

聖安多尼堂

Sapientia Animal Caritatem

70<sup>th</sup>  
YEARS  
ANNIVERSARY

吳多祿

## 羊牧之聲

# 聖安多尼堂七十周年

### 引言

今年我們將慶祝聖安多尼堂建堂70周年，一群的兄弟姊妹已密鑼緊鼓地策劃慶祝活動和更新堂區的服務。我們堂區70周年的主題是「你牧養我的羊」（若21:16）。這句說話是耶穌在復活後，吩咐伯多祿去做的事。就讓我們在慶祝堂區70周年的時候，深化我們的信仰，更新我們牧民的心，去為堂區的兄弟姊妹和鄰近的居民服務。

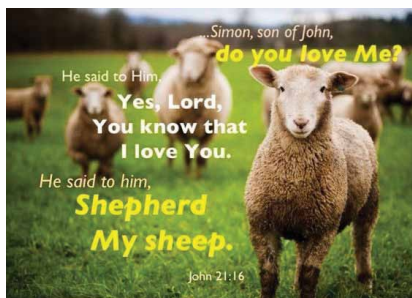
### 福傳

堂區的存在主要是為福傳，以福音的精神去牧養天主的子民，亦以生活去為福音作見證。福傳是我們的使命，亦是我們的聖召。在做福傳前，讓我們效法聖若翰洗者，進入曠野，祈禱和聆聽上主的呼聲，使我們明白天主的旨意，然後才以自己的生活，去預備上主的路和把福音介紹給人。所以，我們將有堂區退省、祈禱和善會領袖研討會等。我們亦會邀請周守仁主教來主持主保瞻禮感恩祭和施放堅振。既然強調福傳，我們會維持我們的優良傳統，即每年的尋羊運動，動用全堂區的善會，出外做福傳，使鄰近的居民也有機會接觸福音。我們也加強善會的運作，使善會會員能深化自己的信仰，去把福音傳給他人。我們也關心我們的慕道者，邀請他們參與主日感恩祭和參加善會，使他們能把學到的道理，實踐在生活上。我們也會舉辦一個青年音樂天才表演大賽，藉此把堂區介紹給青年，使他們有機會接觸福音。

### 獲得平安和喜樂

耶穌的降生帶給人平安和喜樂，願我們的堂區也能帶給人平安和喜樂。我們慶祝堂區70周年，籌辦了很多神修活動、培育講座和福傳活動，希望全部都能帶給人平安和喜樂，平安和喜樂都是聖神的果實。如果這些慶祝活動，能帶給人平安和喜樂，這真是上主的祝福，猶如天使加巴厄爾對聖母說：「萬福，充滿恩寵者，上主與你同在。」（路1:28）聖若望鮑思高教導我們要常樂

中侍主，聖方濟各沙雷氏亦教導我們，做一切事都是為了愛，而不是勉強。希望我們在堂區的70周年中所做的一切，都是為了天主的愛，常把平安和喜樂帶給別人。在喜樂中所做的一切，常能使人感到平安，亦能幫助人感到天主的愛。耶穌參加加納婚宴，變水為酒。祂也常把天國比喻作婚宴，祂自己就是新郎，試問那裡有人在婚宴上苦著臉，而不是人人都微笑或歡笑，因為婚宴只充滿著愛和喜樂。生命影響生命，讓我們把平安和喜樂傳揚開去。



### 建設共融的家

我們的堂區不是一個集團，也不是一個機構，而是一個家。聖若望鮑思高所創辦的學校和青年中心，都是一些充滿平安、仁愛和喜樂的家。當然家有家規，但都是出於愛和尊重。我們慶祝堂區70周年，使我們更能對這個家更有愛和歸屬感。耶穌說：「那裡有兩個或三個人，因我的名字聚在一起，我就在他們中間。」（瑪18:20）我們這個家不是建築在物質的享受之上，而是建築在信德和耶穌的愛之上，只要我們實踐福音的教導，這個家除了能帶給我們平安和喜樂外，也必能發光發熱，吸引眾人來參加這個家。在堂區內，我們除了祈禱，參與彌撒，領受聖事外，也可參加愛德服務，猶如耶穌所講的善心撒瑪黎雅人一樣，關心鄰人。我們堂區的聖母軍、聖雲仙會、義工服務團，或樂融融活動，都是一些愛心服務，使鄰人感受到天主的愛。而堂區的所有善會，也為堂區內的兄弟姊妹，提供優質的服務。

### 結語

我們慶祝堂區70周年，藉著培育活動、禮儀慶典、文娛慶祝和愛德服務，希望能深化我們的信仰，使我們感到平安和喜樂，而且能成為地上的鹽、世界的光，把福音帶到我們的家庭中和鄰居之中。願天主的愛和基督的福音，帶給所有的人平安和希望。

2023年  
3月

聖安多尼堂

堂區通訊

第631期



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## 二零二三年二月份牧民議會 議決事項

1. 2月26日至4月1日舉行「四旬期讀經祈禱」活動。資訊刊於第3頁。
2. 策劃「樂融融」愛心服務，關愛堂區有需要的教友和社區的街坊。2月進行的活動簡報刊於第5及11頁。
3. 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。3月生活聖言分享刊於第6及7頁。
4. 專責委員會持續策劃堂區2023年慶祝建堂70周年活動。主題：「你牧養我的羊」，寓意共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。將於3月12日舉行「善會領袖研討日」，及年中舉辦愛爾蘭朝聖之旅，資訊刊於第5及6頁。
5. 計劃5月21日舉行明供聖體活動，準備慶祝耶穌聖體聖血節。詳情容後公布。

## 二零二三年三月份動態 堂區禮儀活動

<b>3rd (周五)</b>	首瞻禮六 拜苦路 晚上七時 恭敬耶穌聖心 晚上八時	<b>12th (周日)</b>	四旬期第三主日 第一次候洗者考核禮 下午六時	<b>19th (周日)</b>	四旬期第四主日（喜樂主日） 第二次候洗者考核禮 下午六時
	<b>5th (周日)</b>	<b>15th (周三)</b>	三三追思亡者 下午六時	<b>26th (周日)</b>	四旬期第五主日 第三次候洗者考核禮 下午四時（基督君王小堂）
四旬期拜苦路 逢周五 晚上八時		敬禮聖安多尼 逢周二 下午六時彌撒		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	陳宅	\$100
雷杏兒	\$100	鍾宅	\$200
潘宅	\$200	詹碧森	\$500
聖安多尼之友會	\$300	家庭玫瑰組	\$300
龐蔣靜儀	\$100	精叻馬	\$200
太極福傳會	\$1000	母親祈禱會	\$100
何宅	\$100		



**勤讀聖言**

四旬期

**LENT****Read  
God's Word****恆常祈禱**

四旬期

**LENT****Pray  
Always****克己犧牲**

四旬期

**LENT****Deny  
Yourself****樂捐行善**

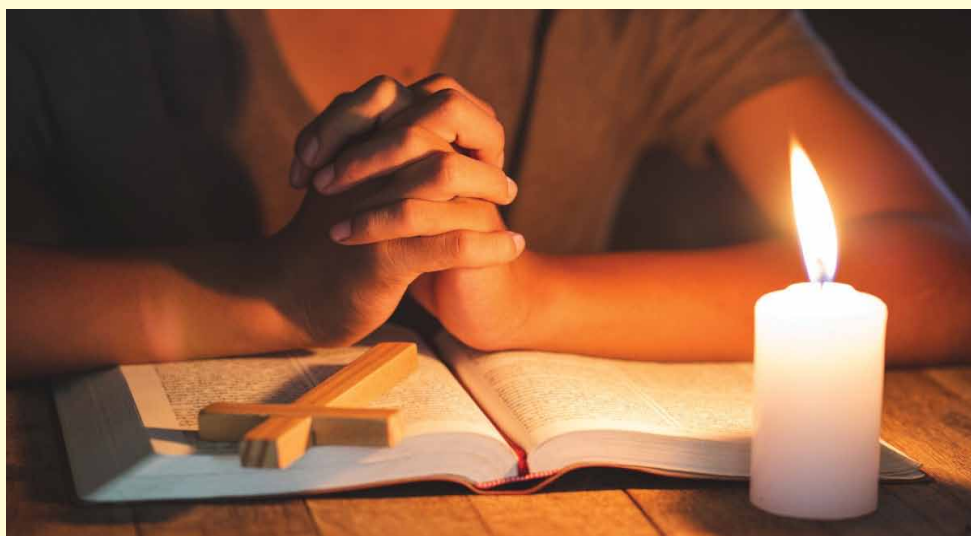
四旬期

**LENT****Perform  
Charity****悔改更新**

四旬期

**LENT****Repent &  
Renew**

## 「四旬期讀經祈禱」活動



我們是否整天忙忙碌碌而忽略與主溝通？在四旬期，就讓我們停下腳步，透過讀經祈禱與主相遇，好好預備自己，感受主耶穌因我們的罪而受難到復活的整個救贖恩典。

今年四旬期由2月26日至4月1日期間，堂區舉辦「四旬期讀經祈禱」活動。邀請主內兄弟姐妹從每天的福音中，將主的話語融入腦海和心靈，將觸動你的聖經章節與組員分享。藉著5-7人小組（透過手機群

組）互相分享及祈禱，幫助我們與主建立密切關係，堅固信仰，煥發更新。

因為福音啟示了天主所施行的正義，這正義是源於信德，而又歸於信德，正如經上所載：「義人因信德而生活。」（羅馬書1:17）

### 四旬期拜苦路



2月24日 — 3月31日 (逢周五)

晚上8:00 【3月3日：7:00pm】

★歡迎教友協助「持舉十字架」★

### 重要培育

#### 代父母聚會

代父母角色

與

代子女的陪伴

3月2日 星期四

晚上7:00 — 9:00

聖母聖衣堂

講者：教區禮儀委員會  
教區教理中心



# 四旬期主題：願你們平安（若20:21）

## Peace be with you (Jn 20:21)

今年四旬期由2月22日（聖灰禮儀日）開始，堂區積極準備候洗者領受逾越聖事，並呼籲大家支持四旬期運動，活出主題的精神：「願你們平安」。以下列出四旬期五周的反省訊息，求主助祐我們勤讀聖言，多行愛德，恆心祈禱，實踐福音的精神。

Week 1  
第一週  
培育熟識聖言之知

1  
2月26日  
|  
3月4日

克服誘惑  
Conquer Temptation

天主，求你給我一顆純潔的心（詠51:12）

Week 1

Week 2  
第二週  
培育仰慕聖言之情

2  
3月5日  
|  
3月11日

遵從基督  
Follow Christ

這是我的愛子，你們要聽從他（瑪17:5）

Week 2

Week 3  
第三週  
培育實踐聖言之意

3  
3月12日  
|  
3月18日

兼愛近人  
Love Your Neighbours

天主的愛已傾注我們心中（羅5:5）

Week 3

Week 4  
第四週  
培育親近聖言之行

4  
3月19日  
|  
3月25日

邁向光明  
March Towards Light

光明所結的果實，就是各種良善、正義和誠實（弗5:9）

Week 4

Week 5  
第五週  
培育體會聖言之愛

5  
3月26日  
|  
4月1日

得享恩澤  
Showered with Grace

天主的聖神，住在你們內（羅8:9）

Week 5



### 大力支持 天主教四旬期運動

邀請

堂區教友於4月2日（聖枝主日）或之前把「愛德捐獻盒/封」交回辦事處，以便安排於聖周四（4月6日）「主的晚餐」彌撒中作禮品奉獻。





# 樂融融「外展愛心服務」

2月18日（聖灰禮儀日之前周六），堂區樂融融外展愛心服務組聯結6位義工，前往皇后大道西街尾派發100份口罩和餅乾給長者，另還派了25張參加2月19日的「日用食糧」聚會邀請券。



日有兩次往鴨脷洲共派了136盒口罩。



同日下午，3位義工到石塘咀垃圾站派了80份堂區口罩及檢測劑給清潔工友，表示關愛。另外在平

2月26日，四旬期第一主日，聖安多尼堂30多位候洗者參與愛心服務，到石塘咀及堅尼地城垃圾站探訪160位清潔工友，送上印有「天主是愛」口罩、勞工手套和餅乾，將耶穌的愛和祝福帶給他們。參與非常有意義服務後，候洗者在下午6:00彌撒中參加甄選禮，準備加入教會大家庭。

「凡你們對我這些最小兄弟中的一個所做的，就是對我做的。」（瑪25:40）



## 候洗者甄選禮



2月26日（四旬期首主日），堂區為候洗者舉行「甄選禮」，包括40位成人和1位青年。願他們

緊記這個蒙受甄選的日子，並為所獲得的召叫，知恩感激。在導師和代父母的關懷和陪伴下，願候洗者作好準備領受永生的聖事。



## 善會領袖研討日



正值我們慶祝聖安多尼堂建堂70周年，吳多祿神父暨牧民議會邀請各善會的幹事領袖 / 主要代表，出席3月12日（星期日）下午1:30至5:00，在母佑堂舉行的「善會領袖研討日」。希望能透過大家的共議同行，更新我們的堂區和所有善會，使能達到服務堂區和實踐信仰的目標。



# 愛爾蘭2023朝聖之旅

承辦旅行社：奇恩旅遊 License no. 354330

7月23日 — 8月3日 (12天)

景點：

- ★諾克聖母顯現地 — 聖博德聖山
- ★迪加湖朝聖地 / 聖博德淨煉所 — 莫赫懸崖
- ★聖克文教堂 (遺址及風景區)
- ★都柏林主教座堂 — 鳳凰公園 — 賀維夫漁人碼頭
- ★聖母軍發源地

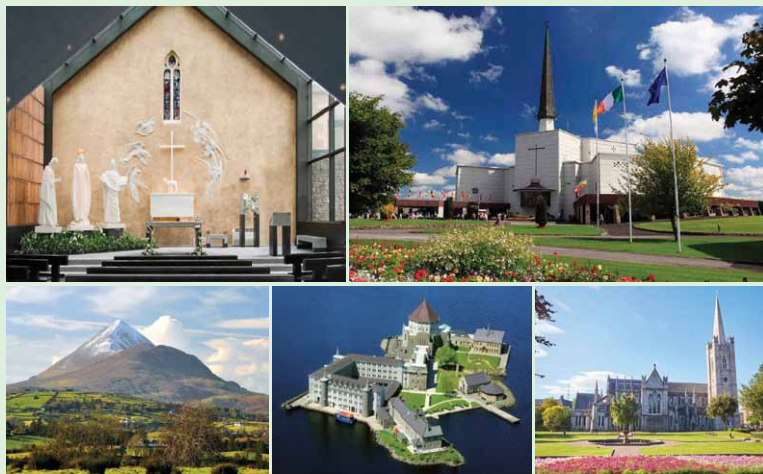
隨團神師：黃家輝神父

團長：陳添勝 (WhatsApp 9757 1055)

費用：每位HK\$30,000 (二人一房計)

(團費不包機場稅、燃油附加費、聖堂奉獻、旅遊保險)

查詢：聖安多尼堂辦事處 2546 6221



2023四旬期靈修短片

## 天鄉不輟的弦歌

默想四旬期《聖詠》

默想主題

四旬期第1主日	詠51	- 認罪懺悔
四旬期第2主日	詠33	- 讚頌天主
四旬期第3主日	詠95	- 請眾朝拜
四旬期第4主日	詠23	- 主是善牧
四旬期第5主日	詠130	- 深淵呼求
基督苦難主日	詠24	- 榮進熙雍

主講：夏志誠主教

2月25日至4月1日 四旬期內逢周六晚8:00

香港天主教教友總會YouTube頻道播放

(接P.7)

### 三月神修話語

#### 7.「向萬民宣講天國的福音」

耶穌在升天前，派遣了宗徒往訓萬民：「你們往普天下去，向一切受造物宣傳福音，信而受洗的必要得救；但不信的必被判罪。」(谷16:15-16)並給他們施洗：「所以你們要去使萬民成為門徒，因父及子及聖神之名給他們授洗，教訓他們遵守我所吩咐你們的一切。看！我同你們天天在一起，直到今世的終結。」(瑪28:19-20)。所以，基督徒的精神就是要各人彼此相親相愛，向萬民宣講天國的福音，為他們施洗，使他們成為主內的兄弟姊妹。



#### 8.「以生命寫出福音的喜訊」

歷史上曾經完美的執行耶穌命令的就是初期教會，他們作出巨大犧牲，完全依靠天主的力量，以鏗而不捨的精神，成功地使羅馬帝國皈依，因著他們的努力，以生命寫成宗徒書信，成為福音的喜訊，成為我們完美的學習榜樣。

#### 祈禱

上主，求祢補助我們的不足，賞賜我們力量，能夠通過「道成肉身」耶穌基督的真理，在聖神內以愛德合而為一敬拜天父。並求你降福我們，能夠學習初期教會面對死亡威脅仍然持守主道的信德，堅定不移甚至殉道至死的望德，成功地往訓萬民的好榜樣，使萬民成為基督徒。亞孟。

參閱<sup>(1)</sup> 洗嘉儀：四福音評釋系列——若望福音評釋（上），香港天主教聖經學院出版（2016年12月）

歡迎瀏覽 培育組生活聖言 YouTube 頻道



### 聖經金句

「天主是神，朝拜他的人，應當以心神以真理去朝拜他。」

(若4:24)

### 生活反省

#### 1. 「天主是神」

天主是神除了表達了天主的神性本性外，也指出了祂與人的關係<sup>(1)</sup>。希臘原文「神」“πνεῦμα” (pneuma) 也可以指聖神。人得以認識和走近天主，是因為天主的旨意，是祂首先採取主動(若3:16；6:44；15:16；若一4:10)。雖然「神」無形可見，捉摸不到，但就好像風一樣(若3:8)，從它的聲音和影響而得知它存在。就如祂使聖子降生成人一樣：聖言成了血肉寄居在我們中間，讓人認識祂，正如父獨生子的光榮，滿溢恩寵和真理。聖神的工作就是引領人進入耶穌基督福音所啟示的真理。

#### 2. 「奴隸成為義子」

「承繼人幾時還是孩童，雖然他是一切家業的主人，卻與奴隸沒有分別，……但時期一到，天主派遣了自己的兒子的聖神，到我們心內喊說：『「亞爸，父啊！」』」(迦4:1, 6)。在舊約中被收養作為義子的情況也很常見，當中包括帶領以民脫離奴隸枷鎖的梅瑟(出2:10)。這段聖經最特別的地方，就是指出甚至奴隸也可以被收養成為義子。那麼已經成為罪惡奴隸的人類，是否也可轉化成為義子呢？

#### 3. 「由水和聖神而生」

在新約中成為義子最明顯的例子，以類比方式表達罪人改變成為信徒的身份，通過耶穌分沾那父懷中的獨生子的親密的關係，並指向天父就是那一家之主。承接若望福音第3章耶穌所說：「人除非由上而生」及「人除非由水和聖神而生」，不能進入及見到天主的國(若3:3, 5)。另外，若3:7, 31-34又說：你不要驚奇，因為我給你說了：你們應該由上而生：風隨意向那裡吹，你聽到風的響聲，卻不知道風從那裡來，往那裡去；凡由聖神而生的就是這樣。那自上天而來的，超越萬有之上，那接受他見證的人，就是證實天主是真天主，天主派遣的，講論天主的話，因為天主把聖神無限量地賞賜了他。

耶穌是真人真天主，所以當我們在福音中看到耶穌，就好像看見自己的兄長一樣，少不免對他多了一分親切，少了一分因他的威嚴而產生的敬畏。我們能夠和耶穌稱兄道弟，不要自鳴得意，以為是因自己的善功善行而獲得這份榮耀，這其實是基督死在十字架上為我們賺取的恩典。

#### 4. 「耶穌就是真理，就是天主聖言」

耶穌說：「我是道路、真理、生命，除非經過我，誰也不能到父那裡去。」(若14:6)。所以，以真理去朝拜天主，就是信從耶穌基督的教導，指引和命令去生活，因為耶穌就是真理，就是天主聖言。在生活中，無論環境順逆，都要堅守基督的話，基督的榜樣，不能混淆自己是義子的身份，忘記這一切都是天父的白白施與的恩寵。

#### 5. 「以心神以真理去朝拜他」

以心神以真理去朝拜天主的意思，是我們藉著聖神的引導，依從耶穌基督啟示的真理生活，承行天主的旨意，在耶穌基督內，以赤子的誠心真意，敬拜在天大父。

的確，耶穌向我們啟示了這一切，並邀請我們愛他，跟隨他，在生活中遵行他的教導。耶穌說：「我也要求父，他必會賜給你們另一位護慰者，使他永遠與你們同在；他是世界所不能領受的真理之神」(若14:16b, 17a) 耶穌要求天父賜給我們的護慰者，這位真理之神，就是他的聖神。

耶穌親自來到我們中間，以自己的生活行為，做了一個完美的好榜樣，教導我們應如何以基督為榜樣活出基督徒的精神，以光榮我們在天的父親，並得到救恩。

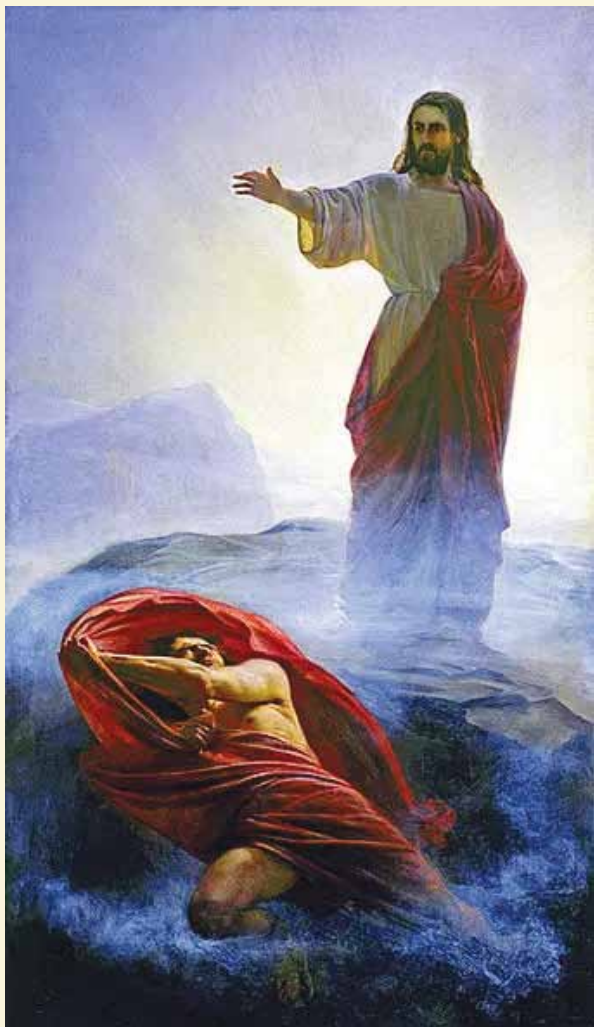
#### 6. 「將福音溫故知新」

聖保祿宗徒在迦4:6 告訴我們，原來在我們心中教導我們去朝拜天主的聲音，就是來自天主聖神的，所以我們要小心聽從這聲音，好能以心神去朝拜天主。福音讓我們知道耶穌的生活行為是怎樣的，所以為基督徒必須熟讀福音。否則，福音的教導漸漸淡忘，那天國就與我們無緣了。所以鼓勵大家，每天多花時間去研讀福音。





# 周守仁主教四旬期牧函



「『你若俯伏朝拜我，我必把這一切交給你。』那時，耶穌就對他說：『去罷！撒殫！因為經上記載：「你要朝拜上主，你的天主，惟獨事奉他。」』」（瑪4:9-10）

為不少在聖誕節和農曆新年增了磅的人來說，我們實在要讚歎禮儀年的智慧。在慶祝過以上兩個節期後不久，便是四旬期。四旬期是我們減去過量的良機，包括那些令我們遠離天主的「不自由」和不健康的體重。當然，體重不應該是四旬期克己的重點，而是我們與天主、他人、大自然和我們自己之間賦予生命的不同關係。

今年四旬期首主日的福音經文提醒我們，要小心魔鬼以及那些否定上主的世人與事給我們的空洞承諾。他們竭力讓我們相信，他們的承諾極具吸引力，不容錯過、是可行的、合理的，如果我們不接受他們提供的，那我們會損失慘重。

但假如我們採納他們所提供的，便會有所犧牲但又不自知——除非我們願意並能夠以開放的思維和聆聽的心去辨別，並且誠意地與同行者分享我們的抉擇和猶疑之處。此外，在整個過程中，保持一份祈禱的心境會是理想的。

然而以上所提及的，都不是主流文化有所培養的，包括我們的教會文化。可知道，它其實是共議同行的教會、以至

和平共處的對話文化，所不可或缺的特質。它催使我們願意把自己重新定位，以歸向引導我們與主基督合而為一的天主聖神。聖神賦予我們力量，讓我們在這個大時代中的香港和世界，見證福音賦予眾生生命的信息。我們的主耶穌召喚我們跟從祂，只要我們願意踏上皈依的轉化過程，歸向我們的主耶穌，我們就永遠不會感到寂寞或迷失。

今年復活節我們將有大約1,700人領洗加入教會，這只是我們過去領洗人數的一半。人數減少，有著不同的原因，部分是我們自己造成，但亦有我們無法控制的因素。我們首先會與這些新來的姊妹兄弟一起慶祝，歡迎他們加入我們天主教信仰的團體。他們是天主的寶貴禮物，在這個家庭裡，彼此是姊妹弟兄，我們要珍惜他們。其次，各堂區和信仰團體都應該為他們提供持續的培育和陪伴的團體，讓他們能夠在新擁抱了的信仰中繼續成長。

至於教區，我們會繼續為我們的青年、平信徒和聖職人員籌備和落實培育方案。透過持續的分辨，我們辨識到培育聖職人員和青年的迫切需要。這不是說平信徒相對不重要。反之而言，我們留意到缺乏神父和執事適當的理解和支持，青年和平信徒的培育將很可惜地事倍功半。有了聖職人員的合作和支持，則能夠更好地落實青年和平信徒的培育。

最後，但同樣重要的是，我邀請我們的姊妹弟兄，善用這四旬期來悔過及更新，好讓我們見證天主子民就是傳遞由天主慈悲而來的愛與公義的媒介。當香港和世界在新冠疫情的反覆打擊後要努力再次站起來時，我們得蒙召喚，互相施以援手，特別是為那些經濟困難或處身社會邊緣的人士，好能給予他們幫助。

當我們願意先去幫助別人走向復元、而不是先照顧自己的時候，這就成為了一個救恩的時機。我們有一位良師，他透過虛空自己的愛去教導我們。本著這份精神，我們以慈悲、同理心和慷慨好客的行動，在我們的社會中傳福音，特別是為我們當中的移民、外籍勞工和尋求庇護人士。

祝願大家有一個富意義而又果實纍纍的四旬期！



## 刻苦與共議同行的旅程



親愛的弟兄姊妹們：瑪竇、馬爾谷和路加三部福音都不約而同地敘述了耶穌顯聖容的故事。從福音的記載，我們看到耶穌因為門徒對祂不了解所產生的反應。事實上，在更早之前，主耶穌和西滿伯多祿之間，曾經發生嚴厲和強烈的爭執。伯多祿在宣示他承認耶穌是基督、是天主子之後，卻拒絕接受耶穌所作出祂受難和被釘死的宣告。於是，耶穌嚴厲地斥責他說：「撒殢，退到我後面去！你是我的絆腳石，因為你所體會的，不是天主的事，而是人的事」（瑪16:23）。接著，「六天以後，耶穌帶著伯多祿、雅各伯和他的兄弟若望，單獨帶領他們上了一座高山。」（瑪17:1）

每年四旬期第二主日的福音，都會宣讀耶穌顯聖容。在禮儀年的這個期間，上主帶我們與祂去一個避靜的地方。即使每日要盡的責任讓我們不得不停留在平常所在的地方，以及往往是千篇一律、有時又令人厭煩的日常工作，而在四旬期，我們獲邀陪伴耶穌登上「一座高山」，以天主神聖子民的身分，體驗一種靈修的特別刻苦經驗。

四旬期的刻苦是一種承諾，這承諾因著天主的恩寵而能持續下去，以克服我們所缺乏的信德，以及對跟隨耶穌走向十字架所產生的心理抗拒。這正是必須如同伯多祿及其他門徒一樣，應該做的事。為加深我們對主耶穌的認識，為充分了解並接納祂救恩的奧秘——那是在愛的激發下，完全獻出自己而完成的——我們必須讓自己被祂帶領，脫離平庸和虛榮。我們必須起程，踏上登山的路途，需要努力、犧牲和專注。這些必要條件，在共議同行的歷程上，也很重要，我們作為信友，必須致力投身其中。四旬期的刻苦與共議同行的經驗，我們若反省這兩者之間的關係，必獲益匪淺。

耶穌挑選了三位門徒，上大博爾山作「退省」，要他們作為這獨一無二事件的證人。耶穌不想要這個恩寵的經驗是祂個人獨有的，而是要與其他人分享，就如我們整个人生的信仰，是一個要與人分享的經驗。跟隨耶穌，是大家一起跟隨祂的。在人生的歲月裡，我們身在旅途中的教會，也一起經歷禮儀年，與那些天主安排在四旬期，作為我們旅途的同伴們，一起同行。一如耶穌與門徒們同登大博爾山，同樣地，我們可以說，我們的四旬期之旅也是一趟「共議同行」，因為我們在同一路上一同前行，大家都是同一位師主的門徒。既然我們知道耶穌本身就是道路，因此，教會要更深入、更完全地進入救主基督的奧秘，唯有在禮儀上，以及在共議同行歷程中，僅此而已。

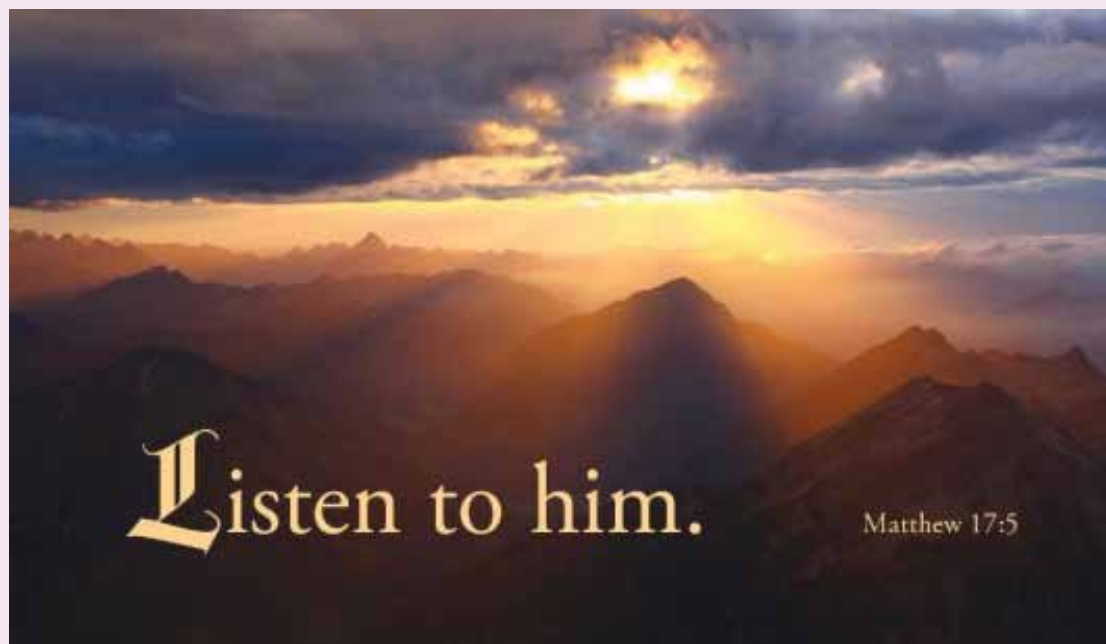
於是，我們登上巔峰。福音敘述「耶穌在他們面前變了容貌，祂的面貌發光有如太陽，祂的衣服潔白如光」（瑪17:2）。這是「最高峰」，是此趟旅程的終點。當他們上到最高處，與耶穌一起站在高山上時，三位門徒得到這恩寵，目睹了上主的榮耀，看到祂放射出超性的燦爛光輝。那光不是來自外面，而是由祂自身發射出來的。這神性的美，比起門徒們為登上大博爾山要作的努力，無論有多大，都是無可比擬的。在走艱難的山路時，我們一定要專注觀看路徑；然而，展現在我們眼前的美景，令我們驚異，而它的壯麗就是給我們的一種回報。同樣地，共議同行的過程，或許備極艱辛，有時令我們感到沮喪。然而，在最後等著我們的，一定會是美好奇妙的，能夠幫助我們更了解天主的旨意，以及我們的使命——為祂的國度服務。



(接P.9) 教宗四旬期文告

## 刻苦與共議同行的旅程

隨著耶穌的顯現聖容，又因為梅瑟和厄里亞的顯現，門徒們在大博爾山上的體驗變得更加豐富，這兩位分別象徵法律和先知（參閱：瑪17:3）。基督的新穎，就是滿全舊約和天主所作的許諾：基督的新穎，與天主的歷史和祂子民的歷史，是不可分的，並且透露了其中更深的意義。同樣地，共議同行的歷程也是扎根於教會傳統，並向新穎保持開放。「傳統」是尋求新路程的靈感泉源，也能使人避免陷於裹足不前、隨時花樣百出的誘惑。



四旬期的刻苦和共議同行的歷程，都以轉變個人及教會為目標。在這兩種情況中，其變化都以耶穌的顯聖容為模式，也因著逾越奧蹟的恩寵而進行。今年，為了讓這轉變在我們身上成為事實，我願提出兩條要遵循的「路徑」，與耶穌一起登上高山，以達到目標：

第一條路徑，指的是當門徒們在大博爾山上，默觀轉變了聖容的耶穌時，天父給他們的訓令。雲彩中有個聲音說：「你們要聽從祂！」（瑪17: 5）。因此，第一個指示很清楚：我們必須聽從耶穌。四旬期是一段恩寵的時期，使我們能聽祂對我們說話。祂如何對我們說話呢？首先，是祂透過教會禮儀所提供的天主聖言對我們說話。我們不應讓聖言落在耳後；如果我們無法常常參與彌撒，就要每天誦讀當天的讀經，亦可藉由網際網路閱讀。除了聖經以外，天主也透過我們的弟兄姊妹對我們說話，尤其是透過有需要的弟兄姊妹的面孔，以及在他們的遭遇中，對我們說話。我願意另加一點，共議同行的歷程中是相當重要的：聆聽基督，往往是藉著聆聽教會內弟兄姊妹時發生的。在某些層面上，這種互相聆聽，是首要目標，但無論如何，這是一個共議性的教會永遠不可或缺的方法和風格。

門徒們一聽到天父的聲音，就「俯伏在地，非常害怕。耶穌遂前來，撫摩他們說：『起來，不要害怕！』他們舉目一看，任誰都不見了，只有耶穌獨自一人」（瑪17:6-8）。這是今年四旬期的第二個指示：不要因為害怕面對現實及每天的辛苦、艱難和衝突，而利用特殊事件及富於感性的宗教經驗作為避難所。耶穌顯示給門徒的光，是祂光榮復活的預兆，而我們若「只追隨祂」，就必須往那方向前進。四旬期指向復活節：耶穌的「避靜」本身不是目的，而是為要預備我們，在信望愛中體驗祂的苦難與十字架，最後要抵達復活。

在共議同行的途徑上，也是如此，當天主賜予我們恩寵，讓我們獲得某種強烈的共融體驗時，我們也不應以為已抵達終點。到了那一時刻，上主也會一再對我們說：「起來，不要害怕！」讓我們下到平地，願我們體驗到的

恩寵支持我們，好能在團體的日常生活中，成為「共議精神的工匠」。

親愛的弟兄姊妹們，在今年的四旬期，願聖神激勵並支持我們與耶穌一起上山，好使我們也能體驗到祂神聖的光輝，而能堅定信仰，在與耶穌——上主子民的光榮和萬民的真光——同行的道路上，堅毅不撓。



(文告取自台灣明愛會譯文)



## 聖母軍「信仰生活聚會」 定期於每月最後的星期六上午舉行

2月25日（聖灰禮儀後周六）的聚會主題為「何為『靈魂』」。古希臘哲學家分析為：植物的「生魂」，動物的「覺魂」，以及人類的「智魂」。唯獨人具備兩個能力：理智與意志。首先，由於物質只能出物質，而不能產生精神性的事身；人的「靈魂」非常獨特，每一個人的靈魂都由天主直接創造。物質有組成部份，因而能夠分裂瓦解，人的靈魂彰顯其精神本性，由此得知，人的靈魂由天主直接創造，不死不滅。

大家互相分享感受聖神召喚的經歷，有教友表述在朝聖時見到耶穌的難忘一刻，非常感恩，並堅實穩固了她的信仰。

聚會中包括輕鬆時間，大家動一動，做簡單的養生運動，強身健體，並互祝身體健康！



## 三月份「信仰生活聚會」



**日期：**3月25日（星期六）

**時間：**上午11:00至12:30

**地點：**聯誼廳

歡迎教友參加，  
年齡不限，可到堂區辦事處  
報名及查詢。

## 春節愛德行動 傳送天主祝福

李綺曼

「我要降福那祝福你的人。」（創12:3）

2月5日元宵佳節，我們聖言宣讀組若干成員及其家人，一行16人外出到區內的山道，向街坊派發新春小心意及堂區介紹單張，把聖經金句連同麥當勞券作「堂區利是」，化為愛德行動，傳送天主的祝福。

我們白白接受了天主的愛，也很樂意把這份愛與近人分享。這是很具體的方式實踐福傳，履行天主派遣的使命。

感謝聖神帶領我們以信德去作愛德服務，藉著分享上主的話，讓他人透過我們的言行而體會到天父的慈愛。



## 樂融融之「日用食糧」

由聖體會負責堂區樂融融愛心服務之「日用食糧」小組，於2月19日（常年期第7主日）下午接待40位長者街坊。聚會以福傳及信仰分享為核心，開始時義工教長者們劃十字聖號、一起誦唸《天主經》，及觀賞有關耶穌故事的影片。



過程中，義工們進行問卷，探討這群街坊會否願意到聖安多尼堂參加慕道，進一步認識天主教信仰。結果顯示有一半參加當天聚會者表示樂意，而相關資料將交予堂區繼續跟進。

結束時，每位長者開心地領受堂區送贈的福袋，包括加營素、淮山麵、餅乾、花生、超市禮券、口罩等。

在義工協助下，是次活動非常流暢，感謝主，讚美主！





# Don Bosco Choir

## Commissioning Rite after the Pandemic

Praise to the Lord that after three years of Covid and social distancing, St. Anthony's Church finally holds regular Mass and celebrations! Are you excited about this? Do you know that Don Bosco Choir promptly resumed Commissioning Rite of receiving six new members on 22 January 2023? There was great joy and smiles in welcoming the new singers into the Choir. Let's hear what they say below.



### Alan and Carol Leong

We have been going to St. Anthony's Church for many years and by God's wondrous plan, the opportunity finally came last October when we were able to join the Don Bosco Choir. The warmth and fellowship from other choir members made us feel loved and we immediately knew we were part of a wonderful and joyful community. How blessed we are!

We are deeply grateful to be commissioned as members of the Choir and for the opportunity to sing alongside such gifted and dedicated members in praise of the Lord.

### Sally Tse

I am not a person who is good with prayers. So it is uplifting to hear Fr. Peter Ng says "he who sings well prays twice." Our weekly choir duty brings us together with a group of dedicated and caring members. It is a wonderful way to love God and glorify Him.



### Marie Pilatan

The choir attracted me not just to the church but to our Lord. I am happy because I have been surrounded by people who are most friendly. It makes me calm and stress free. Our sisters and brothers are very kind, they teach me how to sing praises to our Lord. I have a good relationship with them. I have got a good friend in the choir too.

### Mary Grace

First, I am blessed and happy to be a member of Don Bosco Choir. Thanks to my sister Mila for bringing me to this community. Ever since we were small, our parents are truly devoted in church and religious organizations, most especially my mother.

Thanks to all the members of Bosco Choir and welcoming Irene Kwok since the first day I joined. May God bless us always.

### Nadine Lim

I have been in the choir for some time. It thrilled me that I am finally commissioned as a choir member. This is truly a blessing from God. I will continue to serve the choir, singing, saying rosary, and doing Bible Sharing before the rehearsal. May our patron saint Don Bosco keep us together always!

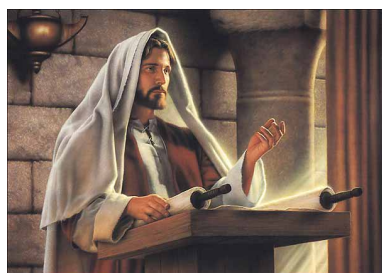
### Don Bosco Hymn





## Jesus teacher of proclamation

Pope Francis led reflection on Jesus model of proclamation, on his pastoral heart always reaching out to others. Let us be guided by the episode in which He preaches in the synagogue of His village, Nazareth. Jesus reads a passage from the prophet Isaiah (cf. 61:1-2) and then surprises everyone with a very short “sermon” of just one sentence, just one sentence. And He speaks thus, “Today this scripture has been fulfilled in your hearing.” (Lk. 4:21). This means that for Jesus that prophetic passage contains the essence of what He wants to say about Himself. So, whenever we talk about Jesus, we should go back to that first announcement of His. Let us see, then, what this first announcement consists of. Five essential elements can be identified.



**The first element is joy.** Jesus proclaims, “The Spirit of the Lord is upon Me; [...] He has anointed Me to preach good news to the poor” (v. 18), that is, a proclamation of gladness, of joy. Good news: one cannot speak of Jesus without joy, because faith is a wonderful love story to be shared. Bearing witness to Jesus, doing something for others in His name, is like saying “between the lines” of one’s life, that one has received so beautiful a gift that no words suffice to express it. Instead, when joy is lacking, the Gospel does not come through, because – as the word themselves suggests, it’s the very meaning of the word – is good news, and “Gospel” means “good news,” a proclamation of joy.

We come to the **second aspect: deliverance.** Jesus says He was sent “to proclaim release to the captives” (ibid.). This means that one who proclaims God cannot proselytize, no, cannot pressure others, no, but relieve them: not impose burdens, but take them away; bearing peace, not bearing guilt. Of course, following Jesus involves asceticism, involves sacrifices; after all, if every good thing requires these things, how much more the decisive reality of life! However, those who witness to Christ show the beauty of the goal rather than the toil of the journey. So, any announcement worthy of the Redeemer must communicate liberation. Like that of Jesus. Today there is joy, because I have come to liberate.

**The third aspect: light.** Jesus says He came to bring “sight to the blind” (ibid.). It is striking that throughout the Bible, before Christ, the healing of a blind man never appears, never. It was indeed a promised sign that would come with the Messiah. But here it is not just about physical sight, but a light that makes one see life in a new way. There is a “coming into the light,” a rebirth that happens only with Jesus. Life depends on love, on the love of the Father, Who cares for us, His beloved children. How wonderful to share this light with others! Has it occurred to you that the life of each of us – my life, your life, our life – is an act of love? And

an invitation to love? This is wonderful! But so many times we forget this, in the face of difficulties, in the face of bad news, even in the face of – and this is bad – worldliness, the worldly way of life.

**The fourth aspect of the proclamation: healing.** Jesus says He came “to set at liberty those who are oppressed” (ibid.). The oppressed are those who feel crushed by something that happens: sickness, labors, burdens on the heart, guilt, mistakes, vices, sins... Oppressed by this. Let us think of the sense of guilt, for example. How many of us have suffered this? We think a little bit about the sense of guilt for this or that... What is oppressing us above all is precisely that evil that no medicine or human remedy can heal: sin. And if someone has a sense of guilt for something they have done, and that feels bad.... But the good news is that with Jesus, this ancient evil, sin, which seems invincible, no longer has the last word.

Those who carry burdens and need a caress for the past need forgiveness, and Jesus does that. And that’s what Jesus gives: to free the soul from all debt. In the Bible it talks about a year when one was freed from the burden of debt: the Jubilee, the year of grace. As if it were the ultimate point of the proclamation.

In fact, Jesus says he came “to proclaim the acceptable year of the Lord” (Luke 4:19). It was not a scheduled jubilee, like the ones we have now, where everything is planned and you think about how to do it and how not to do it. No. But with Christ the grace that makes life new always arrives and amazes. Christ is the Jubilee of every day, every hour, drawing you near, to caress you, to forgive you. And the proclamation of Jesus must always bring the amazement of grace. This amazement... “No, I can’t believe it! I have been forgiven.” But this is how great our God is. Because it is not we who do great things, but rather the grace of the Lord who, even through us, accomplishes unexpected things. And these are the surprises of God. God is the master of surprises. He always surprises us, is always waiting, waits for us. We arrive, and He has been expecting us. Always. The Gospel comes with a sense of wonder and newness that has a name: Jesus.

May He help us to proclaim it as He desires, communicating joy, deliverance, light, healing, and wonder. This is how one communicates about Jesus.

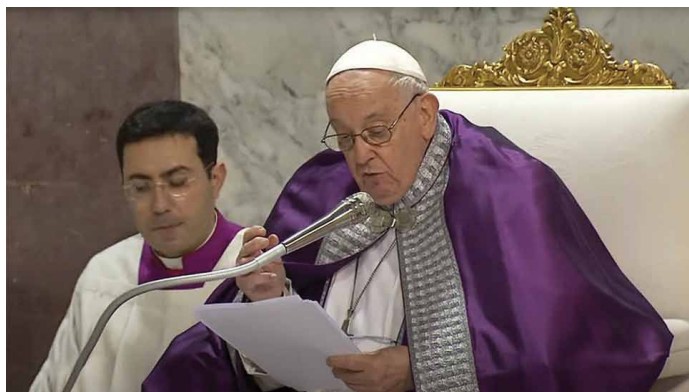
The last thing: **This good news**, which the Gospel says is addressed “to the poor” (v. 18). We often forget about them, yet they are the recipients explicitly mentioned, because they are God’s beloved. Let us remember them, and let us remember that, in order to welcome the Lord, each of us must make him— or herself “poor within.” With that poverty that makes one say... “Lord, I am in need, I am in need of forgiveness, I am in need of help, I am in need of strength. You have to overcome any pretense of self-sufficiency in order to understand oneself to be in need of grace, and to always be in need of Him.

(Extract of Holy Father Catechesis, General Audience, 25 January 2023)



## Ash Wednesday: Pope urges believers to give up the superficial

Pope Francis opened the church's Lenten season Wednesday, telling believers to use their 40 days of penance to let go of individualistic and self-reliant habits, and to refocus their hearts on God and on service to those in need.



Speaking during his February 22 homily for Ash Wednesday, the pope told faithful to set out "on the path of prayer and use these forty days to restore God's primacy in our lives and to dialogue with him from the heart, and not only in spare moments."

"Let us set out on the path of fasting and use these forty days to take stock of ourselves, to free ourselves from the dictatorship of full schedules, crowded agendas and superficial needs, and choose the things that truly matter," he said.

Ash Wednesday marks the formal beginning of the Lenten season, traditionally observed as a time of prayer and penance in reparation for one's sins, and as a moment of conversion.

In his homily, Pope Francis said Lent is a time to return "to what is essential, to divest ourselves of all that weighs us down, to be reconciled with God, and to rekindle the fire of the Holy Spirit hidden beneath the ashes of our frail humanity."

The imposition of the ashes and call in the day's first reading to "return to me with all your heart" urges faithful to both return to the truth about themselves, and return to God and to their brothers and sisters, he said.

In terms of returning to oneself, Francis said the ashes are a reminder of "who we are and whence we come," and they bring each person "back to the essential truth of our lives: the Lord alone is God and we are the work of his hands."

Without God, "we are dust," he said, saying the temptation is always present in life for people to believe that they are "self-sufficient, strong and invincible" without God.

Calling Lent, a "time of truth," the pope said it is also a time "to drop the masks we put on each day to appear perfect in the eyes of the world. It is a time, as Jesus said in the Gospel, to reject lies and hypocrisy: not those of others, but of ourselves."

Pope Francis said looking to oneself is also a reminder that life is never isolated, but consists of a series of relationships, primarily with God and with others.

"Lent is the favourable time when we can break the chains of our individualism and rediscover, through encounter and listening, our companions along the journey of each day," and to recognize and love them as brothers and sisters, he said.

To do this, Francis recommended observing the traditional Lenten practices of prayer, almsgiving and fasting, cautioning that they are not "mere external rites," but rather "must be actions expressing the renewal of our hearts."

He urged faithful to remember that in both their personal lives and in the life of the church, "outward displays, human judgments and the world's approval count for nothing; the only thing that truly matters is the truth and love that God himself sees."

Urging faithful to set out "on the path of charity," he said the 40 days of Lent are a "favourable time" for people to remember "that the world is bigger than our narrow personal needs, and to rediscover the joy, not of accumulating material goods, but of caring for those who are poor and afflicted."

"At the end of the journey, we will encounter with greater joy the Lord of life, who alone can raise us up from our ashes," he said.



### Holy Father's Prayer Intention for March

### 三月份教宗祈禱意向

#### For victims of abuse

We pray for those who have suffered harm from members of the Church; may they find within the Church herself a concrete response to their pain and suffering.

#### 為受虐者

為被教會之成員所傷害的人祈禱，願他們能在教會內為其痛苦和折磨找到具體的回應。



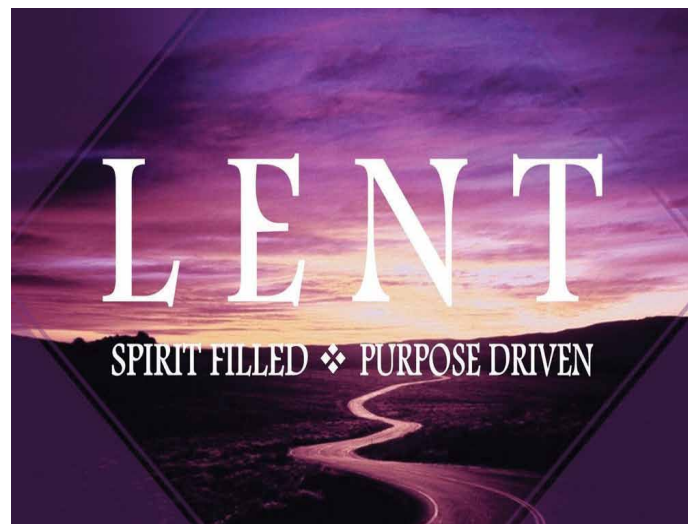
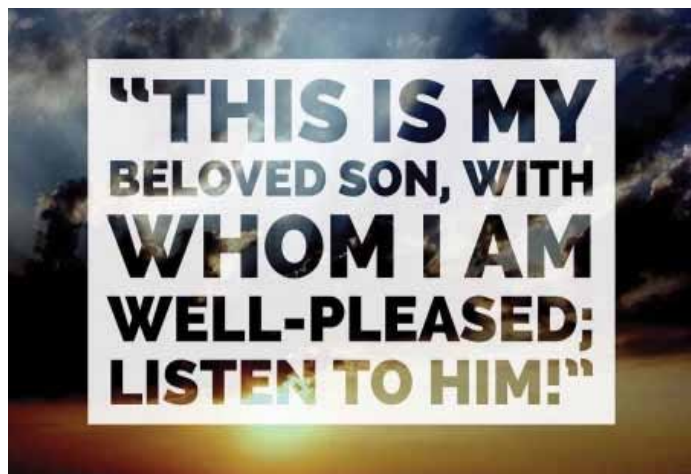


For it is in togetherness that we follow Jesus. Together too, as a pilgrim Church in time, we experience the liturgical year and Lent within it, walking alongside those whom the Lord has placed among us as fellow travellers. Like the ascent of Jesus and the disciples to Mount Tabor, we can say that our Lenten journey is "synodal", since we make it together along the same path, as disciples of the one Master. For we know that Jesus is himself the Way, and therefore, both in the liturgical journey and in the journey of the Synod, the Church does nothing other than enter ever more deeply and fully into the mystery of Christ the Saviour.

And so we come to its culmination. The Gospel relates that Jesus "was transfigured before them; his face shone like the sun and his clothes became white as light" (Mt 17:2). This is the "summit", the goal of the journey. At the end of their ascent, as they stand on the mountain heights with Jesus, the three disciples are given the grace of seeing him in his glory, resplendent in supernatural light. That light did not come from without, but radiated from the Lord himself. The divine beauty of this vision was incomparably greater than all the efforts the disciples had made in the ascent of Tabor. During any strenuous mountain trek, we must keep our eyes firmly fixed on the path; yet the panorama that opens up at the end amazes us and rewards us by its grandeur. So too, the synodal process may often seem arduous, and at times we may become discouraged. Yet what awaits us at the end is undoubtedly something wondrous and amazing, which will help us to understand better God's will and our mission in the service of his kingdom.

The disciples' experience on Mount Tabor was further enriched when, alongside the transfigured Jesus, Moses and Elijah appeared, signifying respectively the Law and the Prophets (cf. Mt 17:3). The newness of Christ is at the same time the fulfilment of the ancient covenant and promises; it is inseparable from God's history with his people and discloses its deeper meaning. In a similar way, the synodal journey is rooted in the Church's tradition and at the same time open to newness. Tradition is a source of inspiration for seeking new paths and for avoiding the opposed temptations of immobility and improvised experimentation.

The Lenten journey of penance and the journey of the Synod alike have as their goal a transfiguration, both personal and ecclesial. A transformation that, in both cases, has its model in the Transfiguration of Jesus and is achieved by the grace of his paschal mystery. So that this transfiguration may become a reality in us this year, I would like to propose two "paths" to follow in order to ascend the mountain together with Jesus and, with him, to attain the goal.



The first path has to do with the command that God the Father addresses to the disciples on Mount Tabor as they contemplate Jesus transfigured. The voice from the cloud says: "Listen to him" (Mt 17:5). The first proposal, then, is very clear: we need to listen to Jesus. Lent is a time of grace to the extent that we listen to him as he speaks to us. And how does he speak to us? First, in the word of God, which the Church offers us in the liturgy. May that word not fall on deaf ears; if we cannot always attend Mass, let us study its daily biblical readings, even with the help of the internet. In addition to the Scriptures, the Lord speaks to us through our brothers and sisters, especially in the faces and the stories of those who are in need. Let me say something else, which is quite important for the synodal process: listening to Christ often takes place in listening to our brothers and sisters in the Church. Such mutual listening in some phases is the primary goal, but it remains always indispensable in the method and style of a synodal Church.

On hearing the Father's voice, the disciples "fell prostrate and were very much afraid. But Jesus came and touched them, saying, 'Rise, and do not be afraid.' And when the disciples raised their eyes, they saw no one else but Jesus alone" (Mt 17:6-8). Here is the second proposal for this Lent: do not take refuge in a religiosity made up of extraordinary events and dramatic experiences, out of fear of facing reality and its daily struggles, its hardships and contradictions. The light that Jesus shows the disciples is an anticipation of Easter glory, and that must be the goal of our own journey, as we follow "him alone". Lent leads to Easter: the "retreat" is not an end in itself, but a means of preparing us to experience the Lord's passion and cross with faith, hope and love, and thus to arrive at the resurrection. Also on the synodal journey, when God gives us the grace of certain powerful experiences of communion, we should not imagine that we have arrived – for there too, the Lord repeats to us: "Rise, and do not be afraid". Let us go down, then, to the plain, and may the grace we have experienced strengthen us to be "artisans of synodality" in the ordinary life of our communities.

Dear brothers and sisters, may the Holy Spirit inspire and sustain us this Lent in our ascent with Jesus, so that we may experience his divine splendour and thus, confirmed in faith, persevere in our journey together with him, glory of his people and light of the nations.

*(Holy Father's Message for Lent 2023)*





## Shepherd Flock's Dialogue March 2023



### Liturgy activities for the month of March 2023

<b>3rd March</b> First Friday of the month Way of the Cross 7:00pm (Chinese) Devotion to Sacred Heart of Jesus Mass 8:00pm (Chinese)	<b>5th March</b> 2nd Sunday of Lent	<b>12th March</b> 3rd Sunday of Lent First Scrutiny of Catechumens (Parish) 6:00pm Mass (Chinese)	<b>15th March</b> Commemoration of All Faithful Departed Mass 6:00pm (Chinese)
<b>19th March</b> 4th Sunday of Lent Second Scrutiny of Catechumens (Parish) 6:00pm Mass (Chinese)	<b>26th March</b> 5th Sunday of Lent Third Scrutiny of Catechumens (Diocese) 4:00pm (Christ the King Chapel)	<b>Events for St. Anthony's Church</b> * Way of the Cross during Lent (every Friday evening 8:00pm) * 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

## Lenten Penance and the Synodal Journey

The Gospels of Matthew, Mark and Luke all recount the episode of the Transfiguration of Jesus. There we see the Lord's response to the failure of his disciples to understand him. Shortly before, there had been a real clash between the Master and Simon Peter, who, after professing his faith in Jesus as the Christ, the Son of God, rejected his prediction of the passion and the cross. Jesus had firmly rebuked him: "Get behind me, Satan! You are a scandal to me, because you do not think according to God, but according to men!" (Mt 16:23). Following this, "six days later, Jesus took with him Peter, James and John his brother and led them away to a high mountain" (Mt 17:1).

The Gospel of the Transfiguration is proclaimed every year on the Second Sunday of Lent. During this liturgical season, the Lord takes us with him to a place apart. While our ordinary commitments compel us to remain in our usual places and our often repetitive and sometimes boring routines, during Lent we are invited to ascend "a high mountain" in the company of Jesus and to live a particular experience of spiritual discipline – asceticism – as God's holy people.

Lenten penance is a commitment, sustained by grace, to overcoming our lack of faith and our resistance to following Jesus on the way of the cross. This is precisely what Peter and the other disciples needed to do. To deepen our knowledge of the Master, to fully understand and embrace the mystery of his salvation, accomplished in total self-giving inspired by love, we must allow ourselves to be taken aside by him and to detach ourselves from mediocrity and vanity. We need to set out on the journey, an uphill path that, like a mountain trek, requires effort,



sacrifice and concentration. These requisites are also important for the synodal journey to which, as a Church, we are committed to making. We can benefit greatly from reflecting on the relationship between Lenten penance and the synodal experience.

In his "retreat" on Mount Tabor, Jesus takes with him three disciples, chosen to be witnesses of a unique event. He wants that experience of grace to be shared, not solitary, just as our whole life of faith is an experience that is shared.