



羊牧之聲

梁熾才

重溫彌撒聖祭(感恩聖事或聖體聖事)的意義

自今年2月15日，香港教區為抗疫而暫停主日彌撒，到6月7日重開主日彌撒，已經歷近四個月。又因為本地疫症第三波的影響，自7月15日暫停公開彌撒到現在，又經歷了一個半月的時間。教友對沒有公開彌撒的日子，會有什麼樣的感覺？可能有些教友會增加參與彌撒的渴望，更體會參與彌撒的重要性；可能亦有些教友會變得對彌撒感到陌生，也減少再參與彌撒的意欲。現引用一些聖人的語錄或教會文獻對彌撒聖祭的教導，讓我們重溫彌撒聖祭的意義和重新發現對彌撒聖祭的新奇感。

「教會常常尊敬聖經，如同尊敬主的聖體一樣，因為特別在聖禮儀中，教會不停地從天主聖言的筵席，及從基督聖體的筵席，取用生命之糧，而供給信友們。」(《天主的啟示教義憲章》21)

「基督信徒的屬神祭獻，是藉著司鐸的職務，與唯一中保的祭獻結合而成；就是說，這祭獻是藉司鐸的手，以整個教會的名義，在感恩祭中，以不流血的聖事方式所奉獻的，直到主再來臨。」(《司鐸職務與生活法令》2, 4)

「聖體聖事的實效，就是使人轉變、回歸天主。」——聖多瑪斯(1225-1274)

「耶穌要怎麼分享自己的身體和自己的血？祂使餅成為自己的身體，酒成為自己的血，藉此預告自己的死亡，從內心接受這死亡，並將之轉化為愛的行動。表面看來，只有殘酷的暴力——被釘十字架——但是，其內在卻成了全然自我給予之愛的行動。」——教宗本篤十六世 2005年8月21日

「我好像聽到從天而來的聲音說：我是強者的食糧；吃了我，你就成長。但是，不是我變成了你的一部分，好像食物在身體裡面那樣；而是你要轉變，成為我的一部分。」——奧思定(354-430)

「不去領聖體，就好像人在泉水旁，卻渴死了一樣。」——聖若翰·維雅納(1786-1859)

「在感恩祭中，我們與天主成了一體，就像食物成了身體一部分那樣。」——聖方濟·沙雷氏(1567-1622)

「你的生命當以聖體為中心。把你的眼轉向祂，因祂是光明；使你的心緊緊靠近祂的聖心；向祂祈求認識祂的恩寵、能夠愛祂的愛德、以及服事祂的勇氣。懇切地尋求祂。」——聖德蘭修女(1910-1997)

「我們絕不能沒有聖體而生活。一旦如此，生活就要分崩離析。有人問我們：『修女們哪來的喜樂和力量來做她們的工作？』聖體不僅是被動的領受，它還是滿足基督的渴求。祂說：『你要來我這裡！』祂渴求的是人靈！」——聖德蘭修女(1910-1997)

「無論誰，若不相稱地吃主的餅，或喝主的杯，就是干犯主體和主血的罪人。所以人應省察自己，然後才可以吃這餅，喝這杯。」(格前11:27-28)

「若你是個罪人，就該用告解聖事，得回天主的恩寵，然後去領聖體，將獲得很大的幫助。……倘若你要做最能中悅天主的心、擊退魔鬼最有效的事情，好能恆心向善，那麼就該屢次善領聖體。」——聖若望·鮑思高(1815-1888)

「我們分享基督的聖體聖血，就是為了使我們成為我們所領受的。」——教宗良一世(約400-461)

「我們擘開的這個餅，給了我們永生的良方、死亡的解毒劑，是使我們永遠生活在耶穌基督內的食糧。」——安提約基亞的聖依納爵(?-107/117)

「在逾越事件，以及使此事件世世代代臨在於感恩聖祭中，有一個非常龐大的『包容性』，能包容整個歷史，做為救贖恩寵的領受者。教會在舉行感恩祭時，應該常常充滿這樣的驚異。」——聖若望保祿二世《活於感恩祭的教會》

(本文主要取材自《天主教青年教理》)

2020年
9月

聖安多尼堂



堂區通訊

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防疫禱文

天主，祢是仁慈的。我們為疫症的傳播，感到憂心難過；求祢幫助病人早日康復，並賜力量給醫護人員。求祢增強我們的信心，並使眾人同心協力，防範並克服疫症。求祢賜我們悔改，汲取教訓，保護生態環境。因主耶穌基督之名，求祢俯聽我們的祈禱。亞孟。

二零二零年九月份禮儀生活 按教區指引：暫停公開彌撒【直至另行通知】

- 依循教區的防疫新牧民措施，堂區作出以下安排：
 - 聖堂開放：每天：7:00am — 8:00pm【教友靜默祈禱、朝拜聖體、履行善工】
 - 明供聖體：周一至六：7:30am — 9:00am / 周四：7:00pm — 8:00pm
【特別意向：疫症早日平息】
 - 告解安排：(a) 周一、三、五：8:00am — 8:30am
(b) 主日：8:00am — 8:30am；9:30am — 10:00am；11:00am — 11:30am
(c) 教友可個別接觸神父辦「修和聖事」
- 主日明供聖體：(a) 7:00am — 8:00am；(b) 8:30am — 9:30am；(c) 10:00am — 11:00am；
(d) 11:30am — 12:30pm (英文)
- 教友可採用下列方式替代參與主日彌撒的本份：
 - 觀看任何網上直播或重溫的主日彌撒(如教區網站 www.catholic.org.hk 及公教報網站 <http://kkp.org.hk/node/21143>)，神領聖體；或
 - 反省主日彌撒經文、閱讀聖經或誦念玫瑰經。
- 教友可善用網上服務，例如網上平日彌撒、信仰培育資訊及其他神業，如晨禱、玫瑰經、三鐘經等(參見以上網站)。

神領聖體經

我的耶穌，我真心全信祢在聖體聖事內，
我愛祢超過一切，
我渴望領祢到我心中。
既然我現在不能實領祢，
請賞我至少神領祢的恩典吧！
我擁抱祢，
完全與祢結合，
像祢實在到了我的心中一樣。
別讓我再與祢分離吧！



鳴謝捐贈《羊牧之聲》

願聖母進教之佑及聖安多尼酬謝你們，
賜你們身心健康，家庭和睦，主寵日隆。



葉衛熾瑞	\$1000	聖安多尼之友會	\$300
潘宅	\$200	雷杏兒	\$100
		龐蔣靜儀	\$125
		家庭玫瑰組	\$300
		精叻馬	\$200
		曾潔玲	\$100
		鄭雅蓮	\$100
		太極福傳會	\$500
		鮑思高聖詠團	\$600

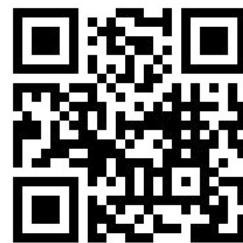
更新 堂區網頁 啟用

感謝電腦小組為我們堂區的網頁(<http://www.anthonychurch.org>)作了更新的工作，使之更便於閱覽和操作，大家可在桌面電腦、智能手機和平版電腦瀏覽統一資訊。加設堂區Blog，堂區可利用它將最新資訊與教友溝通。指定堂區團體組織可以發表文章(Post)上載到網頁。新網頁支援中英語言，維護及更新較之前方便。更新了的網頁已於聖母升天節日啟用，梁熾才神父衷心祝願，藉



堂區 Facebook
QR Code

堂區網頁和堂區的其他媒體平台，讓我們效法在天上獲享榮福的天主之母瑪利亞，能接觸到更多她的子女，特別在疫情較為嚴峻的時期，成為他們行走天國路上的輔助。



堂區網頁 QR Code

好書推介～增進聖言靈修

高夏芳修女繼《語絲》後，本年內第二本新書《語點》於8月20日出版。文章都寫在這全球大震盪的疫爆期間，在這世人徬徨無措的情景中，我們更渴望得到從上而來的點子，更需要聖言的點化。願與讀者共勉共禱。

全書80篇文章中約有20篇是疫情中的聖經反省，或許在此期間會給我們有鼓勵和安慰的作用。

堂區優惠價
\$30



2020-2021主日學招生

- ①主日上午10:00班：K1 — K3學生
- ②周六下午2:30班：P1 — P6學生



★ 優先收取本堂教友和慕道者的子女 ★



網上「親主親子漫遊」



主日學導師

—— Fiona 姐姐 (區老師)

現在因疫情關係，人與人之間的接觸也少了，不過人與人之間的愛仍然停不了。在8月9日(常年期第19主日)，我們堂區再一次安排採用zoom進行親子活動，以網上教學的形式去聯繫主日學及兒童慕道班同學們，讓大家一起深化各自的信仰及加深愛主之情。

藉這次機會可給我這個主日學導師在網上與同學們見面，實在是興奮不已。今次我好感恩有機會去負責介紹黃家輝神父所揀選的一首歌曲「I'll never find another you」，十分有意思。感謝聖神帶領和助佑我，以主的角度去翻譯歌詞為中文，亦加入了自己的感受。當我在背後錄影時，又緊張又感動，因為這些內容也是我真心向主說的。

在Zoom的活動當日，有我負責的環節，還有其他動作歌曲及問題遊戲時，見到同學們的專心及投入，便知道天主的愛無處不在。在聖神的引領下，各導師及負責的兄弟姊妹們用心為同學們預備好一切。雖然音響及拍攝方面仍未十分理想，但有同學與家長們的支持，便是對我們的愛護及體諒，這樣我們的辛勞已忘卻了，我們的憂慮也放下了。這也讓我見證了主的愛。感謝天主！



與我同行 我便心滿意足
我永遠再找不到另一個你



鄭思澄Michelle (輔祭)

在這幾個月，疫情的擴散十分嚴重，很多活動都不能順利進行，包括上學、出外遊玩等等，甚至連彌撒也要透過網上參與。

非常多謝黃家輝神父邀請我在主日兒童慕道班的Zoom會議幫忙。我和輔祭會的Larry負責在Zoom裏向小朋友們介紹兩款桌上遊戲。在Zoom前幾天，我和Larry一起拍攝桌遊的教學短片，再由工作人員在Zoom當天讓小朋友觀看。聽工作人員說，小朋友在看教學短片時都全神貫注，十分專心。我頓時覺得很高興和很有成就感呢！

其實在拍教學短片那天，我很緊張。從來沒有試過拍片的我，居然要拍片給這麼多人看。在拍攝期間，「NG」了很多次，真是十分感謝攝影師Raymund花時間幫我們拍攝啊！我感受到人的力量是有限的，我們非常非常需要天主的幫助！在天主的安排下，雖然拍攝了很久，但最後影片也是不錯的，而我也挺滿意這個成果。

感謝天主、黃神父、攝影師Raymund及兒童慕道班導師們的安排和付出！希望疫情能早日過去，讓公開彌撒能恢復如常，在聖堂裏與大家相聚！



黃錦華Larry (輔祭)

在兒童慕道班Zoom活動中，我們為一眾兒童介紹遊戲，這環節最受歡迎，實屬意料之外。希望這些活動能給他們帶來歡樂，幫助他們正確認識信仰。

在疫情中，不論是上課或善會，大多使用Zoom平台。網上見固然不及親身見，但至少我們還能繼續聚會，可透過視像看到對方。我認為這對兒童特別有益。兒童在這階段開始發展友誼，其他「小」朋友的陪伴相當重要，Zoom正好彌補疫情中不能親身見面的缺失。



教宗談醫治世界： 以愛為起點

新冠疫苗應惠及所有人，尤其是窮人

教宗方濟各8月19日主持公開接見活動，因目前處在疫情時期，論述了「醫治世界」的必要性。教宗指出，「為醫治由那看不見的微小病毒導致的疫情」和那「看得見且深重的社會不正義」造成的病態，我們必須「以天主的愛為起點，將邊緣地區置於中心，卑微者放在首位」。

教宗指出，改變「病態的社會結構」和「增進窮人的整體發展而非福利主義」，現在正是時候。病毒的攻擊對任何人「都無例外」，因此應對新冠疫情的途徑有兩個：首先是對這個微小却令整個世界折服的可怕的病毒找到治療方法；其次，我們也必須醫治一個更大的病毒，即社會不正義、沒有均等的機會，以及邊緣化和沒有保護弱小者的病毒。在這雙重的治療途徑中有一個依照《福音》教導的選項，即「優先關愛窮人」(《福音的喜樂》勸諭195號)。



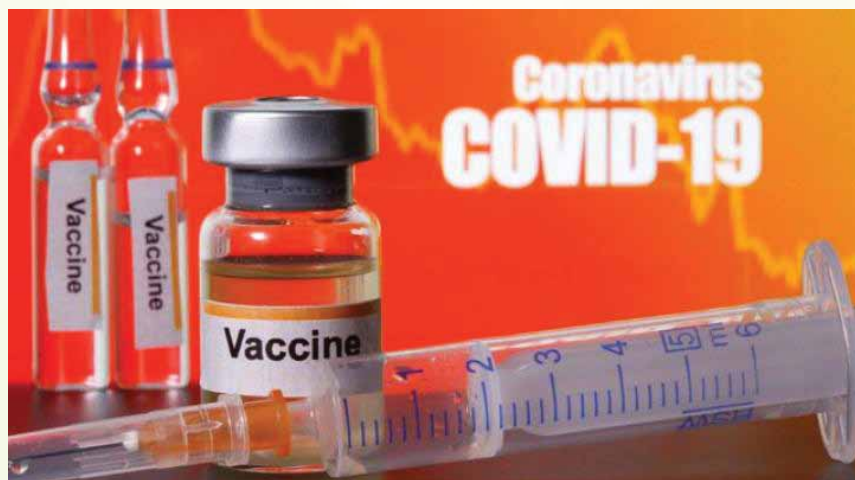
這卻是整個教會的使命」。教宗說，「每個基督徒和每個信仰團體都蒙召成為天主的工具，為窮人的脫貧和進步而效力」(《福音的喜樂》勸諭187號)。優先關愛最需要的人源自信、望、愛三德，關乎到「一起行走，接受這些人的福傳，讓他們得救的經驗和他們的智慧與創造力來『感染』我們」。

教宗說，「與窮人分享意味著我們彼此得到充實，如果存在阻止他們夢想未來的病態社會結構，我們就必須共同努力治癒它們，改變它們」。將邊緣地區置於中心則意味著將基督作為我們生命的中心。我們有理由「擔心疫情帶來的社會後果」，希望「恢復正常生活並重啟經濟活動」。但「正常狀態」不該「包含社會不正義和環境惡化」。今天「我們有一個機會來建設某些不同的事物」。

「例如，我們可以促進一種幫助窮人整體發展而非福利主義的經濟。這不是一種求助於補救的經濟，其實補救的經濟對社會有害，讓盈利脫離創造合乎尊嚴的工作崗位。這種利潤與實體經濟無關，而後者該當使大眾受惠。」

教宗進一步表示，優先關愛窮人的選擇激勵我們「制定出醫治病毒的計劃，使那些最需要的人受惠」。「如果新冠疫苗讓有錢人優先享用，那會是多麼悲哀啊！如果我們所看到的經濟援助專注在那種無益於接納受排斥者、提升卑微者、促進公益和照料受造界的工業補償上，那會激起多大的憤怒啊！」

教宗最後總結道：「我們現在必須有所行動，醫治因看不見的微小病毒引發的傳染病，同時也醫治因看得見且深重的社會不正義導致的病態。我希望這一切都以天主的愛為起點，將邊緣地區置於中心，卑微者放在首位。以這個愛為起點，賴於望德且建於信德，一個更健康的世界將是可能的。」



教宗解釋道，「優先關愛窮人不是一種政治選擇，也非意識形態和黨派的選項」，而是「《福音》的核心」。聖保祿強調耶穌「本是富有的，却成了貧困的，好使我們成為富有的」(參閱：格後8:9)。耶穌來到世界上「沒有選擇一種優越的生活，而是處於奴僕的狀況」，隱身在「一個卑微的家庭」，做「匠人」的工作。

耶穌在宣講之初就表明「在天國內窮人是有福的」，祂「居於病人、窮人和受排斥者當中，向他們彰顯了天主的慈悲大愛」。基督的門徒也當如此，他們「因接近窮人、弱小者、病患、服刑人、遭排斥和被遺忘者，以及沒有食物和衣服的人」而被認出是基督徒(參閱：瑪25:31-36)。

教宗指出，「這是衡量真正基督徒的關鍵標準，有人卻錯誤地認為這種對窮人的偏愛是少數人的任務，但事實上，

九月生活靈修

生活反省

如果心存仇恨，怎能求上主治療呢？如對他人毫無憐憫，怎能為自己的罪過求寬恕呢？

其實惱恨一個人，是對自己殘忍；忘記別人的過錯，又似乎心有不甘；更何況寬恕別人呢？實在難上加難。我們只要依靠耶穌，求祂帶領我們用祂的價值觀去看每一個人、每一件事，那就沒有再惱恨可言了。



耶穌在真福八端中說過「憐憫人的人是有福的，因為他們要受憐憫。」(瑪5:7)要成為一個有福的人，就先要學懂憐憫他人。心存憐憫，也就自然能寬恕別人。

讓我們一生中不斷地體驗天主的慈悲，即祂那無條件的愛、憐憫和寬恕我們，讓這些經驗觸動和轉化我們，同樣去憐憫及寬恕他人。

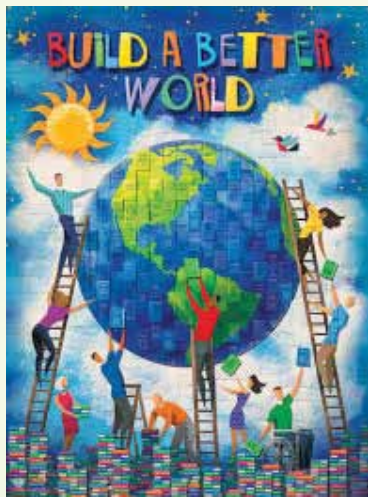
祈禱

主耶穌，求祢幫助我們以慷慨、體貼、關懷、並從心的寬恕別人，更求祢教導我們憐憫他人。讓我們用愛去化解仇恨，願世界和平友愛，願我們成為和平的工具。亞孟。

(資料：堂區培育組)

(continued from P.8)

Healing the World to Build Something Better Starting from the Love of God: Make Coronavirus Vaccine Available to All



that comes from God's love (cf. LS, 158), inspires us to conceive of and design an economy where people, and especially the poorest, are at the centre. And it also encourages us to plan the treatment of viruses by prioritising those who are most in need. It would be sad if, for the vaccine for Covid-19, priority were to be given to the richest! It would be sad if this vaccine were to become the property of this nation or another, rather than universal and for all.

If the virus were to intensify again in a world that is unjust to the poor and vulnerable, then we must change this world. Following the example of Jesus, the doctor of integral divine love, that is, of physical, social and spiritual healing (cf. Jn 5:6-9) - like the healing worked by Jesus - we must act now, to heal the epidemics caused by small, invisible viruses, and to heal those caused by the great and visible social injustices.

I propose that this be done by starting from the love of God, placing the peripheries at the centre and the last in first place. Do not forget that protocol by which we will be judged, Matthew, chapter 25. Let us put it into practice in this recovery from the epidemic. And starting from this tangible love - as the Gospel says, there - anchored in hope and founded in faith, a healthier world will be possible. Otherwise, we will come out of the crisis worse. May the Lord help us, and give us the strength to come out of it better, responding to the needs of today's world.

(Pope Francis General Audience, 19 August 2020)



Holy Father's Prayer Intention for September 九月份教宗祈禱意向

Respect for the Planet's Resources

We pray that the planet's resources will not be plundered, but shared in a just and respectful manner.



為尊重地球資源

願地球資源不被掠奪，而以公平和尊重的態度共同分享。

Living Word of God - September 2020



"When I say to the wicked, 'You wicked, you must die,' and you do not speak up to warn the wicked about their ways, they shall die in their sins, but I will hold you responsible for their blood." (Ezekiel 33:8)

Reflection

The oracle of Ezekiel reminds us how we should treat our neighbour's conversion as part of our own responsibility to attain our own salvation. We are all very keen on exercising our authority to rebuke others' wrong doings. However, providing guidance to correct other's evil deeds is not something any of us desire.

In Ezekiel 33:8, the teaching on correction is clearly stated. He is called to address the evildoer. But God wants him to warn the wicked and try to turn him away from his way rather than sentence him to death. Correction is free from any form of retaliation or vindictiveness. The essence of a true correction behind the prophetic voice is in seeking the good of the other party rather than escalate our own ego. No matter how unwilling we are to take the step to help our friends repent, this is one of the moments that silence is not golden because we shall be held responsible for our "sin of omission".

It requires courage to take the first correctional step because not all intervention can prove to be productive. It demands valid counsel given in love and empathy. Often dialogue in openness and sincerity will win. A spirit of solicitude can lead to true confession and eventually lead to correction of wrong behaviour.

What is sin? Sin is "a word, an act, or a desire contrary to the eternal Law" (Saint Augustine). It is an offense against God in disobedience to his love. It wounds human nature and injures human solidarity. Christ in his Passion fully revealed the seriousness of sin and overcome it with his mercy.

There are a variety of sins. They can be distinguished according to their object or according to the virtues or commandments which they violate. They can directly concern God, neighbour, or ourselves. They can be divided into sins of thought, of word, of deed, or of omission. (ccc 1853).⁽¹⁾

Sins of commission are sins we commit by doing something we shouldn't do. It is the type of sins that we are familiar with and are easily recognizable sins regarding something that should not have been done. Sins of omissions are sins we commit by not doing something that we should have done.

In every decision, we choose what we think will make us freer. Even when we say no to God, we aim to affirm our freedom. And in that affirmation, we implicitly affirm the divine self for it is God who created us in freedom. It is God who invites us to exercise that freedom in a responsible manner. (III. 3-B, p. 99)⁽²⁾

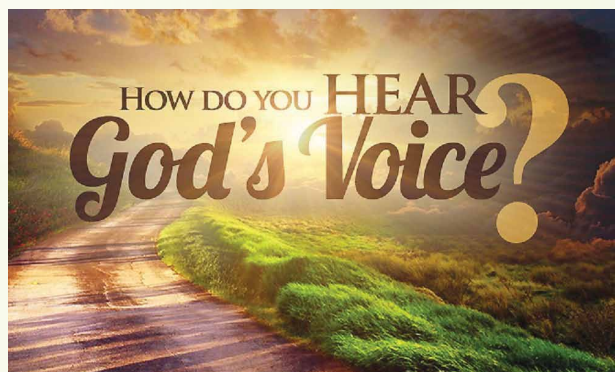
Some argue that our destiny is predetermined. They argue that we can only say yes to God. Even when we say no, we are not contending with the true God's will, rather we are refusing some finite imaginary God. They argue that since God is omnipotent no one can really refuse the divine self. But the famous German theologian Karl Rahner disagrees with determinism because if we could not refuse God there would be no real freedom. (III. 3. C, p. 99)^{(3)ibid}

We have every freedom to say 'Yes' or 'No' to God. Our freedom involves not just people, actions, and all creations, but also God. Our freedom makes us responsible for our own wrong doing.

The true essence of God includes both justice and mercifulness. We are called to recognize God's goodness in everything yet we are reminded to heed on what God will exercise his justice on at the fullness of time. These characters have repeatedly been stated in the God-man covenant relationship. When we do not do what is right to correct our neighbour, we are held accountable for rejecting God's mercy on our neighbour which might had been postulated through our own prophetic act.

"The Lord does righteous deeds, bring justice to all the oppressed. Merciful and gracious is the Lord, slow to anger, abounding in mercy. For as the heavens tower over the earth, so his mercy towers over those who fear him. As far as the east is from the west, so far has he removed our sins from us." (Psalm 103:6, 8, 11-12)

God's justice and mercifulness are disclosed in the praises found in the Old Testament of the Scripture particularly in Psalms.



We cannot expect God to waive the damage we do ourselves in wrong doing, but God can lead us away from sin by sending his prophets to warn us to stay away from our sinful act. What we need to do is to open our deaf ears and listen to the prophetic voice of God.

Prayers

Almighty God our Father, we are created in your image and should act according to your justice and mercifulness. Yet we have often acted ungratefully and manifested our sinful nature, anger and slowness to forgive. Please help us proclaim your love to our neighbour and show compassion to them. Help us to recognize both sins of commissions and omissions and speak up to warn others in your name. Help us to listen to the warnings of your prophets so that we can all gather around your altar blamelessly in the presence of our Lord Jesus Christ. Amen.

Reference:

- (1) Catechism of the Catholic Church, Veritas 1994. #1853, pg. 409.
- (2) Karl Rahner, Foundation of Christian Faith. The Crossroad Publishing Company 1904, III. 3. B, pg. 99.
- (3) ibid, III 3. C, pg. 99.

(Source: Parish Formation Group)



Shepherd Flock's Dialogue September 2020



Chancery Notice: Temporary Suspension of Public Masses

Parish arrangements:

• Opening Hours of the Church:

(a) 7:00am – 8:00pm daily

For personal prayers, visits to the Blessed Sacrament, individual spiritual exercises

【Special Intention: Containment of Coronavirus as soon as possible】

• Exposition of the Blessed Sacrament:

(a) 7:30 – 9:00am Monday to Saturday

(b) 7:00 – 8:00pm on Thursday

(c) Sunday: 7:00 – 8:00am; 8:30 – 9:30am; 10:00 – 11:00am (Chinese)
11:30am – 12:30pm (English)

• Sacrament of Reconciliation:

(a) 8:00 – 8:30am Monday, Wednesday, Friday

(b) 8:00 – 8:30am; 9:30 – 10:00am; 11:00 – 11:30am Sunday

(c) Personal arrangements with priests

Online Mass & Services:

• **Sunday Masses participation** through the diocesan website www.catholic.org.hk and receive Holy Communion spiritually; OR reflecting on the Sunday liturgical text, reading the Bible or saying the Rosary, etc.

• The faithful can avail themselves of various online services to take part in **daily Masses or spiritual exercises**, such as the Rosary, the Angelus and daily morning prayer by visiting the diocesan website, the "Click to Pray" network (<https://clicktopray.org>), the Sunday Examiner website (<http://www.examiner.org.hk/>), etc.

Reflection with Pope Francis

Healing the World to Build Something Better *Starting from the Love of God:* *Make Coronavirus Vaccine Available to All*



The pandemic has exposed the plight of the poor and the great inequality that reigns in the world. And the virus, while it does not distinguish between people, has found, in its devastating path, great inequalities and discrimination. And it has exacerbated them!

The response to the pandemic is therefore dual. On the one hand, it is essential to find a cure for this small but terrible virus, which has brought the whole world to its knees. On the other, we must also cure a larger virus, that of social injustice, inequality of opportunity, marginalisation, and the lack of protection for the weakest. In this dual response for healing there is a choice that, according to the Gospel, cannot be lacking: the preferential option for the poor (see Apostolic Exhortation *Evangelii Gaudium* [EG], 195). And this is not a political option; nor is it an ideological option, a party option... no. The preferential option for the poor is at the centre of the Gospel. And the first to do this was Jesus. Since He was rich, He made Himself poor to enrich us. He made Himself one of us and for this reason, at the centre of the Gospel, there is this option, at the centre of Jesus' proclamation.

Faith, hope and love necessarily push us towards this preference for those most in need, which goes beyond necessary assistance (cf. EG, 198). Indeed it implies walking together, letting ourselves be evangelised by them, who know the suffering Christ well, letting ourselves be "infected" by their experience of salvation, by their wisdom and by their creativity (see

ibid). Sharing with the poor means mutual enrichment.

We are all worried about the social consequences of the pandemic. All of us. Many people want to return to normality and resume economic activities. Certainly, but this "normality" should not include social injustices and the degradation of the environment. The pandemic is a crisis, and we do not emerge from a crisis the same as before: either we come out of it better, or we come out of it worse. We must come out of it better, to counter social injustice and environmental damage.



(continued on P.6)