



# 羊牧之聲

梁熾才

## 基督徒的希望：

### 「聖言成了血肉，寄居在我們中間」 (若1:14)

2020年在新型冠狀病毒大流行所帶來的種種困境之下結束了，同時，世界的政治生態也急促地在轉變中，一切都顯得不確定和缺乏安全感。2021年的來臨，似乎也不會帶給我們什麼大的希望。但我們基督徒所領受的望德，幫助我們常懷希望，因為「聖言成了血肉，寄居(搭起了祂的帳棚)在我們中間。」(若1:14)居住在我們中的救主基督，成了我們希望的根源。

這是偉大的降孕奧跡；祂不但救拔了那些信仰和跟隨祂的人，祂同時跟整個宇宙和人類有關。「天主子降生成人是從人心到整个人類社會的救贖的開始和終結。」因而我們可以說，祂是無形與有形世界的主宰，也是人類歷史的主宰。「天主使一切協助那些愛祂的人，就是那些按祂的旨意蒙召的人，獲得益處。」(羅8:28)

在當今世界的政治生態急促轉變之際，今年的將臨期和聖誕節，較深刻的觸動我的一個迎接救主的思想是，這位要來臨的救主是舊約聖經所指向的「默西亞君王」，眾先知所預言的解救萬民的救主。君王可能給我們一個不大好的形象，是專制和極權的代名詞。但救主基督作為君王，是一位正義的君王，只為祂子民的永遠幸福著想。祂雖然握有至高無上的王權，但祂是經歷苦難和死亡而得到的。作為基督徒，我們甘願服屬於基督的王權，接納祂的價值觀和生活態度，這樣我們便能成為祂王國的子民，得享祂王國的平安。

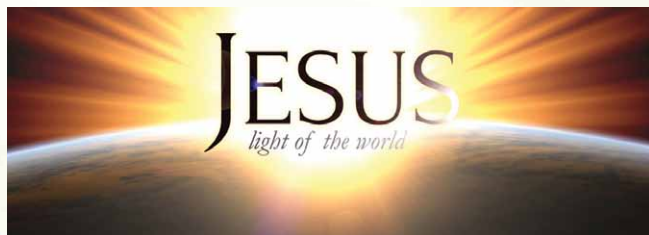
這位「默西亞君王」具有「天上地下的一切權柄」(瑪28:18)。祂「超乎一切率領者、掌權者、異能者、宰制者，以及一切現世及來世可稱呼的名號之上；又將萬有置於祂的腳下，使祂在教會內作至上的元首……」(弗1:21-22)既然默西亞君王是最高元首，什麼主義、系統、政府、深層國家……若和基督和教會的訓導有所衝突的地方，我們要知道所選擇。作為基督的跟隨者和基督奧體——教會的成員，讓我們在各人的崗位上彰顯基督的王權，使世人歸向「那普照每人的真光。」(若1:8)

## The Word Became Flesh

John 1:14

「在我們中間搭起了祂的帳棚」，使我們想起以色列人在曠野中那個天主與人相會的帳幕，天主在祂子民中的居所。(出25:8-9)降生成人的天主聖言是天主臨在我們中間的新方式。為我們有信仰的人，聖言是天主、天主第二位、聖子耶穌基督，透過聖體聖事和祂的復活的神能，透過祂的聖神和祂的教會，時常臨現在我們中。有天主聖子和我們在一起，在種種考驗和困境前我們又何需恐懼？

「聖言成了血肉」意思是天主聖子降生成人，天主的神性和我們的人性完美地在耶穌基督身上合而為一。

2021年  
1月

聖安多尼堂



堂區通訊

第605期



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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。



## 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！

## 二零二一年一月份禮儀生活 按教區指引：暫停公開彌撒【直至另行通告】

- 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](http://www.catholic.org.hk) 及公教報網站 <http://kkp.org.hk>)，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)。

## 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。

葉煥屏	\$1000	鄭雅蓮	\$100
聖安多尼之友會	\$300	胡保妹	\$100
潘宅	\$200	家庭玫瑰組	\$300
雷羅蓮好	\$100	Peggy Mak	\$2000
精叻馬	\$200	太極福傳會	\$500
曾潔玲	\$100	陶存明	\$1000





## 耶穌聖誕眾歡欣 主祐新年添福樂



Happy  
Christmas

HAPPY  
New Year

You crown the year with Your goodness,  
And Your paths drip with abundance.

PSALM 65:11



### 新年祝福

願恩寵之源的聖父，以祂的慈愛降福我們，賜予我們一年平安。

願祂賜予我們堅強的信德，持久的望德及堅貞的愛德。

願祂在未來的一年裏，恩賜我們生活安和，工作順利，並自高天俯允我們的祈禱。

主耶穌！感謝祢一路帶領，請在新開展的2021年繼續指引我，藉著這本堂區日曆記事簿，幫助我效法慈愛天父及聖安多尼的德表，並善用祢賞賜的每一天，繼續走成聖的道路，期盼滿結果實的一年。



### 堂區2021年牧民計劃

#### 使命

我們聖安多尼堂牧民議會成員，為實踐使命，要本著聆聽及同行的精神：(1) 促進教友參與堂區團體生活；(2) 促進教友及善會的服務精神；(3) 促進教友及善會的信仰成長和福傳使命。

#### 解讀

- **增強款待文化：**提供相聚的機會和空間給教友，加強營造「堂區是家」的氛圍；了解教友的需要，組織相應的活動；堂區活動增添新元素，以接待更多的兄弟姊妹。
- **增強合作文化：**促進善會間的團結和合作，以增強服務的力量；善用現有的堂區活動或慶典，讓不同的善會及教友參與；重視外展福傳，傳揚和見證天主的愛。
- **增強公教文化：**培育教友對聖經、禮儀、教會訓導有更深的認識；關注代父母的培育，並幫助慕道者在信仰的旅程中逐漸融入堂區的生活；履行愛德服務，幫助有需要的人。

#### 選擇

- **新教友與慕道班同學：**成立核心小組關顧他們，特別是青年及年青夫婦；協調善會為他們作持續性培育，如組織陪談員、見證分享、神修聚會、團體活動等。
- **青少年：**關注他們的學習及信仰培育；培育青少年團體的可持續發展能力；促進堂校合作；組織專責小組及專職人員提供支援和有效跟進。
- **主日學學生家長：**造就環境促進堂區與他們的互動；建立平台加強家長彼此認識；因應家長需要而設計活動，以便於融入堂區。





今年堂區特別為聖誕悉心佈置，堂區內外都散發著聖嬰降誕的喜悅。

為令區內街坊能感受到聖誕的歡樂，梁熾才神父和黃家輝神父提議在12月24日平安夜舉辦一項「聖誕傳心意」的愛德服務，與街坊共享開心慶節。因此，我們和明愛合辦活動，邀請了50多個基層家庭共80多人，前來堂區參觀及領取聖誕禮包。禮物包括精美飯盒、生果、蛋糕及飲品。因疫情關係，我們分開兩個時段邀請街坊前來，由新教友及聖雲先會會員負責帶領街坊參觀聖堂，而歌詠團在聖堂內及母佑堂詠唱聖誕歌曲，另在街外大閘門天使燈飾旁及馬槽佈置有攝影組的弟兄為街坊拍照留念。

以下是兩位街坊參加活動後的感言：

亞馮：「很感謝聖安多尼堂的邀請，我可以和丈夫及兒子在平安夜有一個好去處及享用豐富晚餐。」

單親媽媽亞英：「當日收到餐券，回家告知7歲及5歲的兒女時，他們已很期待平安夜的來臨，感謝聖安多尼堂的安排。」



天主在天受光榮，主愛的人在世享平安。聖誕快樂，新年進步！





## 2020年特別聖誕裝飾 歌聲傳送節日祝福





# 新教友 感恩成為天主的家人

2019年，堂區有120人領洗。有四位參加周六成人慕道班後而領受了入門聖事的新教友分享他們的心聲。

## 陳特豪

感恩在天主的恩寵下，雖然領洗受疫情影響而需要多次延期，一次又一次的失望到心情轉為平靜。期後突然收到通知短期內進行入門聖事，並且最終還能和兩個女兒一起順利領洗，真的感謝天主！這令我深刻體會到，我們要隨時準備好自己去迎接天主的安排，就如十個童女的比喻，我們要時刻作好準備，迎接新郎：「所以，你們應該醒寤，因為你們不知道那日子，也不知道那時辰。」領洗是一個重生的開始，我們要時刻善用天主賜給我們的『塔冷通』去活出基督的生命。



## 區靜洲

感謝天主對我施恩，在疫情肆虐下，我們最終可以接受洗禮，成為天父的兒女，非常感恩！



## 許佩慧

很感謝天主帶領，即使在疫情下，堂區安排兒子和我一起領洗，使我更穩固自己的信仰。最值得歡喜是我們一家人能完整地成為天主的兒女，而藉著每日祈禱，兒子能加強信心出席小一面試。兒子藉著耶穌基督的說話能成為一個謙虛和有善心的人，而我們這一家在主帶領下，互相諒解及友愛相處，感謝天主！

## 陳頌怡

我很高興能加入聖安多尼堂這個教會大家庭。我特別喜歡星期六晚彌撒與聖家歌詠團一起唱歌。在歌詠團體驗到各位團員的愛和關心，令我對每星期六的提前彌撒都懷著期待的心情，期待自己以歌聲讚美上主和聆聽天主的聖訓。



周六慕道班的學員完成培育，領洗成為天主大家庭一份子。



# JAN 一月 神修話語

## 生活反省

福音裡若翰以水為耶穌施洗，是悔改的洗禮。無罪的基督為什麼接受悔改的洗禮？因為天主願意耶穌和罪人一起受洗，悅納祂和罪人一起生活以完成全義！（瑪3:15；格後5:21）今天的洗禮是「與基督同死同埋同復活」，並「藉水和聖神而重生」的新生活。耶穌的洗禮不單確證基督的死亡和光榮復活，同時也許諾所有基督徒能透過洗禮參與祂拯救眾生的逾越奧蹟。在耶穌受洗和慕道者的洗禮中，聖神親臨目的在於聖化受洗者。現今，以基督之名受洗，藉基督建立聖事的特恩，除了秉承洗者若翰召叫罪人悔改的特質外，更可以赦免罪過。利用孕育、淨世和拯救的水作聖事標記為我們洗禮，使我們領受聖神的恩佑。受洗者在信德中體現了蒙恩成為天父的創造，在聖子的苦難、死亡和復活奧蹟中獲得救贖，並藉著聖神的恩寵在主內共融，使世人成為基督的肢體和聖神的宮殿，使我們堪當分享天主永恆的生命，成為天主所愛的義子、義女，與基督一起成為天國的共同繼承者。

我們透過主受洗節，慶祝我們棄絕罪惡，由水及聖神重生，成為新生的子女，藉著聖洗聖事，脫去舊人，穿上基督。當我們領洗後，各有神恩，各有本分，我們棄絕罪惡，跟隨耶穌基督，依賴上主，與教會（基督的身體）共融而結成一體，並分享基督的司祭、先知和君王三重職務。



耶穌基督是天父的愛子，是天主聖三的第二位格，藉著耶穌洗禮，天主向世界啟示了耶穌天主子的身份，並預像基督的苦難、死亡和光榮復活的逾越奧蹟，使天主的救恩因基督的犧牲一次而永久地實現，我們應該聽從祂、跟隨祂、愛慕祂，好能獲享救恩的生命。

## 祈禱

全能仁慈的天父，感謝祢藉著聖洗聖事使我們與祢建立親密的關係！求祢賜給我們細察個人罪惡的能力，並賜我們謙卑悔改的心，使自己成為聖神的宮殿，學習去認識自己天賦的神恩，彼能充分利用潛能，為愛主愛人的使命努力付出！

求祢賜我們煥發更新的心；時刻關心別人的需要，使我們不斷邁向聖善，將祢的教導以愛心付諸實行！求祢增強我們的信德，使我們喜樂地信靠祢，勇敢地為主耶穌作見證，使我們堪當成為祢喜悅的子女！亞孟。

（資料：聖母軍）



## 聖經金句

又有聲音從天上說：「你是我的愛子，我因你而喜悅。」（谷1:11）



## 第一講：導言 及 1. 聖言

夏志誠主教

播種團體（香港）、天主教香港聖經協會

2021年1月31日（主日） 下午2:30 - 5:00

石硤尾聖方濟各堂（英文小學禮堂）  
及/或 網上會議形式



活動詳情及網上報名

\*最新活動詳情，請留意教友總會網頁 <http://hkcccl.org.hk>

4月18日

2. 領導模式  
關俊棠神父

5月30日

3. 敬拜  
伍維烈修士

6月27日

4. 團體  
黃錦文神父

7月18日

5. 服務  
鄭德烈兄弟  
（執事候選人）

8月29日

6. 管家模式  
廖雅倫神父

9月19日

7. 傳揚福音  
甘寶維神父

11月14日

主日感恩祭  
及 總結  
夏志誠主教

\*凡參與全部八次講座之教友，可獲發「聽講證」

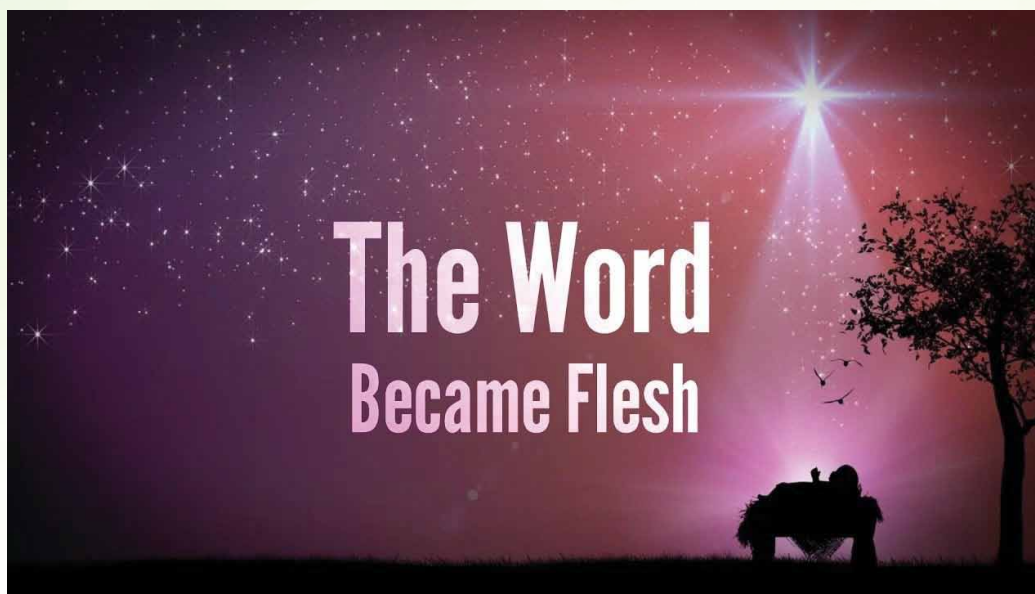
香港天主教教友總會

電話：2560 3800

網址：[www.hkcccl.org.hk](http://www.hkcccl.org.hk)



# 降生的聖言賜給我們生命與光明 (若1:1-5)



每逢聖誕佳節，我們都與天使一起讚頌聖言降生：「天主受享光榮於高天，主愛的人在世享平安！」(路2:14) 躺在馬槽的嬰孩耶穌，雖然在脆弱不安的環境誕生，卻帶給人類希望，特別藉著日後的死而復活，帶給人類救恩，正如若福音第1章4節所說：「在祂內有生命，祂的生命是人的光。」

古往今來，很多人生活在失望之中，經歷憂苦恐懼，但基督徒卻能在困難的日子裡，跟隨「照亮每人的真光」(若1:9)，在默西亞身上找到安慰和希望。

今年的新冠肺炎疫情來得突然，不僅健康和醫療受到威脅，也打擊民生、經濟和教育，造成市道低迷、裁員失業、資源失衡，基層人士和弱勢社群更首當其衝。社交距離限制人與人之間的聯繫，不少人感到孤獨、焦慮和疏離；這些挑戰甚至使公開的宗教活動受到限制。再者，自去年社會運動至今年國家安全法在香港實施後，社會存在不安情緒，很多人受到困擾。

在全球抗疫面對難關之際，教宗方濟各在今年聖母無原罪慶節，透過頒布《父親的心腸》(Patris Corde)宗座牧函，宣布由2020年12月8日至2021年12月8日訂為「大聖若瑟年」，以紀念聖若瑟於150年前被立為「普世教會主保」，藉此鼓勵大家透過更多祈禱，領受大赦，步武聖若瑟芳表，加深與主的交往。

教宗的牧函指出，聖若瑟是一位謙厚內斂的家長，在日常生活中沉默寡言，曾面對困惑和挑戰，但他始終順從天主聖意，與瑪利亞一起照顧耶穌；他克盡父職，因而深受基督徒敬

愛。教宗指出，作為納匝肋的木匠，聖若瑟面對家庭的「具體問題」，比如：面對移民流徙、戰爭和暴力，深受痛苦。我們在此刻亦感受良多。

在過去一年裡，我非常欣賞神父和教友們積極以創新方式，透過社交媒體促進祈禱、禮儀和研習活動，應對危機；並持續關懷社會，幫助別人脫離困境，以回應教宗方濟各的呼籲，致力成為「走出去的教會」，互助團結。我們亦需打開心扉，向天主祈禱，讓基督的光進入自己的生命中，在救主內得到憐憫、公義與平安，

步向光明。讓我們步武聖母瑪利亞和聖若瑟的芳表，承行主旨。

聖誕佳節來臨，讓我們深切反省自己與天主、鄰人及大地的關係，特別為「堂區更新」及家庭祈禱，求主恩賜所有因疫情而喪亡的人士永享安息，染病的弟兄姊妹早日痊愈，並厚報照顧病者的醫護人員之慷慨奉獻精神。



2020年是艱苦的一年。因為疫情，大家必須保持社交距離，影響了人與人之間的關係及互動方式，影響了我們的日常生活。

被動的等待疫情過去並不恰當。在這個數碼文化的年代，我們必須運用嶄新的思維方法應對。數碼年代的空間、語言、習慣等概念正在轉化我們，特別是年青的一代。我們

必須善用資訊科技面對挑戰，與其他人保持聯繫。

聖誕節提醒我們「聖言成了血肉，寄居在我們中間」(若1:14)。天主用之不竭的恩寵，激發人心中崇高的願望，推動平等友愛。

天主的愛，讓人通過對話，締造和平團結，更讓人關注整個大地的創造。

為了防範疫症傳播，戴上口罩，已成了日常生活的一部分。但是，在口罩背後的，仍然是我們的兄弟姐妹。口罩儘管遮擋了臉上的笑容，但不會阻擋我們對其他人的關懷。

聖誕期間，大家不要忘記聯絡一下朋友、家人，從心出發，祝福他們常懷平安喜樂。

我們不知道艱苦的抗疫日子要到何時才結束，但是，倚仗上主的恩寵，大家互相扶持，一定可以走出陰霾。

願上主的愛與平安與大家同在。聖誕快樂！新年進步！





## 教宗方濟各 聖誕文告

我想藉著依撒意亞先知的這句話：「有一個嬰孩為我們誕生了，有一個兒子賜給了我們」(依9:5)，將教會在這慶節宣告的訊息傳達給所有的人。

有一個嬰孩誕生了：誕辰總是希望的來源，那是生命的出現，未來的許諾。而這嬰孩——耶穌，「為我們誕生了」：這個「我們」沒有邊界、沒有特權、也沒有排斥。那在白冷城由童貞瑪利亞所生的嬰孩是為所有的人誕生：祂是天主賜予整個人類大家庭的「兒子」。

藉著這個嬰孩，我們眾人能轉向天主並稱祂為「父親」、「爸爸」。耶穌是唯一聖子；除祂以外，沒有人認識天父。而祂來到世上，正是為向我們啟示天父的面容。也因為這樣，藉著這個嬰孩，我們眾人都能彼此稱為弟兄：無論什麼語言和文化，不管我們的身分和差異，我們眾人在每一陸洲都是弟兄姊妹。

此時，充斥著生態危機，因新冠病毒疫情而加重的經濟和社會嚴重失衡。在這歷史的關鍵時刻，我們比以往更需要兄弟情誼。這份兄弟情誼基於真實的愛，能與跟自己不一樣的人相遇，能分享他人的痛苦，接近和關懷他。

在聖誕節，我們慶祝來到世界上的基督之光，祂為眾人而來：不只是為了某些人而來。今天，在這因疫情而變得黑暗又充滿不確定性的時期，希望的多種光芒呈現出來，例如疫苗的研發。我懇請各位：國家、企業和國際組織的領導人促進合作而非競爭，為眾人尋求解決方案：疫苗為所有人，特別是地球上每個地區最脆弱和急需的人！

願白冷的聖嬰幫助我們成為助人為樂、慷慨大方和團結關懷的人，尤其關懷那些最脆弱、患病，以及那些在這段時期沒有工作，或因疫情帶來的經濟後果而身處困境的人，以及那些在這幾個月因隔離而遭受家暴的婦女們。

面對無邊界的挑戰，不應建立圍牆。我們都在同一艘船上。每一個人都是我的弟兄。在每一個人身上，我都看到天主的面容，而在所有受苦的人身上，我都看到上主請求我的幫助。在每個病患、窮人、失業者、邊緣人、移民和難民身上，我都看到祂：每個人都是弟兄姊妹！

在天主聖言誕生為嬰孩的這一天，讓我的目光轉向全世

界眾多的嬰孩。願敘利亞和也門解決衝突的根源，為建設和平的未來。

願這良好的時期能緩解在整個中東和東地中海地區的緊張局勢。願伊拉克人民和所有致力於和好途徑的人們，得到慰藉。願和平降臨於利比亞，使正在進行中的談判開啟新階段，藉以終止該國種種形式的敵意。

願白冷的聖嬰將兄弟情誼賜予那曾目睹祂誕生的聖地。願以色列人及巴勒斯坦人能重拾彼此的信任，透過直接對話來尋求正義與持久的和平，克服暴力和根深蒂固的怨恨，向世界見證兄弟情誼的美好。

願光照聖誕夜的那顆星成為黎巴嫩人民的向導和鼓舞，幫助黎巴嫩走上改革的行程，繼續追尋它自由及和平共處的使命。

願至高者的聖子支持國際社會和有關國家的努力，力求使納戈爾諾-卡拉巴赫，以及烏克蘭東部地區停火，促進對話——那通往和平與和解的唯一途徑。

願耶穌聖嬰減輕布基納法索、馬里和尼日爾人民的痛苦；願耶穌聖嬰終止在埃塞俄比亞的暴力；願莫桑比克北部德爾加杜角地區的居民獲得慰藉；願耶穌聖嬰促使南蘇丹、尼日利亞和喀麥隆的負責人士繼續走已開啟的兄弟情誼和對話的道路。

願天父永恆的聖言成為美洲的希望之泉。願天父永恆的聖言幫助智利克服最近的社會緊張局勢，讓委內瑞拉人民的苦難得以結束。

願天國的君王保護在東南亞飽受天災肆虐的人民，菲律賓和越南的災情尤其嚴重。願在窮人中誕生的耶穌使亞洲羅興亞人民在苦難中感受到希望。

耶穌在一個馬槽裡誕生，但祂被童貞瑪利亞和聖若瑟的愛包裹起來。天主聖子藉著化為血肉而聖化了家庭的愛。願聖誕節為眾人是一個契機，以重新發現家庭是生命和信仰的搖籃，是款待之愛、交談、寬恕、友愛關懷和分享喜樂的場所，以及全人類和平的泉源。





## 教宗宣布聖若瑟年

(2020年12月8日至2021年12月8日)

教宗方濟各在比約九世宣稱聖若瑟為「普世教會主保」150年紀念，發表了牧函《Patris Corde》(帶有父親的心)，「當時人們敵視使教會陷入嚴重和悲慘的境地」。在今天疫情大流行時期，聖若瑟的角色很重要，因為「各地平民」都在「耐心」生活及給別人帶來「希望」。教宗宣布聖若瑟年(2020年12月8日至2021年12月8日)，宗座聖赦院頒布全大赦令。

全大赦法令指出，比約九世授予聖若瑟「普世教會主保」稱號，「這是在一個嚴重而悲慘的情況下觸動的，當時教會受到人的敵對威脅。」教宗方濟各的牧函回顧了聖若瑟在「救恩史上」的「重要地位」，因而「在天主之母瑪利亞之後，沒有一位聖人能受到教宗定為教會訓導，若瑟作為聖母的淨配。」他寫道：「真福比約九世宣稱他為『天主教會主保』，可敬者比約十二世稱他為『勞工主保』，聖若望保祿二世稱他為『贖世主的監護人』，聖教會呼喚他為『善終主保』。」

促使教宗方濟各發表牧函的最緊迫原因之一是，聖若瑟本身「非常接近我們的經驗」。他指出，在這個大流行時期，「我們的生活是由普通人交織在一起並維持的，而人們常常忽視平民。那些沒有出現在報紙和雜誌頭條新聞或最新電視節目中的人，但是這些日子肯定正在塑造我們歷史上的決定性事件。醫生、護士、店員和超級市場工人、清潔人員、護理人員、運輸工人、為提供基本服務和公共安全而工作的人士、志願者、神父、修會人士等等...。」

「他們明白，沒有人會單獨被拯救……有多少人每天付出耐心和提供希望，用心指示他人不要慌亂，並分擔責任。有多少父親、母親、祖父母和老師，以日常生活方式向我們的孩子們展示如何通過調整他們的習慣以及向前看，並鼓勵以祈禱的方式來接受和應對危機。為了所有人的利益，有多少人在祈禱、獻祭和祈求。」聖若瑟是這種謹慎服務的典範。「我們每個人都可以在聖若瑟身上發現一個未

被察覺的人，在遇到麻煩時，每天，謹慎和隱蔽的存在為他們提供代禱、支持和指導。聖若瑟提醒我們，那些隱蔽或身處暗處的人可以扮演在救贖的歷史上無與倫比的作用。多謝和感激之語歸功於他們。」

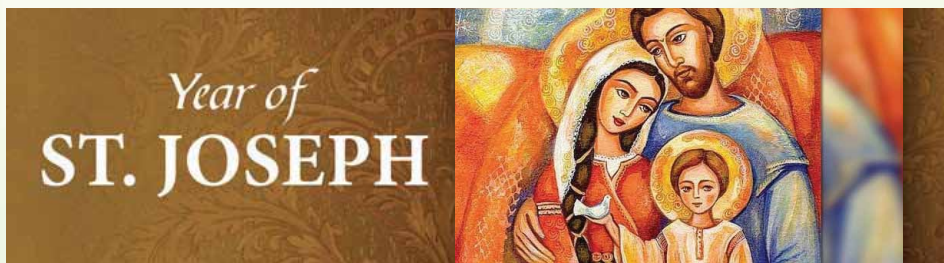
牧函包括了幾章，分別論述了聖人的經歷：「摯愛的父親」、「溫柔慈愛的父親」、「順從的父親」、「熱情的父親」、「富有創造力的父親」、「工作中的父親」、「陰影中的父親」。最後這個也許是現時最迫切的。

「當今世界需要父親。沒有霸主統治自己的暴君來補償自己的需求。它拒絕了那些他們將權威與專制主義混為一談，將服務與奴役相混淆，將討論與壓迫相混淆，將慈善與福利心態相混淆，將權力與破壞相混淆。」

「成為父親需要將孩子帶到生活和現實。不是讓他們退縮，過分保護或佔有欲，而是要使他們有能力自己決定，享受自由和探索新的可能性。也許出於這個原因，聖若瑟在傳統上被稱為「樸實的父親」。

這封牧函值得默想。最後，教宗方濟各建議向聖若瑟祈禱：

蒙祝福的贖世主的守護者，聖母瑪利亞的淨配。天主把獨生子託付給你，瑪利亞把她的信任託付於你；基督在你守護下成為人。蒙祝福的聖若瑟，也與我們同在。你展示自己父親形象，並引導我們走上人生的道路。為我們獲得恩寵、憐憫和勇氣，並捍衛我們免受一切邪惡的侵害。亞孟。





# 「聖若瑟年」全大赦

教宗方濟各於12月8日，即聖母無原罪節及教會奉聖若瑟為「普世教會主保」的150周年，公布由今年12月8日至2021年12月8日為「聖若瑟年」。宗座聖赦院亦以法令，公布信友在「聖若瑟年」可領受的全大赦。該法令指出：「在教會歷史上，對聖若瑟的敬禮不斷擴展。」法令也鼓勵信友特別效法這位納匝肋聖家之長的榜樣，並仗賴他的代禱，透過祈禱和善行，體驗他們「如何從人類和社會今日處身的苦難中獲得慰藉和釋放。」



## ✧ 獲得全大赦的條件 ✧

### 甲、基本條件：



不依戀任何罪惡，並領受修和聖事（在履行乙項其中一項善工之前或之後的三周內滿全）、在彌撒中領聖體，及按照教宗的意向祈禱（可以誦念天主經及聖母經各一遍來滿全）。

### 乙、須履行以下其中一項善工：

- A** 誦念天主經並默想至少30分鐘，或參加至少一天的退省，期間以聖若瑟為默想主題，「為效法聖若瑟的信德，重新體驗我們與天父之間的親情，再度忠於祈禱，以及明辨及依循天主的旨意。」
- B** 以聖若瑟為榜樣，實行一項或神或形的慈悲善工，「以重新發掘靜默、明智行事及善盡個人本份的價值。」
- C** 由家人或由已訂婚的男女一起誦念玫瑰經，「以激勵公教家庭，猶如聖家，重新營造密切共融、互愛和祈禱的氣氛。」
- D** 把自己每天的工作託付於聖若瑟的護佑，或以祈禱懇求這位「納匝肋的木匠」的代禱，使求職者能找到有尊嚴的工作，使一般大眾都認同工作的尊嚴，並按工作本身的尊嚴，以及權利及義務的平均分配，來影響社會生活和立法。
- E** 誦念拉丁禮傳統的聖若瑟禱文，或拜占庭禮傳統的《讚美集》，或任何其他禮儀傳統的聖若瑟禱文，為內外受到逼害的教會祈禱，並「一如逃難到埃及的聖家，體驗人無論在何處面對危險，痛苦、逃難，或被排斥或被捨棄，天主就在那裏。」
- F** 為敬禮聖若瑟，特別在傳統上紀念聖若瑟的瞻禮或敬禮聖若瑟的日期，即3月19日、5月1日、聖家節，東方禮的聖若瑟主日，以及拉丁禮傳統的每月19日和每個星期三，誦念任何經合法批准的傳統禱文，例如「『啊！真福若瑟，我讚美你』禱文。」，或採用其他敬禮方式。
- G** 為病患者：在目前新冠狀病毒疫情的緊急情況下，年長者、病人、臨終者和所有因正當理由不能出門的信友，如放棄對罪惡的依戀，懷着盡快滿全領受全大赦條件的意願，向天主奉獻生活中的痛苦和不適，並以祈禱向「病人之慰」和「善終主保」聖若瑟表達敬意，可獲全大赦。





# 主日學開 ♥ 網上活動 ♥



陳子睿、陳子瀧兩兄弟的將臨期蠟燭設計



由於教育局宣布停課至聖誕假期後，「主日學」為使孩子們停課不停學，我們開始每周上載活動，把將臨期訊息傳遞給孩子們。耶穌說：「其實，天主的國並不在於吃喝，而在於義德，平安，以及在聖神內的喜樂。」(羅 14:17)



劉懿文開心展示自己的設計



在將臨期中，我們從網上分享了天父好兒女(學前班教材)的第八課的「迎接耶穌聖誕」內容講述一個中世紀的「聖誕蠟燭」傳說故事；再以小手工，讓孩子探索每支「將臨期蠟燭」的顏色和意義，並設計出自己喜愛的蠟燭擺置。

我們「主日學」導師藉此機會多謝A班陳子瀧，B班劉懿文和江珮瑜，及C班陳希諾和陳子睿，分享了他們獨一無



陳希諾把將臨期蠟燭掛在聖誕樹上



江珮瑜拿著傑作與弟弟合照

二的「將臨期蠟燭」。希望疫情早日過去，我們繼續開開心心與孩子們見面和上課。

## 歌詠團

### 視頻傳送聖誕喜樂

則濟利亞  
聖詠團

聖家  
聖詠團



## Holy Father's Prayer Intention for January 一月份教宗祈禱意向

### Human fraternity

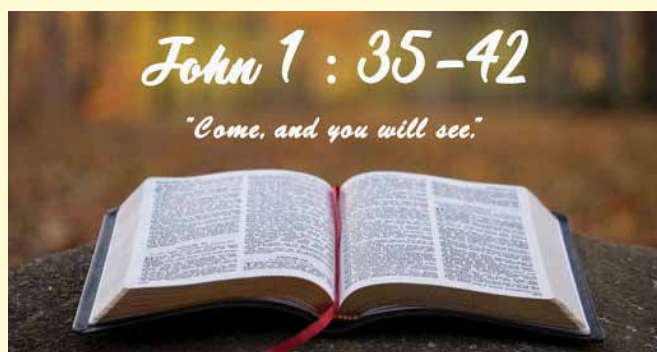
May the Lord give us the grace to live in full fellowship with our brothers and sisters of other religions, praying for one another, open to all.

### 為人類的 手足之情

願天主賜予我們恩寵，能與其他宗教的弟兄姊妹如手足般相處，向全人類開放並為彼此祈禱。







Jesus turned and saw them following him and said to them, "What are you looking for?" They said to him, "Rabbi, where are you staying?" He said to them, "Come, and you will see." (John 1:35-42)

### Reflection

The synoptic gospels focus on the process of baptism of Jesus, but the gospel of John magnifies the calling of the first disciples. They are highlighted in transfer of discipleship from John the Baptist. They were called at the Jordan river on a given day (Day Three) after Jesus' baptism.

Andrew and someone (an unnamed disciple, he can be the beloved disciple John), followed Jesus and recognized him as Teacher. On the next day after they stayed with Jesus (i.e. Day Four) Simon is brought to Jesus the Messiah. (John 1:40)

On the following day (Day Five) Philip and Nathanael come to him and recognize him as the prophet-like-Moses, and Son of God and King of Israel (John: 1:49) (Nathaniel is a word play of a popular etymology "a man who sees God"). He is worthy of calling the name of Israel (Jacob). The Jacob in the Old Testament saw the glory of God in the vision of the ladder, so the Israel of New Testament will see the glory at the miracle of Cana on Day Seven. There are many references to Genesis in the first week of Jesus' activity<sup>(1)</sup>:

- The prologue begins with "In the beginning" the words which are the title for Genesis in the Hebrew Bible;
- The prologue tells of the coming of light into darkness;
- At the Baptism the Spirit descends and remains on Jesus just as the spirit of God moved over the face of the primeval waters;
- The time from the baptism to Cana, the beginning of the work of the new Adam, is sometimes seen as seven days matching the seven creative days of Genesis.

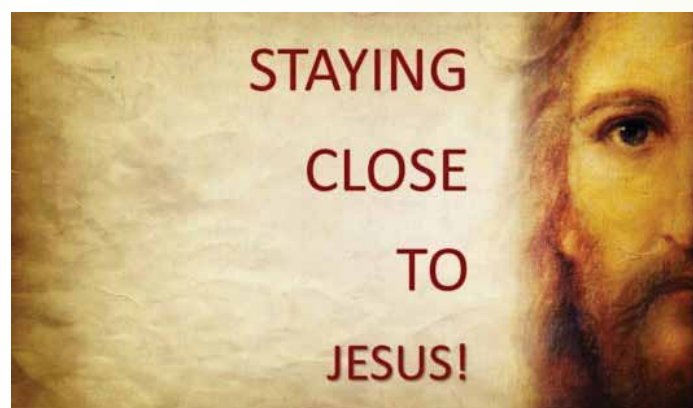
The calling of the first disciples is painted as a timelessly true portrait of the vocations of Jesus' prophetic, priestly and kingship offices<sup>(2)</sup>. The first question to be asked of one who wishes to follow (John 1:38) is: "What is it you seek?" Then comes the command: "Come and see". In our own baptism at Christian initiation rite we are asked the same question before we engage in the sacrament of Baptism. Those who answered willfully and come and believe become the new Israel: people seeing God.

The disciples understand that John is the Baptist pointing to Jesus as the messiah of Israel. They wanted to learn more about this man so they have decided to follow him. Jesus asked them: "what are you looking for?" They came to stay and live with Jesus to learn more about Jesus. By listening to him and seeing his deeds, they begin to open their hearts to the message of John the Baptist and Jesus and come to believe in him. "To stay" in John's gospel has a meaning beyond its

ordinary significance. Jesus actually abides in the Father and the Father in him (John 14:10), and when we stay in Christ, "we are alive in him and bear fruit". (15:4)

To stay in Christ is not merely a transfer of discipleship from John the Baptist to Jesus, nor was it merely by taking the Christian Initiation Sacraments, but to listen to his word and to be transformed to become Jesus' vessel and agent to bear witness by our own deeds in spreading the gospel of God.

Unfortunately, there are hubbubs of other voices that surround us that make the calling of God inaudible. Nowadays, headphones run to the extreme that enable to screen unwelcome background noises. We are drowned by the noise of hedonism, consumerism, promiscuity, religious indifference and secularism. Doing it means that the calling of God is now gradually being cut-off by our own screening mechanism.



We can easily forget where we "dwell" and what image we are "showing". The call becomes audible only when we stop and listen. Do not wait until we are punished and exiled before we can remember and reflect what God has spoken to us. In order to have the grace of the two disciples, we must transcend and listen to what Jesus said, stay with him and dwell in his life bearing witness for the amazing deeds he has done to convert us. Our bodies, being the temple of the Holy Spirit, is indeed redeemed at a great cost. When we feel we are distracted and have gone in the wrong direction, it is time to stop, leave our secular distraction and begin to listen to the calling of God.

When we are called by Christ "Come, and you will see", stop hesitating and respond willfully to his invitation to dwell in him.

### Prayer

Almighty God our father, help us recognize the responsibilities we hold in our prophetic, priestly and kingship offices given to us through our baptism which exemplifies in Jesus' life. Send us your Spirit so that we can listen to the invitation of your Son to follow him and live a consecrated life in our ministries of service within our parish community. Help us give up our old sinful selves and act promptly as the disciples and possession of Christ. Amen.

### Reference:

- (1) Raymond E. Brown: The Gospel and Epistles of John. The Liturgical Press 1988 Collegeville, Minnesota 56321, pg. 25-27.
- (2) Documents of Vatican II Ch. 2. On The People of God Edited by James H. Kroeger. 2011 Paulines Philippines, pg. 31-49.

(Source: Parish Formation Group)



# Year of St. Joseph Plenary Indulgences



On December 8, Solemnity of the Immaculate Conception of Our Lady and the 150th anniversary of the proclamation of St. Joseph as the Patron of the Universal Church, Pope Francis announced a special year dedicated to St. Joseph starting from 8 December 2020 until 8 December 2021.

The Apostolic Penitentiary has issued a decree granting plenary indulgences for the duration of the special year. Noting that “devotion to St. Joseph has grown extensively throughout the history of the Church”, the decree encourages the faithful to imitate St. Joseph, head of the Holy Family of Nazareth, by devoting themselves to prayer and daily good works, and, through the intercession of St. Joseph, to experience “comfort and relief from the serious human and social tribulations that besiege the contemporary world today.”

## Conditions for acquiring Plenary Indulgences

### A. Basic Conditions:

A spirit detached from any sin, sacramental confession (within three weeks either before or after the performance of one of the works listed under Section B), Eucharistic Communion, and prayer for the Pope's intentions (may be satisfied by reciting one Our Father and one Hail Mary).

### B. Performance of one of the following Works:

- (a) meditation for at least 30 minutes on the Lord's Prayer, or taking part in a spiritual retreat of at least one day that includes a meditation on St. Joseph, “an authentic man of faith who invites us to rediscover our filial relationship with the Father, to renew fidelity to prayer, and to listen and correspond with profound discernment to God's will.”
- (b) performing a spiritual or corporal work of mercy by following the example of St. Joseph, who “encourages us to rediscover the value of silence, prudence and loyalty in carrying out our duties”.
- (c) recitation of the Holy Rosary in families and among engaged couples, in order that “all Christian families may be stimulated to recreate the same atmosphere of intimate

communion, love and prayer that was in the Holy Family.”

- (d) entrusting one's daily activities to the protection of St. Joseph, or invoking the intercession of St. Joseph “that those seeking work can find dignifying work, that the dignity of work be recognized by all, and that it inspires social life and laws, based on the fair distribution of rights and duties.”
- (e) reciting the Litany to St. Joseph (for the Latin tradition), or the Akathistos to St. Joseph (for the Byzantine tradition), or any other prayer to St. Joseph proper to the other liturgical traditions, for the persecuted Church ad intra and ad extra, and for the relief of all Christians

suffering all forms of persecution, so as to experience, just as the Holy Family had experienced during its flight to Egypt, that God is there where man is in danger, where man suffers, where he flees, where he experiences rejection and abandonment.”

- (f) reciting any legitimately approved prayer or act of piety in honour of St. Joseph, for example, “To you, O blessed Joseph”, especially on “19 March, on 1 May, the Feast of the Holy Family of Jesus, Mary and Joseph, on St. Joseph's Sunday (according to the Byzantine tradition), on the 19th of each month and every Wednesday, a day dedicated to the memory of the saint according to the Latin tradition.”
- (g) For the Sick: Amid the ongoing Covid-19 health crisis, the sick, the elderly, the dying and all those who for legitimate reasons are unable to leave their homes, can likewise obtain the plenary indulgences if they, detached from any sin, have the intention of fulfilling, as soon as possible, the three usual conditions and recite an act of piety in honour of St. Joseph, offering to God the pains and hardships of their lives.



## Prayer to St. Joseph

Hail, Guardian of the Redeemer, Spouse of the Blessed Virgin Mary. To you God entrusted his only Son; in you Mary placed her trust; with you Christ became man.

Blessed Joseph, to us too, show yourself a father and guide us in the path of life. Obtain for us grace, mercy, and courage, and defend us from every evil. Amen.



precedence over the law of love and the health of humanity. I ask everyone – government leaders, businesses, international organizations – to foster cooperation and not competition, and to seek a solution for everyone: vaccines for all, especially for the most vulnerable and needy of all regions of the planet. Before all others: the most vulnerable and needy!

May the Child of Bethlehem help us, then, to be generous, supportive and helpful, especially towards those who are vulnerable, the sick, those unemployed or experiencing hardship due to the economic effects of the pandemic, and women who have suffered domestic violence during these months of lockdown.



In the face of a challenge that knows no borders, we cannot erect walls. All of us are in the same boat. Every other person is my brother or my sister. In everyone, I see reflected the face of God, and in those who suffer, I see the Lord pleading for my help. I see him in the sick, the poor, the unemployed, the marginalized, the migrant and the refugee: brothers and sisters all!

On this day, when the word of God became a child, let us turn our gaze to the many, all too many, children worldwide, especially in Syria, Iraq and Yemen, who still pay the high price of war. May their faces touch the consciences of all men and women of good will, so that the causes of conflicts can be addressed and courageous efforts can be made to build a future of peace.

May this be a favourable time to ease tensions throughout the Middle East and in the Eastern Mediterranean.

May the Infant Jesus heal the wounds of the beloved Syrian people, who for a decade have been devastated by war and its consequences, now aggravated by the pandemic. May he bring comfort to the Iraqi people and to all those involved in the work of reconciliation, and particularly to the Yazidis, sorely tried by these last years of war. May he bring peace to Libya and enable the new phase of the negotiations in course to end all forms of hostility in the country.

May the Babe of Bethlehem grant the gift of fraternity to the land that witnessed his birth. May Israelis and Palestinians regain mutual trust and seek a just and lasting peace through a direct dialogue capable of ending violence and overcoming endemic grievances, and thus bear witness before the world to the beauty of fraternity.

May the star that shone brightly on Christmas night offer guidance and encouragement to the Lebanese people, so that, with the support of the international community, they may not lose hope amid the difficulties they currently face. May the Prince of Peace help the country's leaders to lay aside partial interests and commit themselves with seriousness, honesty and transparency to enabling Lebanon to undertake a process of reform and to persevere in its vocation of freedom and peaceful coexistence.

May the Son of the Most High sustain the commitment of the international community and the countries involved to continue the ceasefire in Nagorno-Karabakh, as well as in the



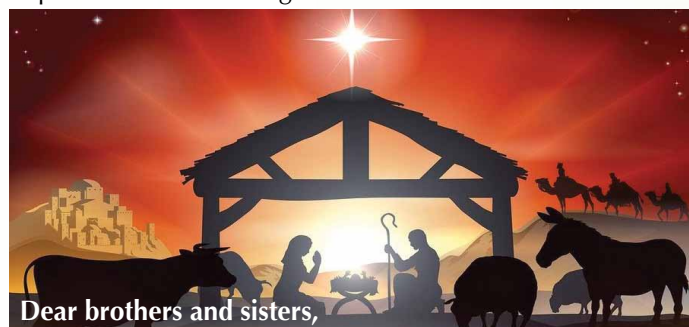
eastern regions of Ukraine, and to foster dialogue as the sole path to peace and reconciliation.

May the Divine Child alleviate the suffering of the peoples of Burkina Faso, Mali and Niger, affected by a grave humanitarian crisis caused by extremism and armed conflicts, but also by the pandemic and other natural disasters. May he end the violence in Ethiopia, where many people have been forced to flee because of the fighting; comfort the inhabitants of the Cabo Delgado region in northern Mozambique, victims of the violence of international terrorism; and encourage the leaders of South Sudan, Nigeria and Cameroon to pursue the path of fraternity and dialogue they have undertaken.

May the Eternal Word of the Father be a source of hope for the American continent, particularly affected by the coronavirus, which has intensified its many sufferings, frequently aggravated by the effects of corruption and drug trafficking. May he help to ease the recent social tensions in Chile and end the sufferings of the people of Venezuela.

May the King of Heaven protect all victims of natural disasters in Southeast Asia, especially in the Philippines and Vietnam, where numerous storms have caused flooding, with devastating repercussions on families in terms of loss of life, harm to the environment and consequences for local economies.

As I think of Asia, I cannot forget the Rohingya people: may Jesus, who was born poor among the poor, bring them hope amid their sufferings.



Dear brothers and sisters,

**"To us a child is born" (Is 9:6). He came to save us! He tells us that pain and evil are not the final word. To become resigned to violence and injustice would be to reject the joy and hope of Christmas.**

**On this festive day, I think in a special way of all those who refuse to let themselves be overcome by adversity, but instead work to bring hope, comfort and help to those who suffer and those who are alone.**

**Jesus was born in a stable, but was embraced by the love of the Virgin Mary and Saint Joseph. By his birth in the flesh, the Son of God consecrated familial love. My thoughts at this moment turn to families: to those who cannot come together today and to those forced to remain at home. May Christmas be an opportunity for all of us to rediscover the family as a cradle of life and faith, a place of acceptance and love, dialogue, forgiveness, fraternal solidarity and shared joy, a source of peace for all humanity.**





# Shepherd Flock's Dialogue January 2021



## 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) 7:30am – 9:00am **Monday to Saturday**
  - (b) 7:00am – 8:00pm on **Thursday**
  - (c) **Sunday:** 7:00am – 8:00am; 8:30am – 9:30am; 10:00am – 11:00am (Chinese)  
11:30am – 12:30pm (English)
- **Sacrament of Reconciliation:**
  - (a) 8:00am – 8:30am **Monday, Wednesday, Friday**
  - (b) 8:00am – 8:30am; 9:30am – 10:00am; 11:00am – 11:30am **Sunday**
  - (c) Personal arrangements with priests

### Online Mass & Services:

- **Sunday Masses participation** through the diocesan website [www.catholic.org.hk](http://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 Sunday Examiner website (<http://www.examiner.org.hk/>), the "Click to Pray" network (<https://clicktopray.org>), etc.

## Pope Francis Christmas Message:

# "We are all brothers and sisters"

Merry Christmas!

I would like to bring to everyone the message that the Church proclaims on this feast with the words of the prophet Isaiah: "To us a child is born, to us a son is given". (Is 9:6)

A child is born. A birth is always a source of hope; it is life that blossoms, a promise of the future. Moreover, this Child, Jesus, was born "to us": an "us" without any borders, privileges or exclusions. The Child born of the Virgin Mary in Bethlehem was born for everyone: he is the "son" that God has given to the entire human family.



Thanks to this Child, all of us can speak to God and call him "Father". Jesus is the only-begotten Son; no one but he knows the Father. Yet he came into the world for this very reason: to show us the face of the Father. Thanks to this Child, we can all call one another brothers and sisters, for so we truly are. We come from every continent, from every language and culture, with our own identities and differences, yet we are all brothers and sisters.

At this moment in history, marked by the ecological crisis and grave economic and social imbalances only worsened by

the coronavirus pandemic, it is all the more important for us to acknowledge one another as brothers and sisters. God has made this fraternal unity possible, by giving us his Son Jesus. The fraternity he offers us has nothing to do with fine words, abstract ideals or vague sentiments. It is a fraternity grounded in genuine love, making it possible for me to encounter others different from myself, feeling compassion for their sufferings, drawing near to them and caring for them even though they do not belong to my family, my ethnic group or my religion. For all their differences, they are still my brothers and sisters. The same thing is true of relationships between peoples and nations: brothers and sisters all!



At Christmas we celebrate the light of Christ who comes into the world; he comes for everyone, not just for some. Today, in this time of darkness and uncertainty regarding the pandemic, various lights of hope appear, such as the discovery of vaccines. But for these lights to illuminate and bring hope to all, they need to be available to all. We cannot allow the various forms of nationalism closed in on themselves to prevent us from living as the truly human family that we are. Nor can we allow the virus of radical individualism to get the better of us and make us indifferent to the suffering of other brothers and sisters. I cannot place myself ahead of others, letting the law of the marketplace and patents take