



PARISH OF OUR MOTHER OF PERPETUAL HELP
Redemptorist Community
Rev Fr Patrick Massang, C.Ss.R. (Parish Priest)
Rev Fr Philip Lai, C.Ss.R. (Assistant Parish Priest)

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**Due to Covid-19 Conditional
 Movement Control Order (CMCO)
 has been extended from Friday,
 19 February TILL Thursday,
 4 March, 2021.**

*(28/2/2021 -
 From Your Parish Priest...)*
**ATTENDING MASSES, FORMATION &
 OTHER ACTIVITIES IN O.M.P.H. IPOH**

ONLY OMPH PARISHIONERS
 (citizens & non-citizens) and those
 serving in OMPH ministries are
 allowed to attend weekday and
 weekend masses and other activities
 at OMPH church.

WEEKDAY MASSES
 (Mondays, Wednesdays & Fridays) will
 be in English at **7.00 am** in church.
 (if falls on public holiday, Mass will be at 8
 am)

- No need to pre-register.
 - When you come, take your own
 temperature on forehead using available
 auto thermal scanner, check in with
 MySejahtera App. or write on manual
 record. Government SOPs apply.

RITE OF THE 1ST SCRUTINY –
 (3rd week of Lent) - On Saturday, 6
 March, 2021 @ 5.30pm, our "Elect"
 will celebrate the Rite of the First
 Scrutiny, which is the beginning of
 the period of purification and
 enlightenment.

**TO ATTEND STATIONS OF THE
 CROSS & WEEKEND MASSES
 you are required to follow –**
 > Pre-registration with
 ministry/BEC heads or parish
 office. Attendance will be based
 on rostering exercise on first
 come first serve basis.
 > Please come 30-45 minutes
 earlier before Mass starts for
 attendance marking, temperature
 taking and checking in with
 MySejahtera App. Government
 SOPs apply.

STATIONS OF THE CROSS
 followed by Mass (Fridays during Lent)
 @ 6.30 pm (E) – OMPH church.
 @ 7.30 pm (T) – Parish hall.

WEEKEND MASSES in church
 (Saturdays & Sundays)
 # Saturdays @ 5.30pm Mass in
 English.
 # 1st Sun. of the month @ 8am in
 Bahasa Malaysia.
 # Other Sundays @ 8 am Mass in
 English
 # On Sundays at 11 am (in
 Tamil/Mandarin on an alternate weekly
 basis) (for confirmation of language,
 please check website)

These guidelines may be revised
 from time to time in line with
 updates and additional SOPs
 issued by the authorities.

(food for thought) (Bulletin 28 February, 2021)
 Gospel: Mark 9: 2-10.

"Go Forth"

The story of Abraham and Issac is a focal one in Genesis and in the faith history of the Jewish people. It begins with God's command, "Go forth." But the foundation of this story is the very common story we all participate in. All these stories share the same characteristic, they contain some kind of change and conflict along the way to new life. This is the hope that this story of Abraham stirs up. The promise isn't that things will be easy; what makes the end hopeful is that God promises to "Go Forth" with Abraham and his descendants forever.

The Apostles witness a dazzling display of God's glory at the Transfiguration and are overwhelmed with excitement; but they are soon to experience the passion and death of Jesus. These same three will follow Jesus into the Garden of Gethsemane. They will see Him, fearful, saddened, pleading not to have to suffer and die. They will see Him on the cross, apparently abandoned by his Father and overcome by evil. This will betray all their hopes and dreams, and almost destroy their faith.

Jesus died on the cross because he was obedient to God's will. God wanted Jesus to proclaim the beginning of a new kingdom of compassion and reconciliation with God and with one another -- a reign of peace for all -- for the least, and for sinners and outcasts as well. Jesus fulfilled God's will and stayed faithful to his preaching and healing mission. He was steadfast in the mission, even though he stirred the wrath of the earthly and religious powers. Eventually these resisting forces killed him.

As the Gospel unfolds, the dazzling brilliance of our God begins to show through the humanity of Jesus more and more clearly. Our faith tells us that our lives will gradually be re-energized and remade according to the pattern of the transfigured Christ, who is our Light, our Strength and our Salvation.

For us, the meaning of the Transfiguration is that, as Karl Rahner says: "in the dark night of hopelessness the light of God shines, and a human heart finds in God the power which turns a dying into victory."

We have been told to "Go forth." How do we respond?

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