Kristiani kita, kita jadi orang Kristian yang bekerja di ladang Tuhan sepenuh masa; jadi orang Kristian sepenuh masa. Biar kehidupan kita sepenuh masa terikat dengan setiap

ajaran Tuhan.

Dan selama kita masih hidup di dunia ini, janganlah menjadi Kristian hanya separuh masa sahaja, yang tidak ambil peduli tentang ajaran Tuhan. Ini akan menyebabkan perhubungan kita dengan Tuhan longgar dan semakin jauh daripada pemerintahanNya.

Saudara saudari yang dikasihi dalam Nama Tuhan Yesus Kristus, sebagai orang Kristian kita ada komitmen dan tanggungjawab. Setiap kita adalah penerus yang membawa damai, cinta kasih, pengampunan dan kebaikan Tuhan kepada keluarga dan komuniti dalam Gereja kita. Setiap kita dipanggil untuk menjadi sante Tuhan. Kita akan menuju ke jalan kehidupan seorang sante jika kita, menjadi Kristian sepenuh masa dan bekerja sepenuh masa menurut ajaran dan mengikut rancangan Tuhan.

SAKRAMEN

Oleh Fr Patrick Heng

SAKRAMEN ialah siri pelajaran oleh Fr Patrick Heng



Ajaran 3 – Sakramen Ekaristi (Bahagian 2)

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)

Sejarah Ringkas Misa

Yesus meraikan Perjamuan Akhir dalam konteks jamuan Paska (Lukas 22:7–20). Sementara Paska memperingati kerja penyelamatan Allah, Yesus memberikan makna baharu yang amat radikal sekali kepada perjamuan tersebut. Allah sesungguhnya pernah bertindak pada masa lalu, tetapi kerja penyelamatanNya kini berlaku dalam cara yang baharu dan muktamad. Pemergian Yesus kepada BapaNya menerusi kematian dan kebangkitanNya dijangkakan dalam Perjamuan Akhir dan dirayakan dalam Ekaristi. Kematian dan kebangkitan Yesus merupakan Paska baharu. Perayaan Paska baharu ini merupakan jangkakan bagi Paska terakhir Gereja yang ada dalam kegemilangan kerajaan Tuhan pada akhir zaman.

Perjamuan Akhir–Abad Ke-3

Jamuan Paska baharu atau Ekaristi dirayakan sebagai jamuan perpaduan di kalangan para penganut. Bacaan-bacaan diambil daripada Hukum dan nabi-nabi (Perjanjian Lama), dan penjelasan atau homili diberikan tentang ajaran-ajaran Yesus. Selepas itu, umat Kristian Yahudi tidak lagi dialu-alukan di ibadat saumaah. Umat Kristian seterusnya berkumpul terutamanya di rumah-rumah pada Hari Minggu (Ahad) untuk merayakan Ekaristi. Doa, nyanyian, cantu dan homili ditambah kepada perhimpunan Ahad mereka.

Abad Ke-4 hingga Ke-8

Dengan penukaran agama maharaja Romawi, Constantine, kepada agama Kristian, agama Kristian menjadi sah di sisi undang-undang. Constantine melindungi Gereja daripada penindasan. Perayaan Ekaristi yang sederhana kini dirayakan di basilika. Perayaan liturgi itu menjadi lebih rasmi dengan pengenalan perarakan, genufleksi, lilin, dupa dan jubah kegerejaan. Latin merupakan bahasa utama yang digunakan dalam Ekaristi.

Pada abad ke-6 dan abad ke-7, Gereja tersebar di seluruh dunia. Rom menjadi simbol perpaduan. Ini membawa kepada keseragaman khusus dalam perayaan liturgi. Doa Ekaristi tidak lagi disebut sesuka hati tetapi ditetapkan. Buku-buku liturgi diperkenalkan. Perkataan Latin *Missa* (Misa) mula-mula digunakan untuk menggambarkan perayaan Ekaristi. Jemaat mengambil bahagian dalam perayaan Ekaristi, contohnya, dalam nyanyian, koir, aklamasi dan sahutan.

Abad Ke-9 hingga Ke-10

Dalam perkembangan upacara liturgi Misa, doa-doa paderi sendiri telah ditambah. Anjakan juga berlaku dalam kefahaman mengenai Misa. Paderi merayakan Misa dengan membelakangkan jemaat manakala jemaat melakukan perkara lain. Komuni Suci mula disambut di atas

lidah dan piala perlahan-lahan dijauhkan daripada jemaat.

Abad Ke-11 hingga Ke-12

Zaman ini menyaksikan perubahan yang besar dalam sikap terhadap Misa. Ekaristi menjadi objek penghormatan yang semakin mengurangkan kekerapan Komuni. Penekanan diberikan kepada pemujaan Sakramen Maha Kudus dan bukan Misa. Genufleksi ditambah pada waktu konsekrasi.



Abad Ke-13 hingga Ke-17

Pada 1215, Majlis Lateran mewajibkan Komuni Suci diterima sekurang-kurangnya sekali setahun. Pada 1264, Paus Leo IV menetapkan Hari Perayaan Tubuh dan Darah Kristus (Corpus Christi). Pada abad ke-16 hingga ke-17, kunjungan ke Sakramen Maha Kudus menjadi lebih kerap. Selepas Majlis Trent (1548–1563), Atur Cara Misa menjadi seragam di seluruh dunia. Upacara 1614 menyokong kekerapan Komuni dalam Misa dan pada waktu yang sama menyediakan Upacara Komuni di luar Misa. Pada abad ke-18 dan ke-19, tiada perkembangan yang signifikan berlaku kepada perayaan liturgi Misa.

Abad Ke-20 hingga masa kini

Satu Pergerakan Liturgi bermula pada abad ke-19 dengan hasrat untuk menjalankan kajian liturgi secara akademik. Pada 1905, Paus Pius X mendokong kekerapan Komuni dan membenarkan penerimaan Komuni Suci pada usia waras. Pada abad ke-20, Pergerakan Liturgi mencapai momentum apabila sarjana-sarjana di pelbagai negara mula menunjukkan minat baharu kepada sejarah, upacara dan makna Ekaristi. Manuskrip dan rekod, yang terabai atau hilang selama berabad-abad, telah dijumpai semula dan dikaji. Hasil usaha keserjanaan ini terkandung di dalam Konstitusi Liturgi Suci (1963) dari Majlis Vatikan Kedua (1962–1965).

Di antara pembaharuan Majlis Vatikan Kedua, penyertaan jemaat yang lebih tinggi dalam Misa dituntut. Pembaharuan tersebut dapat dilihat dalam Misa pada hari ini. Beberapa pembaharuan lain adalah penggunaan bahasa ibunda dan bukan bahasa Latin, penggunaan Kitab dan khutbah yang lebih kerap dengan bacaan-bacaan yang disampaikan oleh jemaat awam, paderi menghadapi jemaat, penggunaan semula Doa Jemaat, perarakan pemberian, tanda damai, nyanyian lagu-lagu rohani, sahutan dan aklamasi, serta penerimaan Ekaristi dalam tangan.

Ekaristi sebagai sumber dan kemuncak kehidupan Kristian.

Ekaristi “merupakan kemuncak yang menjadi hala tuju aktiviti Gereja” (*Sacrosanctum Concilium 10*). Tujuannya adalah untuk memimpin semua bangsa kepada penyembahan dan pemujaan Allah, khususnya dalam Korban Kudus dalam Misa di mana kita dibawa sedekat mungkin kepada penyembahan syurgawi.

Ekaristi merupakan sumber dari mana seluruh kuasa Gereja mengalir (SC 2). Ia merupakan sumber rahmat dan kekuatan yang membolehkan semua kita untuk menjalankan kerja Gereja. Kerja ini termasuk bukan sahaja pelayanan rasmi sahaja, tetapi juga kesaksian dan penginjilan harian yang diseru kepada semua orang Katolik, menerusi pembaptisan kita, di dalam keluarga, di tempat kerja, dan dalam semua lingkungan pengaruh. Ekaristi meningkatkan kasih Allah dan mengakuri orang yang sudah dibaptis kepada Kristus supaya mereka dapat membawaNya ke dalam dunia.

Maka itu semua sakramen, pelayanan dan kehidupan Gereja ditumpukan kepada Ekaristi. Sebagai sumber dan kemuncak, rahmat dicurahkan dari Ekaristi. Ini membawa kepada penyucian manusia dalam Kristus dan pemujaan Allah yang menjadi tujuan akhir bagi semua aktiviti lain dalam Gereja, dan ini dicapai dengan cara yang paling berkesan sekali.

(Terjemahan)
Akan Bersambung

Ciri pada bacaan Misa Ahad:

22 November 2020—Hari Raya Kristus Raja Tahun A
(Yehezkiel 34:11–12, 15–17; 1 Korintus 15:20–26, 28; Matius 25:31–46)



Adakah anda dalam pasukan biri-biri atau pasukan kambing?

Biri-biri dan kambing merupakan haiwan-haiwan paling awal yang dijinakkan oleh manusia. Apakah perbezaan di antara kambing dan biri-biri? Sementara kedua-duanya berasal daripada keluarga kecil *Caprinae*, biri-biri dan kambing berpisah pada tahap genus dan datang sebagai spesies yang berbeza.

Perbezaan utama di antara kedua-duanya adalah bagaimana mereka mencari makanan dan, dengan cara itu, bagaimana mereka berkumpul kerana cara mereka mencari makanan. Biri-biri merupakan “grazers” (peragut rumput), iaitu, mereka berjalan-jalan perlahan-lahan sambil memakan tumbuhan rendah yang dekat dengan tanah. Maka itu, kebanyakan waktu mereka tidak sedar apa yang berlaku di sekeliling mereka, dan cenderung hidup berkumpulan untuk keselamatan. Biri-biri memiliki naluri kawanan yang sangat kuat dan menjadi resah apabila terpisah daripada kawanan mereka. Biri-biri lebih memerlukan penjagaan dan bimbingan gembala berbanding kambing. Dalam bacaan pertama, Yehezkiel menggambarkan Allah sebagai menjaga kawanannya dan menjaga mereka. Ia adalah menenangkan untuk tahu perkara ini, terutamanya apabila kita berada dalam pasukan biri-biri.

Sebaliknya, kambing adalah “browsers” (pembelek), iaitu, mereka mencari daun, ranting, pokok renek dan apa sahaja yang dapat dimakan dan dijangkau mereka. Oleh kerana mereka membelek, kambing menghabiskan banyak masa menyiasat perkara. Dengan cara ini, mereka adalah lebih interaktif dengan persekitaran berbanding biri-biri. Dengan memiliki kelakuan yang lebih menerokai, kambing adalah lebih berdikari dan pintar, sehinggakan masing-masing dapat merayau-rayau bersendirian. Oleh kerana kambing memiliki sifat ingin tahu dan berdikari yang semula jadi, mereka lebih cenderung mengalami masalah berbanding biri-biri dan lebih bersifat individualistik.

Pada waktu siang, biri-biri dan kambing biasanya dikumpul bersama dan meragut di kawasan terbuka. Gembala akan memisahkan mereka pada waktu malam kerana mereka ada keperluan yang berlainan. Biri-biri dapat disimpan di luar kerana bulu tebal mereka memberikan kepanasan kepada mereka pada waktu malam yang dingin. Bagaimanapun, kambing perlu disimpan di dalam dan dihimpunkan bersama kerana mereka kurang berbulu.

Sama seperti gembala memisahkan biri-biri dan kambing, apabila Yesus datang dalam kemuliaan, Dia akan membahagikan umat manusia kepada dua pasukan: biri-biri dan kambing. Kambing akan diletakkan di tangan kananNya yang telah diberkati Bapa, dan ada kerajaan Allah sebagai warisan mereka yang telah disediakan bagi mereka sejak pembentukan dunia. Kambing akan terlebih dahulu diletakkan di sebelah kiriNya, kemudian dilaknati dan dibuang ke api abadi yang disediakan bagi syaitan dan malaikat-malaikatnya.

Berhenti dan tanya diri sendiri, pasukan manakah yang anda lebih suka sertai? Saya rasa Yesus agak memudahkan pilihan ini kerana

hukuman terakhir. Sudah tentulah semua kita mahu menyertai pasukan biri-biri.

Persoalannya ialah bagaimanakah kita memasuki pasukan biri-biri? Jawapannya agak jelas daripada bacaan Injil: “Kerana Aku lapar dan kamu memberi makanan kepadaKu; Aku haus dan kamu memberi minuman kepadaKu; Aku orang asing dan kamu menyambut Aku; telanjang dan kamu memberi pakaian kepadaKu, sakit dan kamu melawat Aku, dalam penjara dan kamu datang untuk berjumpa dengan Aku.”

Pertama sekali, pasukan biri-biri melakukan perkara-perkara tersebut kepada Yesus, bukan untuk Yesus. Kita disuruh menjalankan amal-amal kerahiman kepada Yesus sendiri dan bukannya sekadar melakukannya demi Yesus. Sama seperti Yesus memberi amaran kepada mereka yang tidak begitu mulia pada akhir bacaan ini, “Sesungguhnya Aku berkata kepada kamu, selagi kamu tidak melakukan perkara ini kepada seorang daripada mereka yang paling kecil, kamu tidak melakukannya kepada Aku”, setiap kali kita membantu seseorang, orang itu adalah Yesus bagi saya. Ia tidak penting siapa orang itu: kaya atau miskin, sakit atau sihat, putih, kuning, coklat atau hitam, lelaki atau wanita, orang percaya mahupun orang tidak percaya, dan sebagainya. Yesus mendekati diri dengan golongan miskin, mereka yang memerlukan bantuan, dan mereka yang lebih terabai dan tidak ada tempat dalam masyarakat dan tidak diterima baik.

Kedua, apabila orang mulia bertanya kepada Yesus bila mereka melihatnya dalam orang yang memerlukan bantuan, Dia menjawab, “Sesungguhnya Aku berkata kepada kamu, selagi kamu melakukan perkara ini kepada seorang daripada saudara-saudari Aku yang paling kecil ini, kamu melakukannya kepada Aku.” Pasukan biri-biri yang juga dikenali sebagai golongan mulia malah tidak tahu mereka melakukan kebaikan dan membantu Yesus. Mereka menyahut rayuan dan memenuhi keperluan orang di sekeliling mereka. Maka itu, mereka tidak tahu bahawa amalan mereka yang baik bermakna mereka akan mewarisi kerajaan yang telah disediakan bagi mereka. Mereka bukannya cuba mendapatkan bantuan Allah. Mereka hanya melihat orang yang memerlukan bantuan, dan mereka melayani mereka. Apabila mereka ada peluang untuk membantu seseorang yang memerlukan bantuan, mereka melakukannya. Mereka sekadar menghidupkan kepercayaan mereka dengan cara mereka melakukannya selama ini. Mereka fokus kepada Allah dan keperluan orang lain, dan bukannya kepada diri sendiri dan keperluan mereka sendiri. Mereka begitu sama dengan biri-biri yang cenderung berpusatkan komuniti; tidak seperti kambing yang lebih cenderung bersifat individualistik dan mengabaikan kambing lain.

Maka itu, kita perlu bertanya kepada diri sendiri sekali lagi: adakah kita dalam pasukan biri-biri atau pasukan kambing—berpusat kepada komuniti atau berpusat kepada diri sendiri?

(Terjemahan)

Dari meja pengarang

Kehidupan adalah satu Misi

Tumpuan sejak beberapa minggu lepas telah berkisar sekitar beberapa personaliti Katolik serantau dan juga misi kehidupan atas dasar kemanusiaan. Satu kenyataan media dari Persidangan Uskup-Uskup Katolik Malaysia-Singapura-Brunei (CBCMSB) pada 26 Oktober lalu mengumumkan pelantikan Uskup Cornelius Sim sebagai uskup Katolik pertama dari Brunei yang dilantik untuk menjadi seorang Kardinal oleh Paus Francis. Beliau adalah antara 13 orang kardinal baharu yang diumumkan di Rom.

Pada 28 Oktober lalu, rakyat Malaysia menerima berita tentang kematian kardinal pertama dari Malaysia, Yang Mulia Anthony Soter Cardinal Fernandez, Uskup Agung Emeritus Kuala Lumpur. Beliau berusia 88 tahun.

Uskup Agung Emeritus Peter Chung, paderi pertama yang ditahbiskan di bumi Sarawak, selain ditabalkan sebagai uskup agung pertama Keuskupan Agung Kuching, menyambut Ulang Tahun Pentahbisan Keuskupan Ke-50 pada 15 November lepas. Beliau merupakan paderi tunggal yang pernah melayani atau berkhidmat di Sarawak, Sabah dan Brunei.

Kami menerbitkan satu rencana mengenai *perjalanan beliau yang harfiah demi Kasih Kristus* dalam isu *Today's Catholic* ini.

Pada 6 November lepas, Uskup Bernard Paul, Presiden Caritas Malaysia, melancarkan Caritas Malaysia dan Perhimpunan Nasional maya yang pertama. Ia akan beroperasi sebagai cabang tindakan sosial kebangsaan bagi Persidangan Uskup-Uskup Katolik Malaysia.

Satu Webinar SIGNIS Asia dengan tema, "COVID-19: Peranan Media & Komunikasi dan Melangkah Lebih Jauh" diadakan baru-baru ini menerusi ZOOM. Tumpuan diberikan kepada cara Gereja dapat menggunakan media massa dan sosial untuk kerja-kerja kerahiman. Pandemik telah memberi tekanan yang begitu kuat ke atas struktur-struktur sosial, ekonomi dan penjagaan kesihatan. Konsensus umum adalah untuk menjadikan kolaborasi dan menterjemahkan cabaran kepada peluang sebagai salah satu peranan utama kita.

Menjelang musim Adven yang akan datang, marilah kita merenungkan misi kehidupan kita.

(Terjemahan)

today's CATHOLIC THE TEAM

PENERBIT

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PERUTUSAN

Daripada Uskup Simon Poh

*Allah akan membuka jalan apabila jalan seakan-akan tiada.
(Yesaya 43)*



Saudara-saudari yang dikasihi,

Menjelang akhir tahun 2020, kita juga beralih kepada Tahun Liturgi baharu dalam kalendar Gereja kita. Dengan Hari Minggu Pertama Adven pada 29 November, kita akan memulakan Tahun B. Perkataan "Adven" bermaksud "Kedatangan".

Dalam kredo kita, kita mengakui dua KEDATANGAN Kristus:

- Kedatangan Pertama Kristus bermula dengan terkandungnya Kristus di dalam rahim seorang Perawan bernama Maria di Nazaret, diikuti kelahiran-Nya dalam sebuah kandang di Betlehem lebih 2,000 tahun yang lalu. "Aku percaya akan Yesus Kristus, Putera-Nya yang Tunggal, Tuhan kita, yang dikandung dari Roh Kudus, dilahirkan oleh Perawan Maria." Ini adalah Krismas (Natal).
- Kedatangan Kedua Kristus adalah pada masa depan, pada hujung dunia apabila Kristus akan datang sebagai Raja dan Hakim. "Pada hari ketiga, Kristus bangkit dari antara orang mati; Dia naik ke syurga, dan duduk di sisi kanan Allah, Bapa Yang Maha Kuasa; dari situ, Dia akan datang untuk mengadili orang yang hidup dan mati." Ini adalah Parusia atau Apokaliptis yang ada kaitan dengan Akhir Zaman.

COVID-19 telah mencekek ekonomi dunia dan memburukkan lagi kesusahan bagi keluarga-keluarga dan negara-negara. Penutupan gereja mewujudkan kekosongan rohani yang semakin mendalam selain meningkatkan lagi tekanan mental, emosional dan spiritual ke atas umat. Sebagai orang percaya dan orang beriman, yang hidup setiap hari dengan ancaman jangkitan COVID-19 dan malah kematian, Gereja menjemput kita untuk menaruh harapan dan bertaubat. Kita mesti bersiap sedia untuk hari terakhir apabila kita akan mati dan apabila kita akan dipanggil untuk menjelaskan kehidupan kita di hadapan Takhta Penghakiman Allah. Terutama sekali, kita tidak boleh dilumpuhkan oleh ketakutan kerana Kristus datang dengan penyelamatan dan kehidupan kepada semua yang menjadi milik-Nya dan mengasihinya. Sebaliknya, marilah kita menyambut Yesus Kristus sebagai Tuhan dan Raja kita. Dia adalah Alfa dan Omega, yang terawal dan yang terakhir. Kita percaya kepada Allah yang menguasai kehidupan kita, yang kita sembah dan sanjung, "Kerana kerajaan, kuasa dan kemuliaan adalah milik-Mu sekarang dan selamanya".

Maka itu, saya menjemput semua orang Katolik untuk menggunakan saat rahmat ini untuk bersiap sedia bagi musim Adven pada Disember, bagi DUA KEDATANGAN Kristus. Kita akan menghabiskan tiga minggu pertama Adven (29 November–16 Disember) untuk bersiap sedia bagi AKHIR ZAMAN. Marilah kita memastikan perhubungan kita dengan Allah dan jiran-jiran kita atau orang lain berada dalam keadaan yang baik. Supaya, apabila sangkakala dibunyikan, kita sudah bersiap sedia dengan kepala yang diangkat tinggi, kerana Tuhan kita akan datang untuk menebus kita (Lukas 21:28). Dan hanya pada minggu terakhir Adven (17–24 Disember) dan seterusnya, kita akan mengalih tumpuan kita kepada sambutan kelahiran Yesus pada Hari Krismas.

Saya menyeru kepada umat Katolik untuk menggunakan seluruh bulan Adven sebagai BULAN PEMBERIAN. Kita memberikan MASA, BAKAT & HARTA KARUN (\$) kita yang tidak ternilai untuk menyumbang ke arah usaha membina Kerajaan Allah. Sumbanglah dengan murah hati untuk mengurangkan penderitaan golongan yang memerlukan bantuan dan terutamanya kategori baharu orang miskin yang telah hilang pekerjaan, selain warga emas, kanak-kanak dan keluarga yang tidak dapat menampung hidup, diburukkan lagi oleh pandemik COVID-19.

Sementara kita sendiri mungkin mengalami kesusahan, marilah kita ingat juga bahawa ada orang lain yang mengalami penderitaan yang lebih berat. Kita mungkin miskin, tetapi apabila kita diberkati dengan makanan di atas meja kita, bumbung di atas kepala kita, marilah kita memberikan apa sahaja yang ada dalam kemiskinan kita. Kita dapat membawa kelainan.

"Oleh sebab kamu sudah tahan uji dalam pelayanan itu, orang lain akan memuliakan Allah kerana ketaatan kamu yang mengiringi pengakuan kamu akan Injil Kristus, dan kerana kemurahan hatimu dalam membahagikan segala sesuatu dengan mereka dan dengan semua orang lain." (2 Korintus 9:13)

Bersama doa dan pemberkatan saya,

+ Uskup Agung Simon Poh (Terjemahan)



“*Gratia cum omnibus*” — Rahmat bersama semua

KUCHING — Uskup Agung Emeritus Dato’ Sri Peter Chung Hoan Ting menyambut Ulang Tahun Pentahbisan Keuskupan Ke-50 pada 15 November 2020.

Situasi pandemik COVID-19 sekarang telah memusnahkan semua harapan Keuskupan Agung Kuching untuk meraikan saat bersejarah ini dengan majlis yang sewajarnya bagi seorang tokoh umpama datuk yang sangat disayangi. Presbiterium hanya dapat memanjatkan doa-doa kesyukuran dan menyampaikan sebuah kek ulang tahun kepada beliau. Sering digambarkan sebagai seorang datuk kepada umat Allah, Gembala Tuhan ini juga merupakan seorang pengarah rohani, paderi, pendengar pengakuan dosa peribadi dan tempat mengadu, bapa, dan banyak lagi, kepada jemaat beliau.

Dilahirkan pada 10 September 1928 di Wilayah Hubei, China, Peter yang muda memasuki seminari kecil keuskupan di Vikariat Lauhekou pada 1940. Pada 1947, beliau memasuki Seminari Utama Wilayah di Hankow, tetapi pada 1949, sewaktu pemberontakan komunis, seluruh seminari mula-mula dipindahkan ke Hong Kong dan kemudian ke Macau.

Selepas graduasi beliau dari seminari pada 1954, beliau tiba di Kuching dan menjadi paderi pertama yang ditahbis di bumi Sarawak pada 26 September 1954 oleh Uskup John Vos yang telah menjemput beliau untuk datang. Selepas berkhidmat selama sembilan tahun di



Uskup Agung Emeritus Peter Chung di CMM Stutong, 15 November 2020

pelbagai bahagian di Sarawak, Fr Peter Chung telah dihantar untuk belajar Hukum Kanonik di Rom dan memperolehi ijazah Doktor Falsafah dalam Hukum pada 1966.

Beliau menjadi Delegat Vikar Miri dan berkhidmat sebagai paderi di Brunei, apabila beliau dilantik untuk berkhidmat di Sabah. Gereja di sana ketika itu mengalami penindasan oleh kerajaan negeri. Pada 15 November 1970, Fr Peter Chung dilantik sebagai Uskup Koadjutor Kota Kinabalu. Pergolakan di Sabah berlaku selama lima tahun.

Uskup Peter Chung seterusnya dipindah balik untuk memikul tanggungjawab di Vikariat Kuching pada 1975 ekoran kematian Uskup Karl Reiterer. Fr Lawrence Chua, yang menjadi warga tempatan pertama ditahbiskan sebagai paderi pada 1964, ditugaskan untuk menyambut beliau di



USKUP-USKUP ... Pentahbisan Uskup Peter Chung (dengan tongkat uskup) di Gereja Hati Kudus, Kota Kinabalu, Sabah, pada 1970.

lapangan terbang lama Kuching dan seterusnya menjadi Vikar Jeneral beliau.

Beliau menjadi Uskup Agung Kuching pertama yang mewujudkan Wilayah Eklesia Malaysia Timur pada 1976. Beliau bersara sebagai Uskup Agung Kuching pada 22 Jun 2003, dan menyerahkan tanggungjawab kepada Uskup Agung John Ha.

Uskup Agung Simon Poh menggantikan Uskup Agung Emeritus John Ha apabila beliau meletak jawatan pada 4 Mac 2017.

Uskup Agung Emeritus Peter Chung akan direkodkan di dalam riwayat Gereja di rantau ini sebagai paderi tunggal yang pernah berkhidmat di Brunei, Sabah dan Sarawak.

Beliau memilih tema “*Kerana kasih Kristus mendesak kita maju ke depan*” (2 Korintus 5:14) untuk perayaan harijadi beliau yang ke-

90 pada 2018. Kehidupan beliau telah diberkati dengan umur panjang dan kesihatan yang baik dan ia ternyata satu perjalanan demi kasih Kristus.

Beliau menghabiskan tahun-tahun persaraan beliau di Rumah Persaraan Chapel Bonda Maria untuk para paderi, dan masih melayani Gereja secara aktif dengan merayakan Misa, mendengar pengakuan dosa, kaunseling dan memberi ajaran agama. Pintu beliau sentiasa terbuka bagi mereka yang mahu mendapatkan bantuan beliau. Beliau tidak percaya kepada percutian jauh dari Kuching, dan menjalani kehidupan sederhana dan berdisiplin yang dipenuhi doa, kerja dan berjalan-jalan.

Ivy Chai (Terjemahan)

Perjalanan Iman Saya

KUCHING — Nama saya adalah Michelle. Ini adalah cerita mengenai perjalanan saya untuk menjadi seorang anak Allah. Saya dahulu seorang pemikir bebas dan ibu bapa saya adalah pengikut Buddha. Saya pernah mengikut mereka ke tokong pada hari-hari perayaan pada masa lalu. Bagaimanapun, saya menyedari bahawa saya tidak ada sebarang motivasi dan saya putus asa dengan perkara-perkara yang saya tidak dapat kawal. Saya biasanya rasa tidak berdaya dalam perhubungan saya, kerja saya dan emosi saya. Saya bersyukur kepada Allah kerana saya mengenali tunang saya pada waktu saya tidak berdaya. Beliau seorang Katolik dan beliau menggalakkan saya untuk pergi bersama beliau ke gereja dan menjemput saya untuk lebih tahu tentang Allah. Dan itulah sebabnya kenapa saya menyertai RCIA.

Dalam kelas RCIA pertama saya, saya mengenali siapa



Michelle menerima Komuni Suci pertama beliau di Gereja Tritunggal Maha Kudus, Kenyalang Park.

Bapa Kita dan Putera-Nya yang dikasihi-Nya, Yesus; dan bagaimana Yesus dilahirkan di bumi untuk menyelamatkan semua kita. Menerusi RCIA, saya juga belajar untuk bergantung kepada Allah. Saya mula berdoa dan saya

berkongsi segalanya bersama Yesus—sama ada kebahagiaan saya mahupun kemurungan saya. Perlahan-lahan, saya mendapati sikap dan pola pemikiran saya berubah, kerana saya tidak menjadi panas baran dengan mudah, dan

saya rasa diberkati bagi semua benda yang saya sudah miliki.

Daripada sesi RCIA, saya semakin tahu tentang gereja. Semua tindakan dan proses yang dilakukan oleh paderi dalam Misa mencerminkan Yesus dan semua murid-Nya. Saya akhirnya dibaptis pada Jumaat, 23 Oktober 2020, di Gereja Tritunggal Maha Kudus.

Dalam homili, paderi berkata bahawa ini hanyalah permulaan perjalanan kami menuju Allah dan bukan penghujung.

2020 merupakan tahun paling sukar bagi semua orang setakat ini, kerana seluruh dunia mengalami kesusahan daripada kesan pandemik COVID-19. Kita sesungguhnya begitu tidak berdaya dan tidak signifikan tetapi apa yang kita dapat buat adalah untuk percaya kepada Allah dan berdoa untuk berkat-Nya pada waktu kita mengalami cubaan dalam hidup.

(Terjemahan)

“Saat sukacita bagi gereja-gereja kecil di rantau ini”

Persidangan Uskup-Uskup Katolik Malaysia-Singapura-Brunei (CBCMSB) mengeluarkan kenyataan media berikut pada 26 Oktober lalu:

Uskup Cornelius Sim, 69, menjadi uskup Katolik pertama dari negara kecil Brunei untuk diumumkan sebagai seorang Kardinal oleh Paus Francis. Ia bukan sahaja satu penghormatan bagi Gereja muda tetapi bagi negara Brunei. Beliau adalah antara 13 orang kardinal baharu yang diumumkan pada Ahad lalu di Rom.

“Dengan memutuskan untuk melantik Uskup Cornelius Sim, Bapa Suci Paus Francis menunjukkan solidariti beliau dengan Gereja di pinggir,” kata Msgr Marco Sprizzi, selaku wakil duta di kedutaan Vatikan di Kuala Lumpur. Ini mencerminkan salah satu ungkapan terkenal Paus, “Saya melihat gereja umpama sebuah hospital lapangan”, untuk mendekati golongan miskin dan menderita, untuk memulihkan luka-luka, dan untuk menyenangkan hati.

Uskup Sim, dilahirkan di Seria, Brunei, dan berketurunan Cina dan Dusun. Beliau merupakan seorang graduan kejuruteraan dari Scotland, dan bekerja di Brunei selama beberapa tahun sebelum beliau memulakan pengajian kepaderian beliau. Beliau ditahbiskan untuk menjadi paderi Katolik pada 1989, dan dilantik sebagai vikar apostolik Brunei oleh mendiang Paus John Paul II pada 2004. Negara Brunei mempunyai kira-kira 21,000 orang Katolik.

“Aiyo, saya tidak tahu kenapa saya dipilih. Ia amat mengejutkan,” ini adalah kata-kata pertama Uskup Sim, ketika dihubungi menerusi telefon pada malam Isnin lepas, hanya beberapa minit sahaja selepas ia diumumkan di Rom. Beliau menerimanya dengan baik dan berkata, “Saya menerima tanggungjawab baharu ini demi kebaikan Gereja dan bangsa-bangsa di rantau ini.”

Kolej Kardinal-Kardinal, yang akan dianggotai Uskup Sim, bukan sahaja mengundi Paus pada masa akan datang, tetapi juga dilihat sebagai kolaborator paling dekat dengan Paus. Kolej ini dengan



Uskup Cornelius Sim dari Brunei

128 anggotanya sekarang dari semua benua, menjadikan wajah sejagat Gereja begitu tulen dan nyata.

Sementara itu, ketua Persidangan Uskup-Uskup Katolik Malaysia-Singapura-Brunei (CBCMSB) tempatan, Uskup Sebastian Francis dari Pulau Pinang, menyampaikan ucapan tahniah dan penghargaan

bersaudara daripada semua uskup dan gereja di rantau ini.

“Ini benar-benar saat yang bersejarah bagi kita. Ia adalah saat sukacita bagi semua gereja kecil di rantau ini. Yang kecil dan sedikit juga ada makna yang besar.”

Tindakan Paus Francis dilihat sebagai mengesahkan visi Gereja untuk menghadirkan

diri kepada seluruh pinggir dunia dan menjadi pemangkin bagi dialog dan harapan.

Kardinal pertama dari Malaysia turut dilantik oleh Paus Francis pada 2016, Kardinal Soter Fernandez dari Kuala Lumpur.

Paus Francis juga merupakan penggalak persaudaraan manusia dan ekologi yang hebat. Pada Februari 2019, Paus dan Imam Besar Al-Azhar, Ahmed el-Tayeb, menandatangani Dokumen Mengenai Persaudaraan Manusia bagi Keamanan Dunia dan Hidup Bersama, di satu Persidangan Global mengenai topik di Abu Dhabi. Seruan kepada persaudaraan dan persahabatan sosial telah ditekankan lagi dengan pengeluaran ensiklik atau surat baharu daripada Paus Francis pada 3 Oktober 2020, Fratelli Tutti. Ia menuntut “budaya pertemuan” dan tindakan ke arah “dialog yang inklusif dan membina di kalangan semua komponen kebudayaan dalam masyarakat”, dan menyeru kepada semua orang yang berniat baik untuk membina solidariti dan persaudaraan manusia yang lebih tinggi, dan rayuan untuk menolak peperangan.

(Terjemahan)

Bersiap sedia untuk mengambil bahagian dalam Misa Strim Langsung di rumah

Sebagai umat Katolik, kita percaya Allah turun untuk berjumpa dengan kita di setiap Misa. Pada waktu yang sukar ini, apabila keadaan tidak mengizinkan kita untuk berhimpun sebagai satu komuniti, ingatlah bahawa Dia akan datang kepada kita di mana sahaja kita berada dan bila-bila masa kita mencarinya. Setiap Hari Minggu mengemukakan peluang untuk menjemputNya ke dalam rumah kita dengan mengambil bahagian dalam salah satu Misa yang distrim secara langsung atau dirakamkan. Bagi kebanyakan kita, ini adalah satu pengalaman baharu dan akan memakan masa untuk dipelajari.

Di bawah adalah beberapa petunjuk untuk membantu anda bersiap sedia dan mengambil bahagian sepenuhnya dalam Misa maya.

Sebelum Misa Bermula:

1. **Cari tempat yang senyap di rumah untuk memasang komputer anda.** Kita mahu menyediakan pentas bagi

doa dan renungan.

2. **Pakai baju yang sesuai.** Ini membantu untuk menunjukkan reverence dan kefahaman mengenai kepentingan waktu Misa.
3. **Tepati masa.** Menyertai strim langsung awal akan membolehkan anda untuk berdoa dan mempersiapkan diri dengan lebih baik untuk Misa.

Sewaktu Misa:

1. **Ambil bahagian dalam Misa.** Beri respons sewajarnya dan ikuti bacaan.
2. **Jangan Bawa Makanan dan Minuman.** Sama seperti kita tidak makan atau minum dalam gereja, perkara itu juga sama bagi Misa maya.
3. **Padam telefon bimbit atau alat lain.** Gangguan adalah tidak kondusif bagi doa.
4. **Jangan bercakap dengan orang lain di dalam**

rumah anda sewaktu Misa. Jadikan ini waktu untuk mengadakan kunjungan dengan Allah, dan kunjungilah satu sama lain kemudian.

Selepas Misa:

1. **Berdoa selepas Misa.** Jika anda rasa terpenggil, panjatkan doa kesyukuran selepas Misa selesai.
2. **Buat Pemberian Hari Minggu anda dalam talian atau menerusi mel.** Pada waktu seperti ini, Pemberian Hari Minggu anda yang kerap amat penting sekali untuk paroki anda meneruskan program dan pelayan yang sama apabila keadaan kembali normal nanti.
3. **Pergilah dengan damai untuk mengasihi dan melayani Tuhan!**

Terjemahan
(Sumber: The Valley Catholic)