

today's CATHOLIC

A monthly publication of the Archdiocese of Kuching, Sarawak

Permit No PPK 148/01/2013(031378)

Vol 32 No 11 February 2021

Human Fraternity Day highlights need for solidarity



**Let's work
together every
day to make
that day come.**

VATICAN CITY—The first-ever International Day of Human Fraternity, commemorated on Thursday, was marked with a virtual event which saw the participation of Pope Francis and several other personalities, including Sheikh Mohammed bin Zayed of Abu Dhabi – the host of the online event – the Grand Imam of Al-Azhar, Ahmad Al-Tayyeb, UN Secretary-General António Guterres, and other personalities.

One part of the celebration was the presentation of the 2021 Zayed Award for Human Fraternity to UN Secretary-General Antonio Guterres and Moroccan-French activist and founder of the Imad Association for Youth and Peace, Latifah Ibn

Ziaten.

Inspired by the signing of the Document on Human Fraternity, the Zayed Award for Human Fraternity recognizes individuals who are committed to fostering conditions for peaceful co-existence.

Both Pope Francis and Ahmad Al-Tayyeb signed the Document on Human Fraternity during their historic meeting in Abu Dhabi on 4 February 2019. The Document also inspired the creation of the Higher Committee on Human Fraternity dedicated to realizing the intentions of the document.

A celebration of peace and fraternity

Explaining the significance of the celebration, Judge Mohammed Abdel Salam, the Secretary-

General of the Higher Committee of Human Fraternity, said that the UN resolution to declare 4 February – the date of the signing of the Document on Human Fraternity – as the International Day of Human Fraternity is upheld by Thursday's celebrations.

He urged young people to dream, to have hope, and to "think about the future with a smile." He added that we are before the historic Zayed award, to which we all belong and which belongs to us.

Speaking on fraternity and the importance of the Abu Dhabi document, Archbishop Justin Welby of Canterbury, primate of the Anglican Communion, said it is "an inspiring document that points to what we can do together

and calls us to act in solidarity for one another." He added that "it is friendship that matters in changing what we do", and prayed that we may develop such friendships so that we may work together.

Charles Michel, President of the European Council, said "the more we see each other from afar, the more we see our differences, but the more we look each other in the eye, the more we see our reflection – our common humanity."

"Dialogue sparks understanding, understanding inspires tolerance, and tolerance leads to respect." This virtuous chain, Michel continued, "can make peace and fraternity possible" ... *Continued on p7*



LIVE STREAMING
SUNDAY MASS
from
ST JOSEPH'S CATHEDRAL, KUCHING
8.00 AM: ENGLISH
9.15 AM: MANDARIN
10.30 AM: B.MALAYSIA

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



*Wishing all readers a
Happy & Blessed
Chinese New Year*

2021



EDITORIAL

May the Lord's favour come upon us

*Lord our God, may your blessings be with us. Give us success in all we do!
(Psalms 90:17)*

The Chinese ushered in the Lunar Year of the Ox (or Cow) on 12 February 2021. *Today's Catholic Team* wishes all our readers who celebrate this spring festival, a Blessed Chinese New Year.

With the restrictive SOPs in place this year, Catholics for the first time had to attend CNY Masses online and had their New Year oranges blessed virtually, or at special 'drive-through' sessions provided by some parishes.

The extension of CMCO for Sarawak until 1 March subjected Catholics to attend live-streamed Masses for Ash Wednesday as well. They were even deprived of the new way of receiving ashes sprinkled on their heads, as was practised last year.

Faith Comes by Hearing Asia launched a 40-day (Lent to Easter Sunday) ONE Nation 2021 Listening

& Watching Challenge, through the Bible.is App. It commenced on Ash Wednesday, 17 February and will end on 4 April. Check out Archbishop Simon Poh's invitation to participate in this campaign on Page 4.

Pope Francis has recently instituted two significant dates: 4 February as International Day of Human Fraternity, and World Day for Grandparents and the Elderly, which is to take place annually on the fourth Sunday in July.

With so much uncertainty in the months ahead, coupled with a sluggish economy, let us pray to the Lord for His blessings. May He stop the mutation and spread of the coronavirus. May He protect us and our families. May He 'give us success in all we do' throughout the Year of the Ox.

CATHOLIC
today's
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MESSAGE

From Archbishop Simon Poh



Dear brothers and sisters in the Lord,

Greetings of peace and hope during this challenging time of COVID-19 pandemic.

We practically spent the whole of January under CMCO and this was extended to 14 February, and now 1 March. In the month of February, International Day of Human Fraternity (4 Feb), World Day of Prayer for the Sick (11 Feb), Chinese New Year (12 Feb) and even Valentine's Day (14 Feb) all went past under the shadow of COVID-19. And suddenly, we found ourselves entering the Season of Lent with Ash Wednesday on 17 February.

The COVID-19 pandemic has confined families to their respective homes. Looking back, we have realised that last year 2020 was when families spent the most time together (because of MCO lockdown). With the suspension of Church gatherings, Masses were live-streamed to families who prayed together from the family home.

In a way, COVID-19 has also helped us to appreciate the family as a Domestic Church. The family is the expression of the Church, concretely lived out in the family home. Worship and prayer that is done in the Church is now being live-streamed to the family homes. Prayers that used to take place in Church are now being done in the family. This is the church in the home, known as a Domestic Church.

This focus on the family as the *Domestic Church*, means that parents, by word and example are the first teachers of the Catholic Faith to their children.

With the reopening of schools in January, many parents obtained Textbooks and Workbooks for their children's academic education. Similarly, I exhort parents to make the same commitment to religious education and faith catechesis of your child. Give each child a Bible and a Catechetical textbook according to their class-level in school. Like you helped your children with their homework, likewise go through their Bible and Catechesis Book with them.

Ash Wednesday on 17 February marked the beginning of Lent. Traditionally from Matthew 6:1–18, we will observe three Lenten penitential practices. PRAYER and FASTING help us to deepen our relationship and dependency on God and strengthen our faith to a committed relationship of charity with those around us through generous ALMSGIVING. These three Lenten practices are to be carried out together.

For Almsgiving to help alleviate suffering and poverty for families affected by the COVID-19 pandemic, please donate to the Lenten Appeal in your respective dioceses in Sarawak.

(For more details, please read the CWS Lenten Appeal Message 2021 on page 3)

May the Lord keep you safe and bless your family. Have a fruitful and Spirit-filled Lent.

+ Simon Poh
+ Archbishop Simon Poh

WHAT CATHOLICS CAN DO DURING LENT

1. READ and LISTEN to the Gospel
2. READ the Daily Readings of Mass at Home
3. PRAY the Stations of the Cross or Rosary at home
4. DONATE to Charity
5. GIVE Blood
6. GIVE to CWS Lenten Appeal
7. MAKE Sacrifices and do Penance
8. REACH out to the elderly and housebound by calling and talking to them
9. FASTING and give some money saved to the poor and needy, and more...

Parish Church	Family at Home
Congregation of faithful in Church	Family members gathered together
Celebrate events/feast day/anniversaries of Saints	Celebrate events like birthdays, family reunions, etc
Praying as a community in church	Praying at meals at home with family
Eucharistic meal	Family meals
Presided by bishop/priest	Headed by father or mother
Fellowship gathering	Sharing together
Community prayers	Family prayers
Parish structures together form the Archdiocese	Family cells together form the Church, society and nation

WELCOMING LUNAR NEW YEAR OF THE OX UNDER CMCO

KUCHING — For the first time, Catholics attended the traditional Lunar Thanksgiving Mass online instead of a Mass celebrated in Church. It was live-streamed from St Joseph's Cathedral on 12 February, the first day of Chinese New Year (CNY).

A 'drive-through' blessing of New Year oranges was made available by some parishes a few days prior to CNY. Catholics were also invited to have their oranges blessed during the live streaming CNY Thanksgiving Mass celebrated by Archbishop Simon Poh. Fr Joseph Liew and Fr Galvin Ngumbang concelebrated.



Chinese New Year Greetings



KUCHING — Archbishop Simon Poh, Archbishops Emeriti Peter Chung and John Ha, together with the priests and religious wish all Catholics celebrating Chinese New Year a very blessed New Year, filled with the Lord's blessing and protection for all families and friends.

*"May the Lord bless and keep you and your family.
May He let His face shine upon you and show you His mercy.
May He turn His countenance towards you and give you His Peace."
(Numbers 6:24–26)*

CWS Lenten Appeal 2021

"God is able to bless you abundantly, so that in all things at all times, having all that you need, you will abound in every good work." (2 Corinthians 9:8)

KUCHING — Ash Wednesday on 17 February 2021 marked the beginning of Lent. Traditionally from Matthew 6:1–18, we observe the Lenten penitential practices of **Almsgiving, Prayer & Fasting**. A simple guideline is that these Lenten practices should always be a blessing to other people. Do this and we too will be personally blessed by the Lord.

Prayer and Fasting help us to deepen our relationship and dependency on God. They strengthen our faith to a committed relationship to be charitable to those around us through generous **Almsgiving**. These three Lenten practices are to be carried out together.

COVID-19 has slowed down our economy and caused great hardships to many families, especially the daily-paid and migrant workers. With many factories and businesses closing, many are becoming unemployed. We will be facing a new category of poor people. The recent wet monsoon flooding has affected many homes as well as padi-fields and farms. Lower yield or harvest will result in such families needing some form of support to tide them over the challenging times in 2021. CWS Lenten Appeal offers you the

Catholic Welfare Services Council Sarawak Account no: Maybank 511234019806



opportunity to help alleviate mental anguish and human suffering among the poor, homeless, elderly and persons in need.

In Lent 2020 last year, we had spent over half of Lent under the shadow of MCO lockdown. With the suspension of Masses, many Lenten Appeal Boxes and Envelopes were left uncollected in all our Churches, resulting in very little donation received.

For Lent 2021 this year, CWS will continue to make available these Boxes and Envelopes in Churches. In addition, we will offer electronic bank transfer and Sarawak Pay QR Code to facilitate your generous donation.

In the Gospel of John 6:1–14, the little boy could only offer Jesus his five loaves and two fish. But in Jesus' loving hands, these were multiplied to feed over 5,000

men, women and children—with 12 baskets of leftover being collected.

Brothers, sisters in Christ and friends of goodwill, I encourage you to do your part and give your offering to the Lord. No donation is considered as too small for "sikit sikit jadi bukit". When Christians come together as one family in Christ, and share the resources in hand, we can be sure that every brother and sister will be provided for. (Read Acts 4:32–35). And above all trust the Lord to provide for all that you need.

"Give, and it will be given to you. Good measure, pressed down, shaken together, running over, will be put into your lap." (Luke 6:38)

Be blessed and have a spirit filled Lenten season.

+Simon Poh
Archbishop Simon Poh

Catholic Churches to reopen for Mass for the holy season of Lent



The season of Lent begins with Ash Wednesday when Catholics receive repentance ashes. (File photo)

KUCHING — Kuching Archbishop Simon Poh has expressed his gratitude to UNIFOR for the new SOP dated 15 February, which granted permission to churches in Green and Yellow Zones to reopen. Depending on the size of the church, maximum capacity is limited to only 100 persons.

Masses in most parishes will commence on 20 and 21 February to celebrate the Sunset and Sunday Masses for the 1st Sunday of Lent. Parishioners are to check with their respective Parish Rectors for reopening schedules and to comply with any updated information and directive.

Churches in kampongs or in areas where active COVID-19 clusters are still present are not allowed to reopen. Sarawak is still under CMCO until 1 March, with many active and new clusters.

"I entrust our Catholic Church Prayer Leaders and KGK Chairpersons in the 300 Catholic villages in the Archdiocese to monitor and ensure SOP compliance during wake prayers and burial rites. SDMC considers such gatherings as high risk for potential infections, as we have witnessed in this recent wave in Sarawak," the Archbishop said.

The 40 days season of Lent begins with Ash Wednesday which falls on 17 February this year. It is NOT a Holy Day of Obligation. As such, there is no obligation to either attend

Mass or receive ashes. The Church only requires Catholics aged 14–60 years to observe Ash Wednesday as a Day of Fasting and Abstinence.

Catholics may do the following:

- Attend the 9.00 am Ash Wednesday Holy Mass live-streamed from St Joseph's Cathedral Kuching.
- Fast and abstain from meat.
- Donate to CWS Lenten Appeal.
- Use the family prayer for Ash Wednesday from Arch/diocese of Kuala Lumpur, Penang, and Miri within their own family household.

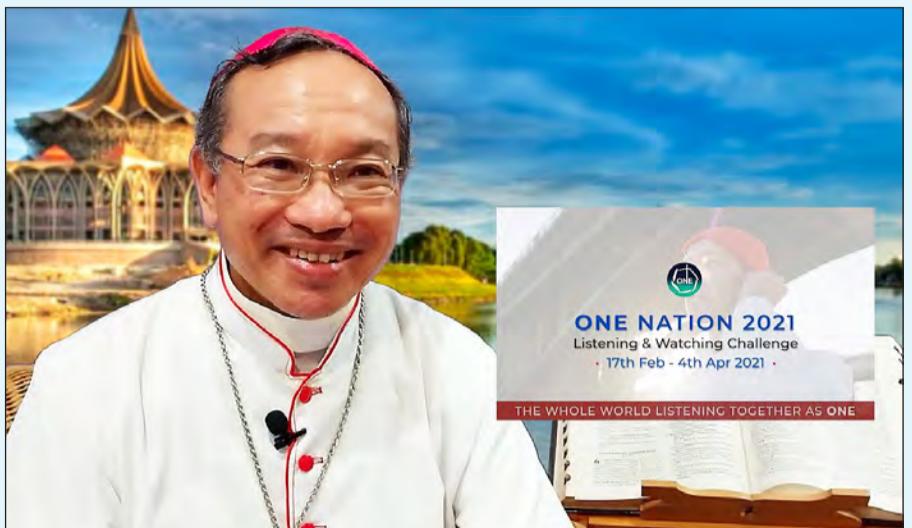
Different households are NOT allowed to gather together for prayer.

Archbishop Simon Poh implores all Catholics to make sacrifices and do their "utmost best" to contain COVID-19. He urges everyone in cities, towns, longhouses and kampongs to do their "Christian, social and moral responsibility" to adhere to the safety SOPs and to minimise points of contact in their respective social circles.

"Stay vigilant and follow all safety SOP. Pray, Fast and Give Alms. Offer all your sacrifices during this Lent to Jesus. 'Repent and Believe in the Gospel' (Mark 1:15)," the Archbishop advised.

Ivy Chai

ONE NATION 2021 Listening & Watching Challenge



KUCHING — *Faith Comes by Hearing Asia* has launched an ecumenical project for the 40-day Lent to Easter Sunday period.

This is an invitation to be a part of the global **ONE Campaign** 2021 where hundreds of churches and organisations throughout the world – from every denomination, language group and walks of life—come, listen and journey together through the four Gospels (Matthew, Mark, Luke, and John) as ONE.

In his commitment to promote the Word of God, Catholic

Archbishop Simon Poh is inviting all Christians to the **ONE Nation** 2021 Listening & Watching Challenge, commencing 17 February to 4 April through the *Bible.is* App.

He says, "The Bible is Jesus speaking to us. Let the Word of God accompany us."

Sign up here:
<http://bit.ly/359Hxt8>
Download the *Bible.is* App:
<https://www.faithcomesbyhearing.com/audio-bible-resources/bible-is>

Go Outside the Box as a facilitator for RCIA

KUCHING — I joined the RCIA 2019/2020 session as a facilitator assisting other facilitators during their absence with other commitments. At first, I was reluctant and skeptical whether I could handle the class with people of different backgrounds—race, age, social status, occupation and level of religious knowledge; comprising university students, retiree, housewife, baptised Catholics, other Christian denominations, free thinkers and professionals.

Even though I have been involved in the Faith Formation Programme for more than 20 years with Sunday School, I felt I was not good enough to facilitate an RCIA programme. Unlike teaching Sunday School students, sharing my knowledge with the catechumens required different approaches. I need to "go outside the box" to think beyond with an open mind.

However, with the guided syllabi and fixed time schedule, I gave it a try. Considering those who were new to the Catholic religion, understanding the basics was important to link with the details. At RCIA level, to

know the subject is as equally important as to know how to apply it in daily life. Sharing the life experience of others will help to understand others and discover one's belief in this journey of faith, the period of decision making and to know God and Jesus Christ better. Faith is a gift from God. It was not surprising to see drop-outs because they are not ready to receive that gift.

The facilitators are there to give inputs. I believe that the catechumens will learn more by sharing and asking questions that affect their lives and the world at large. We shall turn to Scripture for the answer. I am glad that I have learned a lot from the participants also.

Thank God that after a prolonged delay, we concluded the RCIA 2019/2020 course with the Mass on 19 and 20 December 2020.

To those who are interested to take the challenge to know and discover more about our Catholic religion, volunteer yourself as a facilitator for the next course.

James Noik

SJS Mill Hill Block Restoration gets boost from State Government



Left photo - Sarawak Chief Minister Abang Johari (5-R) presenting the RM2.5 mil mock cheque to Christopher Chua (4-L). Archbishop Simon Poh is on (3-R). Middle photo - Checking out the restoration progress. Right photo - Archbishop sharing the contents of "Icon of Change", a souvenir book of St Joseph's Cathedral that is currently undergoing refurbishments.

KUCHING — The St Joseph's School (SJS) Mill Hill Block Restoration project to restore the iconic and gazetted Heritage Building, together with its two connecting wings, recently received a RM2.5 million boost from the Sarawak State Government.

Plans for the restoration project commenced in 2018, and the site was handed over to the contractor in August 2020. However fund raising for the project hit a snag last year because of the COVID-19 pandemic.

Through appeals made to former students and well-

wishers by the school's Board of Management and the Old Josephians' Association (OJA), they have managed to raise about RM3 million to date. This equates to a shortfall of about RM2.5 million.

On 3 February 2021, the Board of Management received a State grant that was providentially sufficient to cover the balance of the shortfall of the RM5.5 million dollar project.

"Today, we are grateful to the Sarawak Government for the RM2.5 million presented by our Chief Minister, YAB Datuk Patinggi Abang Johari Tun Openg

who was an Old Boy of Class of 1970 Upper 6," Archbishop Simon Poh who is the Patron of St Joseph's Board of Management, said.

The Archbishop also voiced the need to look into furnishing the completed restoration works, such as tables, student desks and chairs, teaching aids, computers and equipment for the classrooms, as well as any other variable costs.

"As an Old Boy, I take this opportunity to appeal to Old Boys (and Girls from Form 6) to do our part for our Alma Mater St Joseph and to be part of the legacy of restoring St Joseph's School

Mill Hill Block and Boarding/ Classroom Wings.

"Just as we have been blessed by the education from St Joseph's School, let us give and continue to bless the future generation of Josephians," Archbishop Simon Poh (Class of 1980 Form 5) said.

The mock cheque for the RM2.5 million was presented to the acting chairman for the Mill Hill Restoration project, Christopher Chua when he led a small delegation to pay a courtesy call on the chief minister at his office at Wisma Bapa Malaysia.

Ivy Chai

Sandakan Diocese ordains two Deacons



Ordination of Andy Borine Tingadon and Arthur John to the Diaconate. 24 January 2021 - St Mary's Cathedral, Sandakan.

Ordination Mass could only be watched by families and parishioners via live streaming.

During the ordination rite, the candidates were called by their name, to which they confirmed their attendance. Fr David addressed Bishop Julius, confirming to him that the candidates have been found worthy to be ordained.

Bishop Julius responded by declaring "Relying on the hope of our Lord God and Saviour Jesus Christ, you are chosen for the order of the diaconate".

The Bishop went on to list the responsibilities of a deacon to the candidates seated before him, who were asked if they would carry out these responsibilities, believe in and proclaim the mystery of faith, remain celibate, pray every day for the people of God and for the whole world, and if they would conform their lives to the example

of Christ.

The prelate then put his hands together and placed them on the candidates' hands, asking them if they would promise to respect and obey him, as their bishop, and his successors, to which they made a promise to obey by putting their joined hands in between the Bishop's hands.

The diaconal candidates then prostrated themselves as a sign of their willingness to offer their lives for service to the church and to abandon their lives for Christ.

The Litany of the Saints was next chanted by deacon Stephen Esguerra, calling upon the saints to help the candidates to live the promises they had just made. After the litany, Bishop again laid hands on them, and began the prayer of consecration.

After being vested, the newly ordained deacons knelt before the

Bishop, who placed the Book of Gospels in their hands, saying "Receive the Gospel of Christ, whose herald you have become. Believe what you read, preach what you believe, and practice what you teach." They then joined the Bishop at the Altar and assisted him for the rest of the Mass.

By God's grace, the Diaconate Ordination in spite of the COVID-19 restrictions was celebrated meaningfully and smoothly. The live streamed Mass was not only watched by parishioners from various parishes within and outside the Diocese of Sandakan, but also followed by families and friends of Deacons Andy and Arthur from Keningau, Beluran and Telupid.

Congratulations to the newly ordained Deacons Andy and Arthur! The diocese thanked them for their services and for witnessing to us how to draw closer to Jesus and to be servants of the poor. "We also thank their families for their support to them in answering God's calling. We wish the Deacons all the best and may the Lord use them to reach many in the Diocese and beyond."

"Love the Lord your God with all your heart and with all your soul and with all your mind" (Matthew 22:37).

Evelyn Jock/Catholic Sabah

THE CATHOLIC POSITION ON COVID-19 VACCINES

10 FREQUENTLY ASKED QUESTIONS

Based on the Pastoral Letter of the Catholic Bishops' Conference of Malaysia on COVID-19, VACCINES AND IMMUNISATION

Dated 4 February 2021

Q1: What is the position of the Catholic Church in relation to vaccinations in general?

Catholic teaching protects the good of every life and the health of all and teaches that one must not do harm to another. Therefore, the Catholic position is that vaccination is a moral good and the moral principle with regard to vaccinations is that it "depends not only on the duty to protect one's own health, but also on the duty to pursue the common good".

Q2. What does the Church say about vaccines derived "immorally"?

The process of developing vaccines should always respect the human dignity of all persons, including the unborn. The Church advocates the protection and sanctity of human life at all stages. Deliberately destroying innocent human life in order to safeguard other lives is ethically

wrong.

Q3: Is the Covid-19 vaccine being derived from aborted foetuses?

Foetal cell lines are biological products developed from the cells extracted from the foetus. They are not the same as cells or tissue taken directly from the foetus. It has been noted that in order to determine the efficacy of some vaccines, it has been tested against foetal cell lines but they only function as a kind of 'biological soil'. In no way do these vaccines have any incipient or foetal tissue in the development stage.

Q4. Is it morally permissible for ordinary people to use vaccines that make use of foetal cell lines for research?

Yes. For serious or grave reasons, one may be vaccinated even if the vaccine was derived from or tested on foetal cell lines. Based on the Catholic moral principles of cooperation, our connection with the past wrongdoing is both remote and distant.

Q5. By taking vaccines that make use of foetal cell lines, does it amount to a legitimisation of

abortion?

No. The licit use of such vaccines does not and should not in any way imply that there is a moral endorsement of the use of cell lines proceeding from aborted foetuses. Therefore it is not a legitimisation of abortion. Abortion is a grave sin.

Q6. What about the use of the new COVID-19 vaccines?

All vaccinations recognised as clinically safe and effective can be used in good conscience with the certain knowledge that *the use of such vaccines does not constitute formal cooperation with the abortion* from which the cells used in production of the vaccines derive.

Q7. Is it a sin to accept a vaccine that was either developed or researched using foetal cell-lines? No. Based on the Catholic moral principles of cooperation, the Church teaches that for ordinary citizens, who have no direct say in how vaccines are produced, our connection with the past wrongdoing is so remotely distant. Therefore, it is morally acceptable to use a vaccine either developed or researched using foetal cell-lines when there is a grave reason, and no other alternatives are available.

Q8. Do I have the right not to be vaccinated on the grounds of "conscience"?

Yes. However, the assumption here is that the conscience has been fully formed and informed. In times of doubt, turn to the Magisterium (the teaching office of the Catholic Church) for clarity on difficult questions.

Q9. Can I still contribute to the common good if I am unable



to receive the vaccination for medical or personal reasons?

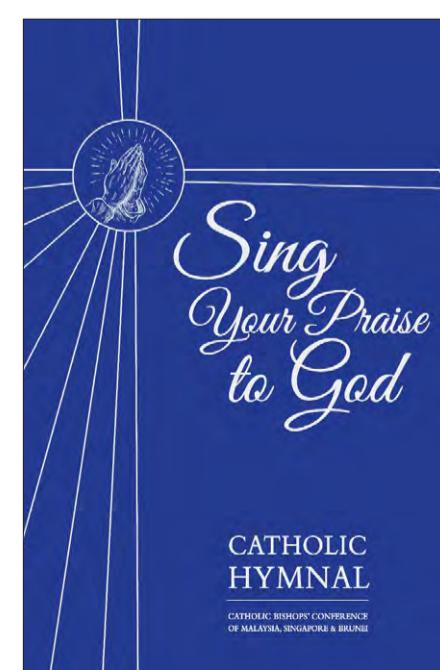
Yes. You must do your utmost to avoid, by other prophylactic means (e.g. masks, face shields, social distancing, etc.) and appropriate behaviour, becoming vehicles for the transmission of the infectious agent to others, especially the vulnerable.

Q10. What does Catholic Social Teaching say about COVID-19 vaccines?

The Catholic Social Teaching calls on those in authority to not only ensure that rigorous education and outreach campaigns address vaccine hesitancy, but also to ensure accessibility especially to the most vulnerable in society, accountability and transparency so as to prevent commercial exploitation of the situation, effectiveness and safety for the protection of all, and common good to help rebuild lives and that of the nation.

*For more detailed reading, please refer to the CBCM Pastoral Letter (4 Feb 2021).

**Fr Clarence Devadass
Catholic Research Centre
Kuala Lumpur**



"is loving: to him our praise is due" (Psalm 146:1).

Updated hymnal for the region released

KUALA LUMPUR — The Catholic Bishops' Conference of Malaysia, Singapore and Brunei (CBCMSB) endorsed the revised edition of *Sing Your Praise to God* (2021) as the official Catholic Hymnal for this region on 2 February, 2021.

This revised edition sees a new transformed outlook, from a metal clip compilation of pages of texts for Order of Mass, prayers and hymns, to a thread-bound hard cover Order of Mass, Antiphons and hymns in texts and music notations. Also added to this revised edition are the Rite of Eucharist, Exposition and Benediction and an index to the list of hymns according to titles, first lines, parts of the Mass and seasons and liturgical uses.

Sing Your Praise to God was first published in 1970 by Bishop Emeritus James Chan and the Regional Liturgy Commission of CBCMSB to meet the needs of the faithful as they come together to

worship God in spirit and in truth at every Mass, and to sing with joy this source and summit of our Christian lives. The second edition, printed in 1985, besides having more hymns, had devotions and prayers added to it. Since then, the hymnal has not been updated.

And so, it stands to reason that the hymnal needed to be revised. Thus, in 2014, CBCMSB mandated the Episcopal Regional Liturgy Commission (formerly RLC) to undertake the task of revising and improving the hymnal. In this endeavour, the Commission re-visited the liturgical and co-related documents of the Second Vatican Council. With those references and with constant consultations with the bishops of the CBCMSB, the Commission formulated the guiding principles, for determining the hymns to be included, as well as adding the Antiphon texts and musical notations. Acknowledging and paying all copyright owners too was an important part of the

exercise.

The revised hymnal is at present being sent to all dioceses in the region. It is sold at RM25 a copy. Order forms have been sent to all the parishes. Please contact your respective parish to place your order or liturgycommission@erlcmsb.org.

It is our sincere prayer and hope that this revised edition will become the constant companion of everyone in our worshipping community, not only of the choirs and musicians. That all who use it may be drawn deeper into that full, active and conscious participation of the soul lifted in singing the praise to God. "Praise the Lord for he is good; sing to our God for he

Pope establishes World Day for Grandparents and the Elderly



A young girl takes a walk with her grandfather.

VATICAN CITY — Following the Angelus on Sunday, Pope Francis announced the institution of World Day for Grandparents and the Elderly, which will take place each year on the fourth Sunday in July, close to the feast of Sts Joachim and Anne, the grandparents of Jesus.

Recalling the upcoming feast of the Presentation of Jesus in the Temple – when the elderly Simeon and Anna encountered the child Jesus and recognized Him as the Messiah – Pope Francis said, “the Holy Spirit even today stirs up thoughts and words of wisdom in the elderly.” The voice of the elderly “is precious,” he said, “because it sings the praises of God and preserves the roots of the peoples.”

The elderly, he continued, “remind us that old age is a gift and that grandparents are the link between the different generation, to pass on to the young the experience of life.”

The elderly must not be forgotten

The Holy Father said he instituted the World Day of Grandparents and the Elderly because “grandparents are often forgotten, and we forget this wealth of preserving roots and passing on” what the elderly have received.

He emphasized the importance of grandparents and grandchildren getting to know one another, because “as the prophet Joel says, grandparents seeing their grandchildren dream,” while “young people, drawing strength from their grandparents, will go forward and prophesy.”

First fruits of the Amoris Laetitia Family Year

In a press release following the announcement, Cardinal Kevin Farrell, Prefect of the Dicastery for Laity, Family and Life, the establishment of the Day of

Grandparents and the Elderly “is the first fruits of the Amoris Laetitia Family Year, a gift to the whole Church that is destined to continue into the future.”

He added, “The pastoral care of the elderly is a priority that can no longer be postponed by any Christian community. In the encyclical *Fratelli tutti*, the Holy Father reminds us that no one is saved alone. With this in mind, we must treasure the spiritual and human wealth that has been handed down from generation to generation.”

The statement from the Dicastery notes that Pope Francis is expected to celebrate the first World Day by presiding at Mass on the evening of Sunday, 25 July, in St Peter’s, subject to health measures in place at the time. Closer to the Day, the Dicastery “will announce further initiatives that will mark the event.”

Priorities for Pope Francis

Within the Dicastery for Laity, Family and Life, Vittorio Scelzo is involved with the pastoral care of the elderly. He notes that the celebration of the World Day for Grandparents and the Elderly is connected to the Days established by Pope Francis for the Word of God and for the Poor. In an interview with Vatican News, Scelzo emphasized that “the poor, the Bible and the elderly” are “three priorities” of Pope Francis’ pontificate, priorities that are destined “to mark the future of the Church.”

It is necessary to bridge the gap between the elderly and younger generations, Scelzo said, adding, “The elderly are not saved by themselves. Unfortunately, we have seen during the pandemic how many elderly were not saved.” Pope Francis wants to remind us that similarly, “young people, adults and our society cannot save themselves without the elderly,” said Scelzo. He noted that intergenerational dialogue is essential: “In order to come out of the crisis better and not worse,

Human Fraternity Day

Continued from p1

Voices of truth bring hope to people

Addressing both Pope Francis and the Grand Imam, Judge Abdel Salam said the Higher Committee has followed their efforts of service to humanity which inspire hope. He expressed happiness as the world celebrates the first-ever International Day of Human Fraternity.

“Your voice that always speaks the truth brings hope to all people,” he said. “At the same time, it encourages millions around the world to walk the same path. In this regard, those voices are highlighted and their owners appreciated through this global initiative represented by the Zayed Award for Human Fraternity.”

4 February: an alarm bell for the world

The Grand Imam, Ahmad Al-Tayyeb, highlighted that the Document on Human Fraternity calls for cooperation, an end to wars and the promotion of tolerance and harmony.

He expressed hope that the annual celebration of this International Day would be “an alarm bell for the world and its leaders,” urging them to “entrench the principles of human fraternity.”

The Grand Imam went on to reaffirm his resolve to continue working for peace, alongside other proponents for peace, noting that for the Document on Human Fraternity to become lived reality we need determination and the firm belief that “people are all brothers who have the right to live in peace” in spite of the diversity between them.

Fraternity: a new frontier for humanity

Pope Francis stressed the importance of committing to fraternity, because “it is the new frontier of humanity.” He stressed that we are all brothers and sisters and as such, “there is no time for indifference” because we are either brothers and sisters “or everything falls apart.”

Fraternity, the Pope continued,

every society needs to come to terms with its roots and develop a new synthesis of its values, starting also from dialogue with the elderly.”

The dreams of the elderly

Scelzo continued, “The opposite of the culture of discarding is precisely pastoral care for the elderly: putting the elderly at the centre of the life of our communities every day. Not only in emergencies, not only when it is too late to realise this.”

The elderly “are trees that always bear fruit and people who continue to dream.” So young people must be “brought into dialogue with the dreams of the

“means an outstretched hand. Fraternity means respect. Fraternity means listening with an open heart. Fraternity means firmness in one’s own convictions” because “there is no true fraternity if one’s convictions are negotiated.”

Working for unity despite challenges

In his acceptance speech, Zayed award recipient and UN Secretary-General, António Guterres, expressed his gratitude, seeing it also as a recognition of the work of the UN in promoting peace and human dignity in the world.

He highlighted that despite the challenges of the times, including the ongoing pandemic, climate change and other threats from war and conflict, racism, violent extremism and discrimination, the leadership of the Pope and the Grand Imam continue to push humankind to come together in unity, in dialogue, to promote peace and fraternity.

Guterres reiterated the UN’s willingness to assist to amplify efforts towards promoting human unity and global peace.

We must break barriers of hatred

The second 2021 Zayed Award honoree - civil society activist and founder of the Imad Association for Youth and Peace - Latifah Ibn Ziaten also expressed her gratitude for the award.

She noted that the recognition would be of great help in her work of reaching out to many children, protecting them from “falling into hatred.” She added that even though she lost her son, and she carries a deep wound that will never be healed, she is now “a second mother” to so many other children.

“As I say to every child,” she added, “if we can break the barriers in our hearts, we’ll find our place in society and we’ll all be brothers. But we must really break these barriers.”

Vatican News

elderly.” Scelzo recalls that this is a message often repeated by Pope Francis. “The dreams of the elderly have built our society; for example, I am thinking of Europe, of a world without war anymore.” The encyclical *Tutti fratelli* is full of “this dream of a world without war.” It is the dream that “our elders, our grandparents had after the Second World War.”

“Perhaps,” Vittorio Scelzo concludes, “we need to enter into dialogue with these dreams” in order “to understand what the dreams for the future of our society should be.”

Vatican News

CHRISTIAN REFLECTIONS FOR THE YEAR OF THE *Cow* 2021

BY FR STEPHEN CHIN

The Year of the Cow of the Chinese Lunar Calendar will begin on 12 February.

The cow is the emblem of spring and agriculture. God is the author of spring and the giver of the abundance of crops, trees, fruits, animals and human life. We must acknowledge him as our Creator and Provider of what we have in the world and be grateful to him.

In agriculture, man should be conscientious and not poison the crops and fruits of the earth through various forms of insecticides and weedicides that are copiously sprayed over Mother Earth, causing a lot of sicknesses and debilitating side effects to humans.

The cow is the second of the symbolical animals corresponding to the 12 terrestrial branches. The creature is believed to be deaf in its ears and hears with its nose.

Are we using things for the wrong purpose? The ear is meant for hearing and nose for smelling. This is the right way! Do we follow the wrong way by being deaf to the Word of God and trying to hear with our nose? On the contrary, we should hear the Word of God and obey it and smell the good food and delicacies and eat them with thanksgiving being rendered to God for the wonderful gift of all sorts of fine dishes.

The cow is a great symbol of strength although it is slow moving. It is also the symbol of the strength we have from God who grants us the power to be rulers of creation including the cow, ruling with kindness and charity as the Lord God does.

The meat of the cow is seldom eaten out of respect for the 'Yellow Cow'. Beef Tea is considered to have strengthening powers, owing to the beast's muscular and sturdy character. Cow hides are exported in great quantities from Hankou & other Yangtze ports.

We should realise that our strength comes from God's providence of food and drink to strengthen our physical needs. We need to acknowledge that God through his Son gives us the all-round physical, psychological, emotional and spiritual strength. But above all, God gives us the spiritual strength through his Divine Word and the Sacraments and his graces (both sanctifying and actual graces) for our actual needs to fight against the enemies of our souls.

Milk from the cow nourishes children and adults alike throughout the world. This reminds us also of our mother's milk that we suck tenderly from our mother's breast. Thanks be to God for such a good mother we have. Not only does she give us this nourishing drink but she also nourishes us by her loving words from her heart to teach us tenderly to know, love and serve God.

The usefulness of the cow is so tremendous that, in China, few eat the meat of the cow, and in India, the cow which is treated with great reverence is raised to the great dignity of a Holy Cow! We who have been created in God's image and are made to rule over the whole of creation should be more holy than that Holy Cow. We are made children of our loving God by him. Hence, we should live up to this great and wonderful dignity as sons and daughters of God, by doing with great diligence and love, the will of God, our heavenly Father, and praying and glorifying him and thanking him all the days of our life.

The celebration of welcoming spring, especially on 5 February with the ceremonial beating of the cow with a willow branch to stimulate the revival of spring, should remind us of the grace and of the Spring of Eternal Life granted us by God in Christ Jesus who teaches us to be mournful for our sins and instructs us by beating us as a great teacher not to do evil, as the devil prowls around to destroy us by leading us to sin.

The colour of the cow is worked out every year according to astrological and geomantic omens:

- if the colour of the cow is yellow, the year will be fruitful and consequently there will be a bumper harvest.



- if it is red, calamity and fire will be widespread.
- if it is white, there will be plentiful mourning.

We see however the colours of the cow in a 'baptismal' sense with a Christian discernment.

- Yellow signifies fruitfulness and bumper harvest. God is the Provider of fruitfulness and of bumper harvest.
- Red signifies calamity and fire. Evil deeds by men will evoke calamity and fire that is punishment by God to instruct us. Hence, we should learn the lesson of living a good and saintly life to receive not calamity but blessings from the Good Lord of this universe and this mother earth.
- White signifies plentiful mourning. Let us learn to mourn for our sins and the sins of humankind throughout the ages, to repent and to make reparation to God, for the inhuman acts human beings have committed throughout the ages. We mourn also for our departed and beloved ones, relatives and friends, Let us vividly recall to mind the shortness of our life on this earth and be awake and alert always, to make use of every opportunity to do good in season and out of season, that is, to do God's Holy Will at all times so that our mourning will be turned into joy.

A bronze cow is believed to be able to suppress evils. A large bronze sculpture of a water buffalo was placed on the bank of the Summer Palace lake at Peking so that this sacred and powerful animal would suppress evil spirits, coming to cause disturbance to lakes, rivers and seas.

For us, God is the Almighty God who effectively suppresses all evils and gives us protection, peace, calm, quiet, harmony, joy, love, strength and eternal life. To him, we must turn as the God of all creation and provider of all that we need. First, give to your Heavenly Father what is needed to be given to him, and then what you need, even if you don't ask for it your Heavenly Father who knows what you need, will give it to you.

The Tail of the Cow 'Foretells' the coming of spring. If it is uplifted, spring will be early. Let us be vigilant and be up early to praise and glorify God in prayer in the morning so that the spring of life will always bear fruits. This reminds us that "the early bird catches the worm". Let us then make use of the early spring of life to amass and abound in good works for the Lord.

If the cow's tail is hanging down and the cow lying down, it is the symbol of a late spring. The hanging down of the tail of the cow symbolically recalls to our mind the lethargy, laziness, putting off to another day of the work or duty we must perform, and the tardiness in doing our duty. All these should jolt us from sleep to be wide awake to God's ways of doing things. Arise from your sleep and praise the Lord, adore and glorify him, and thank him and ask for his help to do our work well right from the start of the early morn so that we may not be late in doing anything that is God's Will, so that we will not be late to enter the door to heaven after it is closed!

We may become the spiritual mad cow—self-inflicted with the spiritual mad cow disease. What causes it? Sins against God and our neighbour causes it. Let us turn away from sin, whether small or great, or else it will turn to unwieldy proportions and cuts us off from the Well Spring of life.

Continued on p9

YEAR OF THE



Cow 2021

Continued from p8

Holy Scripture

"God does not need the flesh of bullocks. The whole of creation is his. All these creatures, including the cow, belong to him. Hence all creation should adore, praise and thank him."

"My meat is to do the will of my Heavenly Father. God's Holy Will is our overall concern in this life to attain full and eternal happiness."

"What I want is not the sacrifice of bullocks. What I want is a repentant heart and a thanksgiving sacrifice."

"Fat cows of Bashan" is an uncomplimentary remark made by Amos on women who have fattened themselves from the substance of the poor widows and orphans and this is a lesson for every one of us. In this new year, we strive to do the contrary, that is, to serve the widows

and orphans and the poor with love.

Conclusion

May the above Christian reflections fuel our minds with some good thoughts for the year 2021, the Year of the Cow.

In this New Year of the Cow, let us be united with the Well Spring of Life, Christ Jesus our Lord. Let us adore, praise and thank the Lord of creation for so many blessings of the past years.

Let us never allow sin to cause the spiritual mad disease in our souls but have a vibrant faith, new hope and deep love in bearing new life and energy in good works, making reparation for our past sins, and offer a thanksgiving sacrifice to the Good Lord of benevolence.

May we be vigilant to rise early from sleep to serve the living God in season and out of season. May we be filled with God's many blessings for the year 2021—the Year of the Cow.

A monthly feature on Sunday Mass readings:

**21 February 2021—First Sunday of Lent, Year B
(Genesis 9:8–15; 1 Peter 3:18–22; Mark 1:12–15)**

Yann Martel's novel, "Life of Pi" tells the story of Pi, an Indian boy who struggles to survive in a lifeboat adrift in the Pacific Ocean with an injured zebra, an orangutan, a spotted hyena and a male Bengal tiger. The hyena and tiger are aggressive because they are carnivores. The hyena kills the zebra and then the orangutan before it is, subsequently, mauled to death by the tiger. Pi then sets about conditioning the tiger through rewarding behaviour (food and fresh water), so that the two can co-exist in the boat.

Imagine Noah having to co-exist with so many different kinds of animals in the ark: carnivores, herbivores and omnivores alike. It must have been a great struggle. They succeeded to do so because when finally, the rain stops and the water recedes and the flood is over, they are able to come out of the ark without any issue.

God then made a covenant with Noah and the animals through the sign of the rainbow that God would not flood the world again. The animals can repopulate the earth again. Humans and animals go their separate ways despite after being cooped up in the ark for ages.

The rainbow is seen when light goes through droplets of water in the sky. The water that previously destroyed the earth through the flood is now viewed differently, that is, with the light, various beautiful colours are displayed. Water from a damaging point of view is now changed to a splendour of beauty.

In the second reading, it is mentioned that Noah was saved "by water." What is the writer trying to say? He is saying that ironically, even though water destroyed the earth with the flood, water was able to save Noah and his family with the animals with the floating of the ark on water. Furthermore, he sees the image of water as a prototype for baptism which saves us from our sins. Water is therefore seen as a good thing.

In the gospel, Mark recalls the temptation of Jesus by Satan in the wilderness for 40 days where he lived with wild beasts, but angels looked after him. This is just like Noah who lived with animals in the ark, including wild beasts with so much water around him.

Jesus was in the wilderness after he was baptised by John in the river Jordan. We can presume the wilderness is a drier place as compared to farmland. Jesus went from water to less water; he also moved from living with domesticated animals to living with wild animals.

The gospel writer, Mark, does not mention the three temptations of Jesus. So, I would like to draw our reflection this time to the image of water and wild animals. Water, whether in abundance or little, can be viewed as good, especially when reflected with the idea of baptism. Water saves us and cleanses us from our sins. God gives us water as a

Verbum Domini

by Fr Francis Lim, SJ

For the greater glory of God



sign of God's love and care for us. Water will always be with us, either all around us, like being adrift in the middle of the flood, or in droplets of water in the air that changes the ordinary (as in normal light) to an array of colours.

Wild beasts, on the other hand, may not necessarily be with us all the time. They will come and go like the trials and challenges of life. When we encounter the wild beasts in our life, it is a matter of co-existing with them, just like how Noah did inside the ark. There is nothing much we can do when we are placed with wild beasts in a small cooped up space. But we can come to a realisation that water is all around us, and water can be a good thing. What more if we can look at life through the droplets of water that are all around us, we can see the beauty of life in the rainbow. There will come a time when the flood ends, the wild beasts and we will go our separate ways like Noah and the animals.

And at the same time, we can also have the consolation that Jesus lived with wild beasts in the wilderness for 40 days, but angels looked after him. We have the assurance that God can take care of us through the angels whom he sends to help look after us. Angels can be the different people who come into our lives. God can work wonders, especially in the water around us and angels who look after us from the wild beasts.

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 2)

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

The seven sacraments can be separated into three groups:

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

The similarities and differences can be seen in the comparison between the Monastic Discipline and the Canonical Discipline:

MONASTIC DISCIPLINE	CANONICAL DISCIPLINE
An infraction or sin	A sin
Confession to the abbot (or to the superior or to the community)	Confession to the bishop
The threat of excommunication (i.e., exclusion from the community life) according to the mode and for a duration	Entrance into penitence and into the Order of Penitence according to a mode and duration determined by the bishop
Act of Satisfaction	Act of Penitence
Exclusion from the common table (meals taken at a later time)	For those who have fallen into the same sin: no one may sit at table with the penitent
Social isolation (no one may speak to them)	---
The loss of one's place in choir	Assignment to a place at some distance from the rest of the assembly, where they are required to remain kneeling even on Sunday.
Exclusion from the reception of Holy Communion	Exclusion from the reception of Holy Communion
Exclusion from the church, remaining outside at the door	Exclusion from the church, remaining outside at the door
Prostration at the feet of the abbot and confreres as they enter the church, while asking for their prayers and mercy	Prostrations, tears and prayers asked of the "saints" as they enter the church
Loss of wine and oil	Abstinence from meat and other fats
Fasts	Fasts
Lashings	Perfect continence
Satisfaction	Reconciliation
Readmission to choir, the common table, and the common life of the community, at the abbot's direction	Readmission to the Mass and the reception of Communion according to the judgment of the bishop and with the laying on of hands

Although they are similarities between the two Disciplines, some differences are noted.

1. **Monastic Discipline:** Monastic penitence could be repeated an indefinite number of times.
Canonical Discipline: Canonical Penance was not repeatable.
2. **Monastic Discipline:** Monastic Penitence was administered by the abbot who need not have been a priest.
Canonical Discipline: Canonical Penance was administered by the bishop.
3. **Monastic Discipline:** Monastic Penitence was normally of a brief duration.
Canonical Discipline: Canonical Penance could last an entire lifetime, or more normally, several years.



Photo: CNS

Later years

This period also marked the beginnings of the current celebration of the sacrament—confession, absolution, penance. Initially, the church rejected the Monastic Discipline and recognised only the Canonical Discipline but eventually the Monastic Discipline was accepted. For some time, both Disciplines were used concurrently.

Some changes we see in the later years are:

1. The priest (or sometimes a non-ordained monk) became the minister of a sacrament that had hitherto been reserved for the bishop.
2. Penance became repeatable.
3. Public penance shifted to the practice of private confession.

In 1215, the Fourth Lateran Council declared that every Christian who had reached the age of discernment should confess their sins to their parish priest in secret once a year. The priest who heard the confession was bound to keep the secrecy of confession and could be deposed of his position and to spend the rest of his life in a monastery of the strict observance. There marked a shift in emphasis from repentance and conversion to absolution.

In 1439, the Council of Florence presented Penance as the fourth of Seven Sacraments. The Sacrament of Penance was defined as:

1. The penitent should have sorrow for sin with a firm resolution not to sin in the future.
2. Oral confession of all sins remembered to one's priest.
3. Satisfaction for sins according to the judgement of the priest, which is mainly achieved by prayer, fasting and almsgiving. As the emphasis was on the absolution of sins, priests were authorised to administer the Sacrament and to use the words, "I absolve you" at the end of the confession.

The Council of Trent (1545–1563) dwelt extensively on the Sacrament of Penance issuing nine Chapters and 15 canons. It affirmed what was proclaimed in earlier Councils while insisting on confession to a priest with absolution as they exercised their office as ministers through the power of the Holy Spirit conferred in ordination. In the meantime, the other forms of doing confession and the different penance disappeared.

In the late 16th century, the Confessional (box) was introduced into the church with the intention to bring about greater secrecy, modesty and anonymity.

Pope Pius X's (1835–1914) efforts to promote more frequent reception of Eucharist in Holy Communion led to more frequent reception of the sacrament of Penance. This practice was particularly strong between 1950–1960 which became an unusual time in the history of the sacrament. Sin was seen in a legalistic way—simply the violation of laws and commandments.

The Second Vatican Council (1962–1965) did not treat the Sacrament of Reconciliation extensively but it did make some important reference to it in her Documents.

To be continued

2ND ANNIVERSARY

In ever-loving memory of

DATIN SRI PATRICIA GRACE BRODIE



who left us on
7 February 2019

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

Dearly missed and fondly remembered by husband
Dato Sri Joseph Kong T.C., son John and daughter-in-law,
daughter Caroline and son-in-law, grandchildren
and all loved ones.

46TH ANNIVERSARY

12TH ANNIVERSARY

In loving memory of



JOHN CHIN PIANG ONN
Departed: 19 March 1975



MARY YAP AH ENG
Departed: 27 February 2009

*Eternal rest grant unto them, O Lord,
and let perpetual light shine upon them.
May they rest in peace.*

Deeply missed and forever remembered by
sons, daughters-in-law, daughters, sons-in-law,
grandchildren and great grandchildren.

3RD ANNIVERSARY

In ever loving memory of

ANNE BONG TIEN CHAW

Born: 12 February 1927
Called home by the Lord: 13 February 2018



We deeply missed and loved you.
May you rejoice in God's embrace
forever.

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

Forever cherished by children, grandchildren, great
grandchildren and all loved ones.

11TH ANNIVERSARY

2ND ANNIVERSARY

In loving memory of beloved



Joseph Teo Boon Aik
(26 March 1925 – 4 February
2010)



Teresa Tan Poh Eng
(31 June 1927 – 22 March
2019)

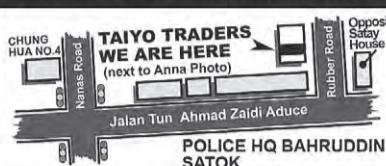
*"I am the resurrection and the life. Whoever believes in me
will live, even though he dies; and whoever lives and believes
in me will never die." (John 11: 25-26)*

Lovingly remembered by family and all loved ones.

大榮

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019-8563438/
016-8954201

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parlour at St
Joseph's Cathedral:**

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

13TH ANNIVERSARY

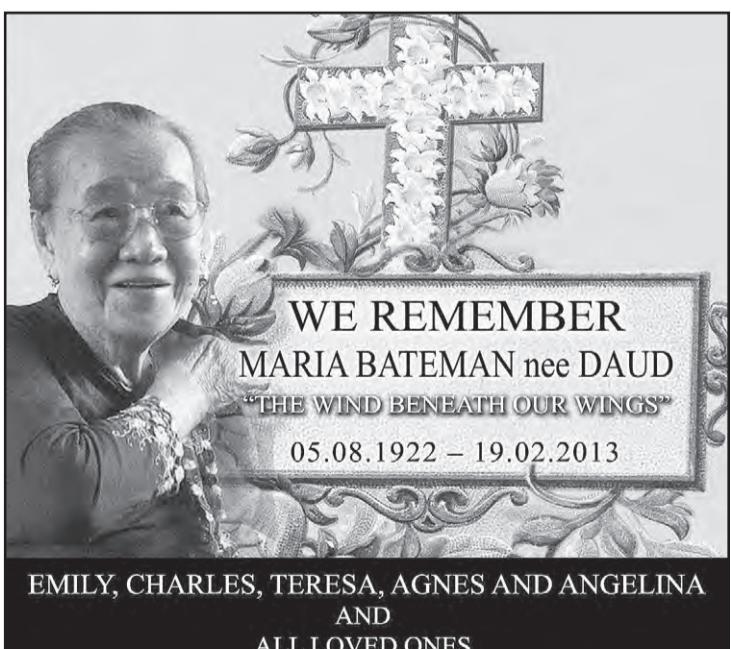


In ever-loving memory of

GEORGIE DUSUN
Departed: 6 February 2008

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

Deeply missed by wife and all loved ones.



ARCHDIOCESE OF KUCHING

WE ARE ONLINE!

Bookmark and follow us for all updates in the
archdiocese:



Hello again kids!

Let's begin February with a sweet prayer.

Dear Lord, help me to

Be present
 Let my day flow with grace
 Expect joy and be positive
 Serve my family and friends with compassion
 Speak only kindness
 Impart only love
 Never neglect my family and friends
 Give thanks for everything
 See goodness in others, Amen.

Love,

JoySome Siblings

Jesus is a very kind and loving man. He heals many people and one of them was a blind man. Have you heard of that story and what are the lessons that we can learn from this story?

"One day, Jesus met a man who couldn't see. This man was born blind. He had never been able to see, not once in his whole life. Jesus decided to heal the man. He took some dirt, and he mixed it with his own spit, to make mud! Then he spread that mud on the blind man's eyes! Jesus told him to go wash up in a pool, and when the man did, he could see again! It was a miracle! Some people weren't too happy about this, though. Some people didn't believe it was the same man as the one who had been born blind. Some people were angry because Jesus did "work" on the Holy Sabbath day, since He made mud and healed someone. The neighbours and church leaders were questioning the healed man, and his parents. They were so suspicious and upset that they missed out on appreciating this great miracle. They closed their eyes, in a way." (John 9:1-41)

Did you know we have eyes in our hearts? Not actual eyeballs, but we can think about seeing with our hearts when we consider our attitudes toward God and one another. If your thoughts and your actions are focused on yourself, it's hard to have a "vision" or see outside your own little problems and needs. You might be able to look at things with your eyes, but you'll be "blinded" to what God is doing, or to the things other people need and are doing. It's like closing your eyes, or wearing goggles that don't let you look around. God wants us to recognize that HE is the light. He should be our vision and desire. Jesus is the light of the world, and our heart eyes should seek Him. Jesus sometimes said that people did not see things clearly, even if they could see with their physical eyes. That's how some people missed out on HIM and the amazing things He did! So let's keep our eyes open, spiritually and physically. We can look around to know what others need. We can keep our minds on God, and what He wants to do in our lives. Why don't we pray and ask for help in doing this well?

(Source: adapted from <https://ministry-to-children.com/sermon-jesus-heal-the-blind-man/>)

On every Ash Wednesday, we receive ashes on our foreheads. The ashes on our foreheads remind us that God created us from dust. Colour the picture then cut it and make it into a bookmark for your bible.



Lihat dan warnakan gambar ini. Bayangkan anda adalah seperti ibu mertua Petrus. Anda sedang sakit dan Yesus telah datang ke rumah anda dan menyembuhkan anda. Anda ingin berkongsi perkhabaran indah dengan kawan anda yang tinggal di tempat lain tentang apa yang Yesus telah lakukan. Tuliskan sebuah e-mel kepada kawan anda. Selepas itu, tunjukkan e-mel itu kepada ibubapa anda supaya mereka juga boleh tahu apa yang telah anda tulis.



YOUTH 2021

KAYC... We're Going the Distance.

KUCHING — There is an African proverb we see sometimes on our social media which goes “*If you want to go fast, go alone. If you want to go far, go together*”. Those were the words Fr Ramon Borja, SDB, shared with the servant-leaders of our parish youth ministries, youth groups and young adult ministries in our archdiocese at the end of their final meeting for 2020 sometime last Christmas.

On the agenda were the projects or programs to be organised in the year ahead by the Kuching Archdiocesan Youth Commission (KAYC). Through these projects, KAYC seeks to address several priority issues affecting our young people at the archdiocesan level. Priority issues such as ‘lack of desire to know or prioritise God’ and ‘lack of sense of belonging to the Catholic church’ were identified over the course of several synodal discussions held online via Zoom.

Due to restrictions and safety protocols brought about by the Covid-19 pandemic, more and more of our young people have expressed growing feelings of isolation, loneliness and emotional stress as we enter 2021. After much discussion among the leaders, it became clear that due to these circumstances with unknown end date, a large majority of the programs in 2021 would have to continue to be online or virtual.

Among the projects planned, some have already begun like a virtual bible-sharing challenge called #GodsWordMyWorld. It was held in celebration of the Sunday of the Word of God on 24 January. In this project KAYC invited young people to organise Bible Sharing Prayer Moments either in person or online. Then participants would share their moments on social media and nominate others to do the same. It aims to promote more appreciation of the Word of God especially in the lives of young people.

KAYC has this new project called **Monday BLUES** held on 1 February. This aims to deepen the faith of our Catholic youth through ‘watch parties’ with moments of prayer and sharing among friends and family. Organised on a monthly basis, every first Monday of the month at 7.30 pm, either online or in person, Monday BLUES focuses on a particular theme portrayed in a video/movie. Then sharing reflections follow. It ends with a prayer blessing for everyone. All, especially the young, are invited to turn their ‘Monday blues’ into BLUE Mondays. Just Be there; Learn from one another especially about the Catholic faith; Unite with God, with one another and with your deeper self; get Enriched as God’s beloved; and Share inspirations to more and more persons.

Another upcoming KAYC project, this in conjunction with the season of Lent, is **S.O.S.** (Christ’s Suffering is an Offering for our Salvation). May this project be a reminder to all that in Jesus’ death, God lovingly chose to Save Our Ship, to Save Our Souls. Beginning on 20 February, S.O.S. will feature several videos inspired by the Five Sorrowful Mysteries and the Seven Last Words of Jesus, all of which seek to help us all, especially our young people, to appreciate more and get into the spirit of the Lenten season. Inspired by the Come Alive Advent project of KAYC and by the HOPE virtual Christmas concert of KYCS (Kuching Young Christian Students) both done in 2020, S.O.S. will also feature prayer moments, songs and sharing from different young people and youth ministers throughout the Kuching Archdiocese.

Other upcoming programs are lined up for KAYC to organise this 2021. Some of these are to promote Church



celebrations and advocacies like care for creation, Marian devotion, vocation promotion.

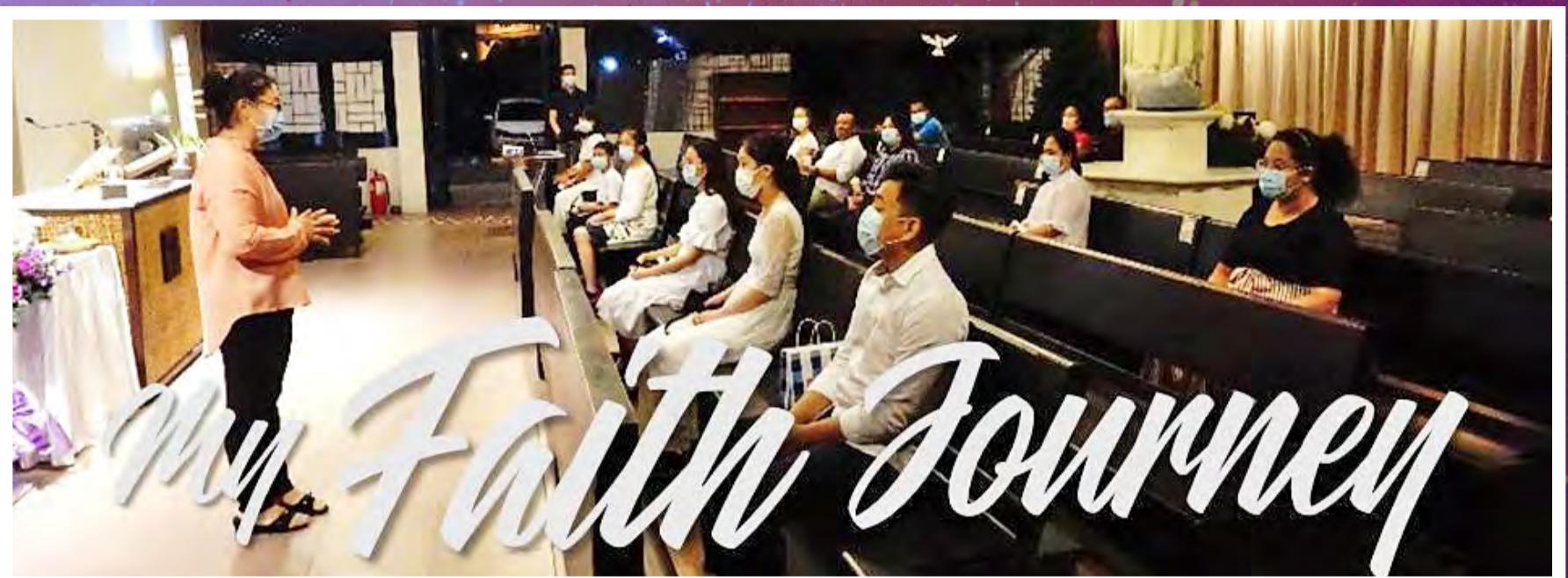
KAYC gladly intends to continue doing their ongoing projects such as **Laksa for our Jiwa** and **Come Alive**. May more and more Catholics, especially the young, get enriched by all these.

At a time as uncertain as the one we live in these days/months, the servant-leaders of KAYC are reminded that (inspired by the song of Jon Bon Jovi) ‘**When we cannot do what we normally do, we just do what we can**... and that surely still means a lot.

With all these in mind, KAYC invites all young people to join us as we move forward into 2021... not worried about going fast, but keeping our eyes focused on Jesus as together we go the distance... one step at a time, one program at a time.

Kuching Archdiocesan Youth Commission

YOUTH 2021



I am now part of the Church

Before I enrolled in SJPS, I hadn't been a very religious individual, but all that changed when I was in Form 1. As a student of SJPS, I had the opportunity to study the subjects, Religious Education and Bible Knowledge. It felt new to me as this was the first time I was able to learn about religion in school.

Over the past three years at SJPS, I learnt about Jesus, the Son of God and how he suffered and died to save us from our sins. I've also heard many stories about how Jesus and God helped and changed the lives of countless people and that made me more and more intrigued by the Catholic faith. Moreover, these stories have inspired me to be a more faithful person. After acquiring more knowledge about the faith, I gradually found myself turning to God and pray when I was struggling and needed guidance.

I came to the realisation that turning to God helped me in numerous ways. As a result, I thought of getting baptised. I spoke to my teacher and after much consideration from my parents, they agreed.

Without realising it, it was soon the day of my baptism. It was quickly my turn to be baptised. The priest poured holy water on my head while he said a prayer. The cold water caught me off guard. Despite that, I felt my soul being cleansed and my sins being washed away. A while later, I had my first Holy Communion. When I ate the host, I felt that God was present within me as the host is the Body of Christ. From then onwards, I was officially a member of the Catholic Church. Since I am now officially a part of the Church, I will make an effort to strengthen my faith. For instance, I will attend Mass more frequently. Besides, I will do my best to follow God's commandments in my daily life and strive to be an obedient child of God.

To be or not to be

When I was 12 years old, I witnessed my two elder brothers getting baptised at St Joseph's Cathedral. At that time, I wondered when I was going to get baptised myself. However, when I went to make my Identification Card (I.C.) at Jabatan Pendaftaran Negara (JPN) with my parents, my parents couldn't decide what religion I should follow, so I was registered as a Hindu. I thought that I would follow my father and remain a Hindu for the rest of my life, thus I didn't think much about it.

A year later, I participated in the school's musical "The White Rajah of Sarawak". While I was practicing by myself at a lower floor in Archdiocesan Curia and Cathedral Pastoral Centre (ACCP), Fr Alvin asked me if I was going to follow my brothers in becoming a Catholic and I said no. After that, my mother talked to me about what being a Christian is about and I decided I wanted to get baptised. Initially, I made that decision because I wanted to follow my brothers. However, the delay of my baptism due to the Movement Control Order gave me a lot of time to think my decision through and I eventually decided that I was doing this for myself. Then I waited until the day I was going to be baptised.

On the day of my baptism, I remember feeling very nervous before my baptism because I didn't know how it was going to impact my life. Even when I entered the cathedral, I felt very nervous but Madam Sarah told all those who were getting baptised to relax and when she briefed us on what needs to be done, her words were very reassuring so I managed to go through the whole process feeling easy. I'm really thankful to Mr Ben, my godfather because he was willing to help me go through with my baptism. Before the baptism started, he handed me a gift, which was a Bible but I forgot to thank him for it as I was very nervous. He also gave me my baptism candle which he tied a ribbon so I appreciated that he did all of those for me. I'm also very thankful to Mr Jerome for guiding and building up my spirit to prepare me for the baptism. After the baptism, I felt very blessed for being able to officially accept Christ as my Lord and Saviour. I finally managed to thank Mr Ben for the Bible he gave me through text after I was feeling way, way less nervous.

I have grown closer to God

I am happy that now I have officially become a Catholic. Thank you to Mr Jerome Lim for the guidance and support. He has helped me understand more about God and the relationship between God and us. He taught me that being a Catholic is not to show other people that we are "good" but to show that we are sinners and it is okay to be one.

I have grown closer to God as I understand Him better than before. I now have a closer relationship with God. I have faith in God, believe and obey Him. Thank you to my parents for allowing me to become a Catholic. I am grateful that they have supported me throughout my journey. Without their support and love, I won't be a Catholic. Thank you to my godmother, Ms Anne for becoming my godmother. My baptism experience was a blessing. I have been waiting for so long. And finally, the day has come. I am grateful that my baptism has happened. It happened at St Joseph's Cathedral and Fr Galvin Richard Ngumbang was the presiding priest of the Mass. My mom and I attended the Mass. My godmother Ms Anne was there too. I was anointed with the oil. Then, the priest dripped some holy water on my head. Then, I had my first Holy Communion. I am happy and grateful that it has happened and now I'm a Catholic. I hope that I can receive my Confirmation soon.

I am a child of God

As both my parents were non-Christians, I was also a non-Christian since birth. However, I was always curious and believed in the Catholic faith and towards God ever since I was young. I had gone to church a few times throughout the years. A feeling of peacefulness bloomed in my heart when I joined in to sing hymns about love and faith for God.

The church held a special place in my heart since then. In my Form 4, I had decided to start my journey of faith by completing the first step, which is baptism. I'm glad my parents did not object to me in doing so and respected my decision to convert to Christianity. I was supposed to be baptised somewhere in the beginning of Form 4 but due to the Covid-19 pandemic, the baptism had been delayed a few times. At last, on 14 December 2020, I was officially baptised. Getting my baptism was the first step I had completed in my journey of faith in Christ. After being baptised, I feel closer to God. I feel glad to be one of God's children. From that moment onwards, God has entered my life and I am happy and glad that he did.

YOUTH 2021

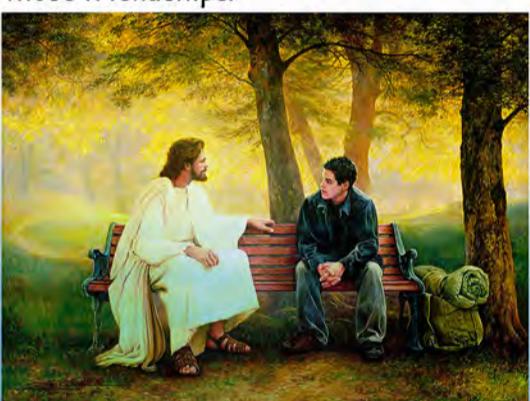
What is a Christ-Centred Friendship?

By Ann Yeong, Singapore

"A faithful friend is a sturdy shelter; he who finds one finds a treasure." – Sirach 6:14

Friendship has always been a topic of great interest to me. Ever since I was 9 years old, it has been my life-long quest to find a friendship of deep mutual blessing, intimacy, and love. I have been very fortunate in having some wonderful friends in my life, and yet, my restless soul continued to thirst and seek for 'more'.

In the beginning, I wanted friends for the joy I derive from their company. I wanted friends so that there were people I could share my joys and sorrows with and hang out and have a good time with. I wanted friends so that I could confide my hopes, confess my fears, and have someone that would understand and love me for who I was. Perhaps that's the first level of genuine friendship. For where love is, God is. And God was certainly present in those friendships.



However, after I started to grow in personal friendship with the Lord, I began to realise that the kind of human friendship I was seeking was one that was centred on Him. I could not imagine not sharing my greatest love—Jesus—in the kind of 'perfect friendship' that my heart was seeking. When someone else and I share a love for God, we experience an amazing spiritual bond that cannot be found in other friendships. Our common love for Christ brings our friendship to a different level altogether. So I began to think that a Christ-centred friendship was one in which my friend and I talked and shared a lot about our God experiences, and where we could confide in one another about our faith journey. And I thought that this must be the best kind of friendship for a believer. For not only is God present in such a friendship, he is consciously welcomed into the friendship and celebrated.

Yet, as I continued to know, love and follow our Lord more closely, I have found that there is still an even higher level of Christ-centred friendship to aspire to. To share about God experiences and support one another is easy compared to this next level of discipleship and friendship—and that is when each person is dedicated to perfecting their faithfulness to God in their own lives, so that they can love one another in freedom and truth. What does this mean? It means honouring God first in my life, not only in word, but in deed. It means consciously and intentionally building my friendship with God as the most important relationship in my life, so that I may be made holy and chaste in all my relationships. It means letting my love and trust for God be the source of all my actions.

It means putting up boundaries to protect my sacred space even from those I am closest to, and learning to recognise and respect their boundaries as well, even when they are not aware of those boundaries. It means desiring that my friend have a deep abiding love with God even more than I desire him to have a deep bond with me. It means taking a step back from a cherished friendship when I recognise that I might be in the way of God's growing His friendship with a friend I love. It means truly seeking God's will to be done in my life and my friend's, and subjecting our friendship to the greater glory of God's kingdom.

A truly Christ-centred friendship is one where I can lay down my life for my friend and love him as Christ does. This calls for a truly pure and selfless love that our wounded and insecure hearts are not naturally capable of. But we must desire it, and we must believe that it is possible, because such friendships that seek God first make up the strong foundation upon which all other relationships in the Kingdom of God are built!

One mark of such a friendship is that it becomes a source of blessing for others, and not just for the ones in the friendship. The friendship is no longer defined primarily by personal intimacy but by communion in God—a communion that embraces all whom God loves. The friendship is placed in Christ's hands, where love is broken, shared, and multiplied a hundredfold so that others can be fed.

Are you perhaps thinking that this is too high a standard for friendship? It is no more than living out what Christ asks of us—to love one another as He has loved us (Jn 13:34). It is true that striving for such friendships require us to take up our crosses and die to ourselves, and that it can be very hard at times. But what is impossible for us becomes possible with God's grace. And the joy, peace, and freedom that we experience in being faithful to God... it is out of this world. Literally.

So if you find after some time that your friendships, no matter how many or how strong, still leave your heart and soul restless, perhaps you may want to make more space for God and put Him in the centre of your life. If our hearts are meant to be restless until they rest in God as St Augustine so famously wrote, then no friendship can satisfy us until it is "baptised" by our love for Christ and incorporated into our friendship with God.

The Kingdom of God is waiting to be built, one Christ-centred friendship at a time. All we need to do is to follow Christ and give our "Amen! (so be it)"

Will you do it?



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.

今日教友

Permit No PPK 148/01/2013(031378)

第394期

『因為基督也曾一次為罪而死，且是義人代替不義的人，為將我們領到天主面前；就肉身說，他固然被處死了；但就神魂說，他卻復活了。』（伯前3:18）

砂勝越古晉總教區

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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
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教宗2021年四旬期文告籲請信友在基督內更新信、望、愛三德



以爱去分享，即使是一点点，也不会枯竭

(梵蒂冈新闻网) 圣座2月12日公布了教宗方济各2021年四旬期文告，该文告聚焦于超性三枢德。主题为《「看，我们上耶路撒冷去」（玛二十18）。四旬期：更新信、望、爱三德的时期》，吁请信友在基督内更新信、望、爱三德。

教宗首先指出：「为了履行天父的旨意，耶稣向祂的门徒们宣报祂的苦难、死亡和复活，向他们揭示了祂使命的深刻意义，并召叫他们与祂在一起，为拯救世界。」

「在走向复活庆典的四旬期之旅的时期，让我们谨记那位『贬抑自己，听命至死，且死在十字架上』（斐

二8）」的那一位。「在这个悔改的时期，让我们更新我们的信德，汲取『希望的活水』，并以开放的胸怀接受天主的爱，这爱使我们在基督内成为弟兄姐妹。」

教宗解释道，耶稣在宣讲中提出的「守斋、祈祷和施舍」（参阅：玛六1-18）是我们悔改的条件和表现方式。这三样德行体现出我们诚实的信德、活泼的望德和实际行动的爱德。

首先是更新信德，教宗写道：「信德呼唤我们接受真理，并在天主和世人面前成为真理的见证者。」「在这四旬期，接受并活出在基督内启示的真理，意即我们首先要接受教会世代相传的天主圣言。这

真理就是基督本身，祂彻底接受我们的人性生命，使自己成为道路，这道路引领我们走向生命的圆满。」

「守斋是刻苦节俭的生活经验，它让那些生活在内心纯朴的人重新发现天主的恩典、明了我们受造的事实、是按照天主的肖像被创造并且在祂内获得满全。守斋有助于我们爱主爱人」。「四旬期是一个相信的时刻，就是在生活中接纳天主，并让祂与我们『同住』」（参阅：若十四23）。」

其次，教宗把望德的更新与耶稣在井旁向撒玛黎雅妇人要「水」喝联系起来，教宗指出，「望德是使我们的脚步...」

(文转第17面)

停下來傾聽病人心聲 教宗發表世界病人日文告

(梵蒂冈新闻讯) 基督徒应停下来倾听病人的心声，并以行动关怀他们。教宗方济各于本年「世界病人日」的文告中劝勉信众。

每年的世界病人日于2月11日露德圣母瞻礼举行。教廷1月12日公布教宗的「世界病人日文告，本年文告主题为「你们的师傅只有一位，你们众人都是兄弟。」（玛廿三8）教宗在文告中特别顾念因新型冠状病毒受苦的人，以及贫穷和身处社会边缘的人士。

教宗就文告主题提出几点反省。第一，对于耶稣指摘那些只说不做的人伪善（参玛廿三1-12），教宗指耶稣的批评也针对每个人，因为没有人能免于伪善的恶行，这种行为使信仰与实际生活脱节。面对有需要的弟兄姊妹，教宗指福音中的典范是「停下来、倾听、与他人建立关系、对他人有同理心，也要参与对方的痛苦并给予服务。」

第二，患病会令人感受到自己的脆弱，同时病人也



神父在疫情下服务医院病童。（梵蒂冈新闻网／天美社）

需要别人帮助。教宗提到圣经人物约伯的经历，指他拒绝伪善，真诚对待天主和对他人，他的呼求最终得到天主垂听。

第三，教宗指疫情揭示医疗系统的缺陷，最弱小的人不一定能得到治疗。教宗强调众人要以慈善的撒玛黎雅人为楷模去对待近人，像天父那样慈悲，尤其关爱弱小者和受苦的人，「注视着弟兄的面容，触摸他的身体。」

第四，教宗强调社会要把病人的尊严置于中心，并要维护医护人员的专业质素。

最后，教宗在文告中，祝愿社会变得更具人性、更懂得照顾脆弱者，不会让任何人感到孤单、受排拒和被遗弃。教宗把所有病人、医护人员、和那些照顾病人和受苦者的人，托付给病人之痊的圣母玛利亚。

今年七月首屆世界祖父母和年長者日



教宗与年长者 (Vatican Media)

(梵蒂冈新闻网) 从今年起，临近耶稣祖父母圣若亚敬和圣妇亚纳瞻礼的七月份第四个主日，将成为世界祖父母和年长者日。教宗方济各在三钟经祈祷活动结束之际宣布了这个消息。教宗指出，这个日子是为了庆祝年迈之恩，并纪念那些在我们之前、为我们守护并传递生命与信仰的人。

我们的记忆、民族的根基、代代相连的环扣，以及有待守护的宝藏。教宗方济各如此称呼年长者和祖父母，他们是真正的恩典，但他们的宝贵经常遭人遗忘。为此，教宗方济各元月31日在诵念三钟经后，选择从今年七月份起在世界层级献给他们一个日子。教宗此举也是因为在2月2日献耶稣于圣殿日，教会纪念西默盎和亚纳这两位长者「在圣神的启发下辨认出耶稣是默西亚」。这是在人生旅途中先我们而行的人的首要伟大之处。

教宗说：「圣神今天也在年长者身上激发出睿智的思想和话语：他们的声音很宝贵，因为他们颂扬天主，守护民族

的根基。他们提醒我们，年迈是一份恩典，祖父母是代代相连的环扣，把生活和信仰的经验传递给青年。」

由于新冠疫情的缘故，老人如今成了风险最高的

群体。他们作了很多牺牲，往往孤独寂寞，与家人保持距离。但是，他们理当受到保护，被视为我们的根基。因此，教宗作出决定，说：

「祖父母经常遭到遗忘，我们忘记了这个守护根基并加以传递的富饶。为此，我决定创设世界祖父母和年长者日，全体教会将于每年七月的第四个主日举行，那个日子临近耶稣的祖父母、圣若亚敬和圣妇亚纳瞻礼。」

祖父母与青年关系紧密，彼此应当时常对话。教宗再三重申这一点，并勉励众人梦想著一个「祖父母与青年相拥的世界」。在这特殊的机会上，教宗最后强调：「重要的是祖父母与孙子孙女相遇，孙子孙女与祖父母相遇。如此一来，就如同先知岳厄尔所说的那样，在孙子孙女面前，祖父母将看见梦境和异象，而年轻人将从祖父母那里得到力量、向前迈进、作出预言。2月2日正是庆祝祖父母与孙子孙女相遇的节日。」

教宗社會傳播節文告：從弱小者角度講述疫情

(梵蒂冈新闻讯) 教宗方济各发表本年社会传播节文告，鼓励新闻工作者在新型冠状病毒疫情下，要走到前线发掘弱小者的新闻故事，而不要只从富裕世界的角度去讲述疫情。

本年社会传播节主题为「『你来看一看罢！』（若一46）依照人的现况，在他们所在的地方，与之相遇，从而传播信息。」。传播节文告于1月23日新闻工作者主保圣方济各沙雷氏瞻礼前夕公布，本年传播节则于5月16日庆祝。

疫情下，教宗特别呼吁新闻从业人员要秉持热忱去采访，深入社会以带出贫苦大众的处境。

谈到新型冠状病毒疫情，教宗指目前许多新闻「只从富裕世界的角度去叙述」，「谁会向我们讲述亚洲、拉丁美洲和非洲极度贫困的村庄里对治愈的期待呢？」他指就连在最富裕的社会中，也会发生「家

庭迅速陷入贫困、却往往不为人知的社会悲剧。」

「我们若不对相遇开放，就只会成为旁观者。虽然科技创新能让我们看似融入更多的现实环境。」教宗尤其谈论了网络媒体的机遇和风险，教宗指社交媒体能提升传播新闻的能力和速度，但也存在着「缺乏核实」的危险，社会同时应「合力监管虚假消息」。

教宗感谢新闻界，特别不少记者冒着生命危险去采访，用心去报导少数群体遭遇迫害的事件。

在文告结束时，教宗方济各撰写了一篇祷词，恳求上主引领众人「前往没有人愿意去的地方」，教导我们细心理解新闻内容，将骗人的表象和真相区分开来。教宗祈求天主广施恩宠，让人们懂得分辨祂在世上的居所，并能真诚地讲述所见所闻。

教宗2021年四旬期文告，籲請信友在基督內更新信、望、愛三德

(接自第16面)

...继续前进的活水」。

教宗解释，耶稣曾向水井旁的撒玛黎雅妇人要水喝，当祂说能赐给她「活水」(参阅：若四10)时，起初，她还不了解祂的意思，自然想到的是物质的水，而耶稣指的是圣神，祂要在复活的奥迹中丰富地赐予这活水，赐给不会令我们失望的望德。耶稣宣布祂的苦难圣死时，也宣报希望说「第三天，祂要复活」(玛二十19)。

尽管生活在脆弱和不确定的时刻，谈论望德似乎充满挑战，然而「四旬期是一个希望的时期，让我们的目光转向天主的耐心，在我们常常糟践受造物的同时，天主仍然继续照料著它们」。「在沉思与静默的祈祷中，望德给予我们启发和内在的光明，照亮我们生命中的挑战和选择。这就是为

什么要聚在一起祈祷，并在暗中与温柔的天父相遇。(参阅：玛六6)」

「以望德的精神度四旬期，意即在耶稣基督内，感觉到在一个新的时期成为见证人，在这新时期天主『更新一切』(参阅：默二十一1-6)。」

最后，教宗阐释更新的爱德「是跟随耶稣的足迹，关怀和同情每个人」，爱德是「信德与望德的最高表现形式」。教宗解释道：「爱德是心灵的跳动，它使我们走出自我，并与他人建立分享和共融关系。」教宗强调「从团体爱的出发能够迈向爱德文明」。他说：

「爱是赋予我们生命意义的恩赐，并使我们将那些处于穷困的人视为自己的家人、朋友和弟兄姐妹。如果以爱去分享，即使是一点点，也不会枯竭，反而会成为生命和喜乐的源泉。」

教宗继续写道：「以爱来度四旬期，意思就是关怀照

顾那些因新冠疫情而受苦、被遗弃或焦虑的人。在未来极其不确定的情况下，让我们牢记天主对祂仆人说的话『不要害怕，因为我救赎了你』(依四十三1)，并且怀著爱德说出一句信任的话语，让他人感受到天主爱他们有如自己的儿女。」

教宗总结道：「生命的每一个阶段都是信、望、爱的时刻。众人受邀善度四旬期，视之为悔改、祈祷和分享我们所有的历程；但愿四旬期的这项邀请能帮助我们团体或个人再活出来自生活基督的信德、天主圣神的嘘气所激发的望德，以及从天父的慈悲之心、永不枯竭的泉源涌流出来的爱德。」

最后，教宗在文告中向圣母祈求：「愿永远忠信地在十字架下、在教会中心的救主之母玛利亚，以她关怀的临在支持我们。愿复活主的降福陪伴著我们众人踏上复活之光的旅程。」

教宗向亞洲國家和世界各地慶祝農曆新年的人民致賀



教宗向亚洲国家和世界各地庆祝农历新年的人民致贺。

(梵蒂冈新闻网) 2月12日是农历新年。教宗方济各2月10日在周三公开接见活动结束时，特别问候亚洲国家和世界各地准备庆祝新年的人民，祝他们平安、顺遂和友爱。

教宗说：「我向他们致以亲切的问候，并祝愿新的一年能结出兄弟友爱和团结互助的果实。在这特别时刻，人们所关心的是如何面对疫情的挑战。疫情不仅触及人的身体和心灵，也影响社会关系。我祝愿人人都身体健康、生活祥和」。

嗨！小朋友，今年过个很不一样的农历新年吧！愿主祝福

“新年平安，健康快乐！”。接着圣灰礼仪也到了，从这一天起便进入四旬期，我们要如何善度四旬期呢？在能力范围内，是否可节省零用钱来帮助有需要的人呢？

“五饼二鱼”路9:12-17



1.一天，耶稣在荒野的地方给群众讲论天主的国。



2.天快黑了，门徒请耶稣打发群众离去；耶稣却叫他们拿食物给群众。

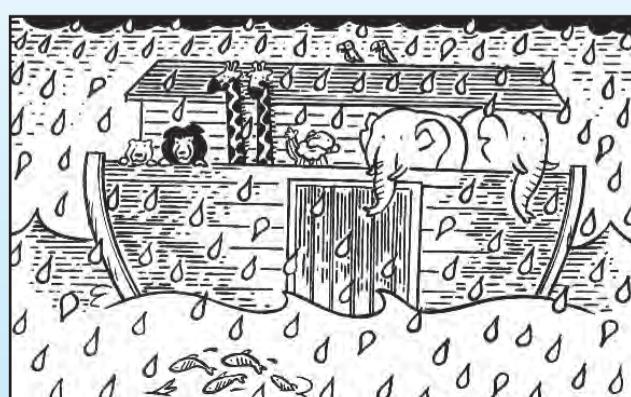


3.门徒说：“我们只有五个饼和两条鱼，怎么够呢？”原来那儿有很多人，男人已有五千。



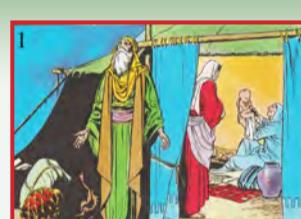
4.耶稣吩咐门徒去叫群众坐下来，分成五十人一组，然后他自己拿起那五个饼和两条鱼，望着天祝福了，分开，叫门徒拿去分给大家吃。结果所有人都吃饱了，门徒还收集了十二筐吃剩的碎块呢！

洪水泛滥，诺厄和很多动物被困方舟四十天。 你可在图中找出十粒上下倒转了的雨点吗？



请看创世纪
6:9-8: 22
(诺厄和洪水的故事)

亚巴郎的信德



1.天主实践了祂的许诺。撒拉生了一个儿子。老亚巴郎和老妻撒拉都欣喜万分，给儿子命名：依撒格，这是天主亲自给的名字，意思是“愿天主微笑”。依撒格逐渐长大。



2.已是万籁俱寂的深夜了，亚巴郎全家人都已入睡。忽然一个从天而降的声音划破了黑夜的谧静，把亚巴郎惊醒，说：“亚巴郎，带你的儿子、你唯一的儿子、你心爱的儿子，把他献给我作全燔祭。”



3.第二天早上，亚巴郎备好驴，又把木柴放在驴背上，叫了他的仆人和儿子一同出发。他们走了三天，来到一座山下。亚巴郎把仆人和驴子留在山脚。他对她们说：留在这里，依撒格和我要上山。我们祈祷和献祭后再回来。



4.依撒格背着木柴，亚巴郎拿了刀和火把，两人一同上山。依撒格说：爸爸，我们有了木柴和火，但没有献祭的羔羊。亚巴郎说：上主自会照料。来到山上，亚巴郎用石造了一个祭台，摆好了木柴，然后将儿子捆好放在祭台上。



5.他拿起刀。就在这一刻，一位天使忽然来阻止他说：亚巴郎！不要伤害这孩子！现在我知道你真爱上帝，敬畏上帝。亚巴郎举目一望，就在不远的地方有一只公羊，双角正被困在树丛中。亚巴郎好高兴，赶快跑过去把它捉来，代替自己的儿子当作祭品献给天主。天使对他说：亚巴郎，因为你的忠诚，天主要使你的子孙繁多，如同天上的星辰。

嗨！小朋友，当你读完故事后，试完成以下的填充题：

- 天主是（ ）。
- 撒拉生孩子时已经是（ ）。
- 亚巴郎和撒拉的儿子的名字意思是（ “ ” ）。
- 他们儿子名叫（ ）。
- 天主要考验亚巴郎的（ ），对他说：亚巴郎，带你的儿子，你唯一的儿子，你心爱的儿子，把他献给我作全燔祭。
- 天使告诉亚巴郎，他的后代子孙繁多，如同天上的（ ）。

信德，愿天主微笑，信守诺言，星辰，依撒格，高龄产妇

香港六宗教領袖辛丑年（2021）新春文告

金牛盛世，紫荆绽开。际此辛丑开运，新年伊始，我香港六宗教领袖座谈会暨宗教同仁，恭祝全港市民身心康泰，福与时增，百业复苏，社会祥和。

近一年多来，新冠病毒，肆虐全球，香港福地，亦不能幸免。面对世纪疫症，我全港市民必须一心一德，比义亲仁，风雨同舟，共克时艰。放眼世界，此时此刻，更须仁智并重，以宗教之大爱与慈悲，联系全球人类，无分彼此；以科学之智慧与耐心，研发有效药物，救病拔苦。我们深信，以「立己立人，达己达人」之精神，放下成见，携手建立「人类命运共同体」，坦诚相处，分享协作，必可熬过严冬，迎接春天。



当前疫病横行，不但为身体之挑战，更是心灵之考验。就如社交上各种限制，本是保障卫生健康、维持生活秩

序之措施，而非忿恨、排斥与歧视的借口。面对此问题，自应积极发挥宗教之伟大力量。传统思想「君子固穷」之理念，正正适用于全人类。在困难与逆境中，我们更须依靠信仰，恪守真道，远离罪恶，奉行善业，既是荣耀神明，滋養性灵，亦使人常得清静，心安自在。唯有在心灵健康之上，才能建立身体之健康。

欣逢岁首，我六宗教领袖谨再祝颂：疫症早日消退，生活重回常轨，国家富强进步，人民幸福，香港社会和谐，繁荣安定。

台南加強主日學師資 新設課程籌組專業團隊

（香港公教报讯）近年台南一个总铎区只有少数圣堂有主日学，学生亦明显减少。台南教区主日学发展协会遂于1月起举办为期半年的课程，去培育种子导师，并成立教学专业团队去推动主日学发展。

台湾《天主教周报》报导，新课程旨在帮助导师去加强主日学的四个培育幅度：第一是知识，让孩子认识圣经与基础教理；第二是情意，以培养慈悲心与爱德；第三是技能，即掌握弥撒程序也懂得讲圣经故事；第四是行动，指参与宗教活动和福传。

为帮助主日学导师打好根基，新课程先讲解如何与儿



台南教区的暑期主日学活动图：
台南教区脸书

童谈弥撒礼仪的美与意涵，同时教授主日学的经营与管理方法，以及圣经教师必须认识的课题。

课程包括如何运用有趣的教学技巧，例如用人偶说圣经故事，以及在主日学运用音

乐，同时让学员参与演练。课程最后以一次避静作结。

台南教区主日学发展协会期望借此为导师提供完整装备，滋養他们的灵性与技能，同时研发创意教学，让儿童乐在学习。

对于台南堂区主日学现况，协会据去年底

的调查指出，主日学导师都是由热忱的家长来担任，而困难则是学生家长不鼓励子女来上课。协会认为堂区拥有专业的主日学教学事工，才能有效推动堂区主日学的发展。

首爾總教區設「明洞廚房」 同心同體 從分享食物開始

（香港公教报综合报导）不少基层人士在新型冠状病毒疫情下挨饥抵饿。南韩首尔总教区1月6日开设「明洞厨房」（Myeongdong Babjib），每周三天为基层人士提供饭菜，期望长远能发展为一所接待无家者并帮助他们开展新生活的机构。

发起这个项目的廉洙政枢机（Yeom Soo-jung）近期到厨房协助饭盒打包，并亲手送给基层人士和无家者。

廉洙政枢机希望借着这项新计划，去落实去年11月世界穷人日主题「向穷人伸手施惠」的精神。枢机说：「这是我们所有人的呼吁：大家要像一家人去照顾穷人。新设的食堂是接触基层人士，分享食物



南韩首尔总教区开设饭堂，首尔廉洙政枢机（右二）为基层人士送餐。

酵母。我希望这间食堂成为小小的酵母，去改变教会以至整个世界，使它们成为一个充满爱的地方。」

在首尔总教区穿针引线下，明洞厨房获韩国一家财团赞助。而服务厨房的「同心同体」运动于1988年由已故的金寿焕枢机（Kim Sou-hwan）推动创立，它一直从事爱德服务工作。

教宗為緬甸祈禱：願能促進正義與穩定

（梵蒂冈新闻网）教宗方济各2月7日主日在三钟经祈祷结束之际，对缅甸当前的微妙时刻深表担忧。该国领导人、诺贝尔和平奖得主昂山素季于2月1日在军事政变中遭到逮捕。教宗方济各曾于2017年前往该国牧灵访问，心中对缅甸怀有「浓厚情感」。军事政变发生后的首个主日，教宗邀请信众一同为这个国家静默祈祷。

教宗说：「在这个如此微妙的时刻，我渴望再次保证我对缅甸人民的精神关怀、祈



缅甸 (NSWKS)

申，和平与民主是唯一可行的道路。

此外，英国主教团主席尼科尔斯（Vincent Nichols）枢机也发出了简短的声明。他也为缅甸的修和祈祷，并祈愿所有政治犯早日获释。

北京南堂歡慶聖若瑟年 安排聖若瑟像傳遞活動

（香港公教报讯）北京的南堂1月24日开展为期一年的「圣若瑟来我家」圣像传递活动（图），安排圣若瑟像到50个家庭，帮助教友提升祈祷氛围，以庆祝圣若瑟年。

信德网报导，当天首个教友家庭，从本堂神父张洪波手中接过圣若瑟像，为活动展开序幕。

参加活动的家庭会按照堂区的要求，在整个星期内，一家人每天共同在圣像前祈祷，诵念圣若瑟年祷文，并为教



「圣若瑟来我家」圣像传递活动。

会、家庭、个人以及疫情平息等意向祈祷。一周之后，教友主日把圣像送回圣堂，再传递给下一个家庭，延续堂区的祈祷活动。

馬來西亞：人人都有機會接種疫苗

（梵蒂冈新闻网）在购买和分配新冠疫苗中应避免将疫情政治化、要打击一切形式的腐败，好使人人都有机会接种疫苗，而不仅限于少数有特权的人。马来西亚主教团2月4日在一封牧函中如此强烈的表示。牧函中写道，「疫情不能用来政治化或分裂马来西亚人民。我们吁请我们的领导人抛开一切分歧，来管理国家并帮助重建我们和国家的生活」。在这不安的时期，人民的生活应该置于首位。

主教们也呼吁信息要透明，因为「公民有权利了解疫苗的管理和分配」。以任何形式的腐败来加剧人的痛苦，此举在道德方面是不可接受的。为此，吉隆坡教会祈愿，没有任何人和组织利用当前的情况来谋取任何形式的经济利益。

此外，公民也有权获得有关疫苗制备的讯息，不仅是基于科学层面，而且还有道德层面。主教们解释道，这样，有宗教信仰的人在知道有关疫苗的讯息后，能够作出清楚的决定。

关于这点，马来西亚主教

团引用了去年12月圣座教义部发表的公告。公告中说，「在新冠疫苗的研发和制作过程中，使用了来自于堕胎胚胎的细胞株。施打这样的新冠疫苗在道德上是可以接受的」。正值新冠病毒肆虐全球，「当制作疫苗所使用的细胞是从堕胎中取得的时候，人们要明确意识到诉诸于这些疫苗并不意味着与堕胎的正式合作，便可以使用所有在临幊上承认它安全又有效的疫苗」。

与此同时，主教们强调，接种疫苗不能只针对少数有特权的人，相反地，疫苗接种该当从那些最有需要者开始，比如年长者、暴露于感染风险的人、最脆弱者，以及处于社会边缘的人。政府的任务是「保障所有人都有机会公平地接种疫苗」。

在牧函结尾，主教们吁请信众为所有新冠病毒患者、在前线与疫情抗争的所有医疗人员祈祷。主教们强力呼吁所有天主教信徒，在这「恐惧、焦虑和不确定」时期，通过「人性、社会和精神价值」，努力推动公益。

韓國明愛會新主席：行善帶給人喜樂

（梵蒂冈新闻网）韩国天主教明爱会新任主席仁川教区郑信喆（John Baptist Jung Shin-chul）主教近日向《天亚社》介绍了今年该会海外援助的情况。主教表示，韩国教会在每年一月底举办「海外援助周」活动。活动期间，教会收集捐赠为援助其它国家的穷人。今年的主题是「一个人类大家庭，一个共同家园」。

主教说：「在我的生活中，我始终坚信施与比接受更快乐；我也希望我们的信友和教会团体在分享和施与中获得喜乐。」

韩国明爱会成立于1975年，当时名为「韩国天主教主教团人类发展委员会」。1979年该委员会成为国际明爱会的成员。1993年韩国天主教主教团决定将这个委员会转变为一个向海外援助的机构，并于2010年进行了重组并注册为「韩国国际明爱会」。自那时起，在应对海外饥荒、自然灾害、流行病和冲突等人道危机，开展了多达1015个援助项目。另外，自2006年，该会与国际明爱会合作，在支持北朝鲜社区发展方面也发挥了领导作用。



然而，尽管取得了这些成果，许多韩国人不了解明爱的项目和活动。主教强调，天主教团体有必要在公共关系领域投入更多努力，此外，许多热心教友尚未了解援助不是为本国的，而是为世界上其它国家。

针对目前全球疫情大流行的卫生紧急情况，主教担心会导致捐赠减少，他呼吁韩国的信友们与明爱会一起帮助那些处于困难中的人。

梵蒂岡電台90週年： 教宗的聲音傳到全世界



教宗的声音传到全世界2

(梵蒂冈新闻网) 在庇护十一世教宗的授意下,由马可尼设计并建立的梵蒂冈电台如今已走过90年的行程。《梵蒂冈电台-梵蒂冈新闻网》标题负责人马西米利亚诺·梅尼凯蒂撰文,略述了这个教宗的电台尤其在艰困年代所提供的服务。

一年当中进行了将近12000个小时的广播,内容包括新闻报道、知识性节目、礼仪和音乐。这就是梵蒂冈电台的面目。它是圣座的广播电台,90年前在庇护十一世教宗的授意下由古列尔莫·马可尼设计和建立,并委托给耶稣会负责管理。如今这个电台以41种语言传播,每天将福音讯息和教宗的声音传到全世界。

在庆祝梵蒂冈电台成立90周年之际,《梵蒂冈电台-梵蒂冈新闻网》标题负责人马西米利亚诺·梅尼凯蒂(Massimiliano Menichetti)撰文指出,「这次庆祝为我们很特别,因为我们正处在新冠疫情给全人类造成最严重的一个考验阶段。我们的使命仍是不让一个人感到孤独,为他们带去基督宣告的希望和教宗的声音,并依照福音精神来解读现实」。

梵蒂岡電台90週年： 梵蒂岡郵局發行紀念郵票



梵蒂冈电台90周年纪念邮票

(梵蒂冈新闻网) 为纪念梵蒂冈电台成立90周年、罗马观察报成立160周年,梵蒂冈邮局将于2月22日发行纪念邮票。在这张小型张上的两枚邮票面值分别为1.15欧元和2.4欧元。22日这一天,也将发行有关教宗方济各的牧职、复活节和大圣若瑟等主题的邮票。

这小型张邮票总面值为3.55欧元,其左侧印有总领

梅尼凯蒂特别提到梵蒂冈电台90年来作出的特殊贡献,他说:「庇护十一世经由梵蒂冈广播电台,首次向『所有的人和一切受造之物』发表广播文告,透过麦克风发出呼吁,为使紧张局势不陷入第二次世界大战的深渊。在那些黑暗的岁月里,这个广播电台充当桥梁,提供了非凡的服务,帮助人们获得有关数以千计的失踪者或战俘的下落。」

此外,「梵蒂冈电台也穿越了屏障,在极权时代许多人冒著生命的危险暗自收听,因为那是能够参与弥撒的唯一途径。我们也记得在梵二大公会议期间,电台用了大约3000个小时来予以报道,在教宗的许多国际牧灵访问时也是如此。后来,梵蒂冈电台加入了欧洲广播联盟(EBU),这是世界上最大的公共广播协会」。

梅尼凯蒂也提到,自保禄六世去世之时,梵蒂冈电台在难以置信的72天所经受的考验,历史上称那是有「三位教宗的一年」。紧随卫星传播的年代后,「如今梵蒂冈电台正在迎接数字革命的新机遇,并继续面对疫情带来的挑战,始终接近所有愿意寻找和渴望聆听的人」。

以色列考古学家最近在以色列北部耶斯列谷(Jezreel)的村落,发现了一片估计有1,500年历史的铭文,上面用希腊文刻有「基督,玛利亚所生」的字句。专家推断这原先是一座拜占庭圣堂大门入口的一部份,纪录了早期基督徒的足迹。

以色列古物管理局人员指这座是拜占庭或伊斯兰早期的建筑物,带有铭文的石头曾被改用为其他建筑物墙身,这成为了拜占庭礼基督徒在当地生活的证据。

铭文全文为:「基督,玛利亚所生。在最敬畏天主和虔

诚主教戴(奥陶西)和苦难的多(默)的努力下,立此根基……凡进入者都应为他们祈祷。」耶路撒冷希伯来大学考古研究所研究员迪——桑格里博士(Leah Di-Segni)认为,教会建造教堂时会特别刻印这铭文于地基上面,她说:「这片铭文是向进堂者致以问候和祝福的。因此这所建筑明显就是一间教堂。」

以色列考古發現銘文 反映早期聖堂入口佈置

以色列的拜占庭教堂铭文。
(图:以色列古物管理局)

而铭文所提及的戴奥陶西主教是这座教堂建设者,也是当地早期的主教之一,曾牧养贝特谢安(Bet She'an),当中包括圣堂所处的耶斯列谷。

教廷減少傳教區財政資助 呼籲成熟教區支持傳教工作

(天新社讯) 教廷万民福音传播部1月致函全球约1,100个传教区的主教,表示教廷会逐步减少对传教区的财政支援,改由较成熟的地方教会作出支援。

在地方教会成为体制完善的教区前,它们会是宗座代牧区和宗座监牧区,这些地方多位于较贫穷的地方,在教廷体制而言属于万民福音传播部辖下。

在普世教会10月庆祝传教节时,地方教会会为传教节收取捐献,然后转交宗座传信善会,再去支援这些传教区。这些财政资助则不是由万民福音传播部负责。

据拉丁美洲一些主教团表示,教廷方面表示会减少对传教区的资助,与此同时亦呼吁发展较成熟的教区,在财务上

协助传教区的需要。

教廷万民福音部副秘书长兼宗座传信善会主席多索总主教(Giampietro Dal Toso)说,以上安排的目标不是要削减对传教区的支援,而是希望更好地分配财务,让教会能发挥管家的职责。他说,若然某一地方教会,能好好运用自己的资源,去协助邻近传教区的工作,那么这地方教会可以不领取教廷给他们的援助,让他更有需要的传教地区取用。

依2016年数据,万民福音传播部负责着186个总教区,785个教区,82个宗座代牧区,39个宗座监牧区。

至于宗座传信善会,它2019年透过传教节捐献,再向传教区分配了1亿3千万美元(约10亿港元)的福传经费。

多索总主教说,教廷给予

传教区的资助在金额上看似不大,但它为传教区的发展甚为重要,举例说,他们每月会向每位修生发放460美元资助。

此外,宗座传信善会在财政上支持退休主教的生活,因为在一些穷困的传教区,天主教徒只占少数,信众的捐献不足以支持退休牧者的生活。

多索总主教说,万民福音传播部2015年作出类似呼吁时,便约有30名退休主教愿意放弃申领传信善会的资助。

传教区主要座落亚洲和非洲,包括中国内地和香港,而万民福音传播部亦会协助教宗处理主教任命的事宜,同时支援年轻的地方教会,并推动修生培育。

梵蒂岡電台2月12日啟動了網絡電台

(梵蒂冈新闻网) 梵蒂冈电台2月12日庆祝电台成立90周年。这一天也开启了网络电台(<https://www.vaticannews.va/it/epg.html>),网络和电台的结合是迈向未来的第一步。最先使用网络电台的语言组,有意大利语、法语、英语、西班牙语、葡萄牙语、德语和亚美尼亚语。今年,将创建近30个

语言的广播节目时间表,以供在电台的网站上收听,也可透过当前的梵蒂冈电台的应用程序收听。进30个语言的节目时间表。

圣座传播部部长鲁菲尼解释说,这种方式「将使世界各地的人,通过个人的智能手机或电脑,用自己的语言来收听梵蒂冈电台的节目」。每种语

梵蒂岡為無家者打疫苗



(梵蒂冈新闻讯) 教宗赈济所1月中为25名暂居梵蒂冈无家者中心的成员接种新型冠状病毒疫苗。

有份接种疫苗的马里奥(Mario)缺了一条腿而要坐轮椅。「我现在更有安全感。」他接种了第一剂的新冠疫苗后说:「我们感谢教宗送给我们

的礼物。」他去年失去了残疾津贴,在疫情首次封城时期沦落街头,最后入住了教会的无家者中心。

无家者中亦有害怕打针或是怕疫苗带来的副作用,因此医护人员都要解答他们的各种疑虑。

在梵蒂冈一带照顾无家者

的圣艾智德团体成员桑托罗(Carlo Santoro)表示,这一年对于穷人来说十分艰辛,例如他们再难以从快关门的店家里得到施舍或面包。

早于去年的圣诞节,当新冠病毒测试剂抵达罗马时,教宗赈济所亦安排了在梵蒂冈的无家者接受检测。



傅雲生總主教的訊息

主内的兄弟姐妹们，

在这个新冠肺炎大流行的艰苦时候，我祝愿大家平安和希望。

我们实际上整个正月都处在有条件的行动管制令下，这管制令又展延到二月十四日。在二月内有国际人类博爱日（二月四日），世界病人祈祷日（二月十一日），农历新年（二月十二日），甚至情人节（二月十四日）都在管制令的阴影下度过。而突然，从二月十七日的圣灰星期三开始，我们就已进入了四旬期。

新冠肺炎大流行已将人们和他们各自的家庭呆在一起。回顾过去，我们发现去年2020年是家庭聚在一起最多时间的日子（因为行动管制令下关闭）。因教会聚会取消，弥撒通过直播让家庭成员在家里一起祈祷参与。

新冠肺炎，在某个形式上，也帮助了我们认识家庭为一个家庭教会。家庭是教会的表达，在家庭的家里具体地活出来。在教堂进行的敬拜和祈祷现在直播到家庭的家里。从前在教堂举行的祈祷，现在在家庭中举行。这就是家里的教会，称为家庭教会。

堂区教会	在家里的家庭
在教堂里的信众	家庭成员聚在一起
庆祝节目/庆日/圣人纪念日	庆祝节目如生日、家庭团聚，等等
在教堂的团体同祈祷	家人在家里进食时祈祷
圣体餐	家庭聚餐
由主教/司铎主持	由父亲或母亲带领
团契聚会	一起分享
团体祈祷	家庭祈祷
堂区组成总教区	家庭细胞组成教会，社会和国家

集焦于家庭作为家庭教会，意指父母的言行榜样是他们的子女的天主教信仰的第一个导师。

学校在正月开学时，许多家长为他们的子女取得学术教育的课本和作业本。同样的，我劝勉家长们对孩子们的宗教教育和信仰培育上花同样的心思。给每个孩子

一本圣经和与学校同年级的要理课本。像你帮助你的子女做功课一样，和他们一起读他们的圣经和要理课本。

二月十七日的圣灰星期三标志四旬期的开始。从玛窦福音6:1-18，传统上，我们实行四旬期的忏悔赎罪行为。祈祷和禁食帮助我们加深我们和天主的关系和对天主的依靠，并藉着慷慨的施舍，它加强我们对忠诚关系的信念，对我们周围的人们的慈善。四旬期的这三个行为须同时实行。

四旬期间天主教徒可以做什么？

1. 阅读及聆听福音
2. 在家里阅读弥撒的每日读经
3. 在家里念十字架苦路或玫瑰经
4. 为慈善事工捐献
5. 献血
6. 响应天主教福利会的四旬期呼吁
7. 作出牺牲和忏悔
8. 造访或给年长者及行动不便者打电话，和他们谈话。
9. 禁食并将省下来的钱帮助贫苦的需要帮助的人们等等

为减轻受新冠肺炎大流行影响的人们的困苦和贫穷，请

聖事 王博弟神父



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

这七件圣事可分为三组：

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

第四课 (二) 忏悔与好圣事

修院忏悔式和规范忏悔式的相似和不同处：

修道院忏悔式	规范忏悔式
违规或罪	罪
向院长告解(或团体的长上)	向主教告解
按模式和某时段面对绝罚(例如排斥在团体生活外)。	进入按主教决定的模式和时段忏悔及忏悔令。
补赎法	忏悔式
不许和团体同桌进食(在较后时间进食)	那些犯同样的罪的：其他人不许和悔罪者同坐一桌
社交隔离(其他人不许和他们说话)	---
失去在歌咏团的位置	被调到远离群体集聚的位置，并必须跪着，即使是在星期日。
不许领圣体	不许领圣体
不许进入圣堂，只许在圣堂门外	不许进入圣堂，只许在圣堂门外
当院长和会友进入圣堂时匍匐在他们脚前祈求他们祈祷和仁慈	当「圣者们」进入圣堂时，按他们要求匍匐、撕衣和祈祷
戒酒和脂肪	戒吃肉类及其他脂肪
禁食	禁食
鞭打	---
补赎	和好
在院长的命令下重新加入歌咏团，同桌进食，及团体的共同生活	按主教的判断及覆手重新参与弥撒和领圣体

虽然两者方式有相同处，但也有一些的不同。

1. 修院忏悔式：修院忏悔可以无数次重复。
规范忏悔式：规范忏悔只能一次不能重复。
2. 修院忏悔式：修院忏悔由院长施行，他不一定必须是一位司铎。
规范忏悔式：规范忏悔令由主教施行。
3. 修院忏悔式：修院忏悔通

常历时一短时期。

规范忏悔式：规范忏悔可历时一生，或通常历时数年。

之后的时期

这段时期也标志着当前的圣事庆典---告解、赦罪、痛悔的开始。起先，教会不接受修院忏悔式而只承认规范忏悔式，但最后也接受了修院忏悔式。期间的一段时期，两种忏

2021年天主教福利会四旬期的呼籲

「天主能丰厚地赐与你们各种恩惠，使你们在一切事上常十分充足，能多多行各种善事。」
(格后9:8)

2021年2月17日的圣灰星期三标志着四旬期的开始。从玛窦福音6:1-18，传统上，我们以施舍、祈祷和禁食作为四旬期的忏悔赎罪行为。简单的指标就是那些四旬期的作为应该常常是对别人的一个祝福。这样做了，我们自己也将获得主的祝福。

祈祷和禁食帮助我们加深我们和天主的关系和对天主的依靠。藉着慷慨的施舍，它加强我们对忠诚关系的信念，对我们周围的人们

的慈善。四旬期的这三个作为须同时实行。

新冠肺炎使我们的经济滑落，并对许多家庭造成困难，特别是按日计薪的工人和外劳。由于许多工厂和商业倒闭，许多人也失业了。我们将面临新一类的穷人。最近的水患也影响到许多房屋以及稻田和农场。低产或歉收将造成这些家庭需要某种方式的协助来帮助他们度过充满挑战的2021年。天主教福利会的四旬期呼吁为大家提供一个机会帮助减

Catholic Welfare Services Council Sarawak
银行账号：Maybank 511234019806

轻穷困的、无家可归的、老弱的和有需要的人们精神上的焦虑和肉身的痛苦。

去年2020年的四旬期，我们有半个四旬期是在行动管制令的关闭中。因弥撒取消了，各教堂余下许多的四旬期筹款盒子及信封没有被领走，结果所筹得的捐款也非常少。

今年2021年的四旬期，天主教福利会将继续在各教堂放置这些盒子和信封。此外，我们也将提供电子银行转账和砂𦵈越支付(Sarawak Pay)二维码方便大家慷慨捐献。

在若望福音6:1-14中，那位小孩只能给耶稣他的五块饼和两条鱼。但在耶稣慈爱的手中，这些食物增加到喂饱了五千男人，还不算女人和孩子---剩余的收集起来还装满十二筐。

主内的兄弟姐妹，善心人士们，我恳请大家各尽一分力，为主奉献。不管捐献多少都不会嫌少，因为「积少成



多」，「集腋成裘」。当基督徒以一个基督的家庭聚集一起，并将所有的共享，我们可以确定没有贫乏的兄弟和姐妹(参阅宗4:32-35)。最重要的是，信靠主提供你们所需要的一切。

「你们给，也就给你们；并且还要用好的，连按带摇，以致外溢的升斗，倒在你们的怀里，因为你们用什么升斗量，也用什么升斗量给你们。」(路6:38)

愿天主祝福及愿大家度一个神光满照的四旬期

+ Simon Peh
傅云生总主教 (译文)

悔式同时实行。

接下来的时期所见的改变：

1. 司铎（有时是没有被祝圣为司铎的隐士）成为至今仍保留给主教施行的圣事主持人。
2. 忏悔变成可以重复。
3. 公开忏悔改为私下的告解。

在1215年，拉特朗第四大公会议宣布，凡达到懂事年龄的每一位基督徒每年应至少一次向他们的堂区神父告解。听告解的司铎必须保持告解的保密性，否则他可被罢免职位并在严苛的修院度余年。这其中标志了从强调忏悔和皈依到赦罪的转移。

到1439年，佛罗伦萨会议将忏悔列为七件圣事的第四件。忏悔被定义为：

1. 悔罪者应该痛悔己罪，决心将来不再犯。
2. 向一位司铎告明所有记得的罪。
3. 按司铎的判决作补赎，主要是以祈祷、守斋和施舍完成。由于强调的是赦罪，司铎被授权施行这圣事，而在告解结束时用「我赦免你……」的字眼。

特利腾大公会议(1545-1563年)详细论述了忏悔圣事而颁布了九课和十五条法规/准则。它肯定了前几次大公会议发表的，同时坚持必须向一位司铎告解并获赦罪，他们执行在晋铎时藉着圣神的力量赋予的司祭职务。与此同时，其他的告解形式和不同的忏悔都不再实行。

在十六世纪末期，为更大的保密度、谦逊和隐匿，教堂内开始用告解亭。

教宗庇护十世(1835-1914)致力于鼓励更频繁的领圣体而导致更频繁的领受忏悔圣事。这作法在1950年到1960年间特别热烈而成为这个圣事的历史一个不平常的时代。罪被以法制的方法看待---只是触犯了法律和诫命。

梵蒂冈第二大公会议(1962-1965)并未对和好圣事作出广泛的讨论，但也在其文献中作了重要的阐述。

(译文)



今年（辛丑）牛年的农历新年落在二月十二日。牛是十二地支的第二支，象征春天和农业。

牛的用处：

牛可当食物、良药及商品：牛肉是人常吃的肉类，但中国农村社会因牛协助农耕而少吃牛肉。牛茶：按《本草》，牛茶是强身健体的良药。牛皮则是外销商品。牛耳聋，它用鼻子听。

牛的象征：

迎春：二月五日立春是农民的假期，农民在这一天打春牛。春牛是用泥土塑造，农民用柳枝打它，为求大地回春。农民也每年参考天文地理决定牛色，若算到那年的牛是黄色，那年就会是丰收年。如果牛是红色，

那年就将将有好多火灾和灾难。白色则多痛苦和哀号。牛的尾巴若向上（立尾），象征春天早回，尾巴垂下或牛躺卧象征春天慢回。也有相信铜牛可消灾。

教友的思想：

象征：天主赐给世界春天，赐给人们美好的树木食物、果子、牲畜和生命，我们该承认祂是创造者，要感谢祂。耕作时不可用过量毒剂，以免污染食物饮品。

禽兽：狮子象征权力，牛象征强壮。我们要记住天主赐给人类的权力，以良心与爱心管理天下万物。

牛用鼻子听：用错的方法听，可听到天主的圣言和教导吗？

迎春：打牛应提醒我们救主耶稣基督是永春之泉源，

祂教训我们哀号痛悔我们的罪过。

牛色：为丰收年感谢天主，从灾难中得到教训，遵守天主的诫命，成为天主的好儿女，获得天主的祝福。

疯牛症：当我们犯大罪时，那是心灵的疯牛症。这会使我们的灵魂失掉圣宠和天主。小罪不小心就变大罪，大罪使我们和天主隔离，隔离天主就是地狱。

在新的一年，让我们崇拜、光荣、感谢天主赐给我们的恩典，和永春之泉合而为一，别让心灵染上疯牛症，要有活泼的信仰，坚强的希望和深刻的爱。

恭祝新年快乐

主赐洪恩

砂勝越古晋七里圣心堂

陈联瑞神父

願主的恩寵降在 我們身上

願上主我們的天主給我們廣施仁風，
求你促使我們所行的工作順利成功。（咏90:17）

二月十二日华人迎来了农历新年（牛年）。《今日教友》编辑组同仁祝愿我们全体庆祝农历春节的读者们主恩满溢的农历新年。

今年由于社交作业程序的限制，天主教徒首次必须在线上参与农历新年感恩弥撒，并通过虚拟方式，或是有些堂区的特别「得来速」祝福新年红包。

砂勝越有条件行动管制令的展延到三月一日让天主教徒也必须在线上参与圣灰星期三礼仪的直播弥撒。他们也不能像去年那样以将圣灰撒在头顶的新方法领圣灰。

《信仰来自听觉亚洲》通过Bible.is App应用程序推展了一套四十天（四旬期到复活主

日）的一个国度2021年聆听和观看挑战。它从二月十七日至灰星期三开始，四月四日结束。请参看第六面傅云生总主教的参与这项运动的邀请。

教宗方济各最近钦定了两个别具意义的日子：二月四日的国际人类博爱日，和七月第四个主日的世界祖父母和年长者日。

面对未来几个月那么多的不确定性，加上经济的不景气，让我们祈求主的祝福。求祂制止新冠肺炎病毒的变异和传播。求祂保护我们和我们的家人。求祂促使我们在牛年一年中所行的工作顺利成功。

蔡爱薇(译文)

**耶穌會士, 林進才神父
主的(十四)**

話 2021年2月21日 – 乙年四旬期第一主日

(创9:8-15; 伯一3:18-22; 谷1:12-15)



水和野獸的形象

亚恩·马特尔 (Yann Martel) 的小说《Pi的生活》讲述一位印度男孩Pi (皮) 在和一只受伤的斑马，一只人猿，一只斑鬣狗和一只雄孟加拉虎同在一艘漂流在太平洋的救生艇上挣扎求生的故事。斑鬣狗和老虎很凶恶，因为它们是肉食动物。斑鬣狗先杀死了斑马，然后杀死人猿，最后它也被老虎咬死。Pi于是着手以奖励行为（食物和淡水）训练老虎，以使他们两个可以同活在那小艇上。

想象一下诺厄在方舟里必须和那么多种不同的动物相处：肉食动物、草食动物和杂食动物。当时的情况必定是非常可观。但他们成功了，因为当大雨终于停了，水退了，洪水过去了，他们都能平安无恙地从方舟走出来。

然后天主藉着彩虹的信号与诺厄立了一个盟约---再不以洪水淹没世界。所有动物可以在地上繁衍。人类和动物虽则在方舟内同困了那么长时间后，他们从此分道扬镳，分开各自生活。

当光线透过在天空中的水滴就可看到彩虹。之前汇成洪水摧毁地面的水，现在又以不同的面目呈现，即加上光，它以多种美丽的颜色呈现。这水从破坏性的观点现在变成华丽的美。

在读经二中说道诺厄因水得救。作者要说什么呢？他说，嘲讽地，虽然水以洪水摧毁大地，但水也能承载着方舟而救了诺厄和他的家人和那些动物。此外，他视水的形象为从罪中拯救我们的圣洗的原型。因此，水被视为是好的。

在福音中，马尔谷回忆耶稣在旷野中和野兽同住四十天被撒殚诱惑，但有天使服侍祂。这就像诺厄和动物---包括野兽---同在方舟内一样，周围是那么多水围绕。

耶稣是在约旦河由约翰付洗后就到旷野里去。我们可以假设，和农耕地相比，旷野是一个比较干旱的地方。耶稣从约旦河水中到少水的旷野，祂也从和家畜同住到和野兽同住。

福音作者马尔谷没有提到耶稣的三个诱惑，我就将我们这次的反思导向水和野兽的形象。水，不管是多或少，都可被视为好的，特别是当反映圣洗的理念时。水拯救我们，洗净我们的罪。天主给我们水，作为天主的爱的记号和对我们的照顾。水将常常和我们在一起，或是围绕着我们，好像在洪水上跌宕，或是空气中的水滴将平常（如在正常的光）改变成色彩的排列。

另一方面，野兽或许没有一直和我们在一起。它们来来去去，就像生命中的考验和挑战。当我们遇到生命中的野兽时，唯一的办法就是和它们共处，就像诺厄在方舟中一样。当我们被放在一个狭小的空间和野兽一起时我们没有其他办法。但我们可以明白我们周围都是水，而水可以是好的。更何况如果我们可以在周围的水滴看生活，我们可以在彩虹里看到生命的美。到洪水退了时候，我们和野兽将会像诺厄和动物一样各走各路。

与此同时，我们也可以因耶稣和野兽在旷野中四十天，但有天使照顾祂而感到安慰。天主会藉着祂派遣来的天使帮助照顾我们，这我们有了保证。天使可以是出现在我们生活中的不同的人。天主能行奇妙的事，特别是在我们周围的水中，以及照顾我们免受害于野兽的天使。

(译文)

祝賀農曆新年



（吉晋讯）傅云生总主教，聐同鍾万庭荣休总主教、夏长福荣休总主教，全体司铎与修士修女祝贺所有庆祝农历春节的天主教徒新

年蒙恩，主恩满溢，天主保佑所有家庭亲友。

愿上主祝福你，
保护你和你的家人；

愿上主的慈颜光照你，
仁慈待你。
愿上主转面垂顾你，
赐你平安。

(户籍纪6:24-26) (译文)

2021年一体行动--聆听与观看挑战



（吉晋讯）《信仰来自听觉亚洲》推展了一项为期四十天，四旬期至复活主日的基督徒合一计划。

这是一份邀请，邀请来自每个教派、语言群体和社会阶层的全球数百教会和组织，加入成为普世2021年一体行动的一份子，作为一个合一的肢体，通过四部福音（玛窦、马尔谷、路加和若望）一起来聆听和经历这个

旅程。天主教会的傅云生总主教，在矢志推广天主圣言的前提下，邀请所有基督徒到2021一体行动中，二月十七日至四月四日通过Bible.is App应用程序的聆听和观看挑战。

他说，「圣经是耶稣对我们说话。让天主圣言陪伴我们。」

让我们在同一的圣神内，一起作为一个圣言，一个天主

和一个世界，来阅读，聆听和观看天主圣言。

请在这里登记：
<http://bit.ly/359Hxt8>
下载Bible.is App：
<https://www.faithcomesbyhearing.com/audio-bible-resources/bible-is>

Ivy Chai (蔡爱薇)
(译文)

RENUNGAN KRISTIAN MENGENAI TAHUN *Lembu* 2021

OLEH FR STEPHEN CHIN

Tahun Lembu dalam Kalendar Bulan Cina akan bermula pada 12 Februari.

Lembu merupakan lambang bagi musim bunga dan pertanian. Allah adalah penulis musim bunga dan pemberi tanaman yang melimpah, pokok-pokok, buah-buahan, haiwan dan kehidupan manusia. Kita mesti mengiktirafNya sebagai Pencipta dan Pemberi apa yang kita miliki di dunia, dan bersyukur kepadaNya.

Dalam pertanian, manusia seharusnya cermat dan tidak meracuni tanaman dan buah-buahan di bumi dengan menggunakan pelbagai bentuk racun serangga dan racun rumput yang disembur sewenang-wenangnya di Bumi, sehingga menyebabkan banyak penyakit dan kesan sampingan yang melemahkan manusia.

Lembu merupakan haiwan kedua dalam kalangan haiwan simbolik sejajar dengan 12 cabang zodiak. Makhluk ini dipercayai pekak dan mendengar dengan hidungnya.

Adakah kita menggunakan benda bagi tujuan yang salah? Telinga digunakan untuk mendengar dan hidung untuk menghidu. Ini adalah cara yang betul! Adakah kita menggunakan cara yang salah dengan memekakkan diri kepada Firman Allah dan cuba mendengar dengan hidung kita? Sebaliknya, kita sepatutnya mendengar Firman Allah dan mematuuhinya serta menghidu hidangan dan makanan yang baik dan menikmatinya dengan kesyukuran yang dipanjatkan kepada Allah kerana memberi semua jenis masakan yang hebat.

Lembu merupakan simbol kekuatan yang amat baik walaupun ia bergerak dengan perlahan. Ia juga adalah simbol kekuatan yang kita perolehi dari Allah yang memberikan kita kuasa untuk menjadi pemerintah alam ciptaan termasuk lembu, untuk memerintah dengan kebaikan hati dan kasih seperti Allah Tuhan.

Daging lembu jarang sekali dimakan kerana penghormatan kepada 'Lembu Kuning'. Teh Daging Lembu dianggap memiliki kuasa yang memberikan kekuatan, kerana sifat tegap sasa yang dimiliki makhluk itu. Kulit lembu dieksport dalam jumlah yang besar dari Hankou dan pelabuhan lain di sepanjang Sungai Yangtze.

Kita harus menyedari bahawa kekuatan kita datang daripada makanan dan minuman yang diberikan oleh Allah untuk menguatkan keperluan fizikal kita. Kita perlu mengakui bahawa Allah menerusi PuteraNya memberikan kekuatan jasmani, psikologi, emosi dan rohani yang menyeluruh. Tetapi terutama sekali, Allah memberikan kita kekuatan rohani menerusi Sabda IlahiNya dan Sakramen-Sakramen dan rahmatNya (baik rahmat sebenar mahupun rahmat yang menguduskan) untuk keperluan kita yang sebenar bagi menentang musuh jiwa kita.

Susu dari lembu menyuburkan kanak-kanak dan juga orang dewasa di seluruh dunia. Ini mengingatkan kita juga kepada susu yang kita terima daripada badan ibu kita. Syukur kepada Allah bagi ibu kita yang begitu baik. Bukan sahaja dia memberikan kita minuman yang menyuburkan ini tetapi dia juga menyuburkan kita dengan kata-kata sayang dari hatinya untuk mengajar kita dengan lemah lembut supaya mengenali, mengasihi dan melayani Allah.

Lembu begitu berguna sekali sehingga, di China, tidak ramai orang memakan daging lembu, manakala di India, lembu yang dilayani dengan penuh hormat diangkat sehingga mencapai darjah Lembu Suci yang tinggi! Kita yang telah dicipta menurut gambaran Allah dan disuruh memerintah seluruh alam ciptaan seharusnya lebih suci daripada Lembu Suci. Kita dijadikan anak-anak Allah kita yang Maha Penyayang olehNya. Maka itu, kita seharusnya hidup sesuai dengan darjah yang hebat dan indah ini sebagai putera-puteri Allah, dengan tekun dan kasih melakukan kehendak Allah, Bapa Syurgawi kita, dan menyembah serta memuliakanNya dan bersyukur kepadaNya sepanjang hidup kita.

Perayaan menyambut musim bunga, terutamanya pada 5 Februari, dengan acara simbolik memukul lembu menggunakan mensiang untuk merangsang kemunculan musim bunga, seharusnya mengingatkan kita



tentang rahmat dan Musim Bunga Kehidupan Abadi yang diberikan kepada kita oleh Allah dalam Kristus Yesus yang mengajar kita untuk meratapi dosa-dosa kita dan mengarah kita dengan 'memukul' kita seperti seorang guru yang hebat untuk tidak melakukan kejahanatan, manakala syaitan berkeliaran untuk memusnahkan kita dengan memimpin kita kepada dosa.

Warna lembu ditentukan setiap tahun menurut petanda-petanda astrologi dan geomantik:

- jika warna lembu adalah kuning, tahunnya dikatakan akan membawa hasil dan seterusnya hasil tuaian yang lumayan dijangkakan.
- jika warnanya merah, bencana dan kebakaran akan berleluasa.
- jika warnanya putih, ratapan akan berleluasa.

Kita bagaimanapun melihat warna lembu menurut makna 'pembaptisan' dengan kearifan Kristian:

- Kuning melambangkan keberhasilan dan hasil tuaian yang lumayan. Allah adalah Pemberi keberhasilan dan hasil tuaian yang lumayan.
- Merah pula melambangkan bencana dan kebakaran. Perbuatan jahat oleh manusia akan mengundang bencana dan kebakaran yang merupakan hukuman oleh Allah untuk mengajar kita. Maka itu, kita harus belajar menjalani kehidupan yang baik dan suci untuk menerima, bukan bencana, tetapi berkat daripada Tuhan alam semesta dan bumi ini yang Maha Baik.
- Putih melambangkan ratapan yang berleluasa. Marilah kita belajar untuk meratapi dosa-dosa kita dan dosa-dosa umat manusia sejak zaman berzaman, untuk bertaubat dan membuat penebusan kepada Allah, bagi perbuatan tidak berperikemanusiaan yang telah dilakukan oleh manusia sejak zaman berzaman. Kita juga meratapi ahli keluarga, saudara-mara dan rakan-taulan yang kita sayangi dan sudah meninggal dunia. Marilah kita dengan jelas mengingati kesingkatan hidup kita di bumi ini dan sentiasa berjaga dan berwaspada, menggunakan setiap peluang untuk berbuat baik setiap masa, iaitu, melakukan Kehendak Suci Allah setiap masa supaya ratapan kita akan berubah menjadi sukacita.

Lembu gangsa dipercayai dapat menumpaskan kejahanatan. Arca kerbau gangsa yang besar telah diletakkan di tebing tasik Istana Musim Panas di Peking supaya haiwan yang keramat dan kuat ini menumpaskan roh-roh jahat, yang datang untuk menyebabkan gangguan kepada tasik, sungai dan laut.

Bagi kita, Allah adalah Allah Maha Besar yang mematahkan semua kejahanatan dengan berkesan dan memberikan pelindungan, keamanan, ketenangan, keheningan, keharmonian, sukacita, kasih, kekuatan dan kehidupan abadi kepada kita. Kita mesti berpaling kepadaNya sebagai Allah segala penciptaan dan pemberi segalanya yang kita perlukan. Terlebih dahulu, berikan kepada Bapa Syurgawi anda apa yang perlu diberikan kepadaNya, dan apa yang anda perlukan, walaupun anda tidak memintanya daripada Bapa Syurgawi yang tahu apa yang anda perlukan, akan diberikan olehNya kepada anda.

Ekor Lembu 'meramalkan' kedatangan musim bunga. Jika ia angkat, musim bunga akan tiba awal. Marilah kita sentiasa berjaga-jaga dan bangun awal untuk memuji dan memuliakan Allah dalam doa pagi supaya musim bunga kehidupan akan sentiasa membawa hasil. Ini mengingatkan kita bahawa "burung awal menangkap cacing".

Bersambung di ms23

TAHUN



Lembu 2021

Bersambung dari ms22

Maka itu, marilah kita menggunakan musim bunga awal dalam kehidupan untuk mengumpul dan melimpah dengan amalan-amalan baik bagi Tuhan.

Jika ekor lembu tidak angkat dan lembu berbaring, ia adalah simbol bagi musim bunga yang lewat. Ekor lembu yang tidak angkat mengingatkan kita secara simbolik kepada kelesuan, kemalasan, menangguhkan kerja atau tugas yang kita mesti buat ke hari lain, dan kelambatan menjalankan tugas kita. Semua ini seharusnya membangunkan kita dari tidur untuk membuatkan kita sedar sepenuhnya tentang cara-cara Allah bekerja. Bangun daripada tidur anda dan puji Tuhan, memuja dan memuliakanNya, dan mengucapkan syukur kepadaNya dan meminta bantuanNya untuk membuat kerja kita dengan baik pada awal pagi supaya kita tidak lewat melakukan apa-apa yang merupakan Kehendak Allah, supaya kita tidak akan lewat memasuki pintu ke syurga selepas ia ditutup!

Kita mungkin menjadi lembu gila rohani—menjangkiti diri dengan penyakit lembu gila rohani. Apakah penyebabnya? Dosa-dosa terhadap Allah dan jiran kita menyebabkannya. Marilah kita meninggalkan dosa, baik kecil maupun besar, jika tidak ia akan berubah kepada kadar yang tidak dapat diubah dan memutuskan kita daripada Mata Air kehidupan.

Kitab Suci

"Allah tidak memerlukan daging lembu jantan. Seluruh alam ciptaan adalah milikNya. Semua makhluk ini, termasuk lembu, adalah milikNya. Maka itu semua ciptaan harus memuja, memuji dan bersyukur kepadaNya."

"Dagingku adalah untuk melakukan kehendak Bapa Syurgawi. Kehendak Suci Allah merupakan perkara yang paling kita utamakan

dalam kehidupan ini untuk mencapai kebahagiaan yang sempurna dan abadi."

"Apa yang Aku inginkan bukan korban lembu jantan. Apa yang Aku inginkan adalah hati yang bertaubat serta korban kesyukuran."

"Lembu-lembu gemuk dari Bashan" merupakan satu kenyataan yang tidak baik oleh Amos mengenai wanita yang telah menggemukkan diri daripada hasil anak yatim dan balu miskin, dan ini adalah satu pengajaran bagi setiap daripada kita. Pada tahun baharu ini, kita akan berusaha untuk melakukan perkara sebaliknya, iaitu, untuk melayani balu dan anak yatim dan orang miskin dengan kasih.

Kesimpulan

Semoga renungan Kristian di atas memenuhi minda kita dengan beberapa buah fikiran yang baik untuk tahun 2021, Tahun Lembu.

Pada Tahun Lembu yang baharu ini, marilah kita bersatu dengan Mata Air Kehidupan, Yesus Kristus, Tuhan kita. Marilah kita memuja, memuji dan bersyukur kepada Kristus Yesus, Tuhan kita. Marilah kita memuja, memuji dan bersyukur kepada Tuhan penciptaan bagi begitu banyak berkat pada tahun-tahun lepas.

Jangan membiarkan dosa untuk menyebabkan penyakit lembu gila rohani di dalam jiwa kita tetapi milikilah kepercayaan yang hidup, harapan baharu dan kasih mendalam untuk menanggung kehidupan dan tenaga baharu dalam amalan baik, membuat penebusan bagi dosa-dosa silam kita, dan memberi korban kesyukuran kepada Tuhan Kemurahan Hati yang Baik.

Semoga kita sentiasa berjaga-jaga dan bangun awal dari tidur untuk melayani Allah yang hidup sepanjang masa, tanpa mengira musim. Semoga kita dipenuhi dengan berkat Allah yang banyak pada tahun 2021—Tahun Lembu.

(Terjemahan)

Hati ke hati...



dari pena penulis jemputan,
Fr Don Don Ramirez, OFM

Shalom dan salam damai. Sekali lagi bersua kembali di dalam ruangan bicara hati ke hati bagi lembaran baru tahun 2021. Selamat Tahun Baru Cina dan semoga tahun baru ini akan memberikan kita semua sinar yang lebih baik berbanding tahun sebelum ini di mana kita di uji dengan satu badai yang hebat ancaman virus Covid-19, di mana sekarang kita hidup dalam satu norma baru dalam kehidupan seharian kita. Pandemik Covid-19 telah mempengaruhi kita dengan pelbagai cara, termasuk pembatalan ibadah, penutupan gereja dan juga pembatalan kunjung mengunjungi di sekitar perayaan keagamaan kita khususnya Sambutan

Perayaan Krismas dan sambutan Tahun baru Cina yang lepas. Ternyata ini satu implikasi yang sangat hebat berlaku di atas institusi keagamaan amnya ke atas Gereja kita.

Walaubagaimanapun, pada kali ini, saya terdetik ingin mengupas atau membicarakan tentang bagaimana memupuk atau mendalam minat golongan muda untuk membaca kitab suci kita, iaitu Kitab Injil serta peranan ibu bapa membentuk iman anak-anak serta sedikit kupasan mengenai erti "Damai" bersempena dengan Tahun Kedamaian Sedunia 2021.

Dalam meniti arus kemodenan hari ini, sukar untuk kita melihat golongan muda gemar untuk membaca kitab injil. Hal ini disebabkan oleh lambakan teknologi atau

gadget mudah alih yang membekalkan permainan dan video interaktif di atas talian. Kemudahan dari segi masa dan akses telah membuatkan golongan muda hari ini lebih gemar untuk berhibur menggunakan telefon bimbit atau gadget secara maya berbanding melakukan aktiviti yang lebih berfaedah seperti membaca. Alasannya adalah kerana membaca memerlukan minda untuk berfikir dan membosankan berbeza daripada permainan secara maya di telefon bimbit yang lebih menghiburkan. Anak-anak dianggap sebagai kain putih dan ibu bapa adalah insan yang bertanggungjawab mencorakkan kehidupan mereka samada menjadi manusia berguna yang dipenuhi dengan iman kepercayaan kepada Tuhan atau sebaliknya di masa akan datang. Oleh itu, ibu bapa memainkan peranan penting membentuk dasar iman dalam kalangan anak-anak.

Bagi menghuraikan peranan ibu bapa dalam memupuk anak-anak mengenal firman Tuhan, ingin saya tegaskan bahawa ibu bapa perlu sedar bahawa keputusan untuk mendirikan rumah tangga

dan mempunyai zuriat adalah amanah dan tugas yang perlu dilaksanakan dengan ikhlas. Kejayaan membentuk dasar iman yang kukuh serta kepercayaan kepada Tuhan berlandaskan firman tuhan yang di tulis di setiap helaian kitab injil bukan hanya bergantung di bahu Gereja sahaja malahan asuhan dan benih cinta kasih yang di semai oleh ibu bapa juga turut menyumbang.

Ibu bapa sendiri perlu membudayakan amalan membaca firman tuhan di rumah agar menjadi tauladan kepada anak-anak. Peruntukkan masa untuk membaca kitab injil seperti sebelum waktu tidur untuk membaca, merenung firman tuhan dan refleksi ke atas setiap renungan selama satu jam atau lebih. Rutin yang dilakukan dengan ikhlas pasti akan memberikan hasil yang baik. Benih-benih iman yang di semai dengan baik akan membawa tuaian iman yang cukup baik.

Selanjutnya pergertian Damai, suka untuk saya nyatakan bahawa maksud damai itu sendiri sudah membawa satu pergertian rasa yang cukup indah untuk dinyatakan. Dalam konteks ini, manusia

diciptakan oleh Allah dalam keadaan suci dan memiliki nilai-nilai asasi yang perlu dijaga dan dijunjung tinggi untuk bisa hidup dalam damai, tenang dan toleransi. Seseorang itu harus damai dengan dirinya sendiri, damai dalam keluarga dan damai dalam lingkungan masyarakat. Bagi merealisasikan Tahun Kedamaian Sedunia 2021 tahun ini, kita boleh merayakan dengan menyebarkan kasih sayang, kebaikan dan harapan dalam menghadapi pandemik virus Covid-19. Saat kita menjaga jarak fizikal kerana pandemik, kita mungkin tidak dapat berdiri bersampingan, tetapi kita harus tetap bersama untuk perdamaian.

Akhir bicara semoga kita terus diberkati oleh Tuhan Yesus dan diberi kekuatan untuk terus hidup dalam terang Tuhan berlandaskan firmanNya yang menjadi pelita dalam kehidupan kita bagi yang percaya dan damai tuhan sentiasa menyertai kita semua.

Tuhan Memberkati
Fr Don Don Ramirez,
OFM

SAKRAMEN

Oleh Fr Patrick Heng

SAKRAMEN ialah siri pelajaran oleh Fr Patrick Heng

Ajaran 4 – Pertaubatan dan Perdamaian (Bahagian 2)

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

Tujuh sakramen boleh dibahagikan kepada tiga kumpulan:

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

Persamaan dan perbezaan dapat dilihat dalam perbandingan di antara Disiplin Monastik dengan Disiplin Kanonik:

DISIPLIN MONASTIK	DISIPLIN KANONIK
Satu pelanggaran atau dosa	Satu dosa
Pengakuan dosa kepada ketua biara (atau kepada ketua atau kepada komuniti)	Pengakuan dosa kepada uskup
Ancaman pengucilan (iaitu pengecualian daripada kehidupan komuniti) menurut cara dan bagi satu tempoh	Kemasukan ke dalam pertaubatan dan ke dalam Aturan Pertaubatan menurut cara dan tempoh yang ditetapkan oleh uskup
Tindakan Penebusan	Tindakan Pertaubatan
Pengecualian daripada meja umum (jamuan diadakan kemudian)	Bagi mereka yang telah jatuh ke dalam dosa yang sama: tiada sesiapa pun yang boleh duduk di meja bersama orang yang sedang bertaubat
Pengasingan sosial (tiada sesiapa pun yang boleh bercakap kepada mereka)	---
Kehilangan tempat di dalam koir	Tugas ke tempat yang terletak agak jauh daripada anggota jemaat lain, di mana mereka diwajibkan untuk terus berlutut termasuk pada Hari Minggu
Pengecualian daripada penerimaan Komuni Kudus	Pengecualian daripada penerimaan Komuni Kudus
Pengecualian daripada gereja, terus berada di luar pintu	Pengecualian daripada gereja, terus berada di luar pintu
Meniarap di kaki ketua biara dan biarawan lain ketika mereka memasuki gereja, sambil meminta doa dan belaskasihan mereka	Meniarap, dengan air mata dan doa yang dipohon daripada “santo dan santa” ketika mereka memasuki gereja
Kehilangan wain dan minyak	Menahan diri daripada daging dan lemak lain
Puasa	Puasa
Penyebatan	Kawalan hawa nafsu yang sempurna
Penebusan	Perdamaian
Kemasukan semula ke dalam koir, meja umum, dan kehidupan komuniti yang umum, atas arahan ketua biara	Kemasukan semula ke dalam Misa dan penerimaan Komuni menurut penilaian uskup dan dengan penopongan tangan



Foto: CNS

Walaupun terdapat persamaan di antara kedua-dua Disiplin, beberapa perbezaan dicatatkan.

- Disiplin Monastik: Pertaubatan Monastik boleh diulangi berkali-kali tanpa had masa.
Disiplin Kanonik: Pertaubatan Kanonik tidak boleh diulangi.
- Disiplin Monastik: Pertaubatan Monastik diberikan oleh ketua biara yang tidak semestinya seorang paderi.
Disiplin Kanonik: Pertaubatan Kanonik diberikan oleh uskup.
- Disiplin Monastik: Pertaubatan Monastik biasanya bagi tempoh yang singkat.
Disiplin Kanonik: Pertaubatan Kanonik mungkin memakan masa sepanjang hayat, atau lebih biasa lagi, selama beberapa tahun

Tahun-tahun kemudian

Tempoh ini juga menandakan permulaan perayaan sakramen sekarang—pengakuan dosa, pengampunan, penebusan dosa. Pada mulanya, gereja menolak Disiplin Monastik dan mengiktiraf hanya Disiplin Kanonik sahaja tetapi lama-kelamaan Disiplin Monastik juga diterima. Buat seketika, kedua-dua Disiplin digunakan serentak.

Beberapa perubahan yang kita lihat pada tahun-tahun kemudian adalah:

- Paderi (atau kadang-kadang biarawan yang tidak ditahbis) menjadi pemberi sakramen yang sebelum itu dikhaskan untuk uskup.
- Penebusan dosa boleh berulang-ulang.
- Penebusan dosa secara terbuka beralih kepada amalan pengakuan dosa secara peribadi.

Pada 1215, Majlis Lateran Keempat mengisytiharkan bahawa setiap orang Kristian yang sudah mencapai usia arif harus mengakui dosa-dosa mereka kepada paderi paroki secara peribadi sekali setahun. Paderi yang mendengar pengakuan dosa diwajibkan untuk merahsiakan dosa-dosa yang diakui; jika tidak, dia boleh dilucutkan jawatan dan menghabiskan sisa-sisa hidupnya dalam biara dengan pematuhan yang ketat. Ia menandakan satu perubahan penekanan daripada pertaubatan dan penukaran hati kepada pengampunan.

Pada 1439, Majlis Florence mengemukakan Pertaubatan sebagai sakramen keempat daripada Tujuh Sakramen. Sakramen Pertaubatan ditakrif sebagai: ...

- Orang yang bertaubat harus ada rasa sedih bagi dosa dengan azam yang kuat untuk tidak berdosa lagi pada masa depan.
- Pengakuan dosa secara lisan bagi semua dosa yang...

Bersambung di ms25

Bersambung dari ms24

...diingati kepada paderi kita.

3. Penebusan bagi dosa menurut penilaian paderi, yang terutamanya dicapai dengan doa, puasa dan sedekah. Memandangkan penekanan adalah kepada pengampunan dosa, paderi diberi kuasa untuk memberi sakramen dan menggunakan kata-kata, "Saya mengampuni anda" pada hujung pengakuan dosa.

Majlis Trent (1545–1563) berbincang dengan panjang lebar mengenai Sakramen Pertaubatan dengan mengeluarkan sembilan bab dan 15 kanun. Ia mengesahkan apa yang diisytiharkan oleh Majlis-Majlis terdahulu dan pada waktu yang sama menuntut pengakuan dosa kepada paderi dengan pengampunan dosa apabila mereka melaksanakan kerja mereka sebagai pelayan menerusi kuasa Roh Kudus yang dianugerahkan dalam pentadbiran. Buat sementara waktu, bentuk lain untuk membuat pengakuan dan

penebusan dosa telah lenyap.

Pada hujung abad ke-16, tempat pengakuan dosa telah diperkenalkan di dalam gereja dengan hasrat untuk meningkatkan lagi kerahsiaan, kerendahan hati, dan ketanpanamaan.

Usaha Paus Pius X (1835–1914) untuk menggalakkan penerimaan Ekaristi yang lebih kerap dalam Komuni Kudus membawa kepada penerimaan Sakramen Pertaubatan yang lebih kerap. Amalan ini khususnya kuat antara 1950–1960 yang menjadi masa luar biasa dalam sejarah sakramen tersebut. Dosa dilihat secara legalistik—sekadar pelanggaran undang-undang dan perintah.

Majlis Vatikan Kedua (1962–1965) tidak membincangkan Sakramen Perdamaian dengan meluas tetapi ia ada membuat rujukan yang penting kepadanya di dalam dokumen-dokumennya.

(Terjemahan)
Akan Bersambung

Ciri pada bacaan Misa Ahad:

**21 Februari 2021—Hari Minggu Pertama pada Musim Lent,
Tahun B**

(Kejadian 9:8–15; 1 Petrus 3:18–22; Markus 1:12–15)

Novel tulisan Yann Martel 'Life of Pi' menceritakan tentang kisah Pi, seorang budak lelaki India yang bertungku-lumus untuk hidup di dalam sebuah bot keselamatan yang hanyut di Lautan Pasifik bersama seekor zirafah yang cedera, seekor orangutan, seekor dubuk dan seekor harimau Bengali jantan. Si dubuk dan si harimau ternyata agresif kerana mereka adalah pemakan daging. Si dubuk membunuh si zirafah dan kemudian si orangutan sebelum ia pula dibaham sehingga mati oleh si harimau. Pi kemudian mula berusaha untuk membiasakan si harimau dengan cara memberi ganjaran bagi kelakuan (makanan dan air segar), supaya kedua-duanya dapat hidup bersama di atas bot.

Bayangkan Nuh yang terpaksa hidup bersama berbagai haiwan yang begitu banyak sekali di dalam bahtera: pemakan daging, pemakan tumbuhan, dan juga pemakan kedua-duanya. Ia pasti satu usaha yang hebat. Mereka berjaya berbuat demikian kerana, apabila pada akhirnya hujan berhenti dan air surut dan banjir berakhir, mereka dapat keluar dari bahtera tanpa sebarang masalah.

Allah kemudian membuat perjanjian dengan Nuh dan haiwan-haiwan menerusi tanda pelangi bahawa Dia tidak akan membanjiri dunia lagi. Haiwan-haiwan tersebut dapat membiak semula di bumi. Manusia dan haiwan berpisah walaupun selepas dikurung bersama begitu lama di dalam bahtera.

Pelangi kelihatan apabila Cahaya menembusi titisan-titisan air di langit. Air yang sebelum itu memusnahkan bumi menerusi banjir sekarang kelihatan lain, iaitu, dengan Cahaya, pelbagai warna yang cantik terpamer. Air daripada sudut pandangan yang merosakkan kini diubah menjadi keindahan yang cemerlang.

Dalam bacaan kedua, ia disebut bahawa Nuh diselamatkan "oleh air". Apakah yang ingin dinyatakan oleh penulisnya? Dia menyatakan bahawa ironisnya, walaupun air memusnahkan bumi dengan banjir, air dapat menyelamatkan Nuh dan keluarganya bersama haiwan-haiwan kerana air mengapungkan bahtera. Selain itu, dia melihat gambaran air sebagai prototaip bagi pembaptisan yang menyelamatkan kita daripada dosa-dosa kita. Maka itu, air dilihat sebagai sesuatu yang baik.

Di dalam Injil, Markus menceritakan semula tentang godaan syaitan yang dihadapi Yesus di belantara selama 40 hari di mana dia hidup bersama haiwan liar, tetapi malaikat menjagaNya. Ini sama seperti Nuh yang hidup bersama haiwan-haiwan di dalam bahtera, termasuk haiwan liar, yang dikelilingi begitu banyak air.

Yesus berada di belantara selepas Dia dibaptis oleh Yohanes di Sungai Yordan. Kita boleh mengandaikan belantara tersebut sebagai sebuah tempat yang lebih kering berbanding tanah ladang. Yesus bergerak daripada air kepada keadaan kekurangan air; Dia juga beralih daripada kehidupan bersama haiwan-haiwan ternakan kepada kehidupan bersama haiwan-haiwan liar.

Penulis Injil, Markus, tidak menyebut tentang tiga godaan yang dihadapi Yesus. Jadi, saya ingin menarik renungan kita pada kali



ini kepada imej air dan haiwan liar. Air, sama ada melimpah atau sedikit sahaja, dapat dilihat sebagai bagus, terutamanya apabila direnung dengan idea pembaptisan. Air menyelamatkan kita dan menyucikan kita daripada dosa-dosa kita. Allah memberikan air kepada kita sebagai tanda kasih dan keprihatinanNya. Air akan sentiasa ada bersama kita, sama ada di sekeliling kita, seperti terapung di tengah-tengah banjir, atau dalam titisan air di udara yang mengubah perkara biasa (seperti dalam Cahaya biasa) kepada pelbagai warna.

Sebaliknya haiwan liar tidak semestinya ada bersama kita sepanjang masa. Mereka akan datang dan pergi seperti ujian dan cabaran hidup. Apabila kita bertemu dengan haiwan liar dalam hidup kita, ia menuntut kewujudan bersama, sama seperti apa yang Nuh buat di dalam bahtera. Kita tidak dapat berbuat apa-apa apabila kita diletakkan bersama haiwan liar dalam kurungan kecil. Tetapi kita dapat menyedari bahawa air ada di sekeliling kita, dan air boleh menjadi sesuatu yang baik. Apatah lagi jika kita dapat melihat kehidupan menerusi titisan-titisan air yang ada di sekeliling kita, kita dapat melihat keindahan kehidupan di dalam pelangi. Masanya akan tiba apabila banjir berakhir, haiwan liar dan kita akan berpisah seperti Nuh dan haiwan-haiwan.

Pada waktu yang sama, kita juga rasa lega kerana Yesus pernah hidup bersama haiwan liar di belantara selama 40 hari, tetapi malaikat menjagaNya. Kita ada jaminan bahawa Allah dapat menjaga kita menerusi malaikat yang Dia utuskan untuk menjaga kita. Malaikat itu boleh jadi berbagai manusia yang datang ke dalam hidup kita. Allah dapat mengerjakan keajaiban, terutamanya menerusi air di sekeliling kita dan malaikat yang melindungi kita daripada haiwan liar.

(Terjemahan)

Dari meja pengarang

Semoga rahmat Tuhan mengurapi kita

Tuhan, Allah kami, semoga berkatMu bersama kami. Berikanlah kami kejayaan dalam segalanya yang kami lakukan! (Mazmur 90:17)

Masyarakat Cina menyambut Tahun Sapi (atau Lembu) pada 12 Februari 2021. Pasukan **Today's Catholic** mengucapkan Selamat Tahun Baharu Cina (CNY) yang Berkat kepada semua pembaca yang meraikan perayaan musim bunga ini.

Dengan SOP ketat yang dilaksanakan pada tahun ini, umat Katolik buat pertama kali terpaksa menghadiri Misa CNY dalam talian dan oren Tahun Baharu mereka diberkati secara maya, atau di sesi 'pandu lalu' khas yang disediakan oleh beberapa buah paroki.

Lanjutan PKPB bagi Sarawak sehingga 1 Mac turut memaksa umat Katolik untuk menghadiri Misa yang distrim secara langsung bagi Rabu Abu. Malah mereka dinafikan cara baharu untuk menerima abu yang direnjis di atas kepala mereka, seperti yang diamalkan pada tahun lepas.

Faith Comes by Hearing Asia melancarkan acara 'ONE Nation 2021 Listening & Watching Challenge' selama 40 hari (Lent hingga Hari Minggu Paska), menerusi Aplikasi

Bible.is. Ia bermula pada Rabu Abu, 17 Februari dan akan berakhir pada 4 April. Bacalah jemputan Uskup Agung Simon Poh untuk mengambil bahagian dalam kempen ini pada muka surat 27.

Pope Francis baru-baru ini telah menetapkan dua tarikh yang signifikan: 4 Februari sebagai Hari Persaudaraan Manusia Antarabangsa, dan Hari Dunia untuk Datuk, Nenek dan Warga Emas, yang akan berlangsung setiap tahun pada Hari Minggu keempat pada Julai.

Dengan keadaan yang begitu tidak menentu dalam masa beberapa bulan akan datang, diburukkan lagi oleh ekonomi yang lembap, marilah kita berdoa kepada Tuhan untuk berkatNya. Semoga Dia menghentikan mutasi dan penularan koronavirus. Semoga Dia melindungi kita dan keluarga kita. Semoga Dia 'memberikan kita kejayaan dalam segalanya yang kita lakukan' sepanjang Tahun Sapi.

(Terjemahan)

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PERUTUSAN

Daripada Uskup Agung Simon Poh



Saudara-saudari yang dikasihi dalam Tuhan,

Salam damai dan harapan pada waktu pandemik COVID-19 yang mencabar ini.

Kita telah menghabiskan seluruh bulan Januari di bawah PKPB dan ia telah dilanjutkan ke 14 Februari. Pada bulan Februari, Hari Persaudaraan Manusia Antarabangsa (4 Feb), Hari Doa Sedunia Bagi Orang Sakit (11 Feb), Tahun Baharu Cina (12 Feb) dan malah Hari Valentine (14 Feb), semuanya berlalu di bawah bayang-bayang COVID-19. Dan tiba-tiba, kita mendapati diri mula memasuki Musim Lent dengan Hari Rabu Abu pada 17 Februari.

Pandemik COVID-19 telah mengurung keluarga di rumah masing-masing. Bila kita mengimbau kembali, kita menyedari bahawa tahun lepas 2020 adalah waktu di mana keluarga telah menghabiskan masa paling lama bersama (disebabkan oleh sekatan pergerakan PKP). Ekoran penggantungan perhimpunan di gereja, Misa telah distrim secara langsung kepada keluarga-keluarga yang sama-sama bersembahyang di rumah masing-masing.

Dari satu sudut, COVID-19 juga telah membantu kita untuk menghargai keluarga sebagai Gereja Domestik. Keluarga merupakan gambaran Gereja, yang dihidupkan secara nyata di rumah keluarga. Ibadat dan doa yang diadakan di gereja kini distrim secara langsung ke rumah keluarga. Doa-doa yang dahulu disebut di gereja kini dijalankan oleh keluarga. Ini adalah gereja di rumah, dikenali sebagai Gereja Domestik.

Gereja Paroki	Keluarga di Rumah
Perhimpunan jemaat di gereja	Ahli-ahli keluarga berhimpun bersama
Merayakan peristiwa/hari raya/ulang tahun santo dan santa	Meraikan peristiwa seperti harijadi, pertemuan semula keluarga, dsbnya
Bersembahyang sebagai sebuah komuniti di gereja	Berdoa pada waktu makan di rumah bersama keluarga
Perjamuan Ekaristi	Perjamuan keluarga
Dipimpin oleh uskup/paderi	Diketuai bapa atau ibu
Perhimpunan silaturahim	Sama-sama berkongsi
Doa-doa komuniti	Doa-doa keluarga
Struktur paroki sama-sama membentuk Keuskupan Agung	Sel-sel keluarga sama-sama membentuk Gereja, masyarakat dan negara

Fokus kepada keluarga sebagai Gereja Domestik ini bermakna ibu-bapa, menerusi kata-kata dan teladan, adalah guru-guru Kepercayaan Katolik yang pertama kepada anak-anak mereka.

Dengan pembukaan semula sekolah pada Januari lepas, ramai ibu bapa mendapatkan buku-buku teks dan buku-buku kerja untuk pendidikan akademik anak-anak mereka. Demikian juga, saya menggesa kepada ibu bapa untuk memberikan komitmen yang sama kepada pendidikan agama dan katekesis kepercayaan kepada anak-anak anda. Beri Al-Kitab dan buku teks kateketikal kepada setiap anak anda menurut peringkat kelas mereka di sekolah. Seperti anda membantu anak-anak anda dengan kerja rumah mereka, demikian juga anda harus menelaah Al-Kitab dan Buku Katekesis bersama mereka.

Hari Rabu Abu pada 17 Februari menandakan permulaan Lent. Menurut tradisi dari Injil Matius 6:1-18, kita akan melaksanakan tiga amalan taubat pada Musim Lent. DOA dan PUASA membantu kita untuk mengeratkan lagi hubungan dan kebergantungan kita kepada Allah dan menguatkan kepercayaan kita kepada hubungan kasih yang komited dengan orang di sekeliling kita menerusi SEDEKAH yang murah hati. Tiga amalan Lent ini perlu dilaksanakan bersama-sama.

Untuk BERSEDEKAH dan membantu mengurangkan penderitaan dan kemiskinan bagi keluarga yang terjejas disebabkan oleh pandemik COVID-19, sila derma kepada Rayuan Lent di keuskupan masing-masing di Sarawak.

(Untuk maklumat lanjut, sila baca Perutusan Rayuan Lent CWS 2021 di muka surat 27)

Semoga Tuhan memastikan anda selamat dan memberkati keluarga anda. Alamilah Lent yang dipenuhi Roh Kudus dan membawakan hasil.

+ Simon Poh

+ Uskup Agung Simon Poh (Terjemahan)

APA YANG UMAT KATOLIK BOLEH LAKUKAN PADA WAKTU LENT

1. BACA dan DENGAR Injil
2. BACA Bacaan Misa Harian di Rumah
3. BERDOA Jalan Salib atau Rosari di Rumah
4. BERI SUMBANGAN Kepada Badan Amal
5. DERMA Darah
6. BERI SUMBANGAN kepada Rayuan Lent CWS
7. LAKUKAN Pengorbanan dan Laksanakan Hukum
8. SANTUNI golongan warga emas dan terlantar di rumah dengan menelefon dan bercakap kepada mereka
9. BERPUASA dan beri sebahagian wang simpanan kepada golongan miskin dan memerlukan bantuan, dan lain-lain.

Rayuan Musim Lent CWS 2021

“Allah akan memberkati kamu dengan berlimpah, supaya dalam segala perkara pada setiap masa, dengan memiliki segalanya yang kamu perlukan, kamu akan melimpah dalam setiap amalan yang baik.” (2 Korintus 9:8)

KUCHING — Hari Rabu Abu pada 17 Februari 2021 menandakan permulaan Musim Lent. Menurut tradisi dari Injil Matius 6:1-18, kita menjalani amalan-amalan pertaubatan pada Musim Lent iaitu **Bersedekah, Berdoa** dan **Berpuasa**. Satu garis panduan yang mudah ialah amalan-amalan pada Musim Lent ini seharusnya sentiasa menjadi keberkatan bagi orang lain. Lakukan ini dan kita sendiri juga akan diberkati Tuhan.

Doa dan **Puasa** membantu kita untuk mengeratkan lagi hubungan dan kebergantungan kita kepada Allah. Ia menguatkan lagi kepercayaan kita kepada hubungan yang komited untuk beramal kepada orang di sekeliling kita menerusi **Sedekah** yang murah hati. Tiga amalan ini perlu dijalankan bersama pada Musim Lent.

COVID-19 telah melembapkan ekonomi kita dan menyebabkan kesusahan bagi banyak keluarga, terutamanya pekerja pendatang dan bergaji harian. Dengan penutupan banyak kilang dan premis perniagaan, ramai telah menganggur. Kita

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bakal berdepan dengan kategori baharu golongan miskin. Banjir hujan monsun kebelakangan ini telah menjaskan banyak rumah selain sawah padi dan ladang. Hasil atau tuaian yang kurang akan menyebabkan keluarga sedemikian untuk bergantung kepada suatu bentuk sokongan untuk membantu mereka pada waktu yang mencabar pada 2021. Rayuan Musim Lent CWS memberi anda peluang untuk membantu mengurangkan keresahan mental dan penderitaan manusia di kalangan golongan miskin, gelandangan, warga emas dan orang yang memerlukan bantuan.

Pada Lent 2020 tahun lepas, kita telah menghabiskan lebih separuh Musim Lent di bawah bayang-

bayang sekatan pergerakan PKP. Dengan penggantungan sembahyang Misa, banyak Sampul dan Kotak Rayuan Musim Lent tidak dikutip di semua gereja kita, yang menyebabkan sangat sedikit sekali sumbangan derma yang diterima.

Bagi Lent 2021 pada tahun ini, CWS akan tetap menyediakan Kotak dan Sampul ini di gereja-gereja. Selain itu, kita akan menawarkan pemindahan bank elektronik dan Kod QR Sarawak Pay untuk memudahkan sumbangan anda yang murah hati.

Dalam Injil Yohanes 6:1-14, si budak kecil hanya mampu membawa lima buku roti dan dua ekor ikan kepada Yesus. Namun dalam tangan Yesus yang penyayang, ia telah dilipat-ganda untuk memberi makanan kepada 5,000 orang lelaki, wanita dan kanak-kanak—and sisa yang dikumpul memenuhi 12 buah bakul.

Saudara-saudari dalam Kristus

dan rakan-rakan muhibah, saya menggalakkan anda untuk memainkan peranan dan menyerahkan pemberian anda kepada Tuhan. Tiada sumbangan dianggap terlalu kecil kerana “*sikit-sikit lama-lama jadi bukit*”. Apabila umat Kristian datang bersama sebagai satu keluarga dalam Kristus, dan berkongsi sumber yang ada dalam tangan, kita boleh pasti bahawa setiap saudara dan saudari akan dibantu. (Baca Kisah Para Rasul: 4:32-35). Dan lebih daripada segalanya, percaya bahawa Tuhan akan menyediakan segalanya yang anda perlukan.

“Berilah, dan ia akan diberikan kepadamu. Ganjaran yang secukupnya, dipadat-padat, digoncang bersama, yang melimpah-ruah, akan diletakkan di atas pangkuankamu.”

(Lukas 6:38)

Semoga diberkati dan mengalami Musim Lent yang dipenuhi Roh Kudus.

+ Simon Poh

Uskup Agung Simon Poh
(Terjemahan)

‘Keluar dari kotak’ sebagai fasilitator untuk RCIA

KUCHING — Saya menyertai RCIA sesi 2019/2020 sebagai fasilitator yang membantu fasilitator lain apabila mereka tidak dapat menjalankan tugas kerana komitmen lain.

Pada mulanya, saya keberatan dan tidak yakin saya dapat mengendalikan kelas yang dihadiri peserta dari berbagai latar belakang— kaum, usia, status sosial, pekerjaan dan tahap pengetahuan tentang agama; yang terdiri daripada pelajar universiti, pesara, suri rumah, orang Katolik yang sudah dibaptis, Kristian dari mazhab lain, pemikir bebas dan profesional.

Walaupun saya sudah terlibat dalam Program Pembentukan Iman selama lebih 20 tahun bersama Sekolah Hari Minggu, saya rasa saya tidak cukup bagus untuk memudahkan program RCIA. Tidak seperti mengajar pelajar Sekolah Hari Minggu, membahagikan pengetahuan saya bersama para katekumen memerlukan pendekatan berlainan. Saya perlu “keluar dari kotak” untuk berfikir lebih jauh dengan fikiran terbuka.

Bagaimanapun, dengan panduan sukatan pelajaran dan jadual masa yang tetap, saya mencubanya. Mengambil kira mereka yang baharu kepada kepercayaan Katolik, memahami perkara asas adalah penting untuk dikaitkan dengan butiran terperinci. Pada peringkat RCIA, untuk mengetahui mata pelajaran adalah sama penting dengan mengetahui cara

untuk mengamalkannya dalam kehidupan harian. Berkongsi pengalaman kehidupan orang lain akan membantu untuk memahami orang lain dan menemui kepercayaan kita dalam perjalanan iman ini, waktu untuk membuat keputusan dan mengenali Allah dan Yesus Kristus dengan lebih baik. Iman merupakan anugerah dari Allah. Ia tidak mengejutkan untuk melihat peserta yang tercicir kerana mereka belum bersedia untuk menerima anugerah itu.

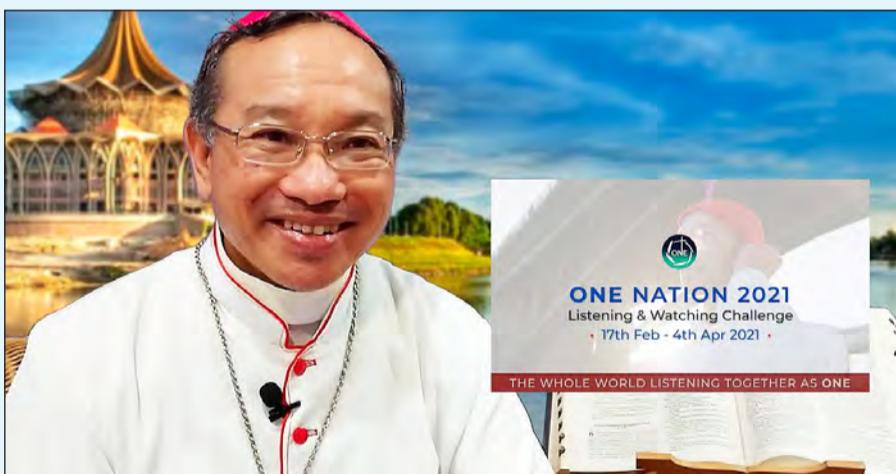
Fasilitator ada untuk memberikan maklum balas. Saya percaya bahawa para katekumen akan lebih banyak belajar jika mereka berkongsi dan mengajukan soalan-soalan yang ada kaitan dengan kehidupan mereka dan dunia umum. Kita akan mencari jawapan di dalam Al-Kitab. Saya gembira kerana saya juga telah banyak belajar daripada para peserta.

Syukur kepada Allah kerana selepas penangguhan yang berpanjangan, kita dapat menamatkan kursus RCIA 2019/2020 dengan Misa pada 19 dan 20 Disember 2020.

Kepada mereka yang berminat untuk menyahut cabaran mengetahui dan menemui lebih banyak lagi perkara tentang kepercayaan Katolik, tumpillah untuk menjadi fasilitator sukarela bagi kursus akan datang.

James Noik (Terjemahan)

Bagi mereka yang ada telinga, dengarlah!



KUCHING — ‘Faith Comes by Hearing Asia’ telah melancarkan sebuah projek ekumeni bagi tempoh Lent selama 40 hari sehingga Hari Minggu Paska.

Ini adalah satu jemputan untuk menjadi sebahagian daripada **ONE Campaign** 2021 pada peringkat global di mana ratusan gereja dan organisasi di seluruh dunia—daripada setiap mazhab, kumpulan bahasa dan lapisan hidup—datang, mendengar dan sama-sama mengharungi keempat-empat Injil (Matius, Markus, Lukas dan Yohanes) sebagai SATU.

Dalam komitmen beliau untuk mempromosikan Firman Allah, Uskup Agung Katolik Simon Poh menjemput semua orang

Kristian ke acara ‘ONE Nation 2021 Listening & Watching Challenge’, yang bermula pada 17 Februari hingga 4 April menerusi Aplikasi *Bible.is*.

Menurutnya, “Al-Kitab adalah Yesus yang bercakap kepada kita. Biarlah Firman Allah mengiringi kita.”

Marilah kita berhimpun sebagai Satu Firman, Satu Allah dan Satu Dunia; membaca, mendengar, dan melihat Sabda Allah—bersama-sama dalam Satu Roh!

Daftarlah di sini:
<http://bit.ly/359Hxt8>
Muat turun Aplikasi *Bible.is*:
<https://www.faithcomesbyhearing.com/audio-bible-resources/bible-is>

Pemulihan Blok Mill Hill SJS disokong Kerajaan Negeri



Uskup Agung berkongsi kandungan 'Icon of Change', sebuah buku cenderamata Katedral St Joseph yang kini sedang menjalankan pengubahsuaian.

KUCHING — Projek Pemulihan Blok Mill Hill Sekolah St Joseph (SJS) untuk memulihkan Bangunan Warisan yang ikonik dan sudah diwartakan itu, bersama dua sayap penyambungnya, baru-baru ini menerima bantuan sebanyak RM2.5 juta dari Kerajaan Negeri Sarawak.

Rancangan bagi projek pemulihan itu bermula pada 2018, dan tapaknya telah diserahkan kepada kontraktor pada Ogos 2020. Bagaimanapun kutipan dana bagi projek itu menghadapi rintangan pada tahun lepas disebabkan oleh pandemik COVID-19.

Menerusi rayuan yang dibuat kepada bekas-bekas pelajar dan penyokong oleh Lembaga Pengurusan Sekolah dan Persatuan 'Old Josephians' (OJA), mereka telah berjaya mengumpul kira-kira RM3 juta. Ini bermaksud kekurangan kira-

kira sebanyak RM2.5 juta.

Pada 3 Februari 2021, Lembaga Pengurusan telah menerima geran kerajaan yang mujur mencukupi untuk menampung kekurangan bagi projek bernilai RM5.5 juta itu.

"Pada hari ini, kita bersyukur kepada Kerajaan Sarawak di atas RM2.5 juta yang disampaikan oleh Ketua Menteri kita, YAB Datuk Patinggi Abang Johari Tun Openg, yang merupakan 'Old Boy' (bekas pelajar) dari Kelas Tingkatan Enam Atas pada 1970," kata Uskup Agung Simon Poh yang merupakan Penaung Lembaga Pengurusan St Joseph.

Uskup Agung turut menyuarakan keperluan untuk melengkapkan kerja pemulihan yang siap, seperti meja panjang, kerusi dan meja pelajar, alat bantuan pembelajaran, komputer dan peralatan bagi bilik kelas, selain kos lain.

"Sebagai seorang 'Old Boy',



Ketua Menteri Sarawak Abang Johari (5 kanan) menyampaikan replika cek RM2.5 juta kepada Christopher Chua (4 kiri) disaksikan oleh Uskup Agung Simon Poh (3 kanan).



Memeriksa kemajuan kerja pemulihan.

saya mengambil kesempatan ini untuk merayu kepada 'Old Boys' (dan 'Old Girls' dari Tingkatan Enam) agar memainkan peranan untuk 'alma mater' kita, St Joseph, dan menjadi sebahagian daripada legasi yang memulihkan Blok Mill Hill Sekolah St Joseph dan Sayap-Sayap Bilik Kelas/Arsrama.

"Sama seperti kita telah diberkati dengan pendidikan dari Sekolah St Joseph, marilah kita memberi dan terus memberkati generasi 'Josephians' pada masa

dengan," kata Uskup Agung Simon (Kelas Tingkatan 5 pada 1980).

Replika cek bagi RM2.5 juta itu disampaikan kepada pemangku pengurus bagi Projek Pemulihan Mill Hill, Christopher Chua, ketika beliau mengetuai delegasi kecil untuk melakukan lawatan hormat kepada Ketua Menteri di pejabat beliau di Wisma Bapa Malaysia.

Ivy Chai (Terjemahan)

Buku nyanyian rohani serantau baharu dikeluarkan

KUALA LUMPUR — Persidangan Uskup-Uskup Katolik Malaysia, Singapura dan Brunei (CBCMSB) mengendalikan edisi pindaan bagi buku nyanyian *Sing Your Praise to God* (2021) sebagai Buku Nyanyian Katolik rasmi untuk rantau ini pada 2 Februari 2021.

Edisi yang dipinda ini menyaksikan pandangan yang baharu dan berubah, daripada kompilasi halaman teks klip besi bagi Susunan Misa, doa-doa dan lagu-lagu, kepada buku kulit keras Susunan Misa, Antifon dan lagu-lagu dalam teks dan notasi muzik, yang dikepil dengan benang.

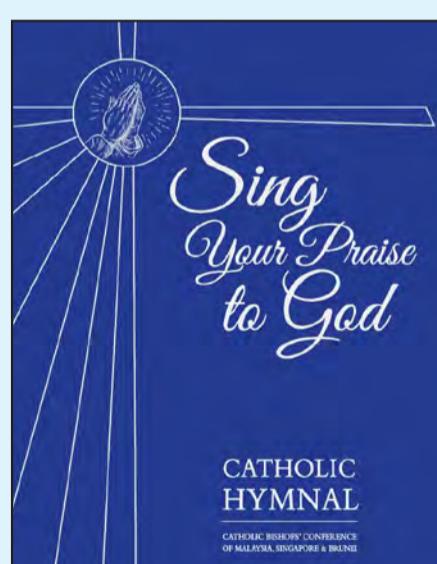
Turut ditambah dalam edisi pindaan ini adalah Upacara Ekaristi, Eksposisi dan Benediksi serta indeks kepada senarai lagu-lagu menurut tajuk, ayat pertama, bahagian Misa dan musim serta penggunaan liturgi.

Sing Your Praise to God pertama kali diterbitkan pada 1970 oleh Uskup Emeritus James

Chan dan Komisi Liturgi Serantau CBCMSB bagi memenuhi keperluan jemaat apabila mereka berhimpun untuk menyembah Allah dalam roh dan kebenaran di setiap Misa, dan menyanyikan sumber dan kemuncak kehidupan Kristian kita dengan sukacita. Edisi kedua, yang dicetak pada 1985, selain mempunyai lebih banyak lagu, ada devosi-devosi dan doa-doa yang ditambah kepadanya. Sejak itu, buku nyanyian rohani ini tidak pernah dikemaskini.

Maka itu, ia memang wajar bahawa lagu nyanyian rohani ini dipinda. Justeru, pada 2014, CBCMSB memberi mandat kepada Komisi Liturgi Keuskupan Serantau (dahulu RLC) untuk menjalankan tugas meminda dan menambah-baik buku nyanyian rohani ini.

Dalam usaha ini, Komisi meneliti semula dokumen-dokumen liturgi dan berkaitan dari Majlis Vatikan Kedua. Dengan rujukan tersebut dan menerusi rundingan yang konsisten dengan



uskup-uskup CBCMSB, Komisi itu telah merangka prinsip-prinsip yang menjadi bimbingan, untuk menentukan lagu-lagu rohani yang akan dimasukkan, selain menambah teks Antifon dan notasi muzik. Mengiktiraf dan membayar semua pemilik hakcipta juga merupakan bahagian yang penting dalam usaha ini.

Buku nyanyian rohani yang

dipinda ini sekarang sedang dihantar ke semua keuskupan di rantau ini. Ia dijual pada harga RM25 senaskhah. Borang tempahan sudah dihantar ke semua paroki. Sila hubungi paroki anda untuk membuat tempahan atau liturgycommission@erlcmsb.org.

Ia adalah harapan dan doa kami yang ikhlas agar edisi pindaan ini akan menjadi rakan yang konsisten bagi semua dalam jemaat kita yang beribadah, bukan hanya koir dan pemuzik sahaja. Agar semua yang menggunakan semakin tertarik ke dalam jiwa yang mengambil bahagian sepenuhnya dan secara aktif dan sedar dalam menyanyikan puji-pujian kepada Allah.

"Puji-pujian Tuhan kerana Dia baik, bernyanyilah kepada Allah kita kerana Dia penyayang: kepadaNya puji-pujian kita harus dipanjatkan" (Mazmur 146:1).

(Terjemahan)