

today's CATHOLIC

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Sunday live-streaming Masses from St Joseph's Cathedral...

World Peace Day 2021 Message from Pope Francis



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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photo: CNS

VATICAN CITY — In his message for the Catholic Church's World Day of Peace, Pope Francis appeals to the international community and every individual to foster a "culture of care" by advancing on the "path of fraternity, justice and peace between individuals, communities, peoples and nations."

"There can be no peace without a culture of care," the Pope stresses in his message for the 54th World Day of Peace, held on 1 January 2021, which was released by the Vatican on Thursday.

The Holy Father calls for "a common, supportive and inclusive commitment to protecting and promoting the dignity and good of all, a willingness to show care and compassion, to work for reconciliation and healing, and to advance mutual respect and acceptance." In this task, Pope Francis offers the principles of the Church's social doctrine as a compass on the path to peace.

Established by Pope St. Paul VI in 1967, the first World Day of Peace was observed on 1 January 1968. On New Year's Day, the Church also celebrates the solemn feast of Mary, Mother of God.

"A Culture of Care as a Path to Peace" is the theme of the Pope's message, addressed to heads of state and government, leaders of international organizations, spiritual leaders and followers of the different religions, and to men and women of good will.

Lessons from the pandemic

Pope Francis begins his message noting how the "massive Covid-19 health crisis" has aggravated deeply interrelated crises such as those of the climate, food, the economy and migration, causing great sorrow and suffering to many. He makes it an occasion to appeal to political leaders and the private sector to spare no effort to ensure access to Covid-19 vaccines and to the essential technologies needed to care for the sick, the poor and those who are most vulnerable.

Alongside the pandemic, the Pope also notes a surge in various forms of nationalism, racism and xenophobia, and wars and conflicts that bring only death and destruction in their wake. These and other events of 2020, he says, have underscored the importance of caring for one another and for creation in our efforts to build a more fraternal society. Hence, "A Culture of Care as a Path to Peace" is a "way to combat the culture of indifference, waste and confrontation so prevalent in our time," he says.

Evolution of the Church's Culture of Care

The Holy Father traces the evolution of the Church's Culture of Care from the first book of the Bible to Jesus, through the early Church down to our times.

After the creation of the world, God entrusts it to Adam to "till it and keep it". Cain's response to God — "Am I my brother's keeper?" — after killing his brother, Abel, is a reminder that all of us are keepers of one another. God's protection of

Cain, despite his crime, confirms the inviolable dignity of the person created in God's image and likeness. Later, the institution of the Sabbath aimed to restore the social order and concern for the poor, while the Jubilee year provided a respite for the land, slaves and those in debt. All this, the Pope says, shows that "everything is interconnected, and that genuine care for our own lives and our relationship with nature is inseparable from fraternity, justice and faithfulness to others."

The Father's love for humanity, the Pope says, finds its supreme revelation in Jesus, who asks His disciples to do likewise. The early Christians followed Jesus by sharing what they had and caring for the needy, thus making their community a welcoming home.

Today, the Church has "many institutions for the relief of every human need: hospitals, poor houses, orphanages, foundling homes, shelters for travellers..."

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EDITORIAL

Because He lives...I believe

As we enter into a new 2021, I do wonder at times where the year 2020 really went. Have you ever wondered too? Every time I felt life was regaining some sort of 'normalcy' something had to happen to shatter those moments.

In recent days, news of record numbers of widespread COVID-19 infections have rocked both our home country and abroad. Once again, Masses have been suspended, this time until 31 January. The bad weather has not helped either. Coupled with heavy rainstorms and flooding, it appears to be a double whammy for every calamity.

There were some respites though, for the days before the year 2020 ended. All RCIA catechumens for 2019/2020 eventually received their baptismal and confirmation rites. We were able to attend short periods of daily and weekend Masses at our local parishes. Most

importantly, Churches were open for the celebration of Christmas Masses!

Bethany Home, the new retreat house at the Gethsemane Pilgrimage Centre was officially launched and blessed by Archbishop Simon Poh in late December. It is also an avenue for a community resilience project that will create opportunities for the younger generation to inherit the skills of their elders and to consider farming as an alternative career. Read more about this place in this issue of *Today's Catholic*.

Catechetical Sunday will be celebrated on 31 January. This year's theme is "Parish Communities: Agents of Faith, Hope & Love".

Let us put our trust in the Lord, believing that because He lives and "The Lord is my rock...in whom I find protection" (Psalms 18:1-2), we will be able to overcome all adversities in our lives.

today's **CATHOLIC**
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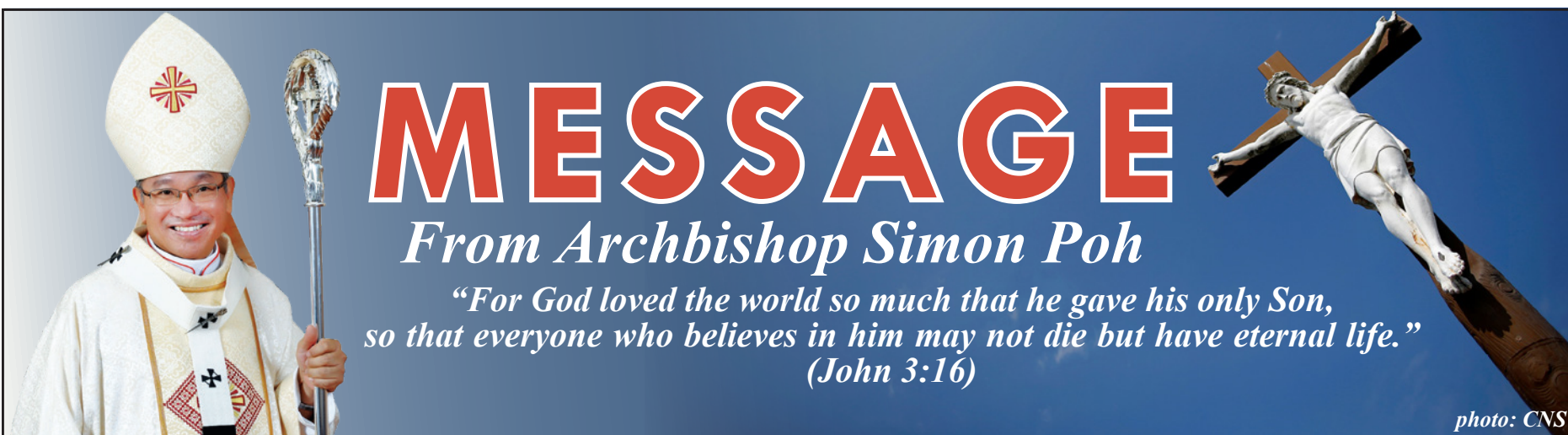
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MESSAGE

From Archbishop Simon Poh

*"For God loved the world so much that he gave his only Son,
so that everyone who believes in him may not die but have eternal life."
(John 3:16)*

photo: CNS

Dear brothers and sisters,

HOPE and THANKSGIVING

During the Christmas season in December, the last month of 2020, churches were opened with a new norm of social distancing and restricted capacity. With HOPE and THANKSGIVING, we worshipped the Lord for accompanying us through a difficult 2020. As we welcomed January 2021, we suddenly found ourselves confronted by a new wave of COVID-19 infection in Sarawak which had also claimed many lives throughout Malaysia. We actually have to spend the second half of January under the shadow of CMCO within the designated red zones in Sarawak.

FAITH and TRUST

Amidst this, I have also experienced a great spirit of solidarity among church leaders who have responded to my call as Chairman of the Association of Churches in Sarawak. Together, we suspended all Church services in Red Zones to contain this new wave. I believe that this is the work and grace of the Holy Spirit that is now uniting all churches in Sarawak to be ONE CHURCH. Let us keep FAITH in the Lord who promised to be with us and TRUST the Holy Spirit to empower and lead all church leaders in Sarawak. With joy, we will commemorate a Week of Prayer for Christian Unity from 18-25 January.



Week of Prayer for Christian Unity
18th-25th January 2021

*"Abide in my love and you shall bear much fruit"
(cf. Jn 15:5-9)*

Rev Dr Eu Hong S
The Christian Federation of Malaysia | Persekutuan Kristian Malaysia

kami dapat hidup dalam keadaan aman damai dan harmoni

CHARITY in ACTION

In February next month, we will be celebrating the Lunar Chinese New Year which falls on 12 February. This will be followed a week later by Ash Wednesday on 17 February to begin the Season of Lent. We have seen how COVID-19 has brought untold sufferings to orphans, widows, single-bread winners who had been struggling to put food on the table, even before the pandemic. Let February be a month of thanksgiving, prayer, sacrifice and giving, to bless those who are in need.

**"These three remain: FAITH, HOPE & LOVE; and the greatest of this is LOVE."
(1 Cor 13:13)**

Brothers and sisters, I applaud you for putting into practice the commandment of LOVE of God and LOVE of neighbour in your commitment for the safety and wellbeing of everyone in our land.

"This is how we know what love is: Christ gave his life for us. We too, then, ought to give our lives for others! If we are rich and see others in need, yet close our hearts against them, how can we claim that we love God? My children, our love should not be just words and talk; it must be true love, which shows itself in action." (1 John 3:16-28)



+ Archbishop Simon Poh

Miri Diocese gets two new Catholic priests



Miri Bishop Richard Ng (centre) with newly ordained priests Fr Henry Saleh on his (right) and Fr Ronald Jimmy on his (left).

MIRI — The population of 90,000 Catholics in Miri Diocese in northern Sarawak welcomed two new priests on Wednesday (30 December).

Deacons Henry Saleh and Ronald Jimmy were ordained priests by Bishop Richard Ng at around noon, witnessed by family members and other priests at the St Dominic and The Rosary Church.

The ceremony was held under strict Covid-19 standard operating procedure, with limited attendance.

Bishop Ng reminded the two new priests, both in their 30s, to be dedicated and faithful to their callings to serve God and the church.

“You are called to serve God and the church and the people.

“Be faithful in preaching the

Gospel and in your sacramental duties and serve with joy. Put into practice what you preach,” he said.

They must serve as shepherds in the footsteps of Jesus Christ, he added.

After their ordination, Fr Henry and Fr Ronald expressed their gratitude to God for the blessings of being able to serve as priests.

They also thanked Bishop Ng and their mentors and family

members for helping them to reach priesthood.

They pledged to serve the church loyally.

The Miri Catholic Diocese spans the whole of northern Sarawak from the northernmost point of Lawas district to the remote places of Belaga district.

Stephen Then

Gethsemane Pilgrimage Centre builds Retreat house

BUNAN — The Gethsemane Pilgrimage Centre is located in the midst of 12 acres or more of secondary forests. Pilgrims travel there to pray the Stations of the Cross or visit the Rosary Garden and Divine Mercy Chapel.

The pilgrimage centre that was officially opened on 26 May 2019 was built as a ‘gotong royong’ project by St Jude’s parishioners from 46 outstations in Bunan-Tebedu. It has since attracted some 20,000 Catholic pilgrims from all over Sarawak.

The construction of Bethany Home started in the middle of February 2020. It is a hostel to accommodate visitors attending renewal programmes, seminars, recollections, retreats, or special group activities, and can house up to 160–180 people.

Bethany Home is equipped with facilities that include single rooms, family rooms, dormitories, auditorium, library, kitchen, dining hall and a laundry zone.

At a ceremony to bless the newly built hostel held at the St Clare Auditorium on 27 December 2020, Kuching Archbishop Simon Poh told the small group of community leaders, sponsors and benefactors that Bethany Home is more than just a building.

He said the project is “a blessing for the community, for their labour of love for the community and for the glory of God”. Archbishop Simon



Archbishop Simon Poh and Archbishop Emeritus John Ha jointly cut a ribbon to officially declare Bethany Home open. (Inset: Archbishop Simon Poh adds his signature to the Bethany Home Commemorative Plaque.)

Poh thanked everyone who had contributed in one way or another towards the building of the retreat house.

Bethany Home is also an avenue for a pilot community resilience project. It aims to cultivate the land for community sustenance through transfer of skill and technology, which can become a lifeline for future generations.

Based on the Christian doctrine to give back to God through the 3Ts... Time, Talent and Treasure, Archbishop Simon called on the...

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Chapel of Mother Mary Stutong

Catechumens complete Rite of Christian Initiation



Sacrament of Confirmation

KUCHING — Sunday, 6 December 2020 marked another historical milestone for Chapel of Mother Mary Stutong as 22 candidates received the

Sacrament of Confirmation. Holy Mass was celebrated by Msgr William Sabang, Rector of the Chapel of Mother Stutong.



A catechumen receiving the sacrament of Baptism.

KUCHING — The RCIA 2019/2020 (English) course concluded with Masses held on 19 and 20 December 2020 respectively, celebrated by the Rector of Blessed Sacrament Church, Fr Patrick Heng.

A total of 37 catechumens had successfully completed the course after a prolonged delay due to the pandemic.

The weekend Masses saw 27 catechumens going through the Rite of Initiation. Two (2) baptised Christian converts were received into the Catholic Church, while eight (8) received only the sacrament of Confirmation.

Archbishop Simon Poh had granted Fr Patrick Heng the faculty to administer the Sacrament of Confirmation.

The catechumens varied in ages from 18 years to 67 years old and were of different social backgrounds—different ethnic groups, university students, retirees, housewives and professionals.

As expected, a few catechumens had dropped out due to personal reasons. However they may continue in the next course.

James Noik



New Year Holy Mass

Chapel of Mother Mary, Stutong celebrated New Year 2021 with a combined English and Bahasa Malaysia Holy Mass on Friday, 1 January 2021 at 9.00 am.

A total number of 87 parishioners attended the Holy Mass which was celebrated by Msgr William Sabang, Rector of Chapel of Mother Mary, Stutong.



Monthly Tuesday Rosary Prayers

Chapel of Mother Mary, Stutong started its 1st Monthly Rosary Prayers for the year 2021 on Tuesday 5 January 2021 at 8.00 pm at the chapel itself.

In observing the Movement Control Order (MCO) Standard Operating Procedure (SOP), Rosary Prayers had to be prayed in the chapel instead of the

normal place, The Grotto.

Also in keeping with the MCO SOP, fellowship gathering was not held.

A total number of 14 parishioners participated in the Rosary Prayers which ended with blessings from Msgr William Sabang.



RCIA

Sunday, 13 December 2020 saw another joyous occasion for Chapel of Mother Mary, Stutong as three candidates received the full Sacraments of Christian Initiation of Adult.

Earlier on three other candidates were also received into the

Catholic Church during Bahasa Malaysia Mass on Sunday, 8 March 2020.

Holy Masses on both Sundays were celebrated by Msgr William Sabang.

Jude De'Rosario

My Journey of Faith...

The 2019/2020 RCIA session has just concluded. I was finally baptised, confirmed and received the Holy Eucharist on 19 December 2020 after waiting anxiously for 18 months! This was due to the MCO (COVID-19).

Through the RCIA classes I gained a lot of knowledge about God. My sincere thanks and gratitude to fellow catechumens and facilitators.

After listening to lectures about the life of Jesus Christ I find myself closer and closer to Him. So finally on 19 December 2020 I was reborn in Christ with a deep sense of humility that came over me, knowing that surrendering my whole life to Jesus Christ I became an adopted child of God.

Like all ordinary mortals, I was born with original sin, and in baptism, I came out spotless as symbolised by the white dress I wore.

Even as I go through life after baptism I am sure I may at times stumble and fall. However, the strength of my faith in Jesus Christ will constantly give me the assurance that He walks with me. I know He is ever ready to pull me up anew. I only need to reach out to him with a contrite heart.



Felicia Thecla Ang Ee Lee

When I was a small girl, my mum always taught me about God. Yes, she is the one who inspires me to believe God and to know God more.

Through this RCIA class, I realised that the knowledge about God is endless. From here, I have learnt a lot of moral values and especially the life of a Christian. Every time, I was enlightened and inspired by the stories shared by the facilitators.

It is never too late to know God. Now I am blessed that I have God with me. For me, this is not an end but a new journey with Christ in my life.



Isabelle Alvy Chai

I am really glad to have joined the RCIA to get an in-depth knowledge of what Catholicism is all about.

I know I was born a Catholic following my parents, but that was it. I went to church for the sake of going to church.

Actually, little did I know that there was more to it... to get to know Our Lord Jesus Christ who died for our sins, who died for us on the Cross to save us and to know him more as “He is The Way The Truth and The Life”.

I now find peace and solace in my life after knowing Our Lord Jesus Christ. Day by day I know he is protecting me, taking care of me, guiding and helping me in whatever things I am doing.

Joanna Caroline Bunsuan

New Retreat House at Gethsemane

Continued from p3



Top: Signing the translated books. Bottom: Priests, guests and community leaders at St Clare Auditorium.

...community to “build the kingdom of God here in this Parish”.

Currently there are two fishponds and the Archbishop released some fish fries into one of them after the blessing ceremony. There will be cultivation of herbs, ginger, pineapples, coconut trees, horticulture and other agricultural products when the project to farm the land gets underway.

Archbishop Emeritus John Ha gave a brief history of how the Claretian priests from India ended up in Bunan to run the mission. He also gave glory to the Lord, saying the success of St Jude’s Parish under the rectorship of Fr Berkman Rayar, is testimony that “God was at work”.

Showing love and compassion...



TEBEDU — As part of her corporal works of mercy, CWS Committee member Alice Sim makes regular trips from Kuching to Bunan to deliver used items. On 10 January 2020, she delivered food aid donated by good samaritans to 30 families living in Kpg Ntangan Payu, Bunan Gega.

At the same ceremony, Fr Berkman also invited the Archbishop and the Emeritus to launch four (4) books that had been translated into Bidayuh Serian, one of which contains past homilies of the Emeritus. They are:

1. Pingilajar adat Kristen (Catechism book for Christians)
2. Buk pinegih merut Kristen (Rites of Christian initiation for adults)
3. Buk Sermon—Sewa B (Homily book—Cycle B)
4. Uri biguna pimudip (Daily quote for life)

In his closing speech, Fr Berkman Rayar thanked Archbishop Simon Poh, Archbishop Emeritus John Ha, guests, sponsors, benefactors, parish councillors and community leaders for their presence. He apologised to St Jude’s parishioners for limiting the number of people to the blessing of Bethany Home because of compliance to the SOP for COVID-19.

Ivy Chai

CATECHETICAL SUNDAY 2021

Dear Frs, Deacons, Brothers and Sisters in Christ,

The Church in Malaysia celebrates Catechetical Sunday on 31 January 2021. The celebration this year will be different from ones in the past, as we continue to face the threat of the Covid-19 pandemic. Certainly, the manner by which we celebrate the Eucharist or carry out parish activities and events, has been ordered by the requirements of the Standard Operating Procedures (SOP), to safeguard the health and well-being of parishioners. Parish programs and events are now mainly held via social media and other online means.

However, regardless of how much parish life—as we know it—has been affected, whatever the circumstances or challenges, the mission of the parish must continue. Therefore, it may prove beneficial to ask ourselves: “How are we responding as a community of believers in the face of Covid-19?” “How creative and effective have we been in reaching out to the poor, sick, lonely, and the vulnerable?” “Have we adapted to the norms of the digital age, and learnt new methods of online communication to reach out lovingly to others?” The Covid-19 pandemic brings forth new challenges, but also opportunities for us to live and carry out the mission of Christ as members of the parish community.

The Catechetical Sunday message for 2021, highlights the importance of belonging to a parish community, and how each

of us, as part of the community, can respond as an agent of Faith, Hope and Love, especially within our present circumstances. I earnestly encourage you to read the message and to discern as to what the Lord is saying to you during this time. The message is available in English, Bahasa Malaysia, Tamil, Chinese and Iban languages.

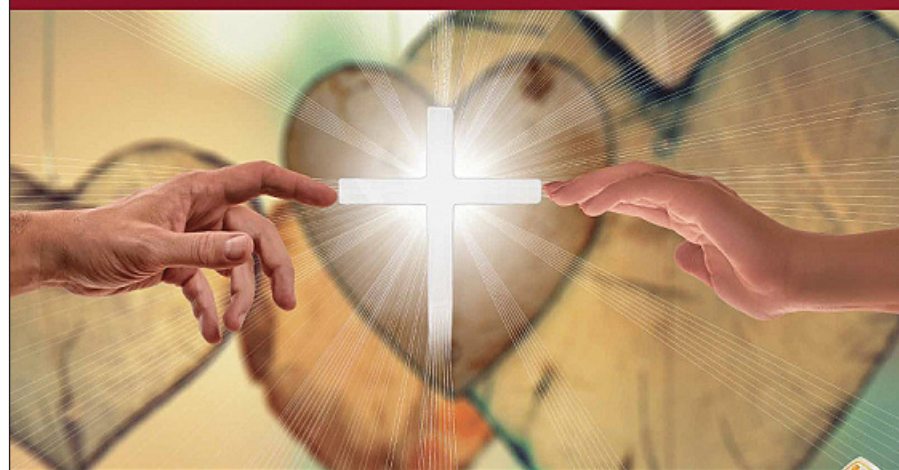
At the same time, I encourage you, together with your parish priest, to discover new ways to celebrate Catechetical Sunday in 2021 as a parish community. Regardless of the circumstances, it is a special day dedicated to remembering and recommitting ourselves to our roles and responsibilities in the task of catechesis; Be it as clergy, religious, catechists, parents, learners or as a parish community at large.

I pray that our parish priests, together with parents and catechists, will discover creative and effective ways of handing down the faith to our children. We must give Jesus to our youth so that they will know Him and be possessed by Him.

To all catechists, I express my gratitude for your dedication in continuing your ministry in the face of numerous challenges, and for willing to adapt and learn new knowledge and skills to impart the faith to our learners via online methods. To catechists who are still struggling to adapt to new ways of teaching, I encourage you not to give up, but to persevere in acquiring the necessary knowledge and skills. Let us turn to the Holy Spirit for His guidance and help.

To all parents, I thank you for faithfully fulfilling your

Catechetical Sunday 2021



Parish Communities : Agents of

Faith, Hope & Love (1 Cor 13:13)

Komuniti Paroki: Agen Iman, Harapan dan Kasih

31 January 2021, Sunday.



Archbishop Julian Leow Beng Kim DD
Episcopal President for Catechetics

responsibilities by having your children attend catechism sessions, despite the various difficulties that come with online learning. It is essential for parents to ensure that their children continue to receive proper and regular education in the faith, especially during these times.

Finally, to all children and young people, never stop learning about God and your Catholic faith. Take the opportunity to

participate actively and regularly in the classes conducted by your catechists. God loves you and wants to reveal Himself to you during these classes.

Wishing you a Blessed Catechetical Sunday 2021.

With warmest regards,
+Most Rev Julian Leow Beng Kim, DD
Episcopal President for Catechetics

St Mark's Church Batu Kawa celebrates Christmas Eve Mass



Christmas Eve, 24 December 8.00 pm

Pope's World Day of Peace Message

Continued from p1

Church's social doctrine – a “grammar” of care

This culture of care of the Church, enriched by the reflection of the Fathers and the charity of luminous witnesses to the faith, the Pope continues, became the “beating heart of the Church's social doctrine.” This, he says, can serve as a “grammar” of care: commitment to promoting the dignity of each human person, solidarity with the poor and vulnerable, the pursuit of the common good and concern for the protection of creation.”

The Christian concept of the person, the Pope says, fosters the pursuit of a fully human development. “Person always signifies relationship, not individualism; it affirms inclusion, not exclusion; unique and inviolable dignity, not exploitation.” “Each human person is an end in himself or herself, and never simply a means to be valued only for his or her usefulness.”

According to the “compass” of social principles of the Church, every aspect of social, political and economic life achieves its fullest end when placed at the service of the common good, which allows people to reach their fulfilment more fully and easily.

In this regard, the Pope says, the Covid-19 pandemic has revealed that all of us, fragile and disoriented, are in the same boat. All of us are called to row together”, since “no one reaches salvation by themselves.”

The Church's social principles also urge us to concrete solidarity for others because we are all really responsible for all. It also stresses the interconnectedness of all creation, as his Encyclical *Laudato si'* points out.

This highlights the need to listen to the cry of our brothers and sisters in need and the cry of the earth our common and care for them.

“A sense of deep communion with the rest of nature cannot be authentic if our hearts lack tenderness, compassion and concern for our fellow human beings,” the Pope says, citing his encyclical.

“Peace, justice and care for creation are three inherently connected questions, which cannot be separated.”

Church's social doctrine - a “compass”

In the face of our throw-away culture, with its growing inequalities both within and between nations, Pope Francis urges government leaders,

and those of international organizations, business leaders, scientists, communicators and educators, to take up the principles of the Church's social doctrine as a “compass”. It is capable of pointing out a common direction and ensuring “a more humane future” in the process of globalization. He also calls on everyone to take this compass in hand and work to overcome the many existing social inequalities.

Humanitarian law needs to be respected, especially in situations of conflict and war, which cause enormous suffering to children, men and women. Instead of regarding conflicts as something normal, the Pope says, we need to convert our hearts and ways of thinking in order to work for true peace in solidarity and fraternity.

Weapons and peace

In this regard, the Pope calls for resources spent on arms, especially nuclear weapons, to be used for priorities such safety of individuals, the promotion of peace and integral human development, the fight against poverty, and the provision of health care. He says it would be a courageous decision to “establish a ‘Global Fund’ with the money spent on weapons and other military expenditures, in order to permanently eliminate hunger and contribute to the development of the poorest countries!”

Educating to peace

The promotion of a culture of care calls for a process of education, the Pope says.

This begins in the family where we learn how to live and relate to others in a spirit of mutual respect. Schools and universities, the communications media, as also religions and religious leaders are called to pass on a system of values based on the recognition of the dignity of each person, each linguistic, ethnic and religious community and each people.

“At a time like this, when the barque of humanity, tossed by the storm of the current crisis, struggles to advance towards a calmer and more serene horizon,” the Pontiff says, “the “rudder” of human dignity and the “compass” of fundamental social principles can enable us together to steer a sure course.”

Pope Francis concludes his message, urging “We never yield to the temptation to disregard others, especially those in greatest need, and to look the other way.” “Instead, may we strive daily, in concrete and practical ways, to form a community composed of brothers and sisters who accept and care for one another.”

Vatican News

FABC Communication Office Launch Online Courses

Want to be an effective leader in **PASTORAL COMMUNICATION?**

Join Three Online Courses

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01 Basic Course **02 Advanced Course** **03 Diploma Course**

Offered by
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(An Asian Institute for Pastoral Formation)

Established by
FABC Office of Social Communication (FABC OSC), Manila, Philippines

ADMISSIONS OPEN
from January 2021

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Veritas Asia Institute of Social Communication (VAISCOM)
Bulck St., Fairview Park, Quezon City 2642, Manila, Philippines

For further details visit www.vaiscom.org
Or write to: office@vaiscom.org

MANILA — In a press release, the Veritas Asia Institute of Social Communication (VAISCOM) announced the launch of three online courses.

VAISCOM is established by the FABC Office of Social Communication (OSC) for the formation of pastoral personnel in Asia. On 6 January, Chairman of FABC OSC, Bishop Roberto Mallari, launched the website (www.vaiscom.org) and the online courses via zoom conference.

He said, “Our God is a communicating God, and communication is central to the mission of the Church.” The new institute and the online program, he said, would instill dynamism among pastoral leaders in Asia and help them acquire knowledge and skills needed for effective ministry.

Executive Secretary of the FABC OSC, Fr George Plathottam SDB, said VAISCOM is committed to form people for various communication ministries of the church in Asia by means of online, in-campus and in loco programs.

It will offer training support, support research and follow up programs. The online courses, though planned long before the outbreak of COVID-19, are timely and offer a common platform of learning, he said.

The three courses offered are— Basic, Advanced and Diploma levels and students would have access to video lessons, study notes and other resource materials.

The program is in response to the need to equip church leaders to meet the challenges presented by the new media and diverse

pastoral contexts in Asia.

Fr William LaRousse, FABC Assistant Secretary General, in quoting Pope Paul VI had said that the mission of the church in Asia is for all peoples. He called the new program timely and hugely beneficial to the Church in Asia at a time when FABC is celebrating its golden jubilee, as communication presents us new opportunities.

Fr Victor F Sadaya, General Manager, RVA, Fr John Mishen, Director designate of VAISCOM, and Fr Bernard Dashi Tang, Program Director, RVA, who spoke during the opening function, hailed the establishment of the institute and the launching of the program.

The course titled “Communication for Pastoral Leadership” (CPL) is set to begin in July 2021. VAISCOM has started admissions to the program. The course is specially designed for priests, seminarians, religious and lay leaders who want to be in tune with the times and in sync with the Church.

The program has lots of flexibility and is offered to individuals as well as institutions at an affordable fee. Applicants can register for one course or for all the three and complete the program at their own pace.

Courses are prepared by a team of Salesians under the leadership of Fr Plathottam with technical support from Delhi-based Manna Media Hub and Manila-based Asia Pacific Consortium of Educational Research and Radio Veritas Asia (RVA).

Ivy Chai

THE SACRAMENTS

By Fr Patrick Heng

THE SACRAMENTS is a series of teachings by Fr Patrick Heng

Lesson 4 – The Sacrament of Penance and Reconciliation (Part 1)

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

The seven sacraments can be separated into three groups:

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

The Sacraments OF Healing

Catholics receive the new life of Christ through the Sacraments of Christian Initiation—Baptism, Confirmation and Eucharist. Though we carry this new life in us, the weakness of our human nature and our inclination to sin continue to remain and affect our lives. This new life as a child of God can thus be weakened or lost due to sin.

The Lord Jesus Christ, physician of our souls and bodies, who forgave the sins of the paralytic and restored him to bodily health, has willed that his Church continue, in the power of the Holy Spirit, his work of healing and salvation, even among her own members. This is the purpose of the two sacraments of healing: the sacrament of Penance and the sacrament of Anointing of the Sick (Catechism of the Catholic Church 1421).

The Sacrament of Penance and Reconciliation (CCC 1422)

It is called the Sacrament of Penance as those who approach the sacrament of Penance obtain God’s mercy the offense committed against him.

It is called the sacrament of Reconciliation as it restores our relationship with God as his sons and daughters. It also reconciles us with one another restoring our union with the Body of Christ, his Church, which we have wounded by our sins.

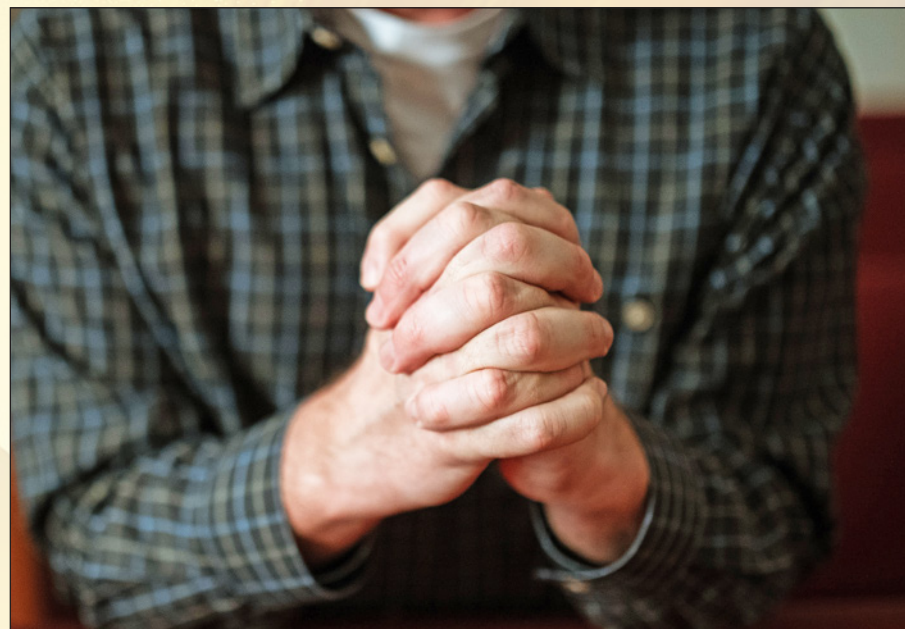
What is this Sacrament called?

The richness of the Sacrament of Penance and Reconciliation is expressed in the different names (CCC 1423–1424) given to it. Each name evokes certain aspects of it.

1. **Sacrament of conversion:** It makes present Jesus’ call to conversion sacramentally, the first step in returning to the Father from whom one has strayed by sin.
2. **Sacrament of Penance:** It consecrates the Christian sinner’s personal and ecclesial steps of conversion, penance, and satisfaction.
3. **Sacrament of confession:** The disclosure or confession of sins to a priest is an essential element of this sacrament. In a profound sense it is also a “confession”—acknowledgment and praise—of the holiness of God and of his mercy towards sinful man.
4. **Sacrament of forgiveness:** By the priest’s sacramental absolution God grants the penitent “pardon and peace”.
5. **Sacrament of Reconciliation:** It imparts to the sinner the love of God who reconciles, “Be reconciled to God” (2 Cor. 5:20). He who lives by God’s merciful love is ready to respond to the Lord’s call: “Go; first be reconciled to your brother” (Mt 5:24).

The origin of the sacrament

During his public life, Jesus forgave sins and showed the effect of this forgiveness. He reintegrated those who were forgiven into their communities which had alienated or even excluded them due to their



sins. Jesus also received sinners at his table, a gesture that expressed both God’s forgiveness and acceptance of the community.

After his resurrection, Christ instituted the sacrament of Penance when “on the evening of that day, the first day of the week,” he showed himself to his apostles. “He breathed on them and said to them: ‘Receive the Holy Spirit. If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained’” (Jn 20:19, 22–23). By this command, Christ entrusted to the apostles and their successors the power to forgive sins and the authority to reconcile sinner with the Church.

A brief history of the sacrament

1st–2nd century

In the early Church, Baptism was a once-for-all conversion to God. Forgiveness could only be received once in a lifetime. A baptised person was expected to participate in the Eucharist, prayer, fasting and almsgiving to be forgiven.

For a serious offence (e.g. apostasy), the penitents would be excommunicated from the church. Its intentions were to reawaken the grace of repentance and conversion in the penitent. Readmittance into the church was possible if the person repented.

For less serious sins, the Christians engaged in daily informal penance through prayer, fasting, and almsgiving.

3rd–4th century

A formal discipline of penance called “canonical penance” arose in the church in the 3rd century. The “canonical penance” means that the person had to publicly confess the sins to the whole community and enrolled in the Order of Penitents. The Order of Penitence were very severe and may last a few years. Among the discipline of the Order of Penitence were:

1. Exclusion from the Eucharist and to wear squalid clothes.
2. In daily life, there were strict fasts, prayer and almsgiving.

The Bishop then decided when their repentance was done and re-admitted them into the community by the laying on of hands. This took place usually on Holy Thursday and the penitent would be allowed to receive the Eucharist. This process could only happen once in a lifetime so there would be no more opportunity for confessing one’s sins. Hence, many waited till their death-bed before asking for forgiveness.

5th–9th century

The rigid penitential discipline called “Canonical Discipline”, however, did not last. Many Christians underwent the discipline of penance but did not observed them fully. There were many also who, once reconciled, returned to serious sins again. This would mean that they would be without hope of obtaining penance and reconciliation.

A new penitential discipline came about on the islands of Ireland and Britain around the seventh century. This is the “Monastic Discipline”. Monks confessed their faults to the abbot who would then give spiritual guidance. It was a private act and repeatable. However, the penances were very strict and lasted for some time.

To be continued

REASON & FAITH: *Authority of Knowledge*

By Fr Stephen Lim



Introduction

That usual session among university students on reason and faith was rudely disrupted by the sudden influx of zealous students. As sudden as it happened, it swiftly settled jaggedly into two opposing camps; the dominant secularists and hardy theists. It was very telling in how this disruption dissipated in sheer power play. The leader just showed to clear the fence, therefore, no fence sitting. Without introduction, consultation, discussion, negotiation and democracy, he just threw all those present prior to the disruption into either of the opposing camps. Both camps armed with user-friendly quotations from renounced Scientists like Isaac Newton, Karl Marx, Charles Darwin, Albert Einstein, Stephen Hawking, Richard Dawkins, John Lennox, John Plantinga, Roger Penrose, Christopher Hitchens and the rest as back up to their claims.

High drama, emotion and passion packed skirmishes among youth is expected. Uncouth questionable presumptuous attitude and behaviour is intolerable, but public display of militant contempt in total disregard for basic human courtesy is just all too revolting.

BOTTOMLESS REASON-FAITH CONTROVERSY.

The explosive environment was fuelled by self-assured secularists, without qualm, bull dozing over all on the premise that science had squashed faith and finally, buried God. They assumed supremacy of science on all the obvious technological advancements as scientific proof that faith is just the opium of the people who had failed. The equally defiant militant theists presumed and more, behaved that they alone have God-based faith. As God-based truth, faith is thus superior to science; no need to talk and much less to explain to science. As both battle for supremacy without any exception, thus all are non-negotiable. This is just unimaginable; a debate between two absolute non-negotiable enemies. There will be no debate but total war. Unaware of such intense ongoing feud and grudge, they just showed up to battle it out. Their brazen public display of contempt and extremism had turned the session into an eye opener.

All puffed up for action, a plain polemic that faith is neither reasonable nor explainable, is all it takes to start the war. The theists hoisted fideism, theism, dogmatism and the rest as evidence of the absolute supremacy of faith. Adding fuel to flame, all sorts and kinds of popular religious beliefs, ancient, medieval and New Age theology being lumped together as proof for the supremacy of faith.

Hyping up the debacle, a psychology lecturer demanded a total halt to mislead students with blind faith. But who can fight with that? Instead it got him to get down to specifics. Apparently, fed up having to journey with depressed students disillusioned with faith and religion in his routine, he is determined to eliminate both faith and religion. There was empathy for him in his dire circumstance, but still no scientific evidence that faith is delusional. It got uglier when pointing out that still his claim lacked scientific evidence. His blunt reaction was very revealing; just impossible for Professor Stephen Hawkins be wrong

that "Religion is a fairy tale story for those afraid of the dark" (Grand Design). But this is never a challenge for the credential, expertise and competence of Professor Hawkins. Instead, in our explosive context, it was crucial to determine whether or not his famous quotation is indeed a scientific statement that religion is a fairy tale.

POLEMIC & APOLOGETIC: BLIND PASSION.

The outburst of the lecturer unearthed the root problem; though not a scientific statement per se, yet authoritative statement as scientific proof that religion is a fairy tale. Questionable and even, dubious assumption being taken at its face value without proof is disaster in waiting. Furthermore, the battle ought to be on misconstruing a belief statement of Hawkins as a scientific proof. Strange but true that this obvious misinterpretation was just too contradictory to be missed. Tragically, both sides deliberately ignore this elephant in the room. Transfixed, instead, in their pointless battle for supremacy at all cost. Unwittingly, both had thrown rationality and basic human courtesy under the bus rendering the session into a fiery explosive, thus, blinding all.

High on contemptuous certitude and veracity, polemics and apologetics alike, instead of shedding light, both became part of the messy quandary. It speaks volumes of their veiled contempt, insolence and the rest of their array of negative human affectivity. On top of it all, our current techno-cyber culture being science inclined and thus, biased had turned the table on faith. All taken at face value as evidence and proof. Feeling being disadvantaged, the theists abdicated reason to plunge head on into the mindless fight. All is hot air, steam, fume and passion on questionable assumptions and presumptions but very thin rationality on both sides. Both having thrown reason, faith and all rationality under the bus, what is there to expect except endless comedic tragedy?

REASON & FAITH AS AUTHORITY ON KNOWLEDGE.

Reason and faith, whichever way we take, pulsate with live nerves, experience, belief and lifestyle as authority on knowledge and belief. The mindless battle is just logical consequence of breaching this reason-faith authority.

Reason is rational though scientifically inclined in method of observing organising evidence, analysis, and decision making. Faith, on the other hand, though bearing all the hall mark of experience, evidence and decision making based yet it includes the non-rational. The former is an act of the intellect in embracing truth and principle. The latter as a voluntary act of the will, like trusting in my parents and God. Faith as confidence and conviction, being evidence based and also an act of the will, like reason always seeks understanding and intelligibility. Both reason and faith shared the common quest for justifiable knowledge and truth to free humanity from every form of ignorance, supervision, fear and hatred. Both reason and faith unequivocally demand solely and only justifiable knowledge and truth.

Reason and faith, though convergent yet complementary pair of authority on knowledge. Any and every attempt to jockey for one to dominate or pontificate over the other simply opens up the flood gate to bottomless dichotomy, conflict and annihilation of both. Faith as confidence, in principle and reality, cannot annihilate reason since both imperatively demand justifiable evidence. Such convergent-opposite pair in nature and reality is just ubiquitous and irrefutable. The ubiquitous gender: male-female distinction, for instance, is an undeniable pair of opposites yet the feminine does not annihilate its masculine opposite. Otherwise, our entire human race would have been extinct. Likewise, complementary reason-faith opposite pair of authority on knowledge and belief.

Conclusion

The take away from this battle ground is to recognise the elephant in the room—ancient fossilised bad blood that polarised reason from faith. Getting to the bottom of this 'male Fide' is vital for reason and faith as credible twin authority. It is also crucial to debunk solipsism, fideism, theism, secularism, atheism, all half-truth and fallacy, otherwise all disruption, distraction and devastation persist.

Finally, only and solely honest pursuit of justifiable knowledge can berth reason and faith as authority on knowledge and belief.

Sunday of the Word of God to replace Bible Sunday from 2021 onwards

The Second Vatican Council and the promulgation of **Dei Verbum**, the **Dogmatic Constitution on Divine Revelation** in 1965 gave great impulse to the rediscovery of the word of God. Given this impetus as well as a growing awareness of Scripture as a source of spiritual renewal, the Bible has in recent decades been steadily gaining the attention of Catholics.

Catholics in our region of Malaysia, Singapore and Brunei have in the last 20 years or so been celebrating **Bible Sunday** annually in July—an event that the Bishops' Conference of our region has entrusted the Regional Biblical Commission to promote. For more than 20 years, an annual document or message has been produced, a diploma bible course been devised and taught locally and many initiatives at diocesan and parish level have been promoted in order that Catholics will learn to love and live the Bible in their daily lives.

Nevertheless, it must be admitted that despite all our efforts, *“the overwhelming majority of Catholics are not familiar with sacred Scripture. For many, the only time they hear the word of God is when they attend Mass”* (*Aperuit Illis*, §5). Thus, while we would not want to downplay the progress made so far, we need to continue the mission of inviting all Catholics into a renewed relationship with the Word of God, not just as a mere book but rather as God's Word that is active and alive in our daily lives. We need to help every Catholic deepen their appreciation, love and

faithful witness to God and his Word.

It is therefore heart-warming that our local initiative along with that of so many other dioceses and archdioceses across the Catholic world has now been given universal attention by the **“Sunday of the Word of God”** established by Pope Francis' Apostolic Letter, *Motu proprio “Aperuit illis”*, published on 30 September 2019, the Feast of St Jerome. While we previously had our local Bible Sunday celebration in July, the Pope has decreed that *“the Third Sunday in Ordinary Time (in January) is to be devoted to the celebration, study and dissemination of the Word of God”* (*Aperuit Illis*, §3).

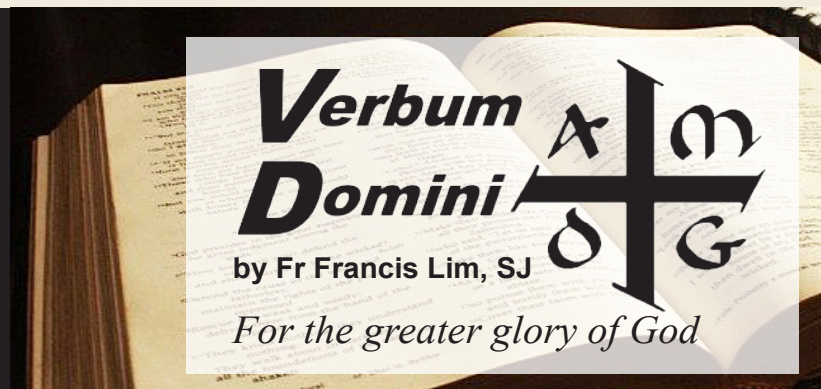
At their 105th Plenary Assembly in January 2020, the Catholic Bishops' Conference of Malaysia, Singapore and Brunei further decided that, beginning 2021, the Sunday of the Word of God would now replace Bible Sunday. Hence Bible Sunday remained in our 2020 regional calendar but the Covid-19 pandemic meant that not much could be done apart from the dissemination of the customary message.

Of course, locally, we will have to adjust our minds around the timing of the Sunday of the Word of God, coming as it does so early in the year, particularly with the school year just having started and Sunday Schools/ Catechism Sessions which propelled...

Continued on p11

A feature on Sunday's Mass readings:

24 January 2021—Sunday of the Word of God, Year B
(Jonah 3:1–5,10; 1 Corinthians 7:29–31; Mark 1:14–20)



The Muslims believe the Word of God is a book, namely, the Quran that was literally recited to Muhammad in Arabic. Therefore, the Word of God aka the Quran cannot be changed. It is immutable. The Quran can be translated into other languages; they are not called translations though but interpretations. Moreover, there is an original pristine copy of the Quran in heaven.

On the other hand, the Christians believe the Word of God is a Person, that is, Jesus Christ. He spoke God's words and they were recorded by his followers in the gospels. His words can be translated into other languages and are called translations. Over the centuries, people have interpreted his words differently based on their background and life experiences. Jesus in his Body, Blood, Soul and Divinity, that is, as a Person is present in heaven too.

It is interesting to compare the core belief of these two Abrahamic religions on the Word of God. But as Christians, let us deepen our own faith on the Word of God. As we celebrate the Sunday of the Word of God, let us look at the readings at Mass and connect them to the theme of this Sunday.

The Word of God needs prophets in order to make it known. In the first reading Jonah was called by God to go to the great city of Nineveh and proclaim that the inhabitants therein repent. After preaching to them, they did repent. Without Jonah as a prophet sent to bring God's Word to them, the Ninevites would have perished in their sins.

As in the case with the Ninevites, the Word of God also calls us to repent. In our faith as Christians, the Word of God is a Person, that is, Jesus Christ. The Second Person of the Trinity incarnated in Jesus Christ, came and lived among us as one of us. He is the same with us in all things except sin. He died and rose again to save us from our sins. In turn he calls us to be prophets too.

In the gospel, Jesus called two different sets of brothers to be fishers of people, in other words, to be prophets. They became apostles, that is, those who were sent by Jesus to preach God's Word in the same way that Jesus himself was sent by the Father to bring the Good News. Like the apostles, we are called to bring the Good News of the saving work of Jesus to others.

From the second reading, we can see that the Word of God is eternal



St Paul, writing to the Corinthians, says our time is short. He even says that those who have to deal with the world should not become engrossed in it. Therefore, make good use of our time on earth, especially to live as good disciples of Jesus and be his apostles and prophets.

as opposed to the things of this world that are passing away. The Word of God does not pass away because Jesus is God.

St Paul, writing to the Corinthians, says our time is short. He even says that those who have to deal with the world should not become engrossed in it. Therefore, make good use of our time on earth, especially to live as good disciples of Jesus and be his apostles and prophets.

On this Sunday when we recall again the Word of God, let us reflect on these three important points. First, the Word of God is eternal because the Word of God is Jesus. Second, the Word of God calls us to repent. God's Word changes us from lives of self-absorbing to self-giving. Third, we are sent by Jesus himself to be his apostles and prophets, that is, we are the apostles and prophets of God's Word. We can proclaim God's Word especially through the daily living of our lives.

Sunday of the Word of God

Continued from p10

...much of the Bible Sunday activities, just getting off the ground again. This change may initially prove challenging, even difficult, to organise much for the actual day/weekend itself.

In this respect, the Sunday of the Word of God must now be seen as a springboard to announce the various scripture activities planned for the year rather than the singular day when it all happens. After all, God's Word is to be read and lived out each and every day of the year. We must appreciate the great value that the Word of God occupies in our *daily* existence. Informed and formed by the Word, we are then enabled to carry out our mission to announce the Good News to the ends of the earth (Matthew 28:18-20, Acts 1:8).

Notwithstanding the fact that these have been a hallowed part of our Bible promotion programs in the past, here is a list some proposals from Pope Francis has in (*Aperuit Illis*, §3) to celebrate the Sunday of the Word of God:

1. Enthroned the sacred text.
2. Highlight the proclamation of the Word of the Lord.
3. Emphasise the honour due to the word of God in the homily.
4. Celebrate the Rite of Installation of Lectors or a commissioning of Readers.
5. Provide training for Readers.
6. Give a Bible, or one of its books, to everyone.
7. Encourage people to read and pray with Scripture daily, especially through the practice of *lectio divina*.

The Regional Bible Commission would like to acknowledge the efforts of the many dedicated men and women of all ages, lay, religious and priests, who have contributed so much to the increase in biblical literacy and a love for the Word of God in our region. Without your cooperation and selfless contribution, the progress achieved would have not been possible. Let us together recommit ourselves so Pope Francis' intention can be achieved ever more widely: "*May the Sunday of the Word of God help his people to grow in religious and intimate familiarity with the sacred Scriptures*" (*Aperuit Illis*, §15).

Regional Bible Commission
Catholic Bishops' Conference of Singapore, Malaysia and Brunei

Feast of St Jerome
30 September 2020

References:

Apostolic Letter issued "Motu Proprio" by the Supreme Pontiff Francis: "Aperuit Illis" (Instituting the Sunday of the Word of God) on 30/09/2019

http://www.vatican.va/content/francesco/en/motu_proprio/documents/papa-francesco-motu-proprio-20190930_aperuit-illis.html

Useful links:

Singapore Archdiocese Bible Apostolate:
<https://biblicalapostolate.wordpress.com/>

Kuala Lumpur Archdiocese Bible Apostolate:
<http://myklaba.org/>



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OSWALD MARTIN**

Departed:
17 April 1976



**ANN MARTHA
TAN TANG HIANG**

Departed:
1 January 2013



**FERNANDO
ALEXANDER MARTIN**

Departed:
23 February 2004

Eternal rest grant unto them, O Lord, and let perpetual light shine upon them. May their souls rest in peace. Amen.

Light shines in the darkness for good men, for those who are merciful, kind and just; happy is the person who is generous with his friendship and love. A good person will never fail, he will always be remembered.

Gone is the face we loved so dear,
Silent is the voice we loved to hear,
Too far away from sight and speech,
But not too far from our thoughts to reach,
Gone from our sight, gone from our home,
Gone to the Father's home above,
Days brought sorrow, months brought sorrow,
Years brought the loving memories which no heart can speak.

Forever in our hearts and minds:
Loving children, brothers, sisters, relatives & all loved ones

"And know that I am with you always ..." Mt 28:20

Those we love and
lose are always
connected by
heartstrings into
infinity.

~ Terri Guillemets



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Pope Francis' Prayer intentions for January

Human Fraternity

**May the Lord give us the grace to live
in full fellowship with our brothers and
sisters of other religions, praying for
one another, open to all.**

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Happy New Year Kids!

Let's take this New Year to thank and appreciate our family and friends and remind each other to stay healthy and safe. Let us make resolutions to appreciate everyone who stands behind us at all times and who loves us dearly.

Love,
JoySome Siblings

This year, we celebrate The Solemnity of Mary Mother of God on 1st January. Would you like to do some colouring for her?



Hello kids!

Please get your bible and read Matthew 2: 1-12. This passage will help you to solve the word search. Have fun.

1. The birthplace of Jesus
2. The king who ruled Judea when Jesus was born
3. The guide followed by the wise men from the East
4. Three gifts offered by the wise men to Jesus
5. Mother of Jesus



Let us read a short story about The 3 Wise Men. They were mentioned during the Feast of Epiphany which was celebrated on 3rd January 2021.

Long time ago when Jesus was born, there was a very mean king who ruled the land and his name was King Herod.

Soon after Jesus was born, there were three wise men traveling on their camels. One night they noticed a very strange star in the sky. Immediately, they knew that this star meant that the King of the Jews, the One who would save the world had been born.

When the mean King heard this he got very worried.

Then King Herod met the three wise men who were on their way searching for the baby. King Herod found out from them exactly where they saw the star and he told them, "Go and find this child. As soon as you find him, tell me, so that I can go and worship him."

After they had spoken to the King, the wise men left to find the baby. They didn't know exactly where the baby was, but at night they followed the star in the east. They followed the star until it hung right over the very place where Jesus was.

When they finally had arrived they were very excited and happy. They found Jesus lying in Mary's arms, and they bowed down and worshipped him.

They brought Jesus some gifts which were gold, frankincense, and myrrh. These were very expensive gifts; these were gifts that you would give to a King, not to a baby.

Mary thanked them for bringing the gifts for Jesus, and the wise men went to find a place to sleep for the night.

As the wise men slept, they each had the same dream. They were not to go back and tell King Herod where they found Jesus. King Herod didn't want to find Jesus to worship him; instead he wanted to kill him because he was jealous that this baby would someday be better than him.

So the wise men went home another way so that Herod would not know where they had come from. They also decided that they would not tell King Herod anything about what they had seen.

Source: adapted from Sharla Guenther, https://dltk-kids.com/bible/cv/the_wise_men.htm

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

YOUTH 2021

The Journey of Establishing the SEGi Catholic Students Society *(from one man's dream to God's glory and blessings to everybody)*

KUCHING — On 9 September 2020, a group of students gathered in SEGi College Sarawak to have their meeting to establish a Catholic campus ministry group. The plan was started by Dylen Jau, a student there taking up a Diploma Course in Law. The chairman of Kuching Archdiocesan Youth Commission (KAYC), Fr Ramon Borja SDB, KAYC Youth Minister in-charge of campus ministry, Maria Amella, and the Club Advisor and faculty member of SEGi, Sharon Mohan, joined the meeting and gave the campus students support and guidance.

At the meeting, Dylen gave a brief introduction about campus ministry. He proposed to the group that they be called **SCCS, SEGi Catholic Students Society**, and that their vision be **"to know, to Love and to serve God"**. Dylen told everyone, *"The society would be a medium for Catholic students in SEGi College to gather around and pray together while building a good relationship with God and among one another as brothers and sisters in Christ. SCCS will also take care of the spiritual and integral welfare of the Catholic students in SEGi."* (Dylen Jau in SCCS Launching Ceremony, 2020).

After all the preliminaries, they held an election of the heads of the various committees for SCCS. These elected leaders of the society will be serving from 2020 to 2021.

After some preparatory meetings, the day came for the formal and official inauguration of the society. On 17 October 2020, SEGi Catholic Students Society (SCCS) was officially launched. It has become duly recognised by the SEGi College Management and by the Archdiocese of Kuching.

The presence and invaluable support of Sharon Mohan, the Advisor of SCCS, of Ng, the Student Affairs Officer of SEGi College, and the team from Kuching Archdiocesan Youth Commission, namely Fr Ramon Borja SDB, Fr Andre Belo SDB, and youth ministers Maria Amella and Julian Sim, made this inauguration official. On the part of the students, around 20 of them participated in this historic ceremony.

The nine committees of SCCS were also installed during this formal event. Apart from having a formal ceremony, all attendees had a



lively Sing-Along session before the ceremony started, while waiting for the arrival of all guests and participants. And after the ceremony ended, everyone enjoyed a simple but hearty brunch at the SEGi College cafeteria.

A simple interview session with the founder of SCCS, Dylen Jau, took place too. During the interview, when asked by the interviewer about his reasons for establishing SCCS and his hopes for its future, Dylen, filled with optimism, said, "I really hope that SCCS would serve its prime purpose, that this be used by the members to be closer to God and, secondly, closer to one another and to serve the community too, as what people of good will, Catholic students, should be and do. We must always do what we should based on our vision-mission, that is, to know, to love and to serve our God."

"It's good to remember the past, the time where there was no SCCS yet, and to see the present, the establishment of SCCS. There must be a difference, an improvement. Now we can do things officially and with recognition to praise and serve God as Catholic students. We must use this opportunity of a new phase where we have this society to be our medium to love God even more."

In summary, establishing something requires a lot of confidence and motivation. Nobody knows what would happen in the future. And so it is important to persevere in founding something noble. Fortunately, in God, everything is possible as long as our reasons for what we embark on are to love and serve Him.

As the Bible verse that always inspires Dylen Jau goes, **"My help comes from the Lord, the maker heaven and earth"** (Psalm 121:2). Let us always believe in God that He is helping us when we are doing something good. To serve our God is our top priority in doing everything. Let that be the key of our success.

For the new Catholic students intake of SEGi College Sarawak Year 2021, we are so happy to invite you to be part of the SCCS family members. In God's time and grace, you will also be part of its dedicated servant-leaders. Be inspired and be inspiring.

For any inquiries, please contact the SCCS president, Dylen Jau (011 31768511) or the SCCS vice president, Davidson Dell (017 817 1204).

May SCCS be God's instrument to bless us all and our instrument to give our praises to God and be blessings to all.

Syalia Rosyita Mut



YOUTH 2021

A Ray of Hope in a Hopeless Time

KUCHING — The Kuching Young Christian Students (KYCS) held their *first-ever* virtual Christmas concert last 26 December 2020. The show premiered at 8.30 pm on YouTube and Facebook for a length of just over an hour. The theme of the concert was **HOPE**, supported by a carefully selected bible verse from Jeremiah 29:11 *“For I know the plans I have for you,” declares the Lord, “plans to prosper you and not to harm you, plans to give you hope and a future”*.

The concert aimed to spread the joy of Christmas to all Christian families who were unable to celebrate Christmas normally through masses, gatherings, and house-to-house carolling due to the Covid-19 pandemic outbreak. The restriction left many confined to their homes in the hopes of flattening the curve and minimising the spread of the virus. With that objective in mind, the committee decided to centre their concert on the theme of **HOPE**, a deliberate choice to convey to all Christians that Christmas can still be celebrated globally with other Christians while maintaining physical distance, via the innovations of technology.

The theme was also a call to keep hope alive in the hearts of all Christians and remind them that no external obstacle can dampen the unity of God's people from celebrating the birth of His Son. The bible verse that comes with the theme was also fitting with the times, as it reminded all Christians of God's hopeful promise, that He plans to bless us with a bright future and deliver us from the pain and anguish of the present even when things seem hopeless. With that, the concert committee aimed to create a virtual concert as a channel to convey God's hope to His people in these trying times and, most importantly, to allow all to reflect on the true meaning of Christmas in the presence of Jesus Christ, our Saviour.

The main committee of this event consisted of a variety of KYCS alumni of different age groups, ranging from 18 to 28 years old, with a total of 12 members. The main coordinator was Chelsea Rose, assisted by her vice coordinator, Cherie Nicole. Both are alumni of SMK St Teresa. All the committee members have been active in KYCS carolling throughout their secondary school days.

The concert itself consisted of messages from Archbishop Simon Poh and Chelsea Rose, several interview video compilations focusing on Christmas, some performance videos, a scripture reading following the style of KYCS carolling, and a video compilation of some of the alumni singing *“Joy to the World”* to end the concert on a high note. The concert was hosted by two vibrantly gifted emcees, Joshua Wong and Serene Kho, who have both joined the carolling team in the previous years. It's inspiring to see KYCS alumni still generously sharing their time and giftedness for God and His people.

The concert also aimed to raise funds for the Sarawak

KYCS
VIRTUAL CHRISTMAS CONCERT

HOPE

AS OF 10TH JANUARY 2021,
DONATIONS COLLECTED
FROM THE
VIRTUAL CHRISTMAS CONCERT
AMOUNTED TO
RM1070.00.

THANK YOU FOR YOUR GENEROUS SUPPORT
Cherie Nicole

Cheshire Home in Kuching. Every year, the KYCS carollers would sing carols at the home and connect with the residents. The carollers hold the people very dearly in their hearts and hope to bless them through this concert as they have impacted the carollers greatly through the years with their warmth, hospitality and friendship. Based on transfer receipts shared with the organisers, the amount raised for the Cheshire Home as of 10 January stands at RM1,070.00. The organising team would like to generously thank all who donated. You are all in our prayers.

This event took approximately three months of meticulous planning and commitment and the efforts came through in the final workings of the video. Deep thanks to all organisers and sharers who made this a beautiful project, a fitting birthday gift to Jesus and a Christmas gift to all.

Above all our highest praise and gratitude go to God who has blessed all who took part in the organisation, planning and implementation of this concert sharing their skills, talents, and time. Most importantly, thanks to God for sending His Son to dwell among us.

Truly, this has been a concert not just with music and lyrics, with smiles and sparks, but, more so, one that is full of heart and soul. Kudos KAYC! May we keep bringing God's gift of hope.

Cherie Nicole

YOUTH 2021

TRIVIA ON GOSPEL
ACCORDING TO ST MATTHEW

KUCHING — EMPOWERED Ministry, Kuching kickstarted the year 2021 with an online trivia night on the Gospel according to St Matthew on Thursday evening, 14 January 2021 with participation from its cell group members.

EMPOWERED Cell consists of five cell groups which are three groups of university students and two groups of working adults. Each group consists of 7-8 members. This cell grouping started the study on the gospel according to St Matthew on 20 August 2020 and is due to complete the study in April 2021.

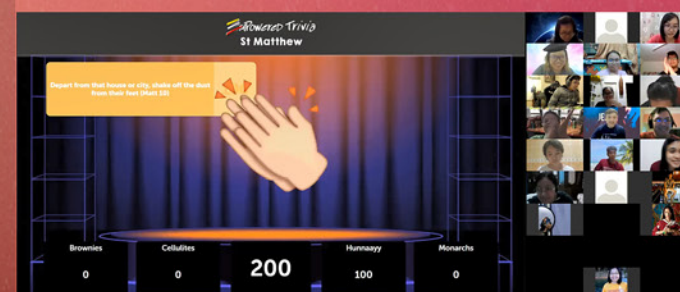
After taking a three-week break over Christmas and New

Year, the EMPOWERED Cell leaders conducted a trivia night as a fun way to recap on their past study of St Matthew (Chapter 1-16) before resuming the study on the gospel. Each group prepared a few questions from certain chapters and challenged one another to answer. The leaders also prepared a few multiple answer questions where each group has a chance to answer to score points.

The trivia night ended with cell members having fun and feeling refreshed with the understanding of the gospel and Jesus' mission and role in our faith.



"having fun and feeling refreshed"



JOIN OUR TRIVIA BY CHALLENGING YOURSELF TO ANSWER THESE QUESTIONS WITHOUT ASKING GOOGLE! YOU CAN READ THE BIBLE OF COURSE! WE'LL SHARE THE ANSWERS IN THE NEXT ISSUE!

1. In Matt 15, as Jesus left the territory near Tyre and Sidon, who did he heal and why?
2. What are the parallels (similarities) between the life of Elisha and Jesus?
3. According to the Catechism of the Catholic Church, what are the 5 main names of the Sacrament which is titled "Source and Summit of Ecclesial Life"?

EPHESIANS 4:17-24

Now this I say and testify in the Lord, that you must no longer walk as the Gentiles do, in the futility of their minds.

They are darkened in their understanding, alienated from the life of God because of the ignorance that is in them, due to their hardness of heart. They have become callous and have given themselves up to sensuality, greedy to practice every kind of impurity.

But that is not the way you learned Christ! — assuming that you have heard about him and were taught in him, as the truth is in Jesus, to put off your old self, which belongs to your former manner of life and is corrupt through deceitful desires, and to be renewed in the spirit of your minds, and to put on the new self, created after the likeness of God in true righteousness and holiness.

As we dive into a New Year 2021, we take time to reflect on our past year and make new year resolutions of this new year. Despite living in the unprecedented times of the COVID-19 pandemic, we can still take the opportunity to live meaningfully a life devoted to Christ.

As we read in Ephesians, we are reminded how to conduct ourselves as followers of Jesus when we allow God to renew the spirit of our minds and put on our new self.

God's desire is that you would live for Him, put on your new self and live a life that can make a difference in the world around you.

REFLECTION

How are you made new through Christ?

What are some ways that you are made in God's image?

How can your life make a difference in this new year?

How can you encourage others to live a life that makes a difference?

THE EMPOWERED MINISTRY ORGANISES VIRTUAL PROGRAMMES FOR YOUTHS ON FRIDAY EVENINGS SINCE THE MOVEMENT CONTROL ORDER (MCO), IN PLACE OF THE PHYSICAL WEEKLY YOUTH GATHERINGS. FOR MORE UPDATES ON UPCOMING PROGRAMMES, DO FOLLOW EMPOWERED MINISTRY ON FACEBOOK AND INSTAGRAM.

MORE INFO



facebook.com/empoweredkch



empoweredkch

今日教友

Permit No PPK 148/01/2013(031378)

第393期

「時期已滿，天主的國臨近了，你們悔改，信從福音罷！」（若1: 15）

砂勝越古晉總教區

月刊出版者：古晉總主教
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英語編輯：蔡愛薇 Ivy Chai
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編輯組：羅國璋 James Lo
黃儀惠 Margaret Bong
楊清華 Cecil Yong
Freddy Bohari (BM)
Victoria J Lim (Eng)
工作人員：魏愛沁 Shannon Wei

教會三月開展「家庭年」爭執必在一天結束前和好

（梵蒂岡新聞訊）教宗方濟各在開啟「聖若瑟年」之外，還為家庭帶來多一個驚喜：教會將於三月開展「愛的喜樂」家庭年，發揚夫妻與家庭之愛，慶祝《愛的喜樂》主教會議後勸諭頒布五周年。

《愛的喜樂》是教宗總結世界主教會議成果的文件，而「愛的喜樂」家庭年將於3月19日聖若瑟瞻禮揭幕，並將於2022年6月在羅馬舉行的世界家庭大會上閉幕。

教宗於剛過去的12月27日聖家節指出，所有家庭都能從聖家得到启发，而聖家的生活要素正是喜樂。耶穌兒時「被聖母瑪利亞的母愛所圍繞，並受到聖若瑟的照顧。耶穌在聖若瑟身上看見天父的溫柔」。

「家庭便能向天主的喜樂敞開大門，而天主把這份喜樂賜予所有懂得如何歡喜付出的人。」

他指幸福的家庭也懂得「找到靈性力量來向外界和他人開放，為弟兄姊妹效勞，同心協力建設一個更

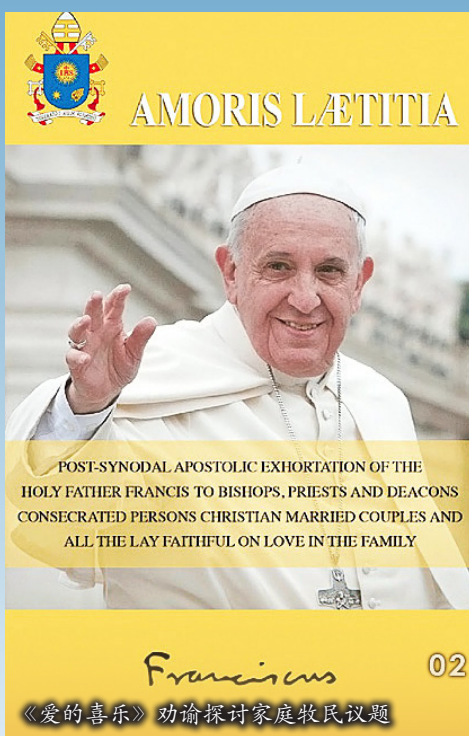
新、更好的世界」，在日常生活中樹立榜樣。

教宗承認，每個家庭都有自己的問題，有時更會因為軟弱而產生矛盾，但無論如何，「倘若與家人起了爭執，務必要在一天結束之前和好。」教宗重申一家人不能吝嗇說出的三句話：請問、謝謝和對不起；一家人彼此有禮，時常言謝和道歉，必能和睦。

此外，教宗強調家庭具備福傳的力量，而聖家節帶出了夫妻之愛和家庭之愛的理想，也是五年前頒布的《愛的喜樂》勸諭之要點。

教宗指教會將於未來一年帶領教友省思《愛的喜樂》勸諭，幫助教友省思這道文件，好能在旅途中得到陪伴。

宗座平信徒、家庭和生



《愛的喜樂》勸諭探討家庭牧民議題

命部亦將在未來一年協調多項活動，教宗特別邀請每個人積極參與。而在聖家節當天，教宗把「愛的喜樂」家庭年托付於納匝肋聖家，尤其是聖若瑟這位顧家的配偶和父親。

教宗方濟各決定向女性開放讀經員和輔祭員職務



（梵蒂岡新聞網）教宗方濟各修訂《天主教法典》，使已經實際運作的職務制度化，即允許女性為聖言和祭台服務。

教宗方濟各以《天主聖神》（Spiritus Domini）手諭規定，從今以後女性也可擔任讀經員和輔祭員的職務，而且這些職務要透過專門的授權以固定和制度化的形式呈現出來。

女性在礼仪庆典中诵读天主圣言，或在祭台前服事，如担任辅祭员或送圣体员并非一个创新，在全世界的许多团体中已有这种经由主教允许的实际运作。然而，直到现在，所有这一切都是在没有制度上真正授权的情况下进行的，尽管圣保禄六世于1972年取消了所谓的「小品」，但他决定仍将这此职务只保留给男性，因为他认为这是为他们可能接受的圣职做准备。

如今，教宗方济各依照最近几次世界主教会议作出的分辨，也愿意将女性在祭台前的服务予以正式化和制度化。藉著于元月11日公布的《天主圣神》手谕，《天主教法典》230条1项得到修订。教宗因此规定，女性能担任这些职务，而且这些职务的授予也要经由使其制度化的礼仪。

教宗方济各说明，他愿意采纳世界主教会议不同大会上提出的建议，并且写道，「这几年的神学发展指明，教会建立的特定职务是根据圣洗的普通司祭职和在圣洗圣事中所领受的司祭职」。教宗也提出，必须明认这些平信徒的职务「在本质上区别于圣秩职务，后者藉著圣秩圣事领取」。

因此，《天主教法典》修订后的230条1项为：「平信徒，凡具有主教团规定的年龄和资质者，得依礼仪规定擢升为固定的读经员及辅祭员。」原先特别指明的「男性」平信徒的字眼被删除。

与这道手谕一起发表的，还有一封写给圣座教义部部

长拉达里亚（Luis Ladaria）枢机的信函。教宗在信函中解释了他这项选择的神学理由，写道：「在梵二大公会议标示的更新愿景中，我们越来越迫切地感到，今天需要重新发现所有信徒在教会内的共同责任，尤其是平信徒的使命。」

教宗援引亚马逊世界主教会议结束文件的内容，指出「对处在不同情况中的整个教会而言，促进和授予男女信徒职务是件紧要的事。我们必须巩固由男女信徒组成的教会，推动他们的职务，尤其意识到领受圣洗的尊严」。

教宗方济各也提到圣若望保禄二世的话语，「就圣秩职务而论，教会没有任何权力将司铎圣职授予女性」，然后补充道，授予「非圣秩职务则是可行的」。

教宗解释道，「为男女平信徒提供担任辅祭员和读经员职务的机会，这是基于他们因著圣洗分享了司祭职，这个可能性也将经由礼仪（制度）行为增进对许多平信徒的认可，他们长期以来为教会的生命和使命作出了宝贵的贡献」。教宗最后表示，「将这些职务也授予女性的选择，将促使众人更实际地参与在教会内的福传工作。这些职务具有固定性，得到公开承认并由主教授权」。

教宗方济各对教会的这些职务作了深入的神学省思，然后作出修订《天主教法典》230条的决定。的确，梵二大公会议后的神学重新发现了读经员和辅祭员的重要性，这不仅与蒙受祝圣的司祭职有关，也尤其涉及因圣洗圣事而领受的司祭职。在这两种司祭职务之间存在著相互合作的互动关系，愈加凸显了「平信徒」本身的特质，即履行所有信徒因圣洗而领受的司祭职。

天主聖言主日：讓基督徒對聖言懷有摯愛

（梵蒂岡新聞訊）教廷礼仪及圣事部12月发表文件，就每年常年期第三主日「天主圣言主日」提出一些宣读天主圣言的牧民原则，包括宣读圣言的人必须有特定的准备，熟悉宣读内容，又鼓励教会就礼仪周期与读经内容举办培育课程。

教宗方济各去年9月30日圣热罗尼莫（又译圣叶理诺）瞻礼当天发表《开启他们的明悟》手谕，订定天主圣言主日，让教会在这一天特别庆祝、省思和推广圣言。2021年的天主圣言主日于1月24日庆祝。

文件强调，「透过在礼仪中所宣读的圣经章节，天主向祂的子民说话，基督亲自宣讲祂的福音。」因此，适用于圣言主日的方式之一，乃是手持《福音书》游行，如没有这个仪式，则应将《福音书》恭放在祭台上。

礼仪及圣事部说明，由教会在弥撒《读经集》中提供的读经不应被取代或取消，应使用为礼仪专用而批准的圣经版本。此外，在礼仪中也应有答唱咏。

关于弥撒讲道，文件邀请主教、司铎和执事讲解圣经，让众人都能了解圣言，



常年期第三主日的天主圣言主日，是培育教友阅读圣经的良机。（天美社图）

应以「特别奉献的精神履行这项职务。」另一方面，在礼仪庆典中的静默也很重要，因为这样有助于默想，使参礼者从内心聆听天主圣言。

文件指出，在全体会众中宣读天主圣言的司铎、执事和读经员必须有「特定的内心和外准备，熟悉所宣读的内容和在宣读中的必要规则」；应爱护宣读天主圣言的读经台，能在此处进行弥撒讲道和诵念信友祷词，却「不适合发表评论、通知及指挥唱歌。」

此外，也应爱护和善用内有圣经段落的书籍，不应使用「纸张、影印件和辅助

工具取代礼仪书籍。」

为使信徒在礼仪庆典中更好地认识圣经及其价值，礼仪及圣事部勉励在天主圣言主日前后促进人们对礼仪的了解，例如举办培育课程，以便更详细地讲解「礼仪年和礼仪时期中各部圣经章节分配的准则、主日和平日弥撒读经循环的结构。」

文件也强调，在圣言主日举行团体的早祷和晚祷是为加深圣经与时辰礼仪、圣咏祈祷与大日课诵祷，以及圣经诵读之间的联系。

最后，教廷礼仪及圣事部提出要以圣热罗尼莫为楷模，效法他「对天主圣言怀有的挚爱。」

《眾位弟兄》通諭的省思：唯獨接納的文化才有未來

（梵蒂岡新聞網）「教宗方濟各的《眾位弟兄》新通諭直接談到移民、難民和所有流離失所者及邊緣人士的喜樂和希望、忧虑和痛苦。通諭的核心吁請在各民族和各國之間存有更大的手足之情和社會友誼」。聖座促進人類整體發展部移民與難民事務處副秘書長切爾尼（Michael Czerny）樞機在國際天主教移民委員會（ICMC）新開啟的博客上如此寫道。

樞機這篇以「眾位弟兄与流离失所者的伤痛」为标题的省思重温了通諭的主要思想，呼喚眾人具有「一種開放的兄弟情誼，從而承認、欣賞和愛戴每個人，超越物理距離、不論他在世界上什麼地方出生或居住」。

切爾尼樞機認為，「每個人都有權利度合乎尊嚴的生活，在自己的國家享有整

體發展。這便要求整個世界負起責任，幫助較貧窮的國家進行發展。貧窮國家需要投資，但投資不應只著重於可持續的經濟發展，也主要在於對抗貧窮、飢餓、疾病、環境惡化和氣候變化」。

樞機接著指出，在教宗的通諭中對所有被迫逃亡的人作出適當的「道德回應」，這可用四個動詞來表達：接納、保護、提升和融入。不過，在移民和難民漫長的道路上存在眾多的阻礙，其源頭乃是「與基督信仰不相容的排外的心態」。

切爾尼樞機遵循通諭的指導方針，指出應以各種方式向那些因人道危機而逃亡並成為我們新的近人的人敞開心門。其中包括增加和簡化簽證的發放、採行個人和團體的保護計劃、為較脆弱的難民敞開人...

（文轉第18面）

梵蒂岡致力於2050年綠色環保目標

（梵蒂岡新聞網）使用可再生能源，減少對環境的影響，以達成零淨排放的目標：聖座在這條保護環境的路程上穩健地前行。《羅馬觀察報》報導了梵蒂岡城國政府基礎設施處主任加西亞神父的受訪內容，他談及梵蒂岡正在落實的目標和計劃。

對梵蒂岡城國來說，2050年達成「零淨排放」的目標，絕非遙不可及的夢想。梵蒂岡城國政府正在推進各種減少環境影響的項目，不僅節約能源，而且盡量使用可再生能源。關於這些努力，《羅馬觀察報》報導了梵蒂岡城國政府基礎設施處主任加西亞（Rafael García de la Serrana Villalobos）神父的受訪內容。這位神長表示，「梵蒂岡城國也能實現氣候中立，首先是透過大自然的吸收，例如土壤和森林，再來是藉由在一個領域減少排放量，來補償在另一個領域制造的排放量」。

加西亞神父指出，「梵蒂岡城國政府基礎建設處在過去幾年內採取了一系列的措施，修訂規範並改善能源技術設備。自從2008年批准了《蒙特利爾議定書》以來，2012年至2020年內逐漸汰舊換新，諸如：換掉使用瓦斯的舊冰箱，改為效能更高的新機型」。

梵蒂岡城國的其它重大措施包括：2008年，保祿六世大廳的屋頂安裝了太陽能電池板；2009年，工業中心食堂加裝太陽能降溫設施；2010年，電暖中心啟用了高效的熱能轉換系統。再者，梵蒂岡於2012年至2020年對供暖調節系統等進行了改善工程，讓能源發揮出最高效能，降低天然氣和電力的消耗量，並減少污染物質排放到大氣里。加西亞神父表示，梵蒂岡「早在2019年期間就已經達成了完全使用可再生能源發電的目標，而且不再販售一次性的塑料制品」。

除此之外，梵蒂岡城國也



推動植樹造林的計劃，在三年內種植了3百棵不同種類的樹木。基礎設施處主任闡明，「梵蒂岡城國今年達成的重大環保目標是不使用殺蟲劑。另外，梵蒂岡花園也安裝了新的灌溉設施，能節省大約60%的水資源。我們也鼓勵垃圾分類，一般垃圾進行分類的比例從2016年的42%提升到2020年的65%，我們的目標是在2023年達成75%；再者，特殊垃圾的分類比例已達到99%，其中90%可回收再利用。重視垃圾分類的政策，便能把垃圾變成資源，而不再是廢棄物」。

嗨！小朋友，

开学了，经历了不一样的开学日，感觉如何？大家都得呆在家上网课，新常态学习。努力吧！依靠主耶稣，恳求祂的保佑大家平安健康，全球疫情早日得到遏制。

你认出了耶稣吗？

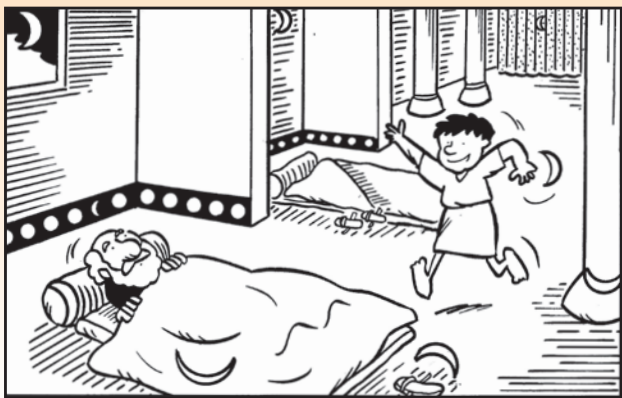
当若翰看见耶稣经过，他一眼认得耶稣，你呢？你可从哪些人身上看到耶稣？请在右图不同遭遇的兄弟姐妹填上不同的颜色。

在社会中“默西亚”（意思就是基督）随时都会在我们的身旁出现（弱势群体），是否你粗心大意而没有留意？或是你刻意地逃避，视而不见？从现在起我们要学习若翰及他的门徒，当遇到“默西亚”时，便能立刻认出祂。

患		使	健	富
	病	人	有	康
害		守	被	歧
迫	忽	亚	遗	視
受	略			遭

撒母耳听见上主在晚上呼唤他，他却以为是厄里大司祭的声音。你可找出图中找出九个月亮吗？

请看撒母耳记上3:1-21呼唤撒母耳的故事。



请帮助耶稣把资料填妥。

我们会说“我知道耶稣是谁”，但我们需要时常反省，我们对祂的信德有多大？我们有没有听祂的教训？我们有没有勇气把祂介绍给其他人认识？

耶穌小檔案

姓名：

養父：

母親：

出生地點：

領洗時的付洗者：

傳教經驗：年

傳教主要訊息：

被門徒猶達斯出賣，並被釘死在上，但死後第復活。

照片

圣保禄宗徒归化的故事



1. 保禄的原名叫扫禄。他从小便跟着父亲做帐幕为生。他对祖传的法律，曾受过精确的教育；对天主也是热诚的。



2. 他原是法利赛党的积极分子，憎恨耶稣及祂的随从，把他们当作是凌辱咒骂天主的人，因此他积极的迫害基督徒。



3. 他想尽办法残杀耶稣的门徒，在得知大马士革有很多基督徒后，就到大司祭前请愿，准他到那城去，把他们押在监里。



4. 当扫禄前行临近大马士革时，忽然，一道强烈的光向他射来，使他跌落马下。有声音对他说：“扫禄，扫禄！你为什么迫害我？”他惊问：“你是谁？”“我是你所迫害的耶稣。”这时扫禄已被基督慑服了，他全身颤抖着说：“主，祢愿意我做什么？”主说：“你起来，进城去。那里会有人告诉你做什么。”



5. 由于那道强光已把他弄瞎了。他的同伴用手领着，进了大马士革。他在那里三天什么也看不见，也不吃也不喝。有个人名叫阿纳尼雅来见他，站在旁边向他说：“兄弟，你看见吧！”扫禄当时向他一望，就看见了，也接受了洗礼。



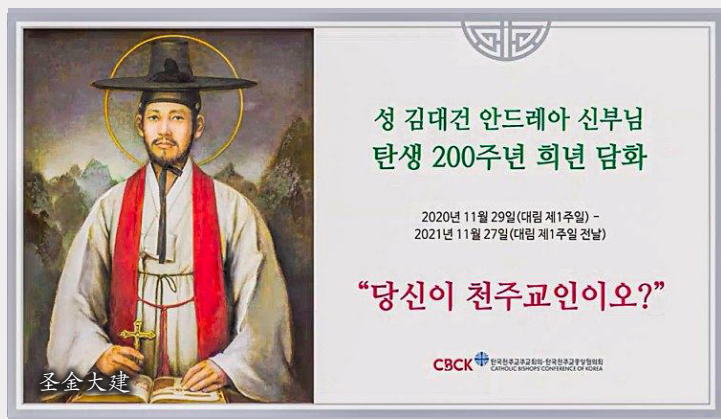
6. 扫禄领洗后，在大马士革和门徒同住几天之后，就开始到会堂去宣讲耶稣，为祂作证说：“祂是天主子。”

保禄前往大马士革捉拿基督徒时，他被天上的光弄盲，耶稣在光中跟他说话。你可找出图中找出八种植物吗？

请看宗徒大事录9:1-9



聖金大建神父誕辰200週年，韓國教會出版其信函



（梵蒂冈新闻网）韩国教会史研究所在圣金大建神父(Andrew Kim Taegon)诞辰200周年禧年的机会上，出版了这位圣人的信函。该书厚达392页，是25年来就1996年纪念圣金大建神父殉道150周年时出版的圣人传记资料修订的成果。金大建神父是韩国首位殉道司铎，1846年9月16日在迫害期间被斩首。

在新出版的圣金大建神父的信函中收集了圣人的传记资料、首尔前总主教郑镇奭(Cheong Jinsuk)枢机其他三位司铎的翻译。圣人的21封书信中有19封是用拉丁文和法

文写成，是写给其父亲、一名教师和当地一位政府官员的。在这书中纠正了现有的错误和汉字的错误，并增加了地名，补充了注释。

韩国首尔总主教廉洙政(Andrew Yeom Soo-jung)枢机对出版圣人的信函给予赞扬，他鼓励司铎、会士和平信徒找到阅读这些书信的精神力量。

廉洙政枢机表示，「金大建神父的信件见证了他的信仰」，他在天主的召叫下，热情如火地善度司铎和传教士的生活。为此，在「韩国教会所有司铎、会士和信徒心灵的更新」方面，金大建神父极其重

要。

韩国教会史研究所所长赵韩建(Cho Han Gun)神父向年长司铎表示感谢，感谢他们在这项任务中的耐心和辛勤工作。他说，他在准备修订本、发行初版期间，能够看到年长司铎们的努力。他们依靠黑白复印件和放大镜来阅读并翻译这些简短书信。「我感谢他们的辛勤工作」。

为庆祝圣金大建神父诞辰200周年，韩国各教区于去年11月29日以举行特别弥撒为禧年拉开帷幕。廉洙政枢机在首尔明洞主教座堂主持了隆重礼仪。圣人金大建神父的遗骸就安葬于此。

圣金大建神父(1821-46)是韩国首位天主教司铎，现在是该国的主保圣人。他于1821年在一个虔诚的教友家庭出生，后来在上海晋铎。他回国后，在反基督宗教的迫害中进行传教工作，直到被捕。他因拒绝背叛自己的信仰而殉道。金大建是圣教宗若望保禄二世1984年5月6日在首尔主教座堂册封103位韩国殉道圣人中的一位。现今，韩国约有5100万居民，天主教徒有560万人。

中華殉道諸聖封聖20周年 堂區安放聖像畫推許芳表

（香港公教报讯）2000年10月1日，圣若望保禄二世册封120位在中国清朝至民国年间的殉道圣人；20年后，元朗的天主堂邀请画家绘制中华殉道诸圣画像，让更多教徒敬礼中华殉道诸圣，并在生活中效他们的芳表。

元朗圣伯多禄圣保禄堂12月13日举行「网上直播弥撒暨《中华殉道诸圣》画像祝福礼」，主礼的陈日君枢机于弥撒中讲道说，今天祝福中华殉道诸圣画像，让信徒从中了解到「殉道者为了真理，不怕砍头、枪毙」，坚守信仰而牺牲性命。

纪念120中华诸圣 日后与信徒作敬礼

该堂主任司铎包俊伟神父(GE Baudry)指出，本年4月邀请画家朱家驹绘制画像，原订于10月1日举行祝福礼，以庆祝中华殉道者封圣20周年，但年内的新型冠状病毒



《中华殉道诸圣》画像(240x120cm)/包俊伟神父雕刻横额。

疫情拖延了计划。

「画像既是纪念120位中华殉道圣人的芳表，也让教友去认识他们，学效圣人为主殉道牺牲的精神，追随基督。」包神父说，日后会在画像旁设置诸位殉道圣人的生平，让教徒在观赏画像时，也默想其信仰的实行与为主牺牲的事迹。

「中华殉道诸圣」画像，阔240厘米，高120厘米，现装于一楼小圣堂外走廊的墙上，在画像前挂有由教友题字，包神父雕刻及上色的「中华殉道诸圣」横额。另外，在该堂服务的玛达拉修女会眷

顾修女为画作写下八副对联选择，最后由教友挑选出「中华芳表千秋在，诸圣德善万古存」，之后将镶在画像两旁。

眷顾修女希望借此提醒信徒效法圣人殉道精神，「中华殉道者崇高的表样及精神永垂不朽，他们神圣的德行、善行永世长存。圣人就是这样，让我们效法他们殉道的精神，迈向圣人的终点：天堂。」

有份拣选对联内容的信徒何美麟说，画像描绘殉道圣人，让他看到自己的渺小，并提醒他要更好地追随天主。（高）

天主聖言主日前推出 有聲聖經：馬爾谷福音

（香港公教报讯）由汤汉枢机声演耶稣、公教艺人张卫健声演伯多禄、罗兰声演客纳罕妇人、许绍雄声演司祭长等圣经人物，再由温国光神父旁述，一众工作人员以声音合作制成马尔谷福音这部网上「有声圣经」。

「有声圣经——福音篇：马尔谷福音」1月中上载主教座堂网站，全部福音1至16章的圣经录音可分章收听，以配合今个礼仪年弥撒中马尔谷福音的读经。

负责制作「有声圣经」的教徒姚秀铃有多多年电台制作经验，这次她按照圣经原文，为场景加上声效，神长及教友声演时会加上语气和情绪表达，以加强感染力。在前期准备时，她刚从海外回港接受隔离14天，隔离时她每天在为福音内容分场，以及声音演绎等编排，「这16章陪伴我渡过隔离的日子，有如是天主的陪伴。」

有声圣经由主教座堂主任



公教艺人参与声读

司铎陈志明神父发起，是要回应教区本年牧民主题「堂区更新」。本年1月24日是天主圣言主日，在有声圣经中声演天主的陈志明神父说，疫情下也希望教友一同响应圣言主日。

工作人员现正着手录制另外三部福音，届时参加声演的还有公教艺人张德兰。期望半年内完成。（高）

台南李若望元旦晉牧禮 以接地氣方式耕耘葡萄園

（香港公教报讯）台南教区1月1日为教区新牧者李若望神父举行晋牧礼，逾2000名参礼者一起见证这位在台南土生土长的主教诞生。

晋牧礼当天致辞时，新主教李若望表示台南教区将服膺于基督福音及教会训导下，为人民提供最符合「天律」的服务。「我将在这基础上以福音精神、教会训导，并深入了解现代的需求，以接地气的方式，继续耕耘这片属于主的葡萄园。」

晋牧礼由台南荣休主教林吉南主礼，仪式上由教廷驻华代办佳安道蒙席(Arnaldo Catalan)宣读宗座任命诏书，李若望主教亦向信众展示诏书，获参礼者报以热烈掌声以示支持。

晋铎礼在台南市天主教圣功女中综合体育馆举行，让更多人能参加礼仪；至于李若望主教选定1月1日下午3时举行礼仪，则是纪念28年前同一日子和时间，他和另外两位执事晋铎，矢志服务天主。

经验家庭变故更懂帮助弱勢青少年

这场晋牧礼其中一个特别之处，是新牧的原生家庭和收养家庭一同前来送上祝福。少年时经历的种种家庭变故，令他懂得如何在圣职中帮助弱势家庭的青少年。

1950年代，李主教的父母因政治环境而逃往台湾，夫妇生活困难，只好把幼子李若望送给同村的李家，后来李家出现变故，他转获黄姓家庭收养。黄家著重李若望的信仰培育，李若望继而追寻圣召。

晋牧礼上，由收养家庭的家人读经，奉献时呈献牧徽及纪念卡；饼酒则由陪伴李主教



台南李若望于1月1日晋牧，接替荣休的林吉南主教。(图：台湾《天主教周报》)

走圣召之路的主顾传教修女会修女和家人奉献。礼成后李牧分别与他原生的张姓家人，和收养他的黄姓家人合影。

又由于他热心青年服务，在台南玉井的吾乐之源圣母朝圣地担任堂区神父时，组织课后补习班照顾青少年；又致力陪伴大专青年和青年工人成长。所以是次祝圣礼上，台南教区特别邀请了青年协助礼仪拍摄工作，又请来主教座堂年幼的合唱团献唱。

强调与神父合作明白当先尊重与聆听

晋牧礼前，李若望主教接受教会媒体专访时，特别强调与神父、度献身生活者间的合作。他阐明，司铎犹如手足，要密切合作无间，必先尊重他们、聆听他们。李主教更期盼在堂区、家庭、青年、主日学的义工中推动教会使徒的培训。他认为，做天主的事，都应具使徒精神，因此他将拜会教区内的各堂区和单位，整合人力，彼此倾听以深入了解。

李主教另一关注重点是筹备成立教区资讯媒体中心，目前教区内有闻道出版社、碧岳学社、波尼法艺术文化中心、天主教之声台南分会，他未来期待能更加强影音视讯，扩展网路福传。

李若望主教1966年出生于台南，12岁进入小修院，1984年加入碧岳大修院，并于1993年晋铎。

《眾位弟兄》通諭的省思：唯獨接納的文化才有未來

（接自第17面）

...道主义通道，并提供合适及像样的居所。此外，「也应确保他们的人身安全，提供基本服务和公道待遇。让他们有流动的自由和工作机会；保护未成年人，确保他们接受常规教育」。

《众位弟兄》通谕明确指出，一国单靠自己的行动则无法采行相应的解决方案。枢机因此表示，「需要全球范围的努力，例如在2018年达成了《安全、有序和正常移民全球

契约》，因为只有共同努力、启动全球性的移民法规，所作的回应才能结出果实」。

教宗方济各称不同文化的相遇，一如从移民现象而来的相遇是一份「恩典」。切尔尼枢机对此省思道，「相遇能使彼此变得富饶，教宗提到拉丁美洲的移民给美国带去的丰富文化，以及他的原籍意大利的移民为阿根廷带去的富饶，这些便是具体的实例」。

「但这种互惠并不表明全部的现实情况，也非基本的情况。我们必须努力，以一种无

偿奉献和慷慨的精神向他人开放。教宗方济各称能够做某些事，尽因为它们本身是善事，不寄望得到任何成果，也不期待立刻得到回报。」

切尔尼枢机最后写道：「唯有不求回报地接纳他人的文化才有未来。这就是我们的未来，该当与需要帮助的人分享，包括移民和难民。我们要聆听教宗方济各的呼吁，促进一个更公正、更具人性和友爱的世界，使其以爱和彼此充实为基础，而不是怀疑和冷漠。」

基督徒應邀參加 第54屆基督徒合一祈禱週線上活動



教宗与其它基督信仰教会领袖 (AFP or licensors)

(梵蒂冈新闻网) 依照传统, 基督徒合一祈祷周每年于元月18日至25日举行。然而, 南半球在这段时期正值假期, 各教会则选择一年当中的另一段时间来举行这项活动, 例如选在圣神降临节前后, 那也是促进教会合一的象征性时刻。

这八天的祈祷已有上百年的历史, 全世界的基督徒在此时期一起为基督徒有形可见的合一祈祷, 并朝著耶稣在最后晚餐中所表达的意愿迈进, 即「愿众人都合而为一」(若十七21)。

今年的主题为「住在我的爱内, 你们将多结果实」, 从《若望福音》汲取灵感(参: 十五5-9)。这个选择表达了基督徒团体为教会、人类家庭和所有受造界的修和与合一而祈祷和工作的圣召。

今年是第54届基督徒合一祈祷周, 教宗方济各将于元月25日祈祷周结束时前往罗马城外的圣保禄大殿, 与其它基督信仰教会的领袖一起主持晚祷。在传统上, 大公性的活动和礼仪一般都在这座教宗的大殿举行。

今年基督徒合一祈祷周的省思内容由瑞士广乡隐修团体负责准备, 这个来自不同教会传统的修女团体共同致力于基督徒的祈祷与合一。

此外, 世界基督教协会(WCC)邀请所有基督徒参加元月25日的线上祈祷活动, 那天将是基督徒合一祈祷周结束的日子。该协会代理秘书长索卡(Ioan Sauca)牧师在一封信函中表示:「由于因新冠疫情实施的限制措施, 难以在许多场所亲自参加聚会, 这次全球性的线上庆典使我们在任何地方都能一起祈祷。」

教宗方濟各和本篤十六世 都接受了疫苗注射

(梵蒂冈新闻网) 梵蒂冈城国在疫苗运抵后, 于元月13日上午开始接种疫苗。教宗方济各和荣休教宗本笃十六世也于隔天14日接受了第一剂疫苗注射。

圣座新闻室主任布鲁尼在回答记者提问时表示:「我可以确认, 在梵蒂冈城国疫苗接种计划的范围内, 教宗方济各和荣休教宗都被注射了第一剂新冠病毒疫苗。」

数日前, 教宗方济各在接受意大利电视台第5频道的访谈中已经宣布, 他会在这个星期接受疫苗注射。本笃十六世的私人秘书甘斯魏主



教宗方濟各与本篤十六世 (Vatican Media)

教也曾证实, 荣休教宗将会接受疫苗注射。

值得一提的是, 教宗方济各在上述访谈中称, 接种疫苗「是道德行为。因为你拿你的健康、你的生命当赌注, 也拿别人的生命当赌注」。

亲爱的:

賢妻 母亲 婆婆 岳母 祖母 外祖母

赖秀金女士

(Francisca Ivy Lai Fong)

往生二週年紀念

忌日: 二零一九年一月十八日

农历十二月十三日

低吟哀怜,
思母亲

夫: 方彦武 率子、女、媳、婿、内外男女孙
同追思



因為我餓...

耶穌會士吳世新神父



一队由客货车和MPV组成的车队在一个星期六早晨缓缓地驶过市区街道, 这原没什么好兴奋的。但是对在这些车里的人们却感觉到一丝兴奋和使命感, 因为车队中的每辆车里都满载着各式各样的食物——一袋袋的米, 一包包的罐头食品——饼干和即食面、长豆、马铃薯、胡萝卜和包菜夹杂在瓶装食用油和一包包的糖、盐和江鱼仔中间。另一辆车里满载着一包一包的被单和各种用品, 包括密封着的口罩。另一辆车更是满载着一托托珍贵的新鲜鸡蛋。领取这些物品的是另一群人, 他们满怀希望, 确定那晚, 以及接下来的两个星期不必饿着肚子上床。

这是古晋总教区移民事工组主办的分派食物项目。这个始于2020年5月、经过三个月因新冠肺炎大流行关闭后的紧急食物救助, 演变成每两个月一次的活动。分派食品包给散居本市和周围以百计的移民可不是容易的事。这工作实际上在派送食品前数星期就开始在移民网络和联络圈传播信息, 收集需要食品救济者的名字和人数。那些数目会因有些移民已重新工作, 哪些已数月没有工作, 积蓄已所剩无几, 基本生存成问题而更急切需要救济而跟进。我们在不同地区委任一位领袖来和事工组联络。接下来是频繁的讯息来往, 对照名字和重复检查。

联络工作完成后, 就按已审查过按符合健康和平衡的饮食标准所需的物品向本地超级市场下订单以准备食品包。许多人问, 为什么不向慷慨的教友们筹募食品及由天主教徒志愿者包装食品。答案是因为社交距离——志愿者聚集来接收, 分类及包装人们捐助的食品对志愿工作者并不安全。因此就出台这个新的进行方法, 结果

也很方便省事。

到预定分派的日子, 超级市场将包装好的食品送来, 由志愿者接收装上车。不同事工组间回应玛窦福音25:35-40中主的召叫的合作叫人心里暖呼呼的。圣堂的其他社会事工组, 例如圣文生·德保善会, 上主慈悲组, 圣母军和青年教务组随时志愿帮助分派食品的工作。其他人借出车辆(该客货车是圣伯铎大修院惠借), 个人经济奉献或举行他们自己的筹款活动, 来提供在食品外再添加的小数额现金。在疫情期间, 人们立刻可以看到手机和互联网联系的重要性。那50至100令吉的现金常可使移民保持联系, 因为这现金让他们可以给他们的手机加额, 特别是因为受疫情影响的经济职场冷淡使他们不能有固定的薪水收入。有些则直接用它还房租或购买药物。

在喜乐的慈悲车队启程执行使命前, 众主的葡萄园志愿工作者聆听一个安全(标准作业程序)的简报及祈求「观察、判断和行动」的祈祷。许多志愿者都是第一次参与; 他们有些是工作的年轻成人, 有些是退休人士, 数位热心为主工作的少年, 他们随时准备弄脏双手, 在大太阳下挥汗辛劳工作且不求回报。在每一站, 每位志愿者(已预先嘱咐)负责某特定的食品, 按所需的数量分派。平时我们是鼓励志愿者和移民们多交流, 但在这富挑战的非常时期, 为安全需要, 双方只准以挥手和手势表达互相为一体的记号。接受物品的人们的感激之情在声声的感谢, 接着又以手机短文表达(尽管已劝告他们不要浪费有限的电话金额)。

照片中可看到食物救济品的样本。经验所及, 以派食物救助涉及更多工作量, 但却是

比完全以现金帮助更经济和实际。一位受助者告诉我, 他收到的价值100令吉的食品可以喂饱他的四口之家两星期。如果他利用现金「打包」食物, 相同的100令吉最多只能维持五天。可怜的是, 我们所遇到的有些移民实际上是不能离开他们的工作岗位去购买食物, 原因是他们工作的工厂位置偏僻, 要不就是没有交通工具, 有些则是他们被关闭在工地内, 特别是在行管期间。这是移民在疫情大流行中面对的现实。对志愿者来说, 这只是我们的相同的世界的外观。

纳匝肋的耶稣在玛窦福音25:40的公审判喻言的著名总结:「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。」给饥饿的吃的, 给渴的喝的, 给赤身露体的衣服穿, 探望生病的和收留作客的是作为一位基督徒的基本身份标识。或许我们不需要等到疾病大流行才去做那些事。那个邀请一直存在, 而做些什么的机会, 不管多么小, 也常常有。或许我们需要的是天主赏赐我们的眼如基督的眼去看, 我们的心如基督的心去判断, 和我们的手如基督的手去行动。

好吧, 下次你看到有车队在一个星期六早上从圣若瑟总主教座堂开出, 请停停为在你们中间的移民们祈祷, 但要喜乐地祈祷, 因为今晚有些人不必饿着肚子上床。

备注: 如果你愿意帮忙, 甚至愿意加入下次的喜乐慈悲车队, 请联络移民事工组(Fr. Alvin Ng, sj at szeszy@gmail.com)。耶稣会士吴世新神父(译文)



傳雲生總主教的訊息

『天主竟这样爱了世界，甚至赐下了自己的独生子，使凡信祂的人不至丧亡，反而获得永生。』（若3:16）

(CNS)

亲爱的主内兄弟姐妹，

望德和感恩

2020年的最后一个月，十二月的圣诞期间，圣堂以新常态开放，严格遵守社交距离和限制人数。我们怀着希望和感恩，崇拜主陪伴我们度过困难的2020年。当我们迎接2021年之际，我们忽然又面对砂朥越新一波的新冠肺炎，并在马来西亚有多个死亡病例。实际上，我们被列为砂朥越的红区而须在正月的下半月施行有条件的行动管制令。

信德和信赖

在这一切之间，我体验到基督教会领袖们之间同舟共济的伟大精神，他们响应了我身为砂朥越基督教会联合会主席的呼吁。我们一起

取消红区内各圣堂的礼仪活动以防抗新一波疫情。我相信这是圣神的工作和恩宠，正在团结砂朥越的所有教会成为一个教会。让我们保持对应允和我们在一起的主的信德，信赖圣神给予砂朥越所有基督教会领袖们力量领导教会。我们将怀着喜悦纪念正月18日至25日的基督徒合一祈祷周。

爱德的行动

下个月二月十二日，我们将庆祝农历新年。一个星期后的二月十七日就是四旬期开始的圣灰星期三。我们看到了新冠肺炎疫情---甚至在疫情之前---如何造成孤儿、寡妇、单收入家庭三餐不继投诉无门的苦况。让二月成为感恩、祈祷、牺牲和施与的月份，祝福那些需要帮助的人们。

「現今存在的，有信、望、爱这三样，但其中最大的是爱。」（格前13:13）

各位兄弟姐妹，对将天主的爱和爱近人的诫命付诸实践，致力于我们一方的每一个人的安全和益处的你们，我衷心赞赏。

『我们所以认识了爱，因为那一位为我们舍弃了自己的生命，我也应当为弟兄们舍弃生命。谁若有今世的财物，看见自己的弟兄有急难，却对他关闭自己怜悯的心肠，天主的爱怎能存在他内？孩子们，我们爱，不可只用言语，也不可只用口舌，而要用行动和事实。』（若一3:16-18）



+ 傅云生总主教（译文）

『天主聖言主日』自2021年起取代『聖經主日』

梵二大公会议及1965年所颁布的《天主的启示教义宪章》，鼓舞人们重新发掘天主圣言丰富的宝藏。基于这股推动力，加上灵修的成长扎根于圣经的意识日益增强，近几十年来，《圣经》逐渐受到天主教徒的重视。

在过去20多年，马来西亚、新加坡和文莱的天主教徒每年7月都庆祝『圣经主日』。这项活动由本区域主教团委托圣经区域委员会所推动。20多年来，委员会每年都会发布一份文件或讯息，在各自地方教会举办圣经文凭课程，以及在教区和堂区推广许多倡议，培育天主教徒热爱圣经，并且在日常生活中活出圣经。

然而，必须承认的是，尽管我们做出了种种努力，绝大多数天主教徒并不熟悉圣经。对许多人来说，唯一听到天主的话语是当他们参加弥撒的时候。对此，我们并不掉以轻心，而需要持续使命，邀请所有天主教徒与天主圣言重新确立关系，不仅视它为一本经书，而是让天主圣言在生活中发言和活现。我们必须帮助每个教友，增进他们对天主圣言的赏析、热爱，以及为圣经的教导做出忠诚的见证。

令人振奋的是，我们本地教会的倡议，连同全球天主教其他诸多教区及总教区的倡议，受到了普世的重视。教宗方济各于2019年9月30日，圣业乐纪念日颁布宗座牧函：《开启他们的明悟》手谕时，宣布普世庆祝『天主圣言主日』。虽然本区域往年都在7月份庆祝圣经主日，但是教宗钦定，将『常年期第三主日（一月份）奉献于天主圣言的庆祝、研

读和传播』（《开启他们的明悟》3）。

在2020年1月举行的第105届全区主教会议上，马来西亚、新加坡和汶莱的天主教主教团进一步决定，从2021年开始，「天主圣言主日」将取代「圣经主日」。2020年的圣经主日虽照常锁定在7月，但因冠病-19大流行，除了照惯例发布圣经主日讯息之外，并没有其他的庆祝。

当然，在地方个别教会，我们需要调适天主圣言主日提前至年初举行的变更，尤其那即是学校新学年的开始，也是主日学和教理班推动各项圣言主日活动之时。在变更初期，要在圣言主日当天或周末组织活动，可能更具挑战性，甚至更困难。

有鉴于此，天主圣言主日不仅是单日的庆祝，而必须被视为全年庆祝的开始，藉以宣布各项圣经活动的计划。毕竟，天主圣言理应在每日被宣读和生活出来。我们必须赏析天主圣言亲临于生活中的重要性。在圣言的教导和培育下，我们得以负起使命去传扬福音，直到今世的终结。（参阅玛窦福音28: 18-20，宗徒大事录1: 8）。

尽管过去我们以各种隆重的方式推广圣经，教宗方济各在《开启他们的明悟》3，列出一些建议，为强化天主圣言主日的庆祝。

1. 供奉圣经。
2. 凸显宣报天主圣言的重要性。
3. 在讲道中强调天主圣言应得的尊荣。
4. 举行读经员任命礼，或举行圣言宣读员委派仪式。
5. 给予圣言宣读员必要的训练。

6. 授予全体会众《圣经》或圣经中的一部书。

7. 鼓励信友每日阅读圣经，并透过操练圣言诵读，以圣经祈祷。

圣经区域委员会向来自各年龄层的兄弟姐妹：无论是平信徒、修士、修女、会士，还是司铎所全心付诸的努力致以万分谢意。他们为提高本区域的圣经素养和对于天主圣言的挚爱，做出极大的贡献。没有你们的合作和无私的奉献，圣言的推广不可能取得进展。让我们共同承诺，以使教宗方济各的意向能广泛实现：「愿天主圣言主日帮助天主子民增进对圣经的虔敬态度及精读熟记。」（《开启他们的明悟》15）

发自：
马新汶天主教团圣经区域委员会

2020年9月30日
圣业乐纪念日

翻译：
新加坡《海星报》

参考资料：
2019年9月30日，教宗方济各宗座牧函《开启他们的明悟》手谕（为设立天主圣言主日）
http://www.vatican.va/content/francesco/zh-cn/motu_proprio/documents/papa-francesco-motu-proprio-20190930_aperuit-illis.html

有用链接：
新加坡总教区圣经协会
<https://biblicalapostolate.wordpress.com/>

吉隆坡总教区圣经协会
<http://myklaba.org/>

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，並赋予使命。这样，自然生命的各阶段与灵性生命的各阶段之間，有着某些类似之处。」

这七件圣事可分为三组：

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

第四课（一）懺悔與和好聖事

治愈的聖事

藉着基督徒入门圣事---圣洗、坚振和圣体圣事，天主教徒接受了基督的新生命。虽然在我们内有了新生命，我们人类的弱点和倾向罪的本性仍继续影响我们的生活。作为天主的子女的新生命可因此因罪而被削弱，或丧失。

主耶稣基督，是我们灵魂和肉身的医生，祂赦免了瘫子的罪，並恢复他身体的健康。耶稣愿意祂的教会，藉着圣神的力量，也为教会本身的肢体，继续祂医治和救恩的工程。这就是兩件治療圣事：忏悔圣事和病人傅油圣事的目的（天主教教理1421）。

忏悔与和好圣事（天主教教理1422）

它被称为忏悔圣事，因为谁去領受忏悔圣事，便能得到天主的仁慈寬恕他得罪天主的罪過。

它被称为和好圣事，因为它修补我们和天主作为祂的子女的关系。它也让我们彼此和好，修补我们因我们的罪而伤害了和基督的身体---祂的教会的结合。

怎样称这圣事

忏悔与和好圣事的丰富性表现在它的不同名称中（天主教教理1423-1424）。它的每一个名称令人联想其某个层面。

1. **悔改(皈依)圣事**: 它以圣事的方式实现了耶稣邀请人皈依的召叫，它是人因犯罪而远离天父后，回归天父的第一步。
2. **忏悔圣事**: 它祝圣基督徒罪人个人及教会层次上的皈依、忏悔及補贖补赎的步骤。
3. **告解圣事**: 罪人在司铎前告明並认罪，是这圣事的要素。从更深的意义来看，这圣事也是一种「颂扬」，即感谢和赞美天主的神圣，以及祂对罪人的仁慈。
4. **宽恕圣事**: 藉着司铎在圣事中赦免罪過，天主赐予忏悔者「宽恕与平安」。
5. **和好圣事**: 它赋予罪人天主的爱；天主使罪人与祂和好：「与天主和好吧」（格后 5:20）。谁依靠天主的仁爱而生活，就是准备好自己回应主的召叫：「先去与你的弟兄和好」（瑪 5:24）。

和好圣事的起源

耶稣在祂的公开生活期间，宽恕罪过，并展示了这个宽恕的效果。祂使蒙宽恕的罪人重返天主子民的团体，因为罪恶曾使他们远离中团体，甚至被隔绝。耶稣也接纳罪人与祂同席，这举动同时表示天主的宽恕，以及罪人重新回到天

主子民中间。

基督在祂复活后，「那一周的第一天晚上」祂显现给祂的宗徒们并建立了忏悔圣事。「祂向他们嘘了一口气，对他们说：『你们領受圣神吧！你们赦免谁的罪，就给谁赦免；你们存留谁的，就给谁存留。』」（若 20:19,22-23）藉着这个命令，基督将赦免罪过及使罪人与教会和好的权柄托付给宗徒们和他們的继承者。

忏悔圣事简史 第一至第二世纪

在初期的教会，领洗是皈依天主一次过的圣事。人一生只能接受一次宽恕。一个受过洗的人要获得宽恕必须参与圣体圣事、祈祷、守斋和施舍。

犯了大罪（例如叛教），忏悔者会被逐出教会（绝罚）。它的目的是为重新唤醒忏悔者内心忏悔和皈依的恩宠。如果那人悔改了，他可以重新回归教会。

对比较轻的罪，基督徒可藉着每天祈祷、守斋和施舍的非正式的行动忏悔。

第三至第四世纪

在第三世纪，教会内兴起了一种称为「规范忏悔」的正式忏悔方式。忏悔者必须公开向整个团体认罪及加入悔罪团体。忏悔令非常严格，可能历时数年。忏悔令的守则包括：

1. 不准领圣体及穿肮脏的衣服
2. 平日生活中严格守斋，祈祷和施舍。

然后主教将决定他们几时完成悔改并以覆手重新接受他们回归团体。这通常在圣周四举行，忏悔者将被允许领圣体。这个过程一生只许一次，因此不再有机会告解。因此，许多人等到临死前才请求宽恕。

第五至第九世纪

不过，这个严厉的「规范忏悔式」没有保留下来。许多基督徒实行这个悔罪式但并没有完整地遵守。有许多人一旦获得和好后，又故态复萌再犯大罪。这表示他们可能没有希望获得悔改及和好。

大约到第七世纪，在爱尔兰和不列颠兴起一个新的忏悔式，就是「修院忏悔式」。隐修士们向院长告明自己的缺点，院长给予神修指导。这是在私下进行并可以重复。不过，补赎却非常严厉，且维持一段长时间。

（译文）

理性與信念：知識的權威

林云星神父



简介

大学学子间在理性与信念课题上的通常讨论常被突然涌入的热烈的学生粗鲁地打断。如它发生的那么突然，它也很快分成两个敌对的阵营：强势的世俗主义者和坚韧的有神论者。这个分裂如何消散成纯粹的权力展示很显然。领导者只显示了清除墙壁，因此都没得骑墙。没有介绍、咨询、讨论、磋商和民主，他只在分裂前将所有的在场者丢进两个敌对的阵营中的一个。

两个阵营以著名的科学家如艾萨克·牛顿、卡尔·马克思、查尔斯·达尔文、阿尔伯特·爱因斯坦、斯蒂芬·霍金、理查德·道金斯、约翰·伦诺克斯、约翰·普兰丁加、罗杰·彭罗斯、克里斯托弗·希钦斯易懂的名言装备，以及其他作为任取的后备。

年轻人间充满高涨的戏剧、情绪和热情的小冲突是预料中事。粗野可疑的放肆态度和行为是无法忍受的，但是，完全不顾基本的人类礼貌的公开展示好战的蔑视却完全太令人厌恶。

无尽的理性/信念争议

这个火爆的环境因自我确定的世俗主义者没有疑虑地对在场的所有人口出狂言，说科学已粉碎信仰而最终埋葬天主，而加剧。他们以所有明显的科技发展假定科学至上作为信仰只是失败的人们的鸦片的科学证明。同样挑衅好战的有神论者推定，而且表现出只有他们有天主为基础的信仰。作为基于天主的真理，信仰因此比科学优越；不需要谈论，更不必向科学解释。由于两方都无例外地为至高性而争，因此都无可商榷。这真不可想象；两组绝对没有商榷余地的敌对的辩论。没有辩论，只有完全的战争。没有察觉到那么激烈的仇恨，他们挺身参与了抗争。他们不顾颜面的公开展示蔑视和极端主义已使该讨论会为观者开眼界。

信德是不合理，也不能解释的这么一个普通的争论性课题是众人卯足劲行动，这场战争的导火线。有神论者竖起信义主义、有神论、教条主义，等等作为信仰的绝对至高性的证据。火上浇油，各种各样的受欢迎的宗教信仰、古老的，中世纪和新世代神学被集合一起来证明信德的至高性。

一位心理学讲师要求完全停止以盲目的信仰误导学生使这分裂更加剧。但是谁能和它抗衡，反而要求他更明确。显然受够了在他的日常工作中必须陪同因信仰和宗教的幻灭而压抑的学生，



他下定决心剔除信仰和宗教。他处在这样一个可怕的情况是值得同情，但仍然没有科学证据证明信德是妄想。当指出他的论点缺乏科学证据就更丑恶了。他直截了当的反应非常明显；斯蒂芬·霍金教授的「宗教是那些怕黑的人的童话故事」（大设计）不可能错。但是这从不是对霍金教授的凭据、专长和才干的挑战。反之，在我们火爆的背景下，决定他宗教是童话故事的名言确实是不是科学陈述是必要的。

争论者及辩护者：盲目的热情

那位讲师的迸发的言论揭露了问题的根源；虽然那不是科学陈述，但却是宗教是童话故事的科学证据的权威性陈述。值得怀疑，甚至以没有证据的表面价值取可疑的假设将是灾难。此外，这个战争必须是针对误解霍金的信仰陈述作为科学证据。很奇怪但却是真实的，这个明显的曲解错过是太矛盾了。可悲的是，两方都存心忽略这个问题，反而不惜代价地盯住至高性的无聊战争。两方也已不知不觉地把合理性及基本的人类礼貌抛到九霄云外，把讨论会导入火爆的状况而蒙蔽了众人。

争论者和辩护者同样带有轻蔑的态度和真实性，不但没有解释，两方都陷入混乱的困境。它大量地显露了他们遮掩的鄙视，傲慢无礼，以及其他负面的人类情感性。其中最重要的是，当前我们的科技网络文化倾向科学而存有偏见，使在信仰上扭转了形势。都是以表面的价值作证据。感觉到处于不利位置，有神论者放弃了完全投入这个无知的抗争的理由。热空气、蒸汽、烟和热情都是对可疑的假设，两方都浅薄的合理性。两方都将推理、信仰和所有理性抛到九霄云外，除了无尽的闹剧性悲剧外还能期待什么？

理性和信念作为知识的权威

理性和信念，不管我们如

何看待，以知识和信仰的权威随着活的神经、经验和生活方式搏动。那无知的抗争只是违反这个理性信念权威的合乎逻辑的后果。

理性是合理的，虽然遵守组织证据，分析和作决定是倾向科学方法。信念，在另一方面，虽然带有经验、证据和作决定所依恃的所有标记，但它包含了非理性的。前者是理智在接受真理和原则的行为。后者是意愿的志愿行为，如理性常寻求理解。理性和信德分享共同寻求正当知识和真理，将人性从各形式的无知、监督、恐惧和仇恨释放出来。两者都明确地唯独要求正当知识和真理。

理性和信念，虽然是会聚的，但也是知识权威相辅相成的双因素。掌持其一以为驾驭另一或为更崇高的任何尝试只是开启二分法，冲突和两者灭绝的无底洞的泄洪口。信念作为信心，在原则和事实上，不能灭绝理性，因两者势必要求正当的证据。这样的会聚又相反的一对，在本质与事实上就是普遍存在而不可辩驳的。那普遍存在的性别：例如男性女性的分别，是不可否认的相反的一对，但女性不灭绝其男性的相反方。否则我们整个人类就会灭绝。同样的，知识和信仰权威的理性信念的相反的一对是相辅相成的。

总结

从这个战场收获的是认出问题——将理性和信念两极化的古老已僵化的坏血。追溯到这「男性诚信」的根源，对理性和信念作为可信的双权威是必要的。揭穿唯我论、信义主义、有神论、世俗主义、无神论，所有的半真和邪说也很重要，否则，所有破坏、分心和毁灭将持续。

最后，唯独诚实地追求正当的知识才能把理性和信念作知识和信仰的权威。

林云星神父(译文)

编余

因為祂活著…我信

当我们进入新的一年2021年，我有时会感到疑惑，琢磨2020年到底去了哪里。你们曾经有这样的感觉吗？每一次当我感觉生命重新恢复「常态」时，都会发生些事故来粉碎那些时刻。

最近几天，新冠肺炎确诊病例出现新高的新闻震撼了我国和外国。弥撒再次被取消，这次是到元月31日。恶劣的天气也无助疫情，连日的暴雨和水灾，真是祸不单行。

尽管如此，却也不全是灾祸，因为到2020年的结束前，所有2019/2020年度的慕道班的望教友终于都领了圣洗和坚振圣事。我们有一段短时期也能参与本地堂区的平日弥撒和主日弥撒。最重要的是，圣堂

都得以庆祝圣诞节弥撒开放！

伯达尼之家，革責瑪尼朝圣中心的新退省所，于十二月杪由傅云生总主教正式推展。这也可作为年轻一代有机会继承他们的前辈的手艺，以及考虑以农耕为副业的社区计划的场地。本期《今日教友》有更多有关这个场所的报导。

教理教导主日将于元月卅一日庆祝。今年的主题是：「堂区团体：信、望、爱的代言者。」让我们信靠主，相信因为祂活着，因为「上主，你是我的磐石……我的避难所」(咏18:1-2)，使我们能克服生活中的一切困难。

蔡爱薇(译文)

耶穌會士林進才神父

主的(十三)

話

2021年1月24日 - 乙年天主圣言主日

(约3:1-5,10; 格前7:29-31; 谷1:14-20)

Verbum Domini
愈顯主榮



圣保禄写信给格林多人说，我们的时间短促。他甚至说，那些必须置身世俗中的不应沉迷其中。因此，好好地利用我们在世上的时间，特别是要活出耶稣的好门徒，作祂的宗徒和先知。

穆斯林相信天主的话是一本书，即是，以阿拉伯文给穆罕默德诵读的古兰经。因此，又称为古兰经的天主圣言是不可更改的。它是一成不变的。古兰经可以被翻译成其他语文；但这不称为翻译，而是注释。此外，在天堂有一部原始的古兰经。

另一方面，基督徒相信天主圣言是一个人，就是耶稣基督。祂说天主的话，这些话由祂的追随者记录在福音中。祂的话可以被翻译成其他语文，并被称为翻译。那么多世纪以来，人们按他们的背景和生活经验将祂的话作了不同的解释。耶稣在祂的身体，血，灵魂和天主性中，即一个人，也在天堂。

将这两个亚巴郎宗教对天主圣言的中心信仰作比较很有趣。但身为基督徒，让我们加强我们对天主圣言的信德。在此当我们庆祝天主圣言主日之际，让我们来看看弥撒中的读经，并将它们和这个主日的主题连接起来。

天主圣言需要先知来传达给人们。在读经一中，天主召叫了约纳到大城尼尼微去，向那里的人们宣讲悔改。他们宣讲后，他们都悔改了。若没有约纳作先知被派遣将天主的话带给他们，尼尼微的人们或许就在他们的罪中灭亡了。

就如尼尼微事件一样，天主圣言也召叫我们悔改。在我们基督徒的信仰中，天主圣言是一个人，即是耶稣基督。圣三的第二位降生在耶稣基督

内，来居住在我们中间，成为我们中的一位。祂和我们在各方面都一样，除了罪。祂死而复活为从罪中拯救我们。反过来，祂召叫我们也作先知。

在福音中，耶稣召叫了不同的两组兄弟去做渔人的人，换句话说，即是作先知。他们成了宗徒，就是，耶稣召叫去宣讲天主圣言的，如耶稣本身由父派遣传播福音一样。和宗徒们一样，我们受召将耶稣的救赎工程的福音带给别人。

在读经二中，我们可以看到，和世上终将逝去的事物相反的，天主圣言是永恒的。天主圣言是不会终结的，因为耶稣是天主。

圣保禄写信给格林多人说，我们的时间短促。他甚至说，那些必须置身世俗中的不应沉迷其中。因此，好好地利用我们在世上的时间，特别是要活出耶稣的好门徒，作祂的宗徒和先知。

在这个主日，当我们重新记起天主圣言，让我们反思这三个重点。第一，天主圣言是永恒的因为天主圣言是耶稣；第二，天主圣言召叫我们悔改。天主圣言把我们从自私的生活改变成自我牺牲的生活。第三，耶稣亲自派遣我们作祂的宗徒和先知，就是，我们是天主圣言的宗徒和先知。我们可以宣讲天主圣言，特别是通过我们的日常生活。

(译文)

SAKRAMEN

Oleh Fr Patrick Heng

SAKRAMEN ialah siri pelajaran oleh Fr Patrick Heng



Ajaran 4 – Pertaubatan dan Perdamaian (Bahagian 1)

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

Tujuh sakramen boleh dibahagikan kepada tiga kumpulan:

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

Sakramen-Sakramen Penyembuhan (Pemulihan)

Umat Katolik menerima kehidupan baharu Kristus menerusi Sakramen-Sakramen Inisiasi Kristian—Pembaptisan, Penguatan dan Ekaristi. Walaupun kita membawa kehidupan baharu ini di dalam kita, kelemahan sifat manusiawi kita dan kecenderungan kita untuk berdosa masih ada dan menjejaskan kehidupan kita. Maka itu kehidupan baharu sebagai anak Allah ini boleh dilemahkan atau hilang disebabkan oleh dosa.

Tuhan Yesus Kristus, tabib jiwa dan raga kita, yang mengampuni dosa-dosa seorang lelaki yang lumpuh dan memulihkan kesihatan tubuhnya, telah memperkenalkan agar Gereja-Nya meneruskan, dalam kuasa Roh Kudus, kerja penyembuhan dan penyelamatan-Nya, termasuk di kalangan anggota-anggotanya sendiri. Ini adalah tujuan dua sakramen penyembuhan: Sakramen Pertaubatan dan Sakramen Pengurapan Orang Sakit (*Katekisme Gereja Katolik 1421*).

Sakramen Pertaubatan dan Perdamaian (CCC 1422)

Ia dipanggil Sakramen Pertaubatan kerana mereka yang datang untuk sakramen Pertaubatan memperoleh kerahiman Allah bagi kesalahan yang dilakukannya.

Ia dipanggil Sakramen Perdamaian kerana ia memulihkan perhubungan kita dengan Allah sebagai putera-puteri atau anak-anak-Nya. Ia juga mendamaikan kita dengan satu sama lain untuk memulihkan kesatuan kita dengan Tubuh Kristus, Gereja-Nya, yang kita telah lukai dengan dosa-dosa kita.

Sakramen ini dipanggil apa?

Kekayaan Sakramen Pertaubatan dan Perdamaian ditonjolkan di dalam berbagai nama (*CCC 1423–1424*) yang diberikan kepadanya. Setiap nama mencerminkan aspeknya yang tertentu.

1. **Sakramen perubahan hati:** Ia menghadirkan secara sakramental seruan Yesus kepada perubahan hati, iaitu langkah pertama untuk kembali kepada Bapa selepas kita terpesong daripada-Nya kerana dosa-dosa kita.
2. **Sakramen pertaubatan:** Ia menyucikan langkah-langkah peribadi dan eklesial bagi perubahan hati, pertaubatan dan kepuasan orang Kristian yang telah berdosa.
3. **Sakramen pengakuan dosa:** Pendedahan atau pengakuan dosa kepada paderi merupakan satu elemen atau unsur yang amat penting dalam sakramen ini. Dari segi yang mendalam, ia juga adalah satu “pengakuan”—pengiktirafan dan pujian—bagi kekudusan Allah dan bagi kerahiman-Nya terhadap manusia berdosa.
4. **Sakramen pengampunan dosa:** Menerusi absolusi sakramental

oleh paderi, Allah memberikan “pengampunan dan kedamaian” kepada orang yang bertaubat.

5. **Sakramen Perdamaian:** Ia memberikan kepada orang berdosa kasih Allah yang mendamaikan, “Berdamailah dengan Allah” (2 Kor. 5:20). Dia yang hidup menurut kasih Allah Maha Rahim bersedia untuk menyahut seruan Tuhan: “Pergilah; terlebih dahulu berdamailah dengan saudara kamu” (Matius 5:24).

Asal usul sakramen

Sewaktu kehidupan awam-Nya, Yesus mengampuni dosa dan menunjukkan kesan daripada pengampunan ini. Dia menyatukan semula mereka yang diampuni dengan komuniti mereka yang telah menyisihkan atau malah mengeluarkan mereka disebabkan oleh dosa-dosa mereka. Yesus turut menerima pendosa di meja-Nya, satu tindakan yang menunjukkan pengampunan Allah dan penerimaan komuniti.

Selepas kebangkitan-Nya, Kristus memulakan Sakramen Pertaubatan apabila “ketika hari sudah malam, pada hari pertama minggu itu”, Dia menunjukkan diri kepada para rasul. “Dia menghembusi mereka dan berkata: ‘Terimalah Roh Kudus. Jikalau kamu mengampuni dosa orang, dosanya akan diampuni; jikalau kamu menyatakan dosa orang tetap ada, dosanya tetap ada.’” (Yohanes 20:19, 22–23)

Dengan perintah ini, Kristus memberi kuasa kepada para rasul dan pengganti mereka untuk mengampuni dosa, selain kuasa untuk mendamaikan pendosa dengan Gereja.

Sejarah ringkas sakramen pengampunan dosa

Abad Kesatu–Kedua

Dalam Gereja awal, Pembaptisan merupakan pertaubatan kepada Allah yang berlaku sekali buat selama-lamanya. Pengampunan dapat diterima hanya sekali sahaja dalam seumur hidup. Seseorang yang sudah dibaptis dijangka mengambil bahagian dalam Ekaristi, berdoa, berpuasa dan memberi sedekah untuk diampuni.

Bagi kesalahan yang serius (contohnya memeluk agama lain), orang yang bertaubat akan dikucilkan dari Gereja. Tujuannya adalah untuk menimbulkan semula rahmat pertaubatan dan perubahan hati dalam diri orang yang bertaubat. Kemasukan semula ke dalam Gereja boleh dibuat jika orang itu bertaubat.

Bagi dosa yang kurang serius, orang Kristian menjalani hukuman harian yang tidak rasmi menerusi doa, puasa dan sedekah.

Abad Ketiga–Keempat

Disiplin hukum rasmi dipanggil “hukum kanonik” muncul dalam Gereja pada abad ketiga. “Hukum kanonik” bermaksud orang berkenaan perlu mengaku dosa secara terbuka kepada seluruh jemaat atau komuniti dan mendaftar diri di dalam Orde Pertaubatan. Orde Pertaubatan sangat keras dan mungkin memakan masa beberapa tahun. Di antara disiplin Orde Pertaubatan adalah:

1. Pengecualian daripada Ekaristi dan mengenakan pakaian kotor.
2. Dalam kehidupan harian, puasa yang keras, doa dan sedekah diamalkan.

Uskup kemudian memutuskan bila penyesalan mereka selesai dan menerima mereka semula ke dalam jemaat dengan menopang tangannya. Ini biasanya berlangsung pada Khamis Putih dan orang yang bertaubat akan dibenarkan untuk menerima Ekaristi. Proses ini boleh berlaku hanya sekali sahaja dalam seumur hidup, maka itu peluang untuk mengaku dosa-dosa tidak akan ada lagi. Sebab itulah ramai menunggu sehingga mereka nazak untuk meminta pengampunan.

Abad Kelima–Kesembilan

Bagaimanapun disiplin hukum yang dipanggil “Disiplin Kanonik” tidak bertahan lama. Ramai orang Kristian menjalani disiplin hukum tetapi tidak mematuhi sepenuhnya. Ramai juga yang kembali kepada dosa serius semula selepas berdamai dengan Gereja. Ini bermakna mereka tidak ada harapan untuk mendapatkan hukuman dan perdamaian.

Disiplin pertaubatan baharu muncul di pulau-pulau Ireland dan Britain sekitar abad ketujuh. Ini adalah “Disiplin Monastik”. Biarawan mengaku kesalahan mereka kepada abas yang kemudian memberi bimbingan rohani kepada mereka. Ia adalah satu tindakan peribadi dan boleh diulangi. Bagaimanapun hukuman sangat keras dan dijalani agak lama.

(Terjemahan)
Akan Bersambung

Ciri pada bacaan Misa Ahad:

24 Januari 2021—Hari Minggu Sabda Allah, Tahun B
(Jonah 3:1–5,10; 1 Korintus 7:29–31; Markus 1:14–20)



Orang Muslim percaya Sabda Allah adalah sebuah kitab, iaitu Al-Quran, yang dibaca secara harfiah kepada Muhammad dalam bahasa Arab. Maka itu, Sabda Allah yang juga dikenali sebagai Al-Quran, tidak dapat diubah. Ia adalah sempurna. Walaupun Al-Quran dapat diterjemahkan kepada bahasa-bahasa lain, ia tidak dipanggil terjemahan tetapi tafsiran. Selain itu, Al-Quran yang asli dan tulen dikatakan ada di syurga.

Sebaliknya, orang Kristian percaya Sabda Allah adalah satu Peribadi (Oknum), iaitu Yesus Kristus. Dia menyampaikan firman Allah dan ia dicatatkan oleh para pengikut-Nya di dalam kitab-kitab Injil. Firman-Nya dapat diterjemahkan kepada bahasa-bahasa lain dan dipanggil terjemahan. Selama berabad-abad, orang telah menterjemahkan firman-Nya dengan cara yang berbeza berdasarkan latar belakang dan pengalaman hidup mereka. Yesus dalam Tubuh, Darah, Jiwa dan Keilahian-Nya, iaitu sebagai Peribadi, juga ada di syurga.

Ia adalah menarik untuk membandingkan kepercayaan teras dua agama yang berasal daripada Abraham ini atas Sabda Allah. Tetapi sebagai orang Kristian, marilah kita memperdalam kepercayaan kita sendiri mengenai Sabda Allah.

Ketika kita meraikan Hari Minggu Sabda Allah, marilah kita melihat bacaan-bacaan dalam Misa dan mengaitkannya dengan tema Hari Minggu ini.

Sabda Allah memerlukan nabi-nabi untuk memaklumkan. Dalam bacaan pertama, Yunus dipanggil oleh Allah untuk pergi ke kota besar Nineveh dan menyeru kepada penduduk di sana untuk bertaubat. Selepas dia berkhotbah kepada mereka, mereka telah bertaubat. Tanpa Yunus sebagai nabi yang diutus untuk membawa Firman Allah kepada mereka, rakyat Nineveh pasti sudah mati dalam dosa-dosa mereka.

Seperti dalam kes rakyat Nineveh, Sabda Allah juga menyeru kepada kita untuk bertaubat. Dalam iman kita sebagai orang Kristian, Sabda Allah adalah satu Peribadi, iaitu Yesus Kristus. Peribadi Kedua

dalam Tritunggal Maha Kudus dijemakan di dalam Yesus Kristus, yang datang dan hidup di kalangan kita sebagai salah seorang daripada kita. Dia sama seperti kita dalam segalanya kecuali dosa. Dia wafat dan bangkit semula untuk menyelamatkan kita dari dosa-dosa kita. Dia memanggil kita untuk menjadi nabi-nabi juga.

Di dalam Injil, Yesus memanggil dua pasangan adik beradik yang berbeza untuk menjadi penangkap manusia, dalam kata lain, untuk menjadi nabi-nabi. Mereka menjadi rasul-rasul, iaitu mereka telah diutus oleh Yesus untukewartakan Sabda Allah dengan cara sama yang Yesus sendiri telah diutus oleh Bapa untuk membawa Berita Baik. Seperti para rasul, kita dipanggil untuk membawa Berita Baik tentang kerja penyelamatan Yesus kepada orang lain.

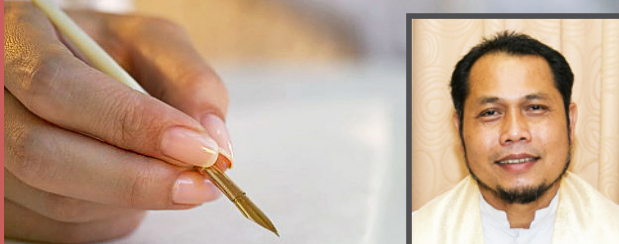
Dari bacaan kedua, kita dapat lihat bahawa Sabda Allah adalah abadi berbanding dengan perkara-perkara duniawi yang fana. Sabda Allah tidak pernah berlalu kerana Yesus adalah Allah.

St Paulus, yang menulis kepada jemaat di Korintus, menyatakan masa kita adalah singkat. Dia malah menyatakan mereka yang perlu berurusan dengan dunia tidak harus terlalu taksu dengannya. Maka itu, gunakanlah waktu anda dengan baik di bumi, terutamanya untuk hidup sebagai murid-murid Yesus yang baik dan menjadi rasul-rasul dan nabi-nabi-Nya.

Pada Hari Minggu ini, apabila kita mengingat semula Sabda Allah, marilah kita merenungkan tiga perkara penting ini. Pertama sekali, Sabda Allah adalah abadi kerana Sabda Allah adalah Yesus. Kedua, Sabda Allah menyeru kepada kita untuk bertaubat. Sabda Allah mengubah kita daripada kehidupan yang leka dengan diri sendiri kepada kehidupan yang memberi diri. Ketiga, kita diutus oleh Yesus sendiri untuk menjadi rasul-rasul dan nabi-nabi-Nya, iaitu, kita adalah rasul-rasul dan nabi-nabi Sabda Allah. Kita dapatewartakan Sabda Allah terutamanya menerusi kehidupan yang kita jalani setiap hari.

(Terjemahan)

Hati ke hati...



dari pena penulis jemputan,
Fr Robert Jissem



Selamat Hari Natal dan Selamat Tahun Baharu 2021. Berkat dan Cinta Kasih Tuhan beserta kita semua. Tahun 2020 baharu sahaja menutup tirainya. Banyak pengalaman pahit dan manis yang telah kita tempuhi. Sepanjang tahun tersebut, ada di antara kita yang telah mencapai apa yang mereka impikan selama ini dan sebaliknya. Tahun 2020 ini juga adalah tahun yang sangat mencabar, dan pandemik COVID-19 telah melanda bukan sahaja negara kita tetapi seluruh dunia.

Hal ini telah mengubah landskap kehidupan manusia di muka bumi ini dan kita terpaksa

menyesuaikan diri dengan norma yang baharu. Oleh sebab itu, ramai yang kehilangan pekerjaan atau mata pencarian. Malah, masalah keluarga dan kewangan juga kian meningkat. Pelbagai kilang, kedai, hotel dan lain-lain terpaksa ditutup dan aktiviti-aktiviti riadah juga tidak digalakkan. Gereja turut tidak ketinggalan mengalami kesukaran apabila semua aktiviti gereja terpaksa dibatalkan atau ditangguhkan termasuklah Misa Kudus kerana kes pandemik COVID-19 kian meningkat.

Apabila tahun 2021 membuka tirainya, kita menjangka akan menempuhi hari-hari

mendatang dengan norma baharu. Dalam menempuhi cabaran yang sukar ini, terdapat ramai di antara kita yang mula berputus asa dan harapan. Walau bagaimanapun, marilah kita bersama-sama berfikir terbuka dan positif serta penuh dengan harapan seperti Nabi Yehezkiel yang menawarkan penghiburan dan harapan bahawa Tuhan sendiri akan menjaga dan merawat umat-Nya yang setia. Menurut Kitab Nabi Yehezkiel 34:11–12,15–17, “Nabi Yehezkiel menawarkan penghiburan dan harapan kepada orang-orang Israel yang diasingkan dari tanah air mereka dan hidup dalam buangan dan kehambaan di bawah orang Babylon. Tuhan sendiri akan menjaga dan ‘merawat’ umatnya yang terpilih dan setia.”

Dalam ruangan ‘Hati Ke Hati’ kali ini, saya terpenggil untuk membicarakan isi hati saya dengan saudara-saudari sekalian. Hari Natal yang baharu kita rayakan adalah Hari Kelahiran Tuhan Yesus Kristus, dan keselamatan hanya

ada dalam Nama Yesus Kristus. Injil Yohanes 1:1–18 menyatakan Yesus adalah terang yang datang ke dalam dunia. Dunia diciptakan oleh Sang Terang. Selain Terang, Yesus juga digambarkan sebagai Sabda yang sudah menjadi daging dan tinggal bersama manusia. Orang yang menerima terang akan memperolehi kehidupan kekal.

Kita bersyukur kepada Tuhan kerana kerelaan-Nya untuk menjadi manusia dan tinggal bersama kita. Dia bukan lagi Allah yang jauh tetapi Dia menjadi sangat dekat dengan manusia dan keselamatan hanya ada dalam Nama Yesus, Putera-Nya. Natal memenuhi janji Allah dan ianya adalah tanda nyata Cinta Kasih Allah bagi manusia. Yesus berkata, “Akulah Jalan dan Kebenaran dan Hidup. Tidak ada seorang pun yang datang kepada Bapa, kalau tidak melalui Aku.” (Yohanes 14:6)

Selain itu, pada bulan Januari ini kita merayakan Hari Raya Santa Maria Bonda Allah. Marilah kita sama-sama mencontohi Bonda Maria yang sentiasa

merendahkan diri, menyerahkan hidupnya kepada Tuhan dan menjadi pengikut Tuhan yang setia. Kedukaan dan keperitan yang dilalui Bonda Maria bermula daripada kelahiran hingga kepada kewafatan-Nya di kayu salib. Marilah kita sama-sama bersatu untuk menempuh cabaran yang mendatang dalam kehidupan kita. Menempuhnya dengan kesabaran dan berfikir positif dan percaya Tuhan Yesus sentiasa menyertai kita. “Aku akan sentiasa bersamamu, hingga ke akhir zaman”. (Mat 28:20)

Akhir kata, marilah kita sama-sama dan bersatu mematuhi semua SOP yang telah ditetapkan oleh kerajaan dan Gereja untuk mencegah penularan pandemik COVID-19. Perubahan tidak akan terjadi hanya melalui percakapan sahaja tetapi tidak melakukannya. Amalkan gaya hidup sihat. Kita jaga kita. Tuhan memberkati kita semua.

AKAL & IMAN: Autoriti bagi Ilmu Pengetahuan

By Fr Stephen Lim



Pengenalan

Sesi biasa di kalangan para pelajar universiti mengenai akal dan iman itu diganggu dengan mengejut oleh kemasukan para pelajar yang bersemangat. Sama seperti ia berlaku dengan mendadak, ia juga dengan cepat terbahagi kepada dua kem yang bertentangan: golongan sekularis yang dominan dan golongan beragama yang lasak. Cara gangguan ini hilang dalam permainan kuasa semata-mata adalah sangat penuh dengan makna. Pemimpin hanya muncul untuk kosongkan pagar, maka itu, tidak ada orang yang duduk atas pagar. Tanpa pengenalan, konsultasi, perbincangan, rundingan dan demokrasi, dia lontar sahaja semua orang yang hadir sebelum gangguan itu ke dalam mana-mana kem yang bertentangan.

Kedua-dua kem bersenjatakan petikan-petikan mesra pengguna daripada saintis-saintis tersohor seperti Isaac Newton, Karl Marx, Charles Darwin, Albert Einstein, Stephen Hawking, Richard Dawkins, John Lennox, John Plantinga, Roger Penrose, Christopher Hitchens dan lain-lain lagi sebagai sokongan kepada dakwaan-dakwaan mereka.

Perbahasan yang penuh drama, emosi dan keghairahan di kalangan belia memang dijangkakan. Kelakuan dan sikap yang biadab, meragukan dan memandai-mandai memang tidak tertahan, tetapi kebencian militan yang dipamerkan secara terbuka tanpa mempedulikan sama sekali budi bahasa asas adalah terlalu menjijikkan.

KONTROVERSI AKAL-IMAN YANG TIADA KESUDAHAN.

Persekitaran yang hangat itu dibakar oleh golongan sekularis yang yakin kepada diri sendiri, dan tanpa rasa ragu-ragu, merempuh semua di atas idea bahawa sains sudah mematahkan iman dan akhirnya, mengebumikan Allah. Mereka menganggap keunggulan sains di atas semua kemajuan teknologi yang nyata sebagai bukti saintifik bahawa iman hanyalah candu orang yang telah gagal. Golongan beragama yang militan dan tidak kurang ingkar mengandaikan dan malah berkelakuan bahawa mereka sahaja memiliki iman yang berasaskan Allah. Maka itu, sebagai kebenaran berasaskan Allah, iman adalah lebih tinggi daripada sains; tidak perlu berbincang, apatah lagi menjelaskannya kepada sains. Oleh kerana kedua-duanya bertarung untuk keunggulan tanpa sebarang pengecualian, maka segalanya tidak dapat dirunding. Ini tidak dapat dibayangkan; satu perdebatan di antara dua musuh yang sama sekali tidak dapat berunding. Perdebatan tidak akan berlaku tetapi peperangan sepenuhnya. Tanpa menyedari tentang dendam dan permusuhan yang sedang berlaku dengan begitu bersungguh-sungguh, mereka hanya muncul untuk bertarung. Keberanian mereka mempamerkan kebencian dan fahaman melampau yang ekstrem telah mengubah sesi itu menjadi pembuka mata.

Semuanya siap sedia untuk beraksi, ia hanya memerlukan polemik biasa sahaja bahawa iman adalah tidak munasabah mahupun dapat dijelaskan untuk memulakan peperangan. Golongan beragama menjulang fideisme, teisme, dogmatisme dan lain-lainnya sebagai bukti bagi keunggulan iman yang mutlak. Ibarat menuang minyak ke atas api, semua jenis kepercayaan keagamaan yang popular serta teologi purba, zaman pertengahan dan 'New Age' dilonggokkan bersama sebagai bukti bagi keunggulan iman.

Sambil menghebohkan kemelut itu, seorang pensyarah psikologi menuntut dihentikan sepenuhnya iman membabi-butakan yang mengelirukan para pelajar. Tetapi siapakah yang dapat melawan perkara itu? Ia sebaliknya mendorongnya untuk bercerita tentang perkara-perkara khusus. Nampaknya, bosan selepas terpaksa berjalan bersama para pelajar yang murung dan terkilau dengan iman dan agama dalam rutinnya, dia bertekad untuk menghapuskan iman dan agama. Ada empati untuknya dalam perihalnya yang sangat serius, tetapi bukti saintifik masih belum ada bahawa iman adalah kepedayaan. Ia menjadi lebih buruk lagi apabila dia diberitahu bahawa dakwaannya tetap tiada bukti saintifik. Reaksinya yang terus terang adalah sangat mendedahkan; ia adalah mustahil bagi Profesor Stephen Hawkins untuk melakukan kesilapan apabila beliau menyebut bahawa "agama merupakan kisah pari-pari bagi mereka yang takut kepada kegelapan" (*Grand Design*). Namun ini bukan satu cabaran kepada kelayakan, kepakaran dan kecekapan Profesor Hawkins. Sebaliknya, dalam konteks kita yang hangat, ia adalah amat penting untuk menentukan sama ada ungkapannya yang terkenal bahawa agama adalah satu kisah pari-pari itu sesungguhnya adalah satu kenyataan saintifik.

POLEMIK & APOLOGETIK: KEGHAIRAHAN BUTA

Luahan hati pensyarah itu membongkar masalah sebenar; walaupun bukan satu kenyataan saintifik yang jelas, namun ia adalah satu kenyataan yang boleh dipercayai sebagai bukti saintifik bahawa agama adalah satu kisah pari-pari. Andaian meragukan dan malah mencurigakan yang diterima begitu sahaja tanpa bukti adalah bencana yang sedang menanti. Tambahan pula, perbahasan sepatutnya tentang menyalahafsirkan satu

kenyataan Hawkins mengenai kepercayaan sebagai bukti saintifik. Pelik tetapi benar bahawa tafsiran yang jelas salah ini terlalu bercanggah untuk terlepas pandang. Malangnya, kedua-dua pihak dengan sengaja tidak mempedulikan perkara yang jelas lagi bersuluh ini. Sebaliknya, mereka taksud dengan pertarungan mereka yang tidak berguna bagi keunggulan tanpa mempedulikan semua perkara lain. Tanpa disedari, kedua-duanya telah mengetepikan fikiran yang rasional dan budi bahasa yang asas sehinggakan mengubah sesi berkenaan kepada sesuatu yang hangat dan berapi-api, seterusnya, membutakan semua.

Sarat dengan kebenaran dan keyakinan yang penuh kebencian, tidak kira polemik mahupun apologetik, daripada memberi penerangan, kedua-duanya menjadi sebahagian daripada kecelaruan yang berlaku. Ia dengan jelas menunjukkan kebencian yang tersirat, kebiadaban dan lain-lain daripada pelbagai pengaruh manusiawi yang negatif. Lebih daripada semuanya itu, budaya tekno-siber kita sekarang yang cenderung ke arah sains dan, oleh yang demikian, berat sebelah, sudah mula menentang iman. Semuanya diterima begitu sahaja sebagai bukti. Merasai kurang bernasib baik, golongan beragama meninggalkan akal untuk terjun ke dalam pertarungan itu tanpa berfikir panjang. Segalanya adalah cakap besar, wap, kemarahan dan keghairahan mengenai andaian yang meragukan, dengan fikiran rasional yang sangat cetek pada kedua-dua pihak. Selepas kedua-duanya mengetepikan akal, iman dan semua fikiran rasional, apa lagi yang ada untuk dijangkakan kecuali tragedi lawak yang tidak berkesudahan?

AKAL & IMAN SEBAGAI KUASA MENGENAI ILMU PENGETAHUAN

Akal dan iman, tidak kira yang mana kita ambil, berdenyut dengan urat saraf yang hidup, pengalaman, kepercayaan dan gaya hidup sebagai kuasa mengenai ilmu pengetahuan dan kepercayaan. Pertarungan tanpa berfikir panjang ini sekadar akibat yang logik daripada melanggar kuasa akal-iman ini.

Akal adalah rasional namun cenderung ke arah saintifik dalam kaedah memerhati dan menyusun bukti, analisis, dan membuat keputusan. Iman sebaliknya, walaupun menunjukkan semua ciri utama seperti pengalaman, bukti dan membuat keputusan, namun ia merangkumi perkara yang tidak rasional. Akal merupakan satu tindakan intelek yang memeluk kebenaran dan prinsip. Iman pula adalah tindakan kehendak secara sukarela, seperti mempercayai ibu bapa saya dan Allah. Seperti akal, iman sebagai keyakinan, sebagai berasaskan bukti dan juga satu tindakan kehendak hati, sentiasa mencari kefahaman dan kebolehfahaman. Akal dan iman sama-sama mencari kebenaran dan ilmu pengetahuan yang dapat diwajarkan untuk membebaskan umat manusia daripada setiap bentuk kejahatan, penyalahgunaan, ketakutan dan kebencian. Akal dan iman jelas menuntut kebenaran dan ilmu pengetahuan yang boleh diwajarkan semata-mata.

Akal dan iman, walaupun memusat namun ia adalah dua autoriti yang saling melengkapi satu sama lain mengenai ilmu pengetahuan. Sebarang cubaan untuk mengetengahkan satu agar ia dapat mendominasi atau mengarah yang satu lagi hanya membuka tandup kepada dikotomi tanpa kesudahan konflik dan penghapusan kedua-duanya. Iman sebagai keyakinan, dalam prinsip dan realiti, tidak dapat menghapuskan akal kerana kedua-duanya perlu menuntut bukti yang dapat diwajarkan. Gandingan bertentangan yang memusat sedemikian dalam alam semula jadi dan realiti ada di mana-mana dan tidak dapat disangkal. Jantina yang ada di mana-mana: perbezaan lelaki-wanita, contohnya, merupakan satu gandingan perkara-perkara bertentangan yang tidak dapat dinafikan namun apa yang feminin tidak memusnahkan lawannya yang maskulin. Jika tidak, seluruh umat manusia pasti sudah pupus. Demikian juga dengan gandingan kuasa akal-iman yang bertentangan mengenai ilmu pengetahuan dan kepercayaan.

Kesimpulan

Pengajaran dari medan perang ini adalah untuk mengenali "gajah dalam bilik"—permusuhan purba yang mengukuhkan dan memisahkan akal daripada iman. Menyelesaikan 'male fide' ini amat penting bagi akal dan iman sebagai kuasa berkembar yang boleh dipercayai. Ia juga amat penting untuk membongkar kepalsuan solipsisme (kepercayaan bahawa hanya diri sendiri yang terbukti wujud), fideisme, teisme, sekularisme, ateisme, semua separa kebenaran dan kepalsuan, jika tidak semua gangguan, tarikan dan kemusnahan akan terus berlaku.

Akhir sekali, hanya dan hanya usaha ikhlas mengejar ilmu pengetahuan yang dapat diwajarkan sahaja boleh menjadikan akal dan iman sebagai autoriti mengenai ilmu pengetahuan dan kepercayaan.

(Terjemahan)

Hari Minggu Firman Tuhan untuk menggantikan Hari Minggu Alkitab dari 2021 dan seterusnya

Konsili Vatikan Kedua dan pengumuman *Dei Verbum*, Konstitusi Dogmatik tentang Wahyu Ilahi pada tahun 1965 memberikan dorongan yang besar bagi penekanan semula firman Tuhan. Mengingat dorongan ini dan juga peningkatan kesedaran akan Kitab Suci sebagai sumber pembaharuan rohani, Alkitab dalam beberapa dekad terakhir ini terus mendapat perhatian umat Katolik.

Umat Katolik di wilayah kita di Malaysia, Singapura dan Brunei sejak 20 tahun kebelakangan ini merayakan Hari Minggu Alkitab setiap tahun pada bulan Julai—suatu peristiwa yang mana Konferensi Para Uskup di wilayah kita telah memberi kepercayaan kepada Komisi Alkitab Sewilayah. Selama lebih dari 20 tahun, dokumen atau mesej tahunan telah dihasilkan, kursus Alkitab bertaraf diploma telah dirancang dan diajarkan secara lokal dan banyak inisiatif di peringkat keuskupan dan paroki telah dipromosikan agar umat Katolik belajar untuk mengasihi dan menghayati Alkitab dalam kehidupan seharian mereka.

Walaupun demikian, harus diakui bahawa di sebalik semua usaha kita, “majoriti umat Katolik masih belum mengenali Kitab Suci. Bagi kebanyakan mereka, satu-satunya masa di mana mereka mendengar firman Tuhan ialah ketika mereka menghadiri Misa Kudus” (*Aperuit Illis*, §5). Oleh itu, sementara kita tidak ingin meremehkan kemajuan yang dicapai sejauh ini, kita perlu meneruskan misi mengajak semua umat Katolik ke dalam hubungan yang diperbaharui dengan Firman Tuhan, bukan hanya sebagai buku semata-mata tetapi sebagai Firman Tuhan yang aktif dan hidup dalam kehidupan seharian kita. Kita perlu menolong setiap umat Katolik untuk memperdalamkan penghargaan, kasih dan kesaksian mereka yang setia kepada Tuhan dan Firman-Nya.

Oleh itu, sungguh menggembirakan bahawa inisiatif kita bersama secara lokal bersama dengan banyak keuskupan dan keuskupan agung lain di seluruh dunia Katolik kini telah memberikan perhatian secara universal kepada “**Hari Minggu Firman Tuhan**” yang diwujudkan melalui Surat Apostolik Paus Fransiskus, *Motu proprio “Aperuit illis”*, diterbitkan pada 30 September 2019, pada Pesta Sto Hieronimus. Walaupun sebelumnya kita mengadakan perayaan Hari Minggu Alkitab secara lokal pada bulan Julai. Paus telah memutuskan bahawa “Minggu Ketiga dalam Minggu Biasa (pada bulan Januari) adalah dikhususkan bagi perayaan, pembelajaran dan penyebaran Firman Tuhan” (*Aperuit Illis*, § 3).

Pada Perhimpunan Pleno ke-105 mereka pada Januari 2020, Konferensi Para Uskup Katolik Malaysia, Singapura dan Brunei memutuskan bahawa, mulai tahun 2021, Hari Minggu Firman Tuhan akan menggantikan Hari Minggu Alkitab, namun Pandemi Covid-19 menyebabkan tidak banyak yang dapat dilakukan selain menyampaikan mesej seperti yang biasa kita lakukan.

Tentu sahaja, secara lokal, kita harus menyesuaikan perancangan kita sesuai dengan masa hari Minggu Firman Tuhan, yang kita rayakan pada awal tahun, terutama dengan tahun persekolahan baru sahaja dimulai dan Sekolah Minggu/Sesi Katekismus yang memacu banyak aktiviti Minggu Alkitab, juga baru bermula. Perubahan ini pada mulanya terbukti mencabar, bahkan sukar, untuk mengatur hari/hujung minggu itu sendiri.

Sehubungan dengan itu, hari Minggu Firman Tuhan harus dilihat sebagai batu loncatan untuk mengumumkan pelbagai kegiatan mengenai Kitab Suci yang dirancang untuk tahun itu dan bukannya dilakukan pada suatu hari tunggal di mana semuanya dirangkum dalam masa sehari. Bagaimanapun, Firman Tuhan harus dibaca dan dihayati setiap hari dalam setahun. Kita mesti menghargai nilai unggul yang dimiliki oleh Firman Tuhan dalam kehidupan seharian kita. Didasarkan dan dibentuk oleh Firman, kita kemudian akan dapat menjalankan misi kita untukewartakan Khabar Baik sehingga ke hujung bumi (Matius 28: 18–20, Kisah 1: 8).

Meskipun hal ini telah menjadi bahagian utama daripada



program promosi Alkitab kita pada masa lalu, berikut adalah senarai beberapa cadangan dari Paus Fransiskus dalam (*Aperuit Illis*, §3) untuk merayakan hari Minggu Firman Tuhan:

1. Mentakhtakan Kitab Suci.
2. Memberi penekanan kepada pewartaan Firman Tuhan.
3. Memberi penekanan yang sepatutnya bagi firman Tuhan dalam homili.
4. Mengadakan Pelantikan para Lektor atau pengutusan para Pembaca.
5. Memberi latihan untuk para Pembaca.
6. Menghadihkan Alkitab, atau salah satu dari kitabnya, kepada semua orang.
7. Menggalakkan orang membaca dan berdoa dengan Kitab Suci setiap hari, terutama melalui amalan *lectio divina*.

Komisi Alkitab Sewilayah ingin mengucapkan terima kasih atas segala usaha ramai orang yang berdedikasi dari semua peringkat umur, orang awam, religius, dan paderi, yang telah banyak menyumbang kepada peningkatan celik Alkitab dan cinta akan Firman Tuhan di wilayah kita. Tanpa kerjasama anda dan sumbangan tanpa mementingkan diri, kemajuan yang dicapai setakat ini tidak mungkin dapat dicapai. Marilah kita bersama-sama berkomitmen semula agar niat Paus Fransiskus dapat dicapai dengan lebih meluas: “Semoga hari Minggu Firman Tuhan menolong umat-Nya untuk bertumbuh dalam keimanan dan keakraban yang jitu dengan Kitab Suci” (*Aperuit Illis*, §15).

**Komisi Alkitab Sewilayah
Konferensi Para Uskup Katolik Singapura, Malaysia dan Brunei**

Perayaan Sto Hieronimus
30 September 2020.

Rujukan:

Apostolic Letter issued “*Motu Proprio*” by the Supreme Pontiff Francis: “*Aperuit Illis*” (Instituting the Sunday of the Word of God) on 30/09/2019.

http://www.vatican.va/content/francesco/en/motu_proprio/documents/papa-francesco-motu-proprio-20190930_aperuit-illis.html

Singapore Archdiocese Bible Apostolate: <http://biblicalapostolate.wordpress.com/>

Kuala Lumpur Archdiocese Bible Apostolate: <http://myklaba.org/>

Dari meja pengarang

Kerana Dia hidup ... aku percaya

Pada waktu kita memasuki tahun baharu 2021, saya kadang-kadang ada tertanya-tanya ke mana sebenarnya pergi tahun 2020. Adakah anda juga pernah tertanya-tanya? Setiap kali saya merasakan bahawa kehidupan sedang kembali kepada keadaan biasa, sesuatu pasti akan berlaku untuk memusnahkan saat-saat itu.

Sejak beberapa hari yang lalu, berita mengenai jumlah yang memecah rekod bagi jangkitan COVID-19 yang berleluasa telah menggagalkan negara kita dan negara lain. Sekali lagi, Misa terpaksa digantung, kali ini sehingga 31 Januari. Cuaca buruk juga tidak membantu. Digabung dengan hujan lebat dan banjir, ia nampak seperti dua tamparan bagi setiap bencana yang menimpa.

Walau bagaimanapun, terdapat beberapa perkara yang melegakan hati, beberapa hari sebelum tahun 2020 berakhir. Semua katekumen RCIA bagi penggal 2019/2020 akhirnya menerima pembaptisan dan penguatan. Kita dapat menghadiri Misa harian dan Misa hujung minggu untuk masa

yang singkat di paroki tempatan. Paling penting sekali, gereja dibuka untuk merayakan Misa Krismas!

Bethany Home, rumah retreat baharu di Pusat Ziarah Getsemani, telah dilancarkan secara rasmi dan diberkati Uskup Agung Simon Poh pada hujung Disember lalu. Ia juga merupakan sebuah tempat bagi sebuah projek komuniti kecekalan yang akan mewujudkan peluang bagi generasi muda untuk mewarisi kemahiran orang tua mereka dan menimbang pertanian sebagai karier alternatif. Baca lebih lanjut tentang tempat ini dalam isu *Today's Catholic* ini.

Hari Minggu Kateketik akan disambut pada 31 Januari. Tema tahun ini adalah "Komuniti Paroki: Ejen-ejen Iman, Harapan & Kasih".

Marilah kita memberikan kepercayaan kita kepada Tuhan, yakin bahawa kerana Dia hidup dan "Tuhan adalah gunung batuku ... di mana aku berlindung" (Mazmur 18:1-2), kita dapat mengatasi semua dugaan dalam hidup kita.

(Terjemahan)

today's **CATHOLIC**
THE TEAM

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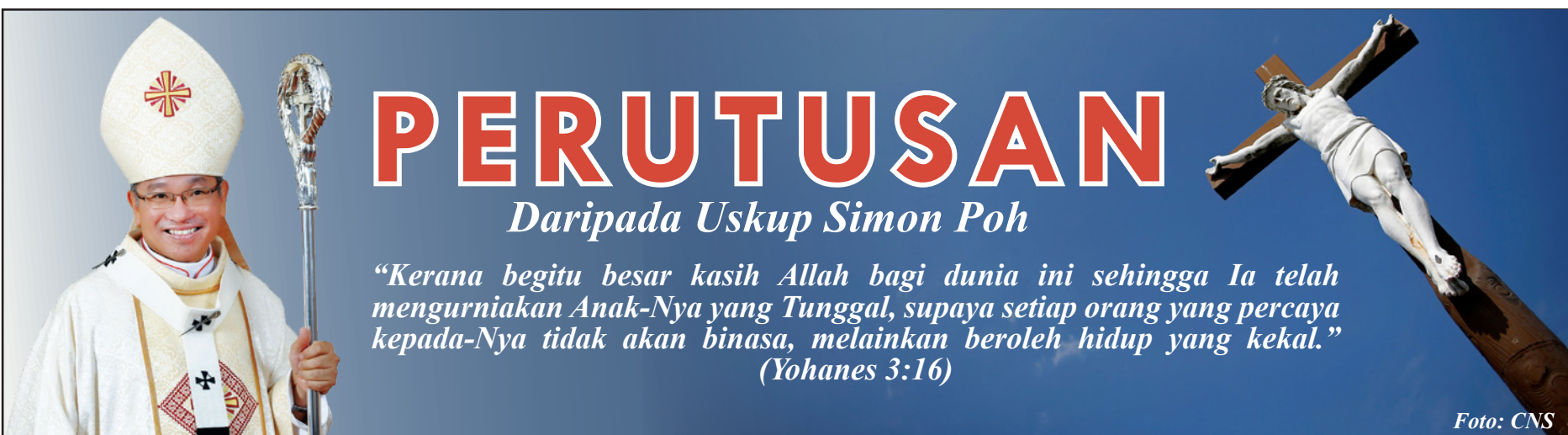
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PERUTUSAN

Daripada Uskup Simon Poh

"Kerana begitu besar kasih Allah bagi dunia ini sehingga Ia telah mengurniakan Anak-Nya yang Tunggal, supaya setiap orang yang percaya kepada-Nya tidak akan binasa, melainkan beroleh hidup yang kekal."
(Yohanes 3:16)

Foto: CNS

Saudara-saudari yang dikasihi dalam Tuhan,

HARAPAN dan KESYUKURAN

Sewaktu musim Krismas pada Disember, bulan terakhir pada 2020, gereja-gereja telah dibuka dengan norma baharu iaitu penjarakan sosial dan kapasiti terhad. Dengan HARAPAN DAN KESYUKURAN, kita menyembah Tuhan kerana mengiringi kita sepanjang tahun 2020 yang sukar. Ketika kita menyambut Januari 2021, kita tiba-tiba mendapati diri mendepani gelombang baharu jangkitan COVID-19 di Sarawak yang turut meragut banyak nyawa di seluruh Malaysia. Malah kita terpaksa menghabiskan separuh kedua Januari di bawah bayang-bayang PKPB di dalam zon-zon merah yang ditetapkan di Sarawak.

IMAN dan KEPERCAYAAN

Di tengah-tengah semua ini, saya juga telah mengalami semangat solidariti yang hebat di kalangan para pemimpin gereja yang telah menyahut seruan saya sebagai Pengerusi Persatuan Gereja-Gereja Sarawak. Kami sama-sama menggantung semua kebaktian gereja dalam Zon Merah untuk membendung gelombang baharu ini. Saya percaya bahawa ini adalah kerja dan rahmat Roh Kudus yang kini menyatukan semua gereja di Sarawak untuk menjadi SATU GEREJA. Marilah kita terus menaruh IMAN kepada Tuhan yang berjanji untuk menyertai kita dan menaruh KEPERCAYAAN kepada Roh Kudus untuk memperkasakan dan membimbing semua pemimpin gereja di Sarawak. Dengan sukacita, kita akan memperingati Minggu Doa Bagi Perpaduan Kristian pada 18-25 Januari.



Week of Prayer for Christian Unity
18th-25th January 2021

"Abide in my love and you shall bear much fruit"
(cf. Jn 15:5-9)

Rev Dr Eu Hong S
The Christian Federation of Malaysia | Persekutuan Kristian Malaysia

kami dapat hidup dalam keadaan aman damai dan harmoni

KASIH dalam PERBUATAN

Pada Februari depan, kita akan merayakan Tahun Baharu Cina yang jatuh pada 12 Februari. Ini akan disusuli seminggu kemudian oleh Hari Rabu Abu pada 17 Februari untuk memulakan Musim Lent. Kita telah melihat bagaimana COVID-19 menyebabkan penderitaan kepada anak yatim piatu, balu dan pencari nafkah tunggal yang mengalami masalah untuk meletakkan makanan di atas meja, malah sebelum pandemik lagi. Biarlah Februari menjadi bulan kesyukuran, doa, pengorbanan dan pemberian untuk memberkati mereka yang memerlukan bantuan.

"Demikianlah tinggal tiga hal ini: IMAN, PENGHARAPAN dan KASIH; dan yang paling besar di antaranya ialah KASIH."
(1 Korintus 13:13)

Saudara-saudari, saya memuji anda kerana mengamalkan perintah KASIH Allah dan KASIH kepada sesama di dalam komitmen anda kepada keselamatan dan kesejahteraan semua orang di bumi kita.

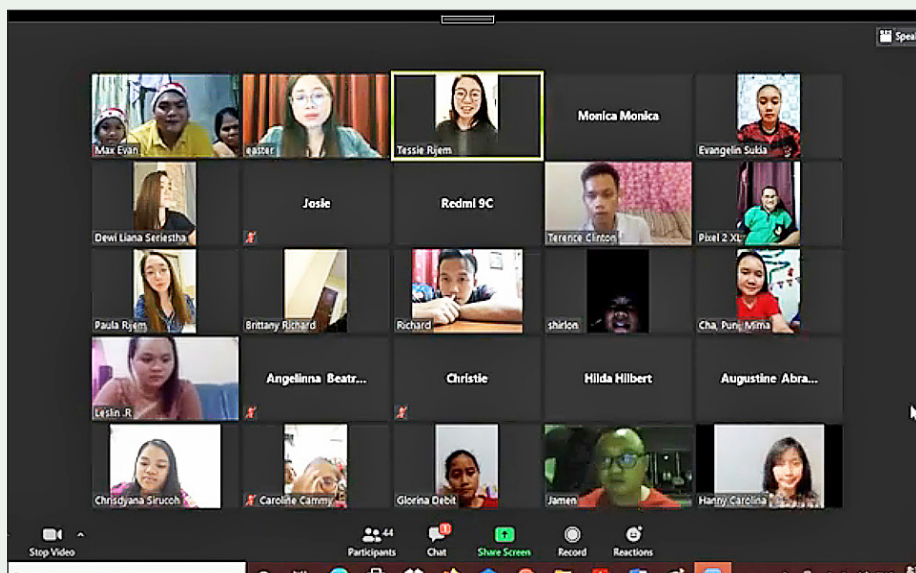
"Demikianlah kita ketahui kasih Kristus: Ia telah menyerahkan nyawa-Nya untuk kita. Jadi kita pun wajib menyerahkan nyawa kita untuk saudara-saudara kita. Jika kita mempunyai harta duniawi dan melihat orang lain menderita kekurangan, tetapi menutup pintu hati kita terhadap mereka, bagaimanakah kita boleh mengatakan bahawa kita mengasihi Allah? Anak-anakku, kasih kita tidak seharusnya sekadar kata-kata dan cakap-cakap sahaja; ia semestinya kasih sejati, yang menonjolkan diri dalam perbuatan." (1 Yohanes 3:16-28)

+ Uskup

+ Uskup Agung Simon Poh (Terjemahan)

Virtual Christmas Carolling 2020

Oleh Gereja St Leo, Kampung Serasot Bau



Antara peserta VCC 2020.



Fr Andre Belo sedang menyampaikan perkongsian beliau.

KUCHING — Tahun 2020 merupakan tahun yang sangat mencabar dengan kehadiran pandemik COVID-19. Banyak aktiviti gereja dihadkan malah ada yang terpaksa dibatalkan. Antara yang paling terkesan adalah ketiadaan aktiviti karoling dari rumah ke rumah menjelang sambutan Krismas seperti tahun-tahun sebelumnya.

Walau bagaimanapun, kewujudan pandemik tersebut dilihat tidak mematahkan semangat golongan belia di Gereja St Leo, Kampung Serasot, untuk mencari inisiatif dalam

menyampaikan khabar gembira tentang kelahiran Yesus Kristus kepada rakan-rakan, sekali gus menyemarakkan semula semangat Krismas melalui norma baharu.

Cik Tessie Rijem telah mencetuskan idea Virtual Christmas Carolling 2020 (VCC 2020) melalui aplikasi ZOOM. VCC 2020 berjalan dengan jayanya pada 22 Disember 2020 bermula jam 8.00 malam dan tamat 30 minit kemudian.

Aktiviti tersebut boleh dikatakan yang pertama diadakan oleh sebuah gereja kampung di bawah Paroki St Stephen. Antara

pengisian aktiviti VCC 2020 adalah ucapan alu-aluan daripada Ketua CYM Gereja, Cik Kollisa Johia, perkongsian daripada Fr Andre Belo (KAYC), nyanyian lagu-lagu Krismas, kuiz Al-Kitab, dan cabutan bertuah.

VCC 2020 disertai 70 orang jemaat pelbagai peringkat umur yang terdiri daripada jemaat Gereja St Leo, Kampung Serasot, sendiri yang berada di seluruh negara dan tidak ketinggalan juga jemaat dari gereja-gereja lain.

Ia turut diserikan dengan penyertaan Dewi Liana Serietha (Miss World Malaysia 2014) dan

Ganda Karisma Kristi (penyanyi opera Indonesia).

Aktiviti seumpama ini sedikit sebanyak dapat mengubati kerinduan jemaat Gereja St Leo, Kampung Serasot, yang berada di perantauan dan tidak dapat pulang ke kampung menyambut Krismas bersama keluarga tercinta akibat penularan pandemik COVID-19. Penyertaan yang banyak daripada golongan muda juga menunjukkan bahawa kemajuan teknologi boleh dijadikan medium santapan iman yang berkesan.

AJK VCC 2020

Keuskupan Miri ada dua paderi Katolik baharu



Uskup Miri Richard Ng (tengah) bersama dua paderi yang baharu ditahbis, Fr Henry Saleh (kanan uskup) dan Fr Ronald Jimmy (kiri uskup).



MIRI — Populasi Katolik seramai 90,000 orang di Keuskupan Miri, utara Sarawak, mengalu-alukan dua orang paderi baharu pada Rabu, 30 Disember tahun lepas.

Diakon Henry Saleh dan Diakon Ronald Jimmy ditahbis menjadi paderi oleh Uskup Richard Ng sekitar waktu tengah hari, disaksikan oleh anggota keluarga dan paderi lain di Gereja St Dominic dan Rosari.

Upacara itu diadakan

menurut prosedur operasi standard yang ketat bagi Covid-19, dengan kehadiran terhad.

Uskup Ng mengingatkan dua paderi baharu itu, kedua-duanya dalam lingkungan usia 30-an, untuk berbakti dengan setia kepada panggilan mereka melayani Allah dan Gereja.

“Anda dipanggil untuk melayani Allah dan Gereja serta umat-Nya.

“Setialah dalamewartakan Injil dan dalam tugas sakramental anda dan

melayanilah dengan sukacita. Amalkan apa yang anda ajari,” katanya.

Mereka mesti berbakti sebagai gembala-gembala mengikut jejak Yesus Kristus, tambahna.

Selepas pentahbisan mereka, Fr Henry dan Fr Ronald menyuarakan kesyukuran mereka kepada Allah di atas keberkatan untuk berbakti sebagai paderi.

Mereka juga mengucapkan terima kasih kepada Uskup Ng serta mentor dan anggota

keluarga mereka kerana membantu mereka untuk mencapai kepaderian.

Mereka berjanji untuk melayani Gereja dengan setia.

Keuskupan Katolik Miri merangkumi seluruh bahagian utara Sarawak daripada bahagian paling utara dalam daerah Lawas hingga ke tempat terpencil dalam daerah Belaga.

Stephen Then
(Terjemahan)

Katekumen selesai Upacara Inisiasi Kristian



Fr Patrick Heng memberkati seorang katekumen.



Calon-calun RCIA 2019/2020.

KUCHING — Kursus RCIA 2019/2020 (Bahasa Inggeris) berakhir dengan sembahyang Misa yang diadakan pada 19 dan 20 Disember 2020, dan dirayakan oleh Rektor Gereja Blessed Sacrament (Sakramen Maha Kudus), Fr Patrick Heng.

Seramai 37 orang katekumen berjaya menyiapkan kursus itu selepas sekian lama tertangguh disebabkan oleh pandemik.

Misa hujung minggu itu menyaksikan 27 orang katekumen menjalani Upacara Inisiasi. Dua pemeluk Kristian yang sudah dibaptis telah diterima ke dalam Gereja Katolik, manakala lapan

menerima Sakramen Penguatan. Uskup Agung Simon Poh telah memberi fakulti kepada Fr Patrick Heng untuk memberikan Sakramen Penguatan.

Katekumen berkenaan berusia 18 tahun hingga 67 tahun dan berasal daripada berbagai latar belakang sosial—kumpulan etnik berbeza, pelajar universiti, pesara, suri rumah dan profesional.

Seperti yang dijangkakan, beberapa orang telah tercicir kerana sebab-sebab peribadi. Bagaimanapun mereka boleh menyambung usaha mereka dalam kursus akan datang.

James Noik (Terjemahan)

Perjalanan Iman Saya

Saya dibesarkan dalam Gereja Anglikan dan dibaptis pada usia muda. Isteri saya pula lahir di dalam iman Katolik. Kami berkahwin dalam Gereja Katolik di Katedral St Joseph, Kuching.

Ketika saya memulakan proses RCIA pada awal 2020, saya ada serba sedikit pengetahuan mengenai Gereja Katolik kerana saya telah menghadiri Misa setiap Hari Minggu bersama keluarga saya dan membaca Al-Kitab saya setiap hari. Penaja saya dan isterinya, yang juga ibu bapa rohani (*godparents*) kepada anak-anak saya, memainkan peranan amat penting dalam perjalanan saya untuk diinisiasi sepenuhnya ke dalam Gereja Katolik pada hujung 2020.

Di setiap kelas RCIA, saya belajar tentang Yesus, Al-Kitab dan Gereja. Saya diperkenalkan kepada pelbagai bentuk doa, meditasi dan cara untuk berkomunikasi dengan Allah. Saya belajar selanjutnya tentang sejarah kepercayaan kita, kehidupan dan ajaran Yesus serta penderitaan yang Dia tanggung demi kita. Saya belajar tentang Misa, Injil, Ekaristi, anugerah-anugerah Roh Kudus, dan Sakramen-Sakramen lain. Saya juga belajar apa maksudnya untuk menjadi anggota komuniti Gereja Katolik dengan menghadiri Misa setiap minggu serta bergiat aktif dalam gereja.

Kepercayaan saya sentiasa berkembang dan diubah oleh kuasa Roh Kudus, dan saya ada begitu banyak perkara untuk dipelajari daripada orang lain di mana setiap pengalaman dengan perjalanan iman orang lain menambah sesuatu yang baharu kepada perjalanan saya sendiri. Saya amat percaya bahawa membantu orang lain dalam perjalanan mereka adalah satu pengalaman yang amat memuaskan hati.

(Terjemahan)



Boniface Jolliffe
Anak Nicholas Muya

MAINKAN PERANAN ANDA, ANDA BOLEH MEMBUAT PERUBAHAN !

Jika anda mempunyai risiko COVID-19 berikut:



Mengunjungi tempat
yang berisiko tinggi



Mengalami
sebarang simptom



Kontak dengan kes
yang positif

Langkah-Langkah yang harus diambil:



Dapatkan rawatan
dan ujian COVID-19



Amalkan
penjarakan
fizikal &
memakai alat
pelitup muka

Asingkan diri dan hubungi PKB
untuk Quarantine Order (QO)



Jaga kebersihan diri

Walaupun keputusan COVID-19 pertama
negatif, **teruskan amalan seperti atas!**

**Ulangi ujian COVID-19 (PCR) and Ujian
Rapid test Kit (RTK) Antibody dalam masa
10-14 hari.**

SGH COVID Response Team