



羊牧之聲

老年人的見證

吳多祿

引言

當我執筆要寫這篇分享時，我實在沒有很多靈感，因為我沒有老年的經驗，我對老年的經驗和看法，只是局限於我與老人家來往的經驗，但這些經驗給我很深刻的印象，無形中也成了我的模範。

對生命的堅持

我相信很多人都認識蕭希哲神父，他曾在修院當院長和初學師，培訓了不少慈幼會士。當他慶祝他晉鐸50周年時，已是一位老年人。最初他不想回義大利探親，但為了聽命，他終於返回義大利約一個多月。當他返回香港後，我發覺他非常疲倦。他沒有返回睡房休息睡覺，或看電視，或聽音樂。隨著的兩三天，他只是坐在聖堂內祈禱，早上三小時，下午三小時，晚飯後才回房休息。他以祈禱來恢復自己的體力。他的祈禱榜樣，給我很深的印象。一位快樂的老年人，他會時常感恩，而且會接受老年的歲月。他很滿意自己的一生，很少抱怨，生命能夠得到整合。很多老年人都會有祈禱的習慣，他們全心依賴天主，常感平安。西默盎說：「主啊！現在可照你的話，放你的僕人平安去了！因為我親眼看見了你的救援。」(路2:29-30)當老年人滿意自己的生命，他會感到幸福快樂。他未必是富有的，也未必是高官厚祿，但他忠於自己的天職，接受上天的安排，是一位忠僕。

對愛情的忠貞

有一次，一位新聞記者訪問一對年老的印度夫婦：「有什麼方法能維持你們的婚姻這麼久？」那位丈夫已102歲，而那位太太亦已101歲。那位丈夫說：「我喜歡她的笑容。」而那位太太卻說：「他時常都在攪笑。」這些老夫老妻時常都能珍惜老伴，包容對方和體諒對方。他們的婚姻可以告訴青年人，夫妻是可以永結同心和白首偕老。他們時常對人和對天主有信心，亦時常忠於家庭和天主。他們不只愛護對方，亦愛護自己的兒孫。小朋友覺得爺爺奶奶常愛護自己，見到家中有老人



家，小朋友的安全感亦大增。年青的家庭常有爭吵，但如果有人家在其中調解，困難也會很快被解決。有些年青人害怕結婚，因為覺得兩人的感情很脆弱，不能維持多久。又或結了婚，很害怕有小朋友，因為覺得養育小孩的責任很大和很困難，而且須要很多錢去供養和教育小孩。但他們有沒有想過，上一代的老人家，他們很窮，受過很小的教育，卻養

大七、八個小孩，並能給他們供書教育，養育成才。

對人生的智慧

當我在筲箕灣慈幼會修院服務時，在賽馬會診所附近，有一位老伯，年齡可能有70多歲，曬得全身黑黑的，全年都在搬紙皮。一方面，我可憐他很辛苦賺錢過活。另一方面，我很欣賞他很健康。這些老年人生活經驗豐富，跨越不少困難。由於經驗豐富，他們都充滿信心。我常見到修院的老人家，時常有笑容。當見到年青人時，常舉起雙手歡迎他們，給年青人一股信心和樂觀精神。他們識得以一種平衡的態度，去面對種種困難和逆境。凡事以和為貴，包容和寬恕。他們對世事亦有獨到的見解，亦樂意跟年青人分享。他們對於生老病死，雖然會有些少擔心，但亦會處之泰然。他們忠於自己的信仰，忠於教會，忠於天主，是天主的忠信僕人。他們有堅定的信仰，時時祈禱，不畏艱難，是年青人好模範。有一些老人家，他們雖然沒有讀過很多書，但他們卻有一份人生的智慧，他們直覺知道什麼是幸福，他們忠於自己的伴侶，自己的家庭和自己的聖召。

結論

老年人雖然身體的健康正逐漸衰退，須要別人幫忙和照顧，但他們在人生歲月中所留下的足跡，卻為年青人帶來很大的鼓勵和見證，他們正以自己的人生，對年青人說：「不要怕，只要奮鬥便會成功，信靠天主，祂會幫你。」

2022年
11月

聖安多尼堂



堂區通訊

第627期



地址：香港薄扶林道69A

電話：25466221

傳真：25480661

網址：<http://www.anthonychurch.org>

E-mail：editorial@anthonychurch.org



二零二二年十月份牧民議會 議決事項

1. 推廣10月「串連玫瑰經」，聯繫善會成員、教友、慕道者及其他兄弟姊妹一起組合祈禱小組，敬禮聖母。分享刊於第4頁。
2. 10月23日與聖母玫瑰堂聯合舉辦港島西「傳教節」，主題是「每個基督徒都要作祂的證人」。報導刊於第5頁。
3. 定期舉辦「樂融融」愛心服務及分派口罩行動，關顧堂區有需要的教友和社區的街坊。10月進行的活動分享刊於第6頁。
4. 傳信、禮儀、互愛委員會繼續加強與下屬善會的聯繫，推廣及參與培育組及善會舉辦的活動，促進合作。11月神修分享及活動刊於第8至10及14頁。
5. 組織委員會，持續策劃堂區2023年慶祝建堂70周年。主題：「你牧養我的羊」，意思是大家一同負起牧養耶穌的羊的使命。構思方向：更新堂區、活化善會、深化信仰。

二零二二年十一月份動態 堂區禮儀活動

1st (周二)	「煉靈月」開始	6th (周日)	常年期 第三十二主日	20th (周日)	基督普世君王節
2nd (周三)	悼亡節彌撒 早上七時十五分、七時五十分、 晚上六時	13th (周日)	常年期 第三十三主日	27th (周日)	將臨期 第一主日
4th (周五)	首瞻禮六 恭敬耶穌聖心 晚上八時	16th (周三)	三三追思亡者 晚上六時	30th (周三)	「煉靈月」結束 奉獻「記念亡者卡」 晚上六時彌撒
敬禮聖安多尼 逢周二 晚上六時彌撒			明供聖體 逢周四 晚上七時		
誦唸「向聖若望鮑思高禱文」 每月最後一天的各台彌撒後		「習練善終」祈禱 每月逢首周一的各台彌撒後		「進教之佑聖母降福」經文 每月廿四日的各台彌撒結束前	

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	家庭玫瑰組	\$300
雷達盛	\$100	精叻馬	\$200
潘宅	\$200	太極福傳會	\$500
聖安多尼之友會(x2)	\$300	男聖體會	\$500
龐蔣靜儀	\$100	母親祈禱會	\$100



收錄慕道者



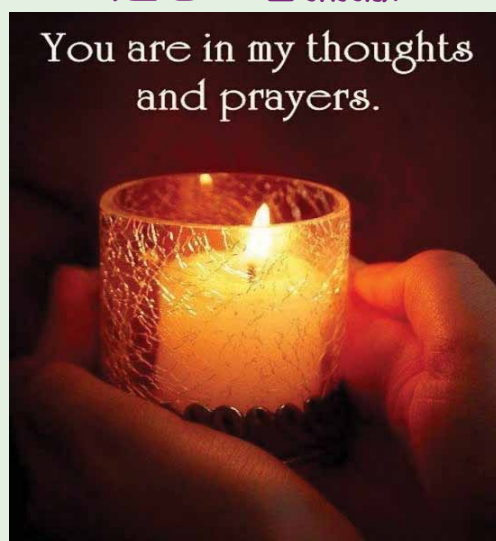
10月30日（玫瑰聖母月最後的主日），堂區為慕道者舉行「收錄禮」，包括40位成人和1位少年。願他們許諾皈依天主和接受十字聖號及福音書後，繼續在導師的指引陪伴下，恆心學習道理，加深認識基督，準備加入教會大家庭。

「煉靈月」祈禱



在煉靈月，我們特別為祖先、亡者及眾煉靈奉獻祈禱。堂區印備可供寫上亡者名字的記念卡，方便教友由11月1日至30日投放在鮑聖廊的籃子。這籃子的「記念亡者卡」將於11月30日(星期三)下午6:00彌撒前擺放在祭台前作奉獻。願我們在世珍惜生命的恩賜，勉力行善，來日能偕同諸聖信者，共聚天庭。

追思亡者彌撒



日期：11月26日(星期六) 主禮：黃家輝神父
時間：下午2:30 主理：聖體會
地點：聖堂

香港明愛 Caritas HONG KONG

2022 慈善抽獎券 Charity Raffle Ticket

發售日期 Period of Sale
7 Oct - 1 Dec

頭獎 1ST PRIZE 黃金12兩
12 Taels 999.9 Gold
約值 About HK\$230,000

每張 \$20 (Per Ticket)

以愛服務 締造希望
Love in the Service of Hope

邀請慷慨購買 幫助有需要者

信靠天主守護



天天讀經祈禱

誠意推介 \$50

十月串連玫瑰經 敬禮聖母 奉獻神花



堂區10月份舉行「串連玫瑰經」祈禱，作有意義的「玫瑰聖母月」敬禮，鼓勵教友積極成立眾多個5人「串連玫瑰經」小組，各人每天分唸一端經文，共同在「玫瑰月」奉獻串連玫瑰經給聖母。堂區提供給教友取用「每天誦唸玫瑰經」單張。**敬禮主題：「偕同慈母～互連祈禱～信靠主恩」。**

此外，堂區大家庭在「玫瑰聖母月」各台主日彌撒後，與教友一同誦唸一端玫瑰經，五周的意向如下：

① 10月1-2日	為世界和平
② 10月8-9日	為疫症止息
③ 10月15-16日	為普世教會、堂區牧民和愛德工作
④ 10月22-23日	為福傳、青年事工
⑤ 10月29-30日	為家庭、貧病受苦者

堂區提供「神花咭」，方便教友記錄全月奉獻給聖母的神花。所有「神花咭」於10月31日下午6:00彌撒作奉獻，圓滿結束玫瑰月。

十月奉獻的神花

我願意 (加☑在選項內)

- ☐ 以祈禱支持堂區「串連玫瑰經」活動
- ☐ 每天閱讀聖經及默想
- ☐ 每天作生活反省
- ☐ 每天誦唸一串玫瑰經
- ☐ 閱讀有關聖人或神修的書籍
- ☐ 每天實行包容或寬恕別人
- ☐ 主動幫助有需要的人
- ☐ 為世界和平與教會的意向守齋祈禱
- ☐ 到聖堂朝拜聖體
- ☐ 提供愛德服務
- ☐ 為「孝愛聖母」而自定的決志

聖神！請協助我實踐決志！
聖母瑪利亞！我願將我的努力
當作神花奉獻給妳！

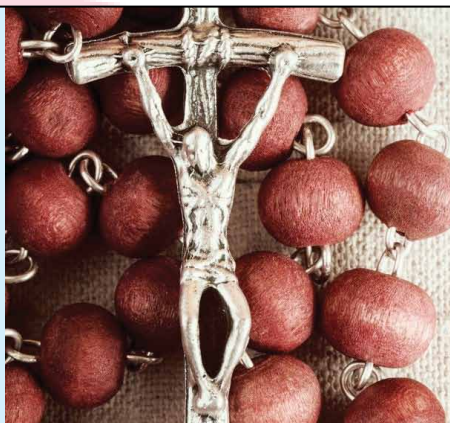
十月「聖母玫瑰月」

1	2	3	4	5	6
7	8	9	10	11	12
13	14	15	16	17	18
19	20	21	22	23	24
25	26	27	28	29	30
31	總結：實踐決志次數				

★ 每天將實踐決志選項的次數記錄，最後作整個月份的總結



今年「串連玫瑰經」集結了558個跨越堂區和連結海外地方（佔約70%）的小組，天天有2,790位兄弟姐妹（包括45個菲律賓籍及英語小組）連結一起唸經祈禱，總共奉獻了16,740串，即83,700端玫瑰經給聖母。



Pray the
Rosary

2022年傳教節街頭福傳



今年的「傳教節」，聖安多尼堂和西環聖母玫瑰堂作了一次史無前例的合作，各堂區派出教友共140多位，到石塘咀及堅尼地城進行福傳活動，並向途人派發福傳禮包。

吳多祿神父在派遣禮中提醒教友三個福傳的要求：

- 願天下「合而為一」
- 願人人「平安」
- 願大眾和「耶穌在一起」

出席福傳的教友有以下的分享：

- 兩個堂區的教友，無論老幼都好落力！看到他們心中的一團火。
- 令我意識到福傳是沒有界限，無分彼此，上下一心，只要共同懷著一個愛心的意念，更能激發燃起內心的愛火。愛心是這次福傳的動力，透過主的臨在，聖神的帶領，使這次福傳進行得更暢順，彼此充滿著輕鬆和愉快的心情。
- 把天主的愛和平安傳揚出去，是一份喜樂。
- 很愉快：傳喜訊的心火，共融的行動。
- 感謝天主。感恩有機會參與並認識聖母玫瑰堂的弟兄姊妹，一起同行，讓更多人分沾天父的恩典。



諸聖瞻禮 「親子樂融融」活動

10月30日（星期日）樂融融小組安排了親子樂活動，提示家長親子活動的重要性。有十多個家庭，估計40-50人參加。由主日學導師及聖家聖詠團為主力團體，核心小組成員協助。

活動有「萬聖節與諸聖瞻禮」的介紹，小朋友製作爆谷小綿羊，親子遊戲，家長製作小天使吊飾及禮品包（內有防疫物資、罐頭、麵、超市券和麥當勞券，並有親子手工製作包）。



「玫瑰聖母月」愛心派口罩

樂融融之愛心派口罩小組，10月15日（周六）上午到皇后大道西街尾派口罩，下午到石塘咀清潔站派手套、口罩、合桃酥餅給清潔工，大家都很喜樂。



認識自己：預防魔鬼的操縱

教宗方濟各10月5日在聖伯多祿廣場主持周三公開接見活動，在要理講授中繼續省思「分辨」的主題，邀請人們深挖自己的靈魂深處，好能「認識自己」，即識別出哪些事令我們喜悅，哪些又令我們痛苦、讓我們屈服。



教宗指出，「一種良好的分辨也要求我們認識自己。事實上，分辨牽連我們的人性因素：記憶、才智、意願及情感」。「我們往往不曉得分辨，因為我們沒有足以認識自己，如此一來，我們不知道我們真正要的是什麼」。

正是從這「信仰生活與我們的人性、認知和情感維度不充分的對話中」，產生「靈性上的疑惑和聖召危機」。「我們不清楚自己要什麼，對自己沒有足夠的認識」。教宗引用靈修作家多瑪斯·格林（Thomas Green）在《麥子和莠子》一書中的話：「我竟然深信，真正分辨（和在祈禱中真正成長）的最大障礙，不是天主那看不見、摸不着的屬性，而是我們對自己認識不足，甚至也不願意瞭解自己真實的情況。幾乎我們每個人都躲在面具後面，不僅是在別人面前，在我們對著鏡子照自己時也是如此。」

教宗表示，「我們衆人都有偽裝自己的誘惑，即使面對我們自己也如此」。「在我們的生活中，忘記天主的臨在與對我們自己的無知並行存在，即無視天主也忽視我們自己，不瞭解我們的性格特徵和我們最深的渴望」。

「認識自己並不困難，但卻很費力：這牽涉到挖掘內心的耐心工作，要求我們能夠停下來，『關掉自動駕駛儀』，以便能意識到我們做事的方式、我們身上的情緒，以及反復出現的想法，它們經常在我們沒有察覺到的情況下影響著我們。」

認識自己也要求我們能夠區分「激動的情緒與靈

性上的選擇」。教宗解釋，這就是覺察到「我所感覺的不是我所信服的；我感覺到的並非我所願意的」。如此就能「認出我們看待自己和現實情況有時會曲解的眼光」。

教宗認為，「察覺到這一點是一份恩寵」。的確，「我們經常會根據過去的經驗對現實作出誤判，而這些經驗對我們有極大的影響，限制了我們為生命中真正有價值的事物進行拼搏的自由」。

教宗用「密碼」這個信息詞匯來講解認識自己的道理。他說，「靈性生活也有自己的密碼：這些詞語觸動心靈，因為它們觸及我們最敏感的地方」。

「誘惑者，即魔鬼，非常瞭解這些關鍵詞，重要的是我們也要瞭解它們，以免我們處於我們不情願的境地。誘惑不一定暗示壞事，但往往是沒有頭緒的事，以過於重要的面貌呈現出來。通過這種方式，它以這些事物在我們身上激起的誘惑力來催眠我們。這些事物美好，卻是虛幻的，不能持守承諾，最後留給我們的是一種空虛和悲傷的感覺。這種空虛感和悲傷感是一個信號，表明我們『走上』了一條不正確的道路，使我們迷失了方向。」

這些事物「可以是學位、仕途、關係，所有這些其本身都值得稱讚，但在這些事物面前如果我們不自由，我們就會懷著不切實際的期待，例如確認我們的價值」。教宗舉例說，「當你思索你正在進行的一項研究時，你只想到提升你自己，為自己的利益，還是也為用於服務社會？從這裡可以看出我們每個人的意向是什麼」。

教宗指出，重要的是要認識自己，知道我們內心的密碼，知道我們對什麼最敏感，保護自己不受那些試圖以言詞來說服我們的人的操縱，但也要認識到什麼對我們是真正重要的，識別出當下的時尚或引人注目的膚淺的口號。

教宗最後總結道，認識自己的最好幫助是「良心省察」。要養成這個好習慣，「靜下心來重新審視我們一天中所發生的事，學會在我們的評估和選擇中，注意到我們最重視的是什麼，我們在尋找什麼和為什麼，以及我們最終找到了什麼」。

「最重要的是，學會識別出什麼能滿足內心。因為只有上主能說出我們有多少價值……，沒有任何障礙或挫折能阻止祂溫柔的懷抱。」

（資料：梵蒂岡新聞網）

聖經金句

「你們要憑著堅忍，保全你們的靈魂。」

(路21:19)

生活反省

自從基督復活的救恩來到我們中間，基督派遣聖神堅固祂在世的肢體「教會」，藉著聖神的恩寵，救恩進入了普世，這代表末世圓滿的幅度已經展開了。但是末世的全福必需要等到最後時刻，直至基督再度來臨審判世界才可達致。（即神學上的「已經但尚未」的概念）。

另一方面耶穌曾說過：「民族要起來攻擊民族，國家攻擊國家；將有大地震，到處有饑荒及瘟疫；將出現可怖的異象，天上要有巨大的凶兆。」（路21:10）這是末世圓滿審判前的預象。面對基督給世界的預警，我們應如何自處呢？

人生在世上每天要面對不少世俗的引誘：擁有權勢的腐敗和財富的誘惑。在愛德信仰生活實踐上的不足也包括：未懂得待人處世的智慧，未能持守傳揚主道令未信主的家人轉化皈依，未能拒絕親戚朋友的偏離主道的俗世要求等等。這些都會干擾著我們與天主的正常關係。如果我們不夠堅持，順從了這些干擾，亦有可能因此使我們得罪了天主，漸漸和天國關係疏離。

在這事情上，聖伯多祿宗徒這樣教導說：

- 1.「萬事的結局已臨近了，所以你們應該慎重，應該醒寤祈禱。最重要的是：你們應該彼此熱切相愛，因為愛德遮蓋許多罪過。」（伯前4:7-8）
- 2.「可是，我們卻按照祂的應許，等候正義常住在其中的新天新地。為此，親愛的諸位，你們既然等候這一切，就應該勉力，使祂見到你們沒有玷污，沒有瑕疵，安然無懼。所以，親愛的諸位，你們既預先知道了這些事，就應該提防，免得為不法之徒的錯謬所誘惑，而由自己的堅固立場跌下來。」（伯後3:13-14，17）
- 3.「但若你們為正義而受苦，纔是有福的。你們不要害怕人們的恐嚇，也不要心亂。」（伯前3:14）
- 4.「如果你們為了基督的名字，受人辱罵，便是有福的，因為光榮的神，即天主的神，就安息在你們身上。」（伯前4:14）

聖保祿宗徒也教導，說「所以，弟兄們，你們要站立穩定，要堅持你們或由我們的言論，或由我們的書信所學得的傳授。」（得後2:15）隨著時間的過去，我們每天都更接近末世基督再來的日子。聖保祿宗徒說「你們該認清這個時期，現在已經是由睡夢中醒來的時辰了，因為我們的救恩，現今比我們當初信的時候更臨近了。」（羅13:11）就是說我們應該警醒，做好預備迎接基督的再來。

所以，既然萬事的結局已臨近了，我們要堅忍，更應該慎重，要在鮑聖奇夢中的正義和仁愛的支柱穩定下，醒寤祈禱，堅持基督的福音和聖經的教導。為正義而受苦是有福的，如果因基督的名字受人辱罵，更是有福的，因為天主的神就安息在我們身上。這樣我們才能令自己的靈魂得救。



「凡聽了我這些話而不實行的，就好像一個愚昧人，把自己的房屋建在沙土上：雨淋，水沖，風吹，襲擊那座房屋，它就坍塌了，且坍塌的很慘。」（瑪7:26-27）

為能保全我們的靈魂，耶穌教導我們必需要遵守祂的話並加以實行：「誰愛我，必遵守我的話，我父也必愛他，我們要到他那裡去，並要在他那裡作我們的住所。」（若14:23）

祈禱

上主，求祢給我們派遣聖神，助佑我們能堅決遵守耶穌基督的話並加以實行，無論我們面對任何的人、壓力和俗世肉身慾念的誘惑，都能堅忍地承行天主的旨意，堅持到底，直至返抵天鄉。亞孟。



IRELAND



愛爾蘭朝聖地

講座

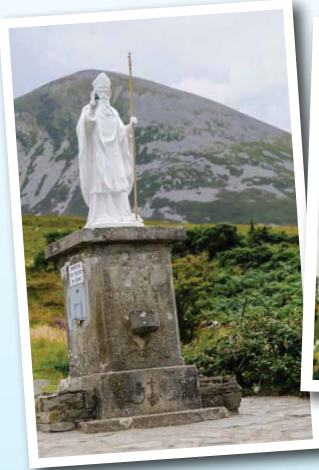
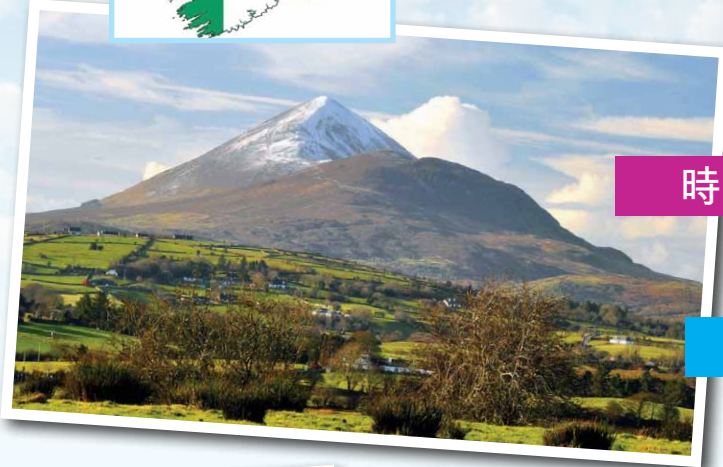
6/11/2022 (主日)

時間：11:45am — 12:45pm

地點：母佑堂

講者：陳添勝 (Tim) —— 專業領隊

(現居愛爾蘭，多年來帶領香港教友到該地朝聖)



為我等祈



諾克聖母

愛爾蘭朝聖～聖博德聖山

阿添



愛爾蘭諾克聖母顯現地(Knock Shrine)以西60公里，有一座山名叫聖博德聖山(Croagh Patrick)，山高海拔2,500呎，稍微低於3,140呎的香港大帽山，被譽為愛爾蘭最神聖的一座山，全程7公里，山徑屬中至高難道，年輕力壯的登山者來回共需4小時。

這座山以愛爾蘭主保聖人聖博德(St. Patrick, 385 - 461)命名，源於公元441年，聖人在這座山的頂峰守嚴齋祈禱四十天，傳說最後聖人得到天主應許，在末日審判時，這片土地上的靈魂得蒙赦免，永享天福。此外聖人在守齋祈禱時受到一群惡魔般的黑鳥滋擾，聖人搖動天使給他的響鈴，把魔鬼趕到山腰的一個山洞中，從此不再出沒。不多幾天，聖人又遇到毒蛇攻擊，聖人於是把所有毒蛇追趕到海裏去，從此愛爾蘭再也沒有蛇的蹤跡。聖人只用了30年時間，就把所有異教徒歸化，從此愛爾蘭成為一個虔誠的天主教國家直到20世紀末。

愛爾蘭人為紀念聖博德在這座山上的事蹟，每年7月最後一個星期日，定為攀山日(The Reek Sunday)，朝聖者扶老攜幼，由圖阿姆總主教(Archbishop of Tuam)帶領下，在天亮時開始上山，由早上8:00開始至中午，在山頂上每小時都會舉行彌撒，並有多名神父施行告解聖事。全年共約100萬人攀登此山，一些人赤足而行，為己為人作補贖，令人感動不已。

今年7月最後一個星期日是7月31日，我和太太在29日(星期五)到達西港市(Westport)，但風雨綿綿不斷直到星期六的黃昏，天氣報告說主日大致多雲，心想即使不下雨，但連續兩天的雨水足夠使山路變得濕滑，攀山之路難上加難，因此，只期望到場感受一下節日的氣氛，在起點不遠處的聖博德像，做祈禱，看風景，拍幾張照片，然後起程回都柏林算了。因此，身穿恤衫西褲，穿上普通的薄底運動鞋，早上10:00彌撒後，才施施然開車。但在離開聖堂後，天空開始變得晴朗，到了山腳起點時，陽光燦爛，俗語說的天公造美，其實就是聖人的轉禱和天主聖神的光照。

山下的節日氣氛濃烈，有介紹聖博德聖人的攤檔，有瑪利亞電台及維護生命的團體向途人推廣活動等。起點處有男女老幼準備上山的，亦有從山上下來的，既然已經到場，亦被當時的氣氛打動，我們打算要比前兩次爬得更高一點，

最少想到達肉眼看到的第一個山峰。其實過了起點附近的聖博德像，山路已變得崎嶇，再走一段已是亂石嶙峋，陡峭難行，開始感到擔憂。但見一位婆婆在親友攙扶的情況下，走在我們後面，亦有下山的朝聖者鼓勵我們，最後我們用了兩小時才到達第一個山峰。

這時候呈現眼前約有一公里的平路，但之後是超過45度的筆峭而險峻的砂石徑(參閱附圖)，然後才會到達山頂(The Summit)。這時我心在想，如果我現在回頭下山，相信我這一生再也不敢回到這裏，遑論爬到山頂。這時我一面向聖人祈求助力，另一方面想到「上山容易下山難」的道理，即使選擇回程亦絕不容易，倒不如先上山頂，然後再打算怎樣下山，如果到時真的體力透支，沿途看見的多支救援隊，相信亦會作出支援，最後額外用了1.5小時才到達山頂。



那一刻，內心萬分激動，滿眼淚水，欲語還休，我從心底裏向聖人交出我一生的苦和罪，祈求聖人轉禱，把這一切徹底放下，祈求聖神的釋放而重獲自由，賴耶穌基督的恩寵，重新上路，奮力攫取天國。

玫瑰月「主日學親子彌撒」

高樂程母親

我的女兒，高樂程（主日學A班），生於一個不尋常的時代——她出生於2019年5月。在滿月的時候，香港開啟了一個新的篇章。在她首3年的人生中，經歷了香港社會動盪、世紀瘟疫；在這不一樣的世代，我們更需要依靠主耶穌。

作為一個在天主教學校成長的基督徒媽媽，我深深知道福音種子的重要性。感恩在樂程3歲的時候，她能夠親自到「聖安多尼堂」上「主日學」。在10月2日（玫瑰聖母月首主日）更出席了她的第一場主日彌撒。雖然她現



在不是十分明白所有的道理，但我深信天主自會照料。特別感謝各導師和教友的事奉。

此外，在9月18日「主日學」得以順利舉行迎新日及開課，讓他們從小學習天主的話語，在主耶穌的真理和愛中，使福音種子在好土壤裡茁壯成長。



Enjoy Family Worship Moment

Giselle Mak
(Mother of Lyra Yam)

Lyra has started her Sunday School (Class B) since this September. She has enjoyed the class a lot. Teacher has patiently taught the class a variety of activities like drawing, colouring, singing, dancing and praying. The activity she likes most is the circle time that all the kids move a piece of colourful cloth and sing together. Lyra shared with us what she did after every class. She has learnt to follow instructions and has become more obedient.

My special appreciation to the teacher who has handled the kids with care and has carefully planned the lessons. We are pleased that Lyra can mingle with the classmates well and enjoy the lessons. Most importantly, she has started to learn some precious values like love and sharing at an early age.

Besides, what impressed us the most was that Lyra could sit quietly during the one-hour mass with us together even though she could not understand what the priest was saying. It was good patience training for her. Thanks for the arrangement of the church so that we can enjoy the family worship moment together.



11月祈禱意向



為煉靈祈禱

全能仁慈的天主，祢是生命的主宰，求祢憐憫煉獄中的靈魂，特別是被人遺忘的煉靈，使他們早日脫免煉苦，得升天堂，享見祢的慈顏，也求祢賜我們在世者痛悔往罪，免於誘惑，死後能偕同諸聖信者，共聚天庭。亞孟。

為亡者祈禱

全能仁慈的天主，祢的聖子耶穌基督的死亡和復活為人類帶來了永生的希望。求祢廣施慈恩，接納所有的亡者，赦免他們在世時所犯的過失，也求祢使我們仍然生活在世間的人，勉力行善，來日共享天鄉永福。亞孟。

"Seeking New Sheep Campaign"

Flavia Cliford (Don Bosco Choir)

It has been a privilege for me to participate in "Seeking New Sheep Campaign" in July at St Anthony's church for the first time and would like to share some of my experience I had during the event. Glory to God, for giving me the opportunity and using me, the earthen vessel to proclaim the kingdom of God, and to share Jesus' love to those who do not know Jesus.



On my way carrying the gift bags for evangelization, I was praying to the Holy Spirit for the guidance in my encounter with the people, as I did not know, whom to seek, how to approach and what to say.

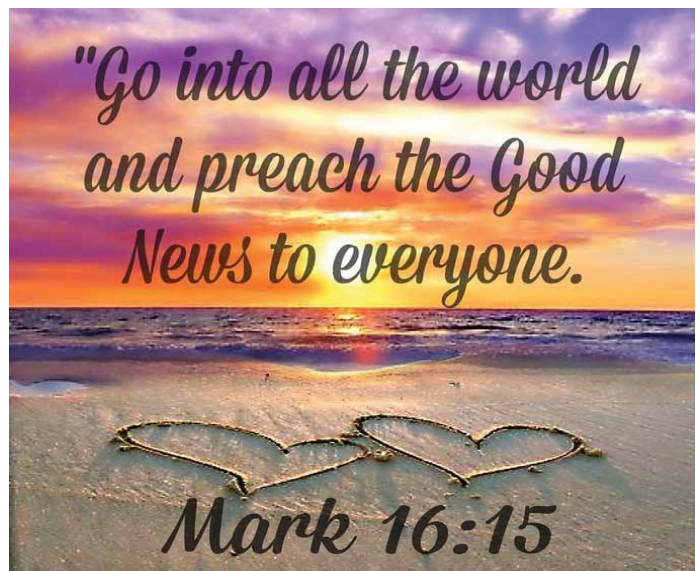
Firstly, I approached a lonely gentleman sitting at a corner of the street, with a smile, I greeted him saying "Jesus Loves You". He was puzzled and surprised, then in return, he asked me "does Jesus love me"? I reassured him with a yes, Jesus really loves you, Jesus loves each and every one. Then his extended hands expressed the willingness to share the evangelization gift packs with his friends too. After that, my eyes got caught with an elderly lady who has been busy looking for something at the entrance of a shop, whom did not want to pay much attention nor to receive the evangelization gift pack that I offered to her. I believe the presence of the Holy Spirit, made me greet her with "Jesus Loves You", hoping somehow to open her heart to receive the touch of Jesus. I continued to engage with her as no matter what she is going through, Jesus cares everyone. My effort worked, and suddenly she turned towards me, in accepting the gift pack with a thankful gesture, in fact it is receiving the word of God, the Good News to those who do not know Jesus.

God's ways are so wonderful, I didn't have to wait or look around, as another elderly came towards me pointing to the picture of Jesus that I was holding, who was delighted by the greetings "Jesus Loves You". Hope for the touch of Jesus would be able to change their hearts and minds to know more about Jesus.

Then comes a young man, who was hesitant, but thanks to the Holy Spirit for enabling me to open his closed mind, with the expression carrying the love of Jesus, power of the prayer, "Jesus Loves You". Reminding us of the prophet Isaiah 55:11, "So shall my word be that goes forth from my mouth; It shall not return to me void, but shall do my will, achieving the end for which I sent it."



The fire of the Holy Spirit, and the chain reaction ignited by the evangelization continued, with others standing nearby, listening to what I was saying. Nevertheless, I recalled someone's whispering never to force others to follow Jesus. We shall find our roots, and the best way of coming to know God as explained in CCC 33. The human person: with his openness to truth and beauty, his sense of moral goodness, his freedom, and the voice of his conscience, with his longings for the infinite and for happiness, man questions himself about God's existence. In all this he discerns signs of his spiritual soul. The soul, the "seed of eternity we bear in ourselves, irreducible to the merely material", can have its origin only in God.



We as the children of God, in this "Seeking New Sheep Campaign" for the evangelization, let's follow St. Mark 16:15 "Go into the whole world and proclaim the gospel to every creature", by planting the seed, and the Holy Spirit is the one who makes it grow. As the farmer plants the seed and doesn't know how it grows, in the same way by faith I believe that the seed I have planted in people's life is growing and in due time bears fruits.

Come Holy Spirit, fill the hearts of your faithful and enkindle in them the fire of your love. Send forth your Spirit and they shall be created. And You shall renew the face of the earth.

A Reflection on the Holy Souls

**Where there is soul there is beauty;
where there is soul there is love.
Where there is soul there is life;
where there is soul there is hope.**



In her Pulitzer Prize-winning novel *Gilead* Marilynne Robinson tells the story about a terminally ill Minister—Reverend John Ames. The story is set in a small town in the mid-1950s. In the novel—a letter to his son John—the elderly Minister reflects on his calling and on the legacy of his forebears as well as on the legacy of those to whom he has ministered. Like all ministers he feels deeply blessed by those he has met. One such person was the delightful Miss Lacey Thrush. He had been called to her deathbed and beautifully describes this encounter...

She was a maiden lady. She died promptly and decorously, out of consideration for me, I suspect, since she was concerned about my health. She was conscious half an hour, unconscious half an hour and gone. We said the Lord's Prayer and the Twenty-Third Psalm, then she wanted to hear, 'When I Survey the Wondrous Cross' one last time, so I sang and she hummed a little, and then she started nodding off. I am full of admiration for her. She'd given me a lot to live up to, so to speak. At any rate, she didn't keep me awake past my bedtime, and the peacefulness of her sleep contributed mightily to the peacefulness of mine. These old saints bless us every chance they get...

The Catholic Church's tradition of praying for the Holy Souls dates back to the second century.

It reflects the belief in Our

Lord's time that there was a resurrection of the dead. For example, the Second Book of Maccabees 12:38-46, one of the last books of the Old Testament, speaks of prayer for the dead.

The people believed that 'those who had fallen asleep with godliness had great grace laid up for them'. To pray for the dead in order that they 'are loosed from their sins' was considered to be a 'holy and wholesome thought'.

In the Gospel of John 11:1-45, Martha also reflects such a belief when she says to Jesus that she knows her brother Lazarus will rise from the dead, 'I know he will rise, in the resurrection on the last day'.

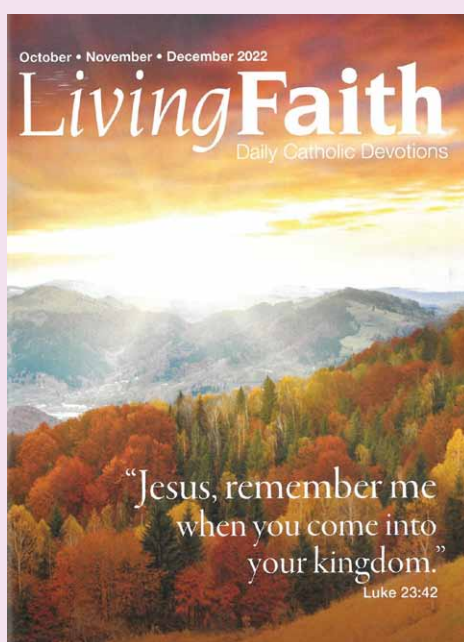
When we pray that the Holy Souls, who are already in the presence of God, may enjoy this presence fully and completely, we are, therefore, reflecting some fundamental and ancient beliefs from our Catholic faith—beliefs that are reflected in our Creed and in the Eucharistic Prayer at Mass.

In these prayers we acknowledge our belief in the forgiveness of sin, the resurrection of the dead, life everlasting and the communion of saints. That is why we also speak of the liturgy and the celebration of the Eucharist as a 'foretaste and promise' of heaven, and a 'sharing in the heavenly banquet'.

In our prayer and in our belief we are also acknowledging that the dead are part of our lives still because they belong to the communion of saints.

Our lives are shaped and reshaped by those who have loved us—by those who have blessed us with their lives of faith, hope and charity. In reflecting on the lives of our beloved dead, during this month of November, we do so in a spirit of gratitude and blessing. May they rest in peace.

(Source: Catholic Archdiocese of Wellington)



The quarterly issue of "Living Faith" (October – December 2022) is available at HK\$15. This booklet provides daily reflections based on a Scripture passage from the daily Mass and helps Catholics pray and meditate in spirit with the seasons of the Church Year.

By reflecting on and responding to what God is saying to us right now, our hearts are opened to a deeper faith and greater joy. In harmony with the Church's liturgy and faithful to its teaching, "Living Faith" offers Catholic devotions, but anyone on a sincere spiritual journey will find it a source of daily inspiration. You can help strengthen the faith of others with a gift of the booklet.

Living Word of God - November 2022

Feast of Christ the King

14
反省祈禱



Then he (the criminal on the right) said, "Jesus, remember me when you come into your 'kingdom'. He (Jesus) replied to him, "Amen, I said to you, today you will be with me in Paradise." (Luke 23: 42-43)

Reflection

The gospel writers reported in details the passion and crucifixion of Jesus. They went out in their discourses to identify all parts of the passion step with the predictions of the prophetic writings (Isa. 42; Ps. 69:21 and Pos. 2, 89 and 110) to fulfill the royal hopes of a messiah kingship (2 Sam 7:8-17); Isa. 7:10-17, 2 King 18:7; Mic 5:1). Christ is indeed a different type of kingship. No trace of royalty ceremony, no obedience of courtiers and unapproachable stately seat. He admitted that he was a king but not a king of this world to Pilate.

Luke followed the theme of a humble suffering servant king to report of the signs affixed to the cross over Jesus, the condemned criminal who claimed that he was a king, to expose the real meaning of Jesus' kingship. Christ's kingship is different from the Davidic dynasty: He is no king in the worldly sense, but ruler of the humble and contrite hearts that ask for forgiveness, and those who put all their hope in God alone. That is why when the criminal on the right asked Jesus to include him in his kingdom, Jesus promised this dying repentant sinner that he would be in His heavenly kingdom. This subject of the king Jesus Christ turned to Him from an adjacent cross directly asking for admission to His kingdom. His request was immediately accepted, and he is now one of our patron saints: St. Dismas. Full citizenship in Jesus' kingdom can only be acquired with a simple admission of wrongdoing, heartfelt repentance and courage and determination in turning to the Lord.

Jesus' non-typical kingship is implied in the mission given to David. The religious dimension of his calling is seen in his commission, not to govern or dominate but to shepherd his people. This image is used frequently in the Scriptures to convey an idea of solitude and concern

reflected often in the ministry of Jesus. At the end of his earthly life, Christ died for our sins in accordance with the scriptures (1 Cor. 15:3); Jesus suffered and died on the cross to make up for our sins and to restore us to the love and righteousness of God. This love and justification by Jesus make it possible for us to live forever in heaven. "For as by one man's disobedience many were sinners, so by one man's obedience many will be righteous." (Rom 5:19; Is. 53:11) (c.c.c. 601-604, 609, 615).

The sacrifice of Jesus is unique because it completes and surpasses all other sacrifices since this gift from God is the offering of His son, the Son of God incarnated and was made man (c.c.c. 614). Christ's death is both the "Paschal sacrifice" that takes away the sin of the world and the sacrifice of the "New Covenant" which restores human beings to communion and reconciliation with God through the "blood of the covenant" (Mt. 26: 28; c.f. c.c.c. 613).

Christ has a primary role in the order to redemption. He has given birth to the Church in His dying and rising through the Holy Spirit which he confers. Thus, He is the head of the Church. Also, He has primacy in the new life as He is the first to rise from the dead. The High Christology expressed in Colossians (Col. 1: 12-20) tells us that we are citizens of God's kingdom. Jesus frees us from the power of sin and death by His cross and carries us into glory with the Father, so that in Him we may become the righteousness of God (2 Cor. 5:21).

The church year, profoundly focus on the Christ centered nature, finds its conclusion in the Solemnity of Christ the King. The feast was instituted in 1925 by Pope Pius XI and moved to the last Sunday of the Church's liturgical calendar upon the Second Vatican Council liturgical reform (Constitution of the Sacred Liturgy Chapter 5). The alternative opening prayer asks that we should rejoice in the peace of Christ the King. The proper preface for this special occasion of the Feast of Christ the king speaks of Christ's kingdom of truth and life, a kingdom of holiness and grace and finally a kingdom of justice, love and peace. These are the virtues that we must manifest in the evangelization and charity works of our parish (the Church of Christ – his kingdom on earth).

Prayer

Eternal God, our creator and heavenly Father, we thank you for your generous gift of your begotten Son to set us free from the dark power of sin that ruled over our lives. Send us your Holy Spirit and the Grace that you have bestowed to the Church in the Paschal Mystery to restore our hope to escape from the control of darkness and return to the kingdom of light to re-unite with your Son Jesus Christ. Amen.



Video available in Parish Formation Group YouTube Channel

unconsciously. It also requires that we distinguish between emotions and spiritual faculties. "I feel" is not the same as "I am convinced"; "I feel like" is not the same as "I want". Thus, we come to recognize that the view we have of ourselves and of reality is at times somewhat distorted. To realize this is a grace! Indeed, very often it can happen that erroneous convictions about reality, based on past experiences, strongly influence us, limiting our freedom to strive for what really matters in our lives.



Living in the computer age, we know how important it is to know passwords in order to get into programmes where the most personal and valuable information is stored. But spiritual life, too, has its "passwords": there are words that touch our heart because they make reference to what we are most sensitive to. The tempter, that is, the devil, knows these key words well, and it is important that we know them too, so as not to find ourselves where we do not want to be. Temptation does not necessarily suggest bad things, but often haphazard things, presented with excessive importance. In this way it hypnotizes us with the attraction that these things stir in us, things that are beautiful but illusory, that cannot deliver what they promise, and therefore leave us in the end with a sense of emptiness and sadness. That sense of emptiness and sadness is a sign that we have embarked on paths that were not right, that disoriented us. They can be, for example, degrees, careers, relationships, all things that are in themselves praiseworthy, but towards which, if we are not free, we risk harbouring unreal expectations, such as confirmation of our worth. For example, when you think of a study you are undertaking, do you think only of promoting yourself, of your own interests, or also to serve the community? There, one can see the intentionality of each one of us. The greatest suffering often comes from this misunderstanding because none of those things can be the guarantee of our dignity.

This is why, dear brothers and sisters, it is important to know ourselves, to know the passwords of our heart, what we are most sensitive to, in order to protect ourselves from those who present themselves with persuasive words to manipulate us, but also to recognize what is truly important for us, distinguishing it from current fads or flashy, superficial slogans. Many times, what is said in a television programme, in some advertisement, touches our hearts and makes us go that way without freedom. Be careful about that: am I free, or do I let myself be swayed by the feelings of the moment, or the provocations of the moment?

An aid in this is an examination of conscience, but I am not talking about the examination of conscience that we all do when we go to confession, no. That is: "But I sinned in this, that..." No. A general examination of conscience of the day: what happened in my heart during this day? "Lots of things happened..." Which? Why? What traces did they leave in my heart? Carrying out an examination of conscience, that is, the good habit of calmly rereading what happened during our day, learning to note in our evaluations and choices what we give most importance to, what we are looking for and why, and what we eventually find. Above all, learning to recognize what satisfies my heart. What satisfies my heart? For only the Lord can give us confirmation of what we are worth. He tells us this every day from the cross: he died for us, to show us how precious we are in his eyes. There is no obstacle or failure that can prevent his tender embrace. The examination of conscience helps a great deal, because in this way we see that our heart is not a road where everything passes without us knowing about it. No. To see: what passed by today? What happened? What made me react? What made me sad? What made me joyful? What was bad, and did I harm others? It is about seeing the path our feelings took, the attractions in my heart during the day. Don't forget! The other day we talked about prayer. Today we are talking about self-awareness.

Prayer and self-knowledge enable us to grow in freedom. This is to grow in freedom! These are basic elements of Christian existence, precious elements for finding one's place in life.

(Holy Father's General Audience, 5 October 2022)



Holy Father's Prayer Intention for November 十一月份教宗祈禱意向

For children who suffer

We pray for children who are suffering, especially those who are homeless, orphans, and victims of war; may they be guaranteed access to education and the opportunity to experience family affection.

請為受苦的兒童祈禱

祈禱這些受苦的兒童，例如街頭流浪兒、戰爭受害者和孤兒，能接受教育，並能重新發現家庭的溫暖。





Shepherd Flock's Dialogue November 2022



Liturgy activities for the month of November 2022

1st November Monthly of Holy Souls begins	2nd November All Souls Day Mass 7:15am, 7:50am, 6:00pm (Chinese)	4th November First Friday of the month Feast of Sacred Heart of Jesus Mass 8:00pm (Chinese)	6th November 32nd Sunday of the Year
13th November 33rd Sunday of the Year	16th November Commemoration of All Faithful Departed Mass 6:00pm (Chinese)	20th November Feast of Christ the King	26th November Commemoration of All Faithful Departed Mass 2:30pm (Chinese)
27th November 1st Sunday of Advent	30th November Month of Holy Souls concludes Offering of Memorial Cards (6:00pm mass)	Events for St. Anthony's Church * Holy Hour of Eucharistic Adoration (every Thursday evening 7:00pm) * St. Anthony's Day (every Tuesday)	

Welcome to 11:30 AM English Mass

Reflect with Pope Francis

Good Discernment Requires Self-Knowledge



On the theme of discernment, I would like to emphasize that good discernment also requires self-knowledge. Knowing oneself. And this is not easy. Indeed, discernment involves our human faculties: memory, intellect, will, affections. Often, we do not know how to discern because we do not know ourselves well enough, and so we do not know what we really want. You have often heard: "But that person, why doesn't he sort out his life? He has never known what he wants...". Without getting to that extreme, but it happens to us too that we do not know clearly what we want, we do not know ourselves well.

Underlying spiritual doubts and vocational crises, there is — not infrequently — insufficient dialogue between religious life and our human, cognitive and affective dimension. A writer on spirituality noted how many difficulties on the theme of discernment are indicative of problems of another kind, that should be recognized and explored. This author writes: "I have come to the conviction that the greatest obstacle to true discernment (and to real

growth in prayer) is not the intangible nature of God, but the fact that we do not know ourselves sufficiently, and do not even want to know ourselves as we really are. Almost all of us hide behind a mask, not only in front of others, but also when we look in the mirror" (cf. Thomas H. Green, *Weeds Among the Wheat*, 1984). We all have the temptation to wear a mask, even in front of ourselves.

Forgetting God's presence in our life goes hand in hand with our ignorance of ourselves — ignoring God and ignoring ourselves — ignorance of our personality traits and of our deepest desires.

Knowing oneself is not difficult, but it is laborious: it entails patient soul-searching. It requires the capacity to stop, to "deactivate the autopilot", to acquire awareness of our way of acting, of the feelings that dwell within us, of the recurrent thoughts that condition us, and often

