

這兩年半來,每次收到來自香港教區有關堂區事務的通告,特別是提及病毒疫情的,其內容必會關心信 友的神、形的需要,提醒關心自身的人性修養,靈性鍛 煉。例如,看看最近收到的:

香港教區主教公署、秘書長辦公處通告



適用於宗教場所之「疫苗通行證」措施

在這段疫情持續的艱難時期,信友的身、心、 靈可能變得消沉低落,較易受到黑暗和負面力量的 衝擊,故此,周主教鼓勵兄弟姊妹們,在公開彌撒 尚未恢復之前,盡量參與網上的主日彌撒(並神領 聖體)、採用讀經或合適個人的祈禱方式,以善盡 守主日的本份。此外,主教鼓勵大家參與網上的神 修活動、多做個人祈禱和其他善工,並本着愛心關 顧鄰人,以發揮地鹽世光的正能量。

信友如有屬靈上的需要,如<mark>辦告解、傅油</mark>等, 請聯絡堂區司鐸,讓他們作適當的牧民安排。

我們有幸的是在網上有頻道提供神修的各種活動 (如節錄所提到的),雖然部分活動沒有如現場般參與的 體驗,但是仍可以有益於信友的靈修:默想、默觀、祈禱 等。過程之中,產生更多的動力來推動信友行善工,做克 己,避邪惡,不再容易受到黑暗和負面力量的衝擊。

除此之外,同時值得高興的是,信友們能收聽到不 同主講者的主日道理。「講道是禮儀的一部分,極應推 重,藉以遵照禮儀年的進展,從聖經中發揮信德的奧蹟 和基督化的生活原則」1;「講道者應設法以基督之光燭 照生活中的事件。」²

所以,需要天主聖神光照人的心,開啟講者的口和 聽者的耳,雙方都因著聖言,使信德的奧義得以詳細的 闡述,使信友對基督徒生活的指導原則有深入的了解。

上面説了「講道」之目的和效果,其實,為一向 負責講道理的執事、司鐸、主教都會較為容易明白。但 是,信友們在「聖道禮」中自然側重於專心聆聽,當 黃家輝神父

刻是未有反思的空間、未有消化的時間。彌撒後,聽過 的道理內容可能已遺忘不少,那會再想到什麼「信德的 奧義」,亦難以要求再聯想起什麼「基督徒生活的指導 原則」。如果這些是重要的話,卻是想不起來,怎辦 呢?



是的,先退一步不説講道聽道的目的和效果,就彌 撒中聽了哪卷書?或有哪聖經金句言猶在耳?又或讀經 中、道理中有哪些重點?這些印象、記憶,彌撒之後可 能已不復不再。果如是言者已多年,可是始終沒有想過 要怎辦。

簡單來説,若要天主聖言留在人的心中,條件是需 要人對聖言的回應:

- 1.「聖道禮」中,靜心聆聽是回應;觸動、思量是回應。
- 2. 恭讀第一篇經文後, 〈答唱詠〉是回應。
- 3. 恭讀《福音》後, 講道是回應。
- 道理後的〈信友禱文〉中,有的意向是對《福音》的 回應。
- 5.「聖祭禮」中的奉獻、祭禮是人接受天主聖言的回應。

所以,這些回應幫助你將聖言存留在你內,你存留 在聖言內。還有一種回應能立竿見影的,就是:由你編 寫你的道理。

 1《梵蒂岡第二屆大公會議文獻》《禮儀》憲章52條〔講道〕(英文本:By means of the homily the mysteries of the faith and the guiding principles of the Christian life are expounded from the sacred text, ...)。
2《救贖聖事》訓令67條。

ΗÌ

(續P.3)



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訊

第619]



防疫禱文 天主, 称是仁慈的。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



我的耶稣, 我真心全信祢 在聖體聖事內, 我爱祢超過一切, 我渴望領祢 到我心中。 既然我現在 不能 會領 福, 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!

二零二二年三 月份禮儀生活 按教區公告:聖堂暫停開放【直至4月20日】

- 1. 依循教區按政府抗疫措施的特殊牧民指引(2月24日公告), 堂區作出以下配合:
 - •聖堂暫停開放:直至4月20日(星期三)凌晨
 - ●暫停「公開」彌撒
 - 暫停「明供聖體、送聖體儀式」
 - 暫停「任何實體宗教聚會」
- 2. 教友可採用下列方式替代參與主日彌撒的本份:
 - a. 觀看任何網上直播或重温的主日彌撒(如教區網站 www.catholic.org.hk 及公教報網站 http://kkp.org.hk),神領聖體;或
 - b. 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。

葉焕屏	\$1000	龐蔣靜儀	\$100
雷杏兒	\$100	母親祈禱會	\$100
潘宅	\$200	家庭玫瑰組	\$300
聖安多尼之友	會 \$300	王冠龍	\$100



02 堂區資訊





(接P.1)

03

堂區資

訊



一位平信徒編寫道理,不是新事項。例 如,在堂區能買到的小冊子《每日聖言》、 《神聖空間》、英文的"Living Faith"等, 都是信友們有份參與編寫、分享和見證的。 在神師的指導下,信友們分工合作,按平日 和主日的經文,在天主聖神的光照下,於祈 禱中,閱讀聖言,反覆思量,默想,默觀。 藉聖神的感動,把聖言對你的啟迪,在心中

醞釀,一點一滴的漸次證悟,澄淨清澈的上智真理,不 疾不徐的手寫我心,編寫出來的聖言分享會是一篇好的 見證道理。

鼓勵大家寫道理的另一個原因,就是:容易實踐。 你編寫的道理,作為閱讀也好,口頭分享也好,內容是 大約一至三分鐘時間;是一個屬於你的信仰心德,作為 你的靈修日記。況且,在「回應」過程中,是天主聖言 聖化你的時候。

編寫你的信仰心德、靈修日記之前。可以先多聽網 上的主日道理,因為執事、神父和主教的講道的資料和



靈感,根本是來自《聖經》、教會的訓導和文憲等等。 你寫好了之後,不妨請神師給予指導。

最後,寫得怎樣好的道理,還要生活出來:基督徒 的生命要活出基督徒的生活,反之亦然。耶穌的法定父 親聖若瑟,在福音中,看到聖若瑟是怎樣回應天主對他 的召叫,學到聖若瑟是如何實行天主給他的使命。兒子 耶穌看到聖若瑟的身、心、靈反映出天主聖父神聖的、 完美的、自然的一面,至使耶穌在成長中以聖若瑟為榜 樣和模範。3月19日是大聖若瑟的瞻禮,我們求聖若瑟為 我們轉禱,求恩寵來回應天主的旨意。



第五波疫情急速感染每一地區,我們知道來參加過樂融 融活動的街坊亦有多戶確診,與黃家輝神父商議後,極速發 揮「樂融融愛德服務」。堂區義工們在2月25及26日為150 位基層街坊派送了抗疫包,包括快速測試劑、口罩、消毒 液、乾糧等,我們將會因應疫情的變化再為有需要者送暖。





感謝各位於2月廣傳"樂融融"「抗疫 檢測~愛心大行動」活動。截至3月5日籌得 款項\$103,697。上述行動花費了\$32,478。

目前第五波疫情急速轉壞,堂區"樂融 融"關注到我們社區內這群低收入家庭,受 停業停工直接打擊,生活上正面對著更大的 困難。

我們計劃在3月下旬,組織另一次「抗 疫檢測+食物~愛心大行動」,除派發與上 一輪相若的抗疫檢測物品外,更著重於派發 食物。諸如白米、麵條、罐頭、紙包鮮奶及 維他命C...等物資;亦計劃送上超市購物券 及大家樂餐券,務求能為這群兄弟姊妹,給 予一些生活上實質的支援。



請大家 把這訊息通 報其他堂區 兄弟姊妹, 繼續推動愛 德工作,有 錢出錢,有 力出力,尤 其活出四旬 期的福音精 神,實踐 主耶穌的教 導:「用愛 去關懷身邊 最小的兄弟 姊妹|。















堂區資訊

05

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疫情下的祝福 — 超越自我 患難見真情

因著政府減少社交聚集的措施,教區亦宣布暫停開放舉 行公開彌撒的聖堂和小堂,甚至曾經要求要在聖堂或小堂以 外的場地舉行網上彌撒。這是我們首次需要採納如此嚴謹的 措施,實在令人遺憾。

對於姊妹弟兄在這困難時刻,卻未能進入聖堂祈禱或朝 拜聖體以求內心安寧,那份失落,我感同身受。我同樣感受 到,身邊人們沉重的焦慮、他們深感無助,疑問著:疫情何 時才會結束?我們何時才能重拾「正常」的生活——若然這 一天終會來臨的話!



疫情下我們面對著種種誘惑,可能怪責天主不出手去平 息這場疫症;由於未能遏止這場令人惱怒的疫情,我們變得 沮喪,又或只能無助地等待情況轉差。要避免陷入以上的各 種誘惑,我們還有甚麼選擇?

教宗在今年的四旬期文告中,選取了這段聖經經文:「我們行善不要厭倦;如果不鬆懈,到了適當的時節,必可收穫。 所以,我們一有機會,就應向眾人行善。」(迦6:9-10)

這是怎樣的收穫?這收穫就是我們在此世生命之後,由 聖神獲得永生賞報的應許(迦6:8),它超出我們的認知和 想像。若然沒有這應許,我們對未來的展望便會變得非常暗 淡,當然,我們也不能忽視往後疫情會帶來的沉重打擊。然 而,永生賞報這應許,能夠給予我們希望和力量,走出這場 部份是因為我們當中的恐懼、猜疑、自私、政治考量等等, 所造成曠日持久的疫情風暴。

懷著對這收穫的盼望,我們才有力量繼續行善。我 們要幫助社交群體拉近彼此距離,把「小我」提升為「大 我」——即公益。這個大我是要擁抱長者、患病、體弱和貧 苦大眾。目前,香港有不少長者仍未接種新冠疫苗,眾多市 民失去工作,離世者在彌留時沒有親人相伴,我們可以如何 幫助人們重拾希望和尊嚴呢?

在政府推出措施紓民解困的同時,我們也蒙天主召喚, 善待鄰人,為他們送上護佑和援助,分享我們持守的希望。 但如何去落實呢?可以去接種新冠疫苗,除非醫生認為因健 康理由而不適合接種。可以鼓勵更多長者,在健康情況容許 下接種疫苗。外出時要繼續戴好口罩,著重個人衛生。為有 需要的「鄰人」提供靈性、情緒和物質方面的援助。探訪和 陪伴那些孤獨或獨自面對生活困境的人。

與此同時,我也呼籲政府在今波疫情放緩後提供更多人 道的方便,容許至親探訪安老院舍的長者及醫院內的重症病 人。過去兩年,政府的政策以院舍隔離保護了這些長者和病 人。可是,他們的情緒和心理健康卻大受影響。請以慷慨和 愛心,盡辦法幫助他們。

四旬期是我們深入反省自身陰暗和罪惡傾向的時刻。然而,我們要知道是天主先愛我們。我們是罪人,但天主仍深愛著我們。只要明白這一點,我們對於自己的悔改和皈依,便會有著堅實的信念,為「小我」和「大我」一同指向末世的賞報,堅持不懈地以愛心行善服務鄰人,特別在這個深深令人困擾的時刻,以建設一個更美好的世界。雖然今年的聖灰瞻禮我們不大可能領受聖灰,我們也可以活出四旬期的悔改精神——超越自我,患難見真情。

四旬期也是邀請我們祈禱的時刻。為我們自己的皈 依、為我們的教會、為我們鍾愛的香港能夠成為一個團 結的社群、為我們的國家以至整個世界祈禱。我們不知 道這場疫情何時才會結束,但我們能夠盡力行善,把天 主的愛傳遞給香港的更多群體,特別是那些被忽略和弱 勢的社群。我們祈求這場疫情不單只是一場悲劇,最終也是 一份掩飾著的祝福。讓我們不要低估祈禱的力量,也不要對 聖神藉著我們所作的努力失去希望!

主祐香港及全世界!



教宗四旬期文告: 我們行善不要厭倦

聖座2月24日發表教宗方濟各《2022年四旬期文告》。教宗指出,疫情大流行讓我們觸及到 我們每個人和社會的脆弱性,四旬期則讓我們體驗信靠天主的慰籍。沒有人能獨自獲救,首 先是沒有天主任何人都不能得救。

教宗方濟各《2022年四旬期文告》主題取自聖保祿 宗徒致《迦拉達書》6章9至10節,即「我們行善不要厭 倦,如果不鬆懈,到了適當的時節,必可收穫。所以, 我們一有機會,就應向衆人行善」。 教宗敦促信友,不要厭倦祈禱。「我們需要祈禱,因 為我們需要天主」。「如果疫情大流行讓我們觸及到我們 個人和社會的脆弱性,那麼這四旬期則讓我們經驗相信天 主的慰籍,沒有這慰籍我們就不能存立(參閱:《依撒意



教宗在文告中強調,四旬期是「個人和團體更新的 好時機,它將引領我們度過耶穌死而復活的逾越奧跡」。 「在我們的生活中貪婪和傲慢、貪求獲利、積累和消費 常常佔上風」。四旬期邀請我們皈依,改變心態,如此 讓生活才有真理與美善,不是佔有而是施予,不是積累 而是播種美善與分享。

播種與收穫

教宗指出,在四旬期內,我們蒙召「通過接納天主 的聖言來回應天主的恩典,這聖言使我們的生活結出果 實」。教宗寫道:「這個播種美善的召喚不應被視為一 個負擔,而是一份恩典」。「為他人播種美善使我們擺 脱計較個人得失的狹隘邏輯,賦予我們以不求回報的寬 廣心胸來行事,使我們進入天主仁慈計劃的奇妙視野。 天主聖言擴展並提升我們的視野,向我們宣告最真實的 收穫乃是末世性的收穫,是末日、沒有日落那一天的收 穫」。

教宗強調,耶穌用「種子落在地裡死了結出果實的圖 像,來描述祂死亡與復活的奧跡」(參閱:若12:24); 聖保祿重拾這句話提到我們肉身的復活,「播種的是可朽 壞的,復活起來的是不可朽壞的;播種的是可羞辱的,復 活起來的是光榮的」。(格前15:42-44)

我們不要厭倦行善和祈禱

面對我們「因迫在眉睫的挑戰而擔憂和缺乏對策而沮 喪」,我們的誘惑「是封閉在個人主義的自私中,對他人 的痛苦不聞不問」。但天主「給予疲倦的人力量,使勞苦 者精力倍增」。四旬期邀請我們將我們的信德和望德寄於 上主(參閱:《伯多祿前書》1:21)。只有定睛注視耶穌 基督(參閱:《希伯來書》12:2),我們才能接納宗徒的 這勸誡:我們行善不要厭倦(參閱:《迦拉達書》6:9)。 亞》7:9)。」「沒有人能獨自獲救, 因為在歷史的風暴中,我們都在同一 條船上;但首先是,沒有天主任何人 都不能得救,因為只有耶穌基督的逾 越奧跡才能使人戰勝死亡的暗流」。

我們不要厭倦請求寬恕

「我們不要厭倦拔除我們生活中 的邪惡。我們不要厭倦在懺悔與修和 聖事中請求寬恕,因為我們知道天主 從不厭倦寬恕;我們不要厭倦與貪慾 作鬥爭,這是促成自私和各種邪惡的 脆弱,它在漫長的世紀中找到不同的 途徑使人陷於罪惡」(參閱:《衆位 弟兄》第166號)。「這些途徑之一

就是對數碼媒體上癮的危險,它使人際關係陷入貧瘠」 (同上第43號)。四旬期是「抗拒這誘惑的一個好時 機,它可以培養一種由真實相遇,面對面的更完整的人 際交流」(同上第43、50號)。

我們要去尋找有需要的人

「我們不要厭倦在勤奮的愛德中為近人行善。」教 宗繼續寫道,在這四旬期,「我們以喜樂實踐施捨(參 閲:《格林多後書》9:7)」。「天主供給播種者種子, 又賜予養育我們每個人的食糧,這不僅使我們飽飫,也 讓我們能慷慨地向他人行善」。教宗解釋道,我們要以 特別的方式善度這四旬期,「關懷我們身邊的人,讓那 些受傷的弟兄姊妹成為我們的近人」。四旬期是「尋找 而不是回避那些有需要者」的好時機;「是為了召喚而 不是忽視那些渴望聆聽和獲得善言的人;是探訪,而不 是遺棄那受孤獨之苦的人們」。

如果我們不鬆懈,我們終將收穫

最後,教宗在文告中也勸勉我們,要祈求「天主賜 予農夫的恆心忍耐(參閱:《依撒意亞》55:7),絕不放 棄行善,一步一個腳印」向前走。「跌倒的人,就要把 手伸向天父,祂總會把我們扶起。迷失、被邪惡的誘惑 所欺騙的人,就要趕緊回到天父那裡,祂寬宏大量」。 在這個皈依的時期,我們「藉著天主的恩寵和教會的共 融獲得支持,我們要永不厭倦行善:守齋準備土壤,祈 禱來灌溉,仁愛結出果實」。教宗最後寫道:「我們憑 著信德堅信,如果我們不鬆懈,到了適當的時節,必可 收穫,以堅忍的恩典,我們必將獲得為我們和他人得救 恩所應許的財富。」

07 普世教会



<mark>第1處</mark>耶穌被判死刑

第4處 耶穌遇見了自己的母親

<mark>第7處</mark> 耶穌再次不支倒地

第10處 耶穌被剝去衣裳

第2處 耶穌肩負十子架

<mark>第5處</mark>)西滿背耶穌的十字架

第8處 婦女為耶穌痛哭

<mark>第11處</mark>耶穌懸在十字架上

耶穌體力不支[,] 第3處 第一次跌倒地上

第6處 韋羅尼加為耶穌抹面

<mark>第9處</mark> 耶穌第三次跌倒在地

第12處 耶穌在十字架上捨生

三月神修話語。

聖經金句 **『人生活不只靠餅。』** (路4:4b)

生活反省

09

培育

神修

「民以食為天」這句諺語並非中國人的專利,世界各國的人民 都認為享受美酒佳餚是人生樂事。在衣食住行的人性基本需要中, 溫飽一向都排在首位。

世上許多人為自己許下不枉此生的宏願。對於沒有信仰的人來 說,死亡就是生命的盡頭,人必需爭取時間吃喝玩樂,享盡天下美 食,但也往往因此忽略了身心靈的健康。相反,對於信仰堅固的基 督徒來看,死亡才是靈性生命提昇至另一層次的完美實現。基督徒 和其他人的「無悔今生」思維實在有天淵之別。因此,基督徒更需 要注重靈性生命的滋養,追求高尚品格的聖潔聖化的境界。



耶穌基督在靈性的「衣食溫飽」上,讓我們找到了答案,祂說「人生活不只靠餅,而也靠天主口中發出的一切 言語。」(瑪4:4b)滋養靈性生命的方法就是尋求天主的話,也就是「聖言」。這是什麼的話語?不是用耳去聽的 話語,是何方的語言?這個「不是語,也不是言,是聽不到的語言。」(詠19:4)是要用心去聆聽,才能深入肺腑 心頭;這語言是完美無缺,完全可信賴的天主永恆的承諾;這語言是富於創造力,能改變人心,指向真理,道路和 生命的天主聖言。

Christ is 'NOURISHED' by Doing the will of GOD JOHN 4:34 魔鬼試探耶穌說:「你若是天主子,就命令這塊石頭變成餅 吧!」因為耶穌禁食了四十日,人性的基督在饑餓中變得最軟弱, 這時魔鬼乘虛而入,引誘祂使用天賦的神能,將石頭變餅來充饑, 但耶穌卻為我們樹立了一個好榜樣。

我們要獲得永恆生命進入光榮,必需要經得起人性的試探,透過 聆聽天父自遠古以來派遣的古聖先賢,先知君王,及終極派遣祂的聖 子替祂傳聖言。今天基督在世的代言人——教會,在從不間斷宣佈的 基督喜訊中,鼓勵我們承行天父的旨意,不斷成聖自己,聖化他人。

耶穌在若望福音中向們徒說:「我的食物就是承行派遣我者的旨 意」(若4:34)。耶穌教導我們在艱難時候、在逆境中,甚至面對死 亡時,也必需通過服從、聽命承行天主的旨意去和祂建立更親密的關

係。因此,耶穌在山園祈禱時向天父説:「父啊!祢如果願意,請給我免去這苦杯罷!但不要隨我的意願,惟照祢 的意願成就罷!」(路22:42)

祈禱

主耶穌,克勝痛苦的君王,面對嚴峻的疫情挑戰,我們都活在恐懼和困苦中,咬緊牙關渡過。求祢倍賜恩寵, 幫助基督徒持守信仰,加深祈禱,注意身心靈健康。在天主聖言的滋養下克己修德,履行仁愛,學習服從聽命,戰 勝罪惡的誘惑,用愛去轉化世界,讓我們獲得更豐盛圓滿的生命。亞孟。



歡迎瀏覽 培育組生活聖言 YouTube 頻道

疫症下的 **苦路默想2022**

第13處 聖母懷抱耶穌

第14處 耶穌被埋葬

<mark>第15處</mark>耶穌復活

主耶稣,你真的復活了!你那 比死更強的愛,復活了我們的 生命,使我們重新充滿希望,自 由時刻依靠著你,互愛互助, 育黑暗失望所困,而藉你復活 光輝,堅守信德,彼此扶持,共 渡難關。

Living Word of God - March 2022

For with the heart man believes to righteousness; and with the mouth confession is made to salvation.

Romans 10:10

Reflection

When we celebrate in the Mass and profess with our lips that Jesus is our Lord in the creed, do we really believe it in our hearts? Are we prepared to follow the will of the Father and give up secular wealth, fame and power and be ready to live and serve lowly as a humble servant? It may be a good talk show when we repeatedly recite our prayers together, but the real question is: are we relying on our cheap and shaky faith that is borne with little depth and trust in God? When we actively participate in charity works, does it leave us with no room for in depth spiritual reflection and little time for love?

In terms of the ancient Christian maxim from Prosper of Aquitaine, "the law of praying establishes the law of believing." This is an approach that emphasizes believing over the actual practice of praying when we profess our faith, i.e., what we pray as a church is what we believe as a community.⁽¹⁾ There is also an old saying, lex orandi, lex credendi, lex celebrandi, lex vivendi, which essentially means how you pray leads to what you believe, and what you celebrate ultimately leads to how you live.

For the first century of Christians in Jewish community, confessing Jesus as Lord was quite hazardous as shown in the Holy Bible (Matt 10:18; Thess 2:2). It is because a converted Jew will suffer penalties imposed by the Jewish community and will be marginalized. It could mean disruption from their familiar social relationships. However, Christians are assured in the book of Romans that believer of Jesus will not be put to shame (Rom 10:11).

The Lent retreat period resembles Jesus' forty days fasting in the desert (Luke 3:1-13). During his fasting period, Jesus overcomes three types of secular temptations: to acquire supernatural power to become a miracle maker; to acquire secular powers and glorify himself as a king; and to perform self-destruction deeds by presuming God will protect according to what is written in the Scripture.

Instead of boasting His own power and glory as Son of God, Jesus follows the will of the Father from the very beginning of His ministry till the very end. He forsakes fame and power and fulfils his mission in lowliness, humility and suffering even unto dead and is glorified by our heavenly Father. The Lenten period is a time for reflection in preparation for Easter. Catechumens entering into the Easter Triduum live through the several stages of Christian Initiation to celebrate the paschal mystery with the faithful. According to the church tradition it is a journey of prayer, fasting, and works of charity for the catechumens prior to Christian Initiation before baptism. At the same time, the faithful and the already baptized are reminded of their own baptism and refresh their baptismal vow. It is their journey back to the baptismal font and return to the baptismal innocence through penitential practice.

Human bears within him a thirst for the infinite, a longing for eternity, a quest for beauty, a desire for love, a need for light and truth which impels their desire for God. Man knows that he can turn to God and pray to him. This perspective was embedded in the Constitution on Sacred Liturgy ⁽²⁾, which not only recognized the centrality of worship as theology (SC 322) but unambiguously emphasized liturgy as an action (SC 356) rather than a rubric, or dogmatic teaching. ⁽³⁾

St. Thomas Aquinas, one of the greatest theologians of history, defines prayer as "an expression of man's desire for God". This attraction to God is the soul of prayer that takes on a great many forms, in accordance with the history, the time, the moment, the grace and even the sins of every person praying. Man's history has in fact developed various forms of prayer, so that we may recognize prayer as an important experience present in our own religion and Tradition (4) (Benedict XVI Life of Prayer). We should make the best use of our precious time spent with our Lord in prayers to deepen our spirituality experience and turn our intimate spiritual experience into praises of prayers.

Jesus teaches us how to keep ourselves awake during the Lent period through prayers, fasting and charity works. These weapons can keep us connected with Jesus so that as our mediator Jesus can also pray for us, keep us company during our challenge and deliver us from temptations and evils (Luke 22:40, 46). We must continue to practice what we believe in our hearts and profess our faith with our lips and to manifest our virtues in our daily being.

Prayer

Almighty God our Father, we pray for your gift of grace to help us forsake secular fame and power. Let us grow in faith and spiritual affection and strive to make room in our hearts through love and charity endeavours. Make our soul mature towards the full likeness of our Lord Jesus Christ so that we are worthy to become the dwelling place of your Holy Spirit. Amen.

Reference:

- Joseph Martos, Doors to the Sacred A Historical Introduction to Sacraments in the Catholic Church – Vatican II Golden Anniversary Edition – published by Liguori Publications, Liguori Missouri 63057, 2014, p136.
- (2) Constitution on Sacred Liturgy, James H. Kroeqer, M.M. The Documents of Vatican Council 11, Libreria Editice Vaticana, 2011 Daughters of St. Paul (SC 322; SC 356).
- (3) Edward Foley, From Age to Age: How Christian Have Celebrated the Eucharist – Revised and Expanded Edition. 2008 by Order of Saint Benedict, Collegeville, Minnesota.



noble to place our hope in the hidden power of the seeds of goodness we sow, and thus to initiate processes whose fruits will be reaped by others" (FT, 196). Sowing goodness for the benefit of others frees us from narrow self-interest, infuses our actions with gratuitousness, and makes us part of the magnificent horizon of God's benevolent plan.

The word of God broadens and elevates our vision: it tells us that the real harvest is eschatological, the harvest of the last, undying day. The mature fruit of our lives and actions is "fruit for eternal life" (Jn. 4:36), our "treasure in heaven" (Lk. 12:33; 18:22).

"Let us not grow tired of doing good"

Christ's resurrection enlivens earthly hopes with the "great hope" of eternal life, planting the seed of salvation in our present time (cf. BENEDICT XVI, Spe Salvi, 3; 7). Bitter disappointment at shattered dreams, deep concern for the challenges ahead and discouragement at the poverty of our resources, can make us tempted to seek refuge in self-centredness and indifference to the suffering of others. The Lenten season calls us to place our faith and hope in the Lord (1 Pet. 1:21), since only if we fix our gaze on the risen Christ (Heb. 12:2) will we be able to respond to the Apostle's appeal, "Let us never grow tired of doing good" (Gal. 6:9).

Let us not grow tired of praying. Jesus taught us to "pray always without becoming weary" (Lk. 18:1). We need to pray because we need God. Thinking that we need nothing other than ourselves is a dangerous illusion. If the pandemic has heightened the awareness of our own personal and social fragility, may this Lent allow us to experience the consolation provided by faith in God, without whom we cannot stand firm (Is. 7:9).

Let us not become, weary in doing good, for at the proper time we will reap a harvest if we do not give up.

Galatians 6:9

Let us not grow tired of uprooting evil from our lives. May the corporal fasting to which Lent calls us fortify our spirit for the battle against sin. Let us not grow tired of asking for forgiveness in the Sacrament of Penance and Reconciliation, knowing that God never tires of forgiving. Let us not grow tired of fighting against concupiscence, that weakness which induces to selfishness and all evil, and finds in the course of history a variety of ways to lure men and women into sin (FT, 166).

Let us not grow tired of doing good in active charity towards our neighbours. During this Lent, may we practice almsgiving by giving joyfully (2 Cor. 9:7). God who "supplies seed to the sower and bread for food" (2 Cor. 9:10) enables each of us not only to have food to eat, but also to be generous in doing good to others. While it is true that we have our entire life to sow goodness, let us take special advantage of this Lenten season to care for those close to us and to reach out to our brothers and sisters who lie wounded along the path of life (Lk. 10:25-37).

"If we do not give up, we shall reap our harvest in due time"

Each year during Lent we are reminded that "goodness, together with love, justice and solidarity, are not achieved once and for all; they have to be realized each day." Let us ask God to give us the patient perseverance of the farmer (Jas. 5:7), and to persevere in doing good, one step at a time. If we fall, let us stretch out our hand to the Father, who always lifts us up. If we are lost, if we are misled by the enticements of the evil one, let us not hesitate to return to God, who "is generous in forgiving" (Is. 55:7). In this season of conversion, sustained by God's grace and by the communion of the Church, let us not grow tired of doing good. The soil is prepared by fasting, watered by prayer and enriched by charity. Let us believe firmly that "if we do not give up, we shall reap our harvest in due time" and that, with the gift of perseverance, we shall obtain what was promised (Heb. 10:36), for our salvation and the salvation of others (1 Tim. 4:16).

May the Virgin Mary, who bore the Saviour in her womb and "pondered all these things in her heart" (Lk. 2:19), obtain for us the gift of patience. May she accompany us with her maternal presence, so that this season of conversion may bring forth fruits of eternal salvation.

(Full text of Pope's Message: www.vatican.va)



We pray for Christians facing new bioethical challenges; may they continue to defend the dignity of all human life with prayer and action.

請為基督徒回應生命倫理挑戰祈禱

祈願我們這些基督徒在面對新的生命倫理挑 戰,始終以祈禱和社會行動捍衛生命。





Saint Anthony's Church Parish Newsletter No. 619 Shepherd Flock's Dialogue March 2022

Chancery Notice: Temporary Closure of Church (till 20 April)

In line with the pastoral guidelines to abide by the anti-pandemic measures of the Government as announced by the Hong Kong Diocese on 24 February, St. Anthony's Church informs parishioners of the following:

- Church is temporarily closed: until 20 April (Wednesday)
- Public masses are temporarily suspended
- · Eucharistic Adoration and the rite of giving Holy Communion are suspended temporarily
- All other religious gatherings are temporarily suspended

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.

Pope Francis' Lenten Message: Sow Seeds of Goodness

Lent is a favourable time for personal and community renewal, as it leads us to the paschal mystery of the death and resurrection of Jesus Christ. For our Lenten journey in 2022, we will do well to reflect on Saint Paul's exhortation to the Galatians: "Let us not grow tired of doing good, for in due time we shall reap our harvest, if we do not give up. So then, while we have the opportunity (kairós), let us do good to all" (Gal. 6:9-10).



Sowing and reaping

In these words, the Apostle evokes the image of sowing and reaping, so dear to Jesus (Mt. 13). St. Paul speaks to us of a kairós: an opportune time for sowing goodness in view of a future harvest. Lent is certainly such an opportune time, but so is our entire existence, of which Lent is in some way an image. All too often in our lives, greed, pride and the desire to possess, accumulate and consume have the upper hand, as we see from the story of the foolish man in the Gospel parable, who thought his life was safe and secure because of the abundant grain and goods he had stored in his barns (Lk. 12:16-21). Lent invites us to conversion, to a change in mindset, so that life's truth and beauty may be found not so much in possessing as in giving, not so much in accumulating as in sowing and sharing goodness.

The first to sow is God himself, who with great generosity "continues to sow abundant seeds of goodness in our human family" (Fratelli Tutti (FT), 54). During Lent we are called to respond to God's gift by accepting His word, which is "living and active" (Heb. 4:12). Regular listening to the word of God makes us open and docile to his working (Jas. 1:21) and bears fruit in our lives. This brings us great joy, yet even more, it summons us to become God's coworkers (1 Cor 3:9). By making good use of the present time (Eph. 5:16), we too can sow seeds of goodness. This call to sow goodness should not be seen as a burden but a grace, whereby the Creator wishes us to be actively united with his own bountiful goodness.



In truth, we see only a small portion of the fruits of what we sow, since, according to the Gospel proverb, "one sows, while another reaps" (Jn. 4:37). When we sow for the benefit of others, we share in God's own benevolent love: "it is truly