



羊牧之聲

處理憤怒的意見

吳多祿

引言

人是有情感的動物，有情緒是人的本性。由於有情感和情緒，人會有喜怒哀樂的情緒是理所當然的事。問題不在於有喜怒哀樂的情緒，問題是怎樣表達或處理這些情緒。

以理性去處理情緒

人是有情感的動物，但人亦是有理性的動物，天主賞賜人一份特別美好的禮物，這禮物就是人的理性。藉著理性，人可以創造和管理世界上的萬事萬物。情緒是人受到外界刺激而產生的心理和生理反應，可幸人可以理性去處理這些反應。現代的心理學為我們指出，人可以藉著積極正面的思想，去平息負面的情緒反應。有一則的廣告，描述一群男孩正興高采烈地玩足球，卻忽然下起雨來，一位男孩說：「打波才下雨！」但另一位男孩說：「不要怕，明天會更好，明天再玩。」兩位男孩因著不同的思想，而表達出不同的情緒。現代心理學家Seligman指出，當一個人覺得一件不愉快的事是暫時的，個別性的和外在的事件時，這些不愉快的感覺便會在短時間內消失。相反，當一個人覺得一件令人憤怒的事是長久的，經常發生的和內在的事件時，他會覺得很憤怒，不易平息心中的怒氣。所以，當有不愉快的事發生時，最緊要是冷靜，等待和積極正面地思考，如何以和平的手法去處理這件不愉快的事。

以祈禱去平息怒氣

在人的能力來看，寬恕是沒有可能的，但在天主的能力來看，卻是可能的。祈禱不是提供人解決問題的答案，但它卻能給人力量去解決問題。耶穌勸喻我們去寬恕：「我不對你說：直到七次，而是到七十個七次。」（瑪18:22）驟眼看來，寬恕是弱者的行為，是一種愚蠢的反應，但其實，寬恕是一種強者的表現，因為寬恕是須要強而有力的意志力，並須要理解真理，須要堅強的信德。寬恕並不是要求人去忘記一切，或不保護自己免受傷害，而是勸人不去報復，不要以眼還眼，或以牙

還牙。寬恕幫助人從心靈的枷鎖中釋放出來，以理性和信仰去處理問題。由於寬恕是困難的，所以須要祈禱，祈求天主賜我們力量和智慧，去面對困難和問題。另一方面，祈禱亦能幫助我們冷靜，給我們更多的時間，好去慢慢思考問題，免使我們因衝動，而做成大錯。祈禱亦能幫助我們從正面積極的方向思考，使我們能重新積極地生活，為自己創造更好的明天。

以愛德去生活

耶穌被釘死後復活，在復活後，他顯現給宗徒，祂沒有說抱怨的說話，去斥責宗徒的不忠。雖然帶著被釘的傷痕，但卻對宗徒說：「願你們平安。」（若20:19）耶穌時常生活在愛之中，祂愛自己的門徒，愛所有罪人和稅吏，祂是罪人和稅吏的朋友。耶穌以愛和寬恕戰勝了死亡和痛苦，因而賺得了復活，在復活中，耶穌帶給人平安、愛和喜樂。如果我們在心靈受傷後，嘗試集中我們的注意力，以愛去對待自己和別人，多接受自己的不足，欣賞自己的優點，並以愛德去服務他人，我們便會慢慢走出痛苦的影子，重見光明。正所謂：「助人為快樂之本！」另一方面，愛德會使自己變成一滴蜜糖。聖方濟各沙雷氏描述，一滴蜜糖比一桶醋，更能吸引昆蟲。愛德使我們成為眾人的朋友，成為地上的鹽，世界的光，成為一位真正的基督徒，去享受基督復活的平安、喜樂和愛。耶穌在真福八端中說：「締造和平的人是有福的，因為他們要稱為天主的子女。」（瑪5:9）當我們以愛德去締造和平時，我們會為自己和自己的家庭帶來天主子女的幸福和平安。

結論

在一個錯綜複雜、充滿個人主義和消費主意、和鼓吹競爭的社會中生活，憤怒有時是不能幸免的，但怎樣表達和處理怒氣，卻使我們有不同的後果。當我們以理性、祈禱和愛德去處理怒氣時，我們會變得冷靜，充滿愛和智慧。雖然我們會怒火填胸，但我們仍是一位智者和一位良善心謙的基督徒。



2023年
4月

聖安多尼堂

堂區通訊 第632期



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二零二三年三月份牧民議會 議決事項

1. 3月12日舉行「善會領袖研討日」。報導刊於第6頁。
2. 持續策劃「樂融融」愛心服務，關愛堂區有需要的教友和社區的街坊。跟進有意參加慕道班的街坊。3月進行的活動簡報刊於第7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。4月生活聖言分享刊於第7及8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5月21日舉行明供聖體活動，準備慶祝耶穌聖體聖血節。6月10日舉行70周年堂慶感恩祭及聚餐。詳情容後公布。

二零二三年四月份動態 堂區禮儀活動

2nd (周日)	聖周開始 聖枝主日 各台彌撒照常 （包括周六主日 提前彌撒）	7th (聖周五)	註：應守大小齋 上午彌撒取消 堂區退省（主題：「我是 基督的入室弟子嗎？」） 上午九時至下午一時 苦路善工禮儀 下午一時半 救主受難紀念 下午三時	9th (周日)	耶穌復活主日 嬰兒領洗 下午六時
	6th (聖周四)			8th (聖周六)	上午彌撒取消 復活慶典的夜間禮儀 （舉行入門聖事） 晚上八時
19th (周三)		三三追思亡者 下午六時			
23rd (周日)		復活期第三主日			
				30th (周日)	復活期第四主日
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	劉雙貴	\$1000
雷忠盛	\$100	精叻馬	\$200
潘宅	\$200	黃慕蘭	\$1000
聖安多尼之友會	\$300	聖體會	\$500
龐蔣靜儀	\$100	鍾宅	\$100
鄧東萍	\$2000		

4月6日 聖周四



「主的晚餐」彌撒
晚上8:00



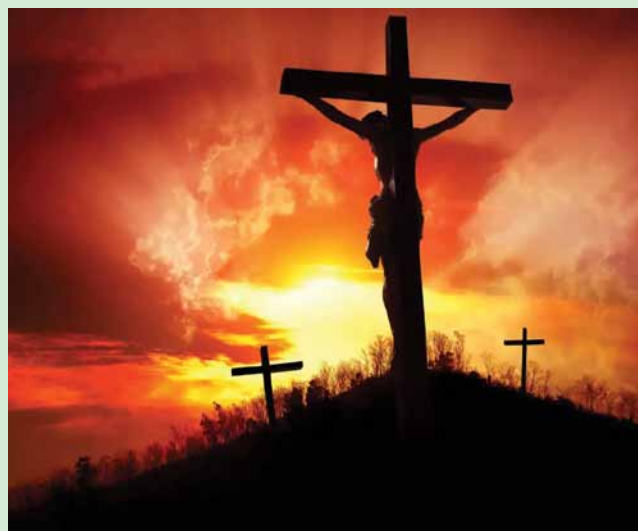
「你們醒寤祈禱罷！
免陷於誘惑；
心神固然切願，
但肉體卻軟弱。」

山園祈禱 陪伴耶穌
彌撒後舉行：晚上9:30 — 11:00

4月7日 聖周五



退省【我是基督的入室弟子嗎？】
上午9:00 — 中午1:00 母佑堂
神師：梁定國神父



拜苦路 下午1:30
「救主受難紀念」禮儀 下午3:00

4月8日 聖周六

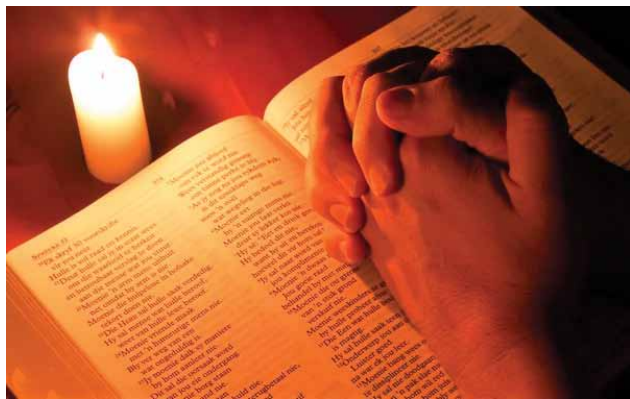


「至聖之夜逾越節守夜禮」晚上8:00
為候洗者舉行「入門聖事」

4月9日 耶穌復活主日



嬰兒領洗 下午6:00 彌撒



35天「四旬期讀經祈禱」

今年我們慶祝聖安多尼堂建堂70周年，籌辦了一項為期35天的「四旬期讀經祈禱」神修活動，由2月26日（四旬期第一主日）至4月1日（聖枝主日前夕）舉行。

活動的目的，是鼓勵堂區大家庭的兄弟姐妹，在四旬期透過每天讀經祈禱與主相遇，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。

是次神修包含個人操練和小組（5-7人）方式進行。參與的教友每天閱讀當天的讀經，將主的話語融入腦海和心靈，並輪流將觸動自己的聖經章節與組員分享（透過手機群組）。這互動相連一起的讀經祈禱神操，可幫助我們與主建立密切關係，在聖言滋養下堅固信仰，煥發更新。

堂區的「四旬期讀經祈禱」活動亦配合和呼應今年四旬期運動所提供五周的聖言副題精神：

- (1) 第一周（2月26日—3月4日）：培育「熟識聖言」之知—克服誘惑；
- (2) 第二周（3月5日—3月11日）：培育「仰慕聖言」之情—遵從基督；
- (3) 第三周（3月12日—3月18日）：培育「實踐聖言」之意—兼愛近人；
- (4) 第四周（3月19日—3月25日）：培育「親近聖言」之行—邁向光明；
- (5) 第五周（3月26日—4月1日）：培育「體會聖言」之愛—得享恩澤。



我們感到很欣喜，今次有63組的兄弟姐妹參與「四旬期讀經祈禱」活動，包括56個中文組，5個英文組，2個海外組，共逾350人。作為有意義的總結，堂區訂製小禮物（便攜保溫壺）送給每一位參加者，設計包括印上聖經金句：「人生活不只靠餅，而也靠天主口中所發的一切言語。」（瑪4:4）

成人慕道班招募新學員

邀請你：做耶穌的朋友 成為天主的家人

聖安多尼堂慕道班



**本堂區長年收生
歡迎成人及青年報名參加**

時間	地點
星期一 下午3:00	傳信室
星期二 晚上8:00	母佑堂
星期四 晚上8:00	母佑堂
星期六 下午2:30	聯誼廳
星期日 上午10:00	聯誼廳

呼籲： 請各位教友一同努力福傳，分享信仰，介紹有意認識主耶穌的朋友，前來堂區慕道

候洗者 避靜

陳特楊、林佩儀等候洗者

感謝吳多祿神父、盧太、廖Sir及各位助教們的指導及協助。在3月5日（四旬期第二主日）的避靜中，提升了不少我們對信仰的理解。

首先，吳神父藉尼苛德摩向耶穌請教如何重生一事（若3:1-15），解釋了聖洗聖事的來由。重生是靠水和聖神而成就。吳神父又用耶穌召叫稅吏長匝凱一事（路19:1-10），解釋



耶穌的愛，廣施所有人，包括罪人和壞人，問題是人是否接受耶穌；所以我們應全心、全靈、全力愛上主。

避靜中，透過分組的活動及遊戲，我們認識了不同的方法，幫助自己持續留在基督內。

另外，十四處拜苦路的儀式及經文，令我們更能感受到耶穌當時的苦難及對人類的愛有多深。

最後，我們準備了一份信仰生活計劃，對未來堅決跟隨主有莫大的裨益。我們看到我們的慕道班導師盧太連日來都帶著非常難忍的腳痛，堅忍地和我們在一起，還處處給我們安排程序和引導我們，真的是用行動啟發了我們要去實踐天主教的信仰。我們希望能永遠成為連接著耶穌這棵葡萄樹的枝條，多結美善及傳福音的果實。

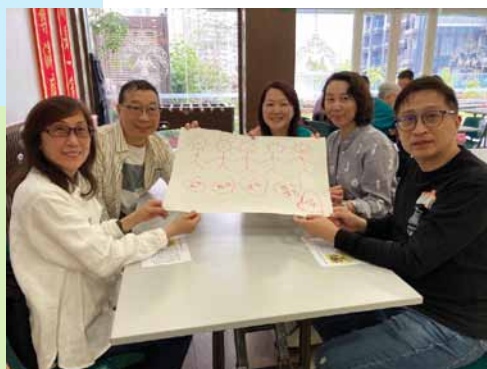


善會領袖研討日



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。

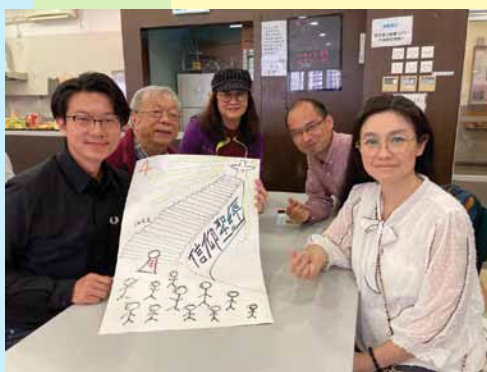


聚會匯集了牧民議會議員、28個善會及培育組主要代表，共61人。吳神父首先作導言，隨後帶動大家進行「神聖閱讀」，選取「葡萄樹的比喻」的福音篇章（若15:1-11）作祈禱、反省及分享。神父引導出席的善會代表從葡萄樹與枝條及結果實獲取聖言啟發，並把與會者分成11組，就更新善會、深化信仰、延續服務堂區，進行互動交流和意見分享。

每一組均以圖像形式向大會作出組內討論簡報。吳神父聆聽各組分享後，提供重點總結和建議：

- 大家向耶穌學習，保持心火和動力，發揮感染力，連繫堂區教友
- 善會是彼此代禱的團體，成員可相約一起參加彌撒
- 以服務表達愛德和信仰
- 常懷喜樂的心侍奉天主，增加投入服務的熱情
- 善會之間增進溝通和合作
- 發揮創意以吸納新會員，尤其關注接觸和陪伴青年
- 各善會在組織上更新，包括設有負責培育、慶典、聯絡及服務的小組

感謝天主，當天研討氣氛很好，活現主內一家的共融友愛。願聖神繼續帶領我們的善會/團體和堂區大家庭邁向更好的未來！





樂融融 「外展愛心服務」

3月17日（四旬期第3周星期五），堂區樂融融外展愛心服務組的三位義工前往石塘咀清潔站，派送了60盒口罩及140對勞工手套給清潔工友，傳送關懷和天主的祝福。



(接P.8)

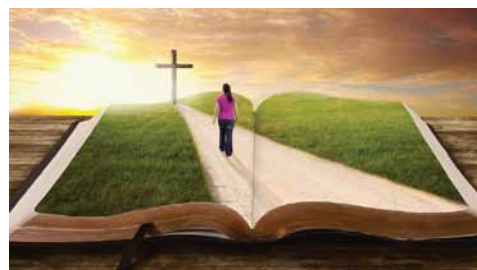
4月神修話語

依撒意亞先知書指出這位受苦僕人，「他不呼喊，不喧嚷，在街市上也聽不到他的聲音。破傷的蘆葦，他不折斷；將熄的燈心，他不吹滅，他將忠實地傳布真道。」（依42:2-3）耶穌基督不是要來大舉起義，他來到世界就是承行上主的旨意，宣講天國的來臨。（谷1:15）

耶穌基督真福八端的教導正正就是要叫我們在生活中要安慰別人，要對人溫良，還要締造和平，甚至可能會為義而受迫害，所懷的是對他人關顧之心，反而不是由自己的需要作為出發點。最後，耶穌基督教導神貧的人是有福的，因為天國是他們的。他給我們所保證的不是俗世物質性的賞報，而是永恒的天國。（瑪5:3-10）

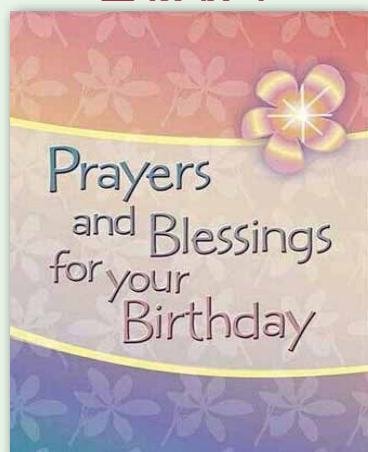
祈禱

上主，求你幫助我們藉著每次在聖經中，在禮儀中，在兄弟姊妹身上與你的相遇的機會，好能使我們更加承認耶穌基督是上主，我們的天主。上主，每人的苦路皆有不同的難度，求主把你的慈悲傾注在我們每人身上，使我們勇敢地背上自己的十字架，把自己的生命交託在你手中，並相信末日，你會復活我們的肉軀，得享永遠的生命。亞孟。



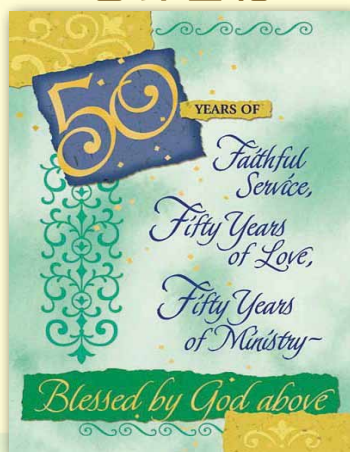
CONGRATULATIONS! CONGRATULATIONS!

✿ 生辰快樂 ✿



張心銳神父 4月24日
李海龍神父 4月30日

✿ 晉鐸金禧 ✿



梁啟光神父
4月19日

✿ 婚姻補禮 ✿



林偉雄、林端瑩
3月25日

4月神修話語

(選自基督苦難主日福音 瑪21:1-11)

APR

08
培育
神修

聖經金句

當耶穌進入耶路撒冷的時候，全城鬧動，說：「這人是誰？」

(瑪21:10)



反省

四部福音書的作者都有描述基督在他受難之前五天榮進耶路撒冷這一段。時間上，逾越節的慶祝是在尼散月的第十四天，而瑪竇福音所記載的應是第十天，這一天為預備逾越節，根據猶太人法律規定，應在「本月十日，他們每人照家族準備一隻羔羊，一家一隻。」(出12:3)；就是在這一天，將為我們而犧牲的逾越節羔羊基督，已被顯明出來了。他從橄欖山的貝特法革進城，正如猶太人對默西亞的期望，根據《匝加利亞先知書》，橄欖山是末世的最後交戰發生之地，「在那一天，他的腳要站在耶路撒冷對面，即東邊的橄欖山上；橄欖山必由中間裂開，由東至西形成一條很大的山谷，其中一半山向北挪移，另一半則向南移動。」(匝14:4)耶穌的行動是仿效征服者進入擊敗的城市。

見到一位坐在驢駒上進城的人，整個耶路撒冷的人都不期然在詢問這個問題，「這個人究竟是誰？」就在每年的聖枝主日，我們教友聽到這段福音，描述耶穌基督坐在驢駒上進城，為我們他又是誰呢？聖史瑪竇為我們提供了他的答案。

耶穌基督是誰？

- 他是以色列之子：「亞巴郎之子，達味之子。」(瑪1:1)
- 他是救世主：「你要給他起名叫耶穌，因為他要把自己的民族，由他們的罪惡中拯救出來。」(瑪1:21)
- 他是老師、宣講者、醫治者：「耶穌走遍了全加里肋亞，在他們的會堂內施教，宣講天國的福音，治好民間各種疾病，各種災殃。」(瑪4:23)
- 他是默西亞：「你是默西亞，永生天主之子。」(瑪16:16)
- 「當耶穌進入耶路撒冷的時候，全城鬧動，說：『這人是誰？』」(瑪21:10)
- 他是匝加利亞先知所預言的君王：「你的君王到你這裏來，他是正義的，勝利的，謙遜的，騎在驢上，騎在驢駒上。」(匝9:9)
- 他是君王達味之子：「賀三納於達味之子！因上主之名而來的，當受讚頌！賀三納於至高之天！」(瑪21:9)

在福音中，主耶穌經常往來不同的地方宣講福音，單由伯達尼到耶路撒冷就約十五個「斯塔狄」(若11:18)，即2.7公里，若由加里肋亞到耶路撒冷就有幾十公里，我們從沒有聽到耶穌基督埋怨辛苦和疲倦，他為愛我們從不關心自己的安逸，然而，在福音中唯一一次描述他有「坐騎」的這次，他騎的不是駿馬，不像外邦民族征服者的君王，而是騎驢駒，既是君王(匝9:9)，又像以色列的民長騎著白驢(民5:10)和他們的兒子騎著驢駒(民12:14)，是一位以色列子民的拯救者，或是管理者。

一些來耶路撒冷慶祝逾越節的人加入遊行，跟隨耶穌從橄欖山進城。儘管耶穌騎著是驢駒而不是戰馬，但人群仍然感覺到他是君王的象徵。於是，人群把自己的外衣鋪在路上，還有些人從樹上砍下樹枝來，撒在路上，並且用對默西亞的歡呼高唱「賀三納」，即「上主！我們求你救助」的意思。(詠118:25)相反朝聖者的行為，城內的人卻帶輕視地稱他為「加里肋亞納匝肋的先知耶穌。」(瑪21:11)加里肋亞人只是個外方人，納匝肋更是一個小小的地方，根本與他們所期望的默西亞形象完全不吻合。不過，就在這一週之內，這位納匝肋耶穌將被高舉為以色列君王，並有外邦人百夫長見證他為天主子。

然而，他真的不如某些人正在尋找的那種拯救者。也許這就是原因，在不到一周的時間，「賀三納於達味之子！」的呼喊將被「把他釘在十字架上」淹沒。「因上主之名而來的，當受讚頌！」的呼聲將被「讓他的血歸在我們和我們的孩子身上」所掩蓋。

耶穌受難日的呼喊之所以如此，正正是因為那時的人不理解「這位耶穌是誰？」這個問題的答案。現在當我們認真地回答這個問題的時候，就明白到底耶穌基督於我是讓我們失望還是安慰，挫敗還是鼓勵。

耶穌基督不是誰？

他不是如當時猶太人所期望在政治上的拯救者大英雄。

他不是有求必應，幫我們解決種種生活上，婚姻上，家庭問題上的煩惱的好幫手。

他不保證提供經濟上的舒適，保證良好的養老金或創造良好的就業機會。

(續P.7)



告解聖事：天主施以安慰的擁抱

教宗方濟各邀請信眾在告解聖事中與上主和祂的慈悲相遇，如同福音比喻中自稱為罪人的稅吏那樣，懇求上主憐憫，不要學同一個比喻裡的法利塞人掩飾自己的脆弱、沾沾自喜（參閱：路18:9-14）。教宗3月17日周五下午在羅馬恩寵之母堂主持懺悔禮儀時，在講道中提出這個勸勉。

恩寵之母堂緊挨著梵蒂岡城國，教宗今年選擇在這個堂區主持懺悔禮儀，為3月17日至18日舉行的「24小時奉獻給天主」活動揭幕。

教宗向信眾表示，天主始終等待我們，為能觸碰我們的傷口，接納我們的挫敗。在告解聖事中，「心靈的創傷得到治癒，內心得到平安」，因此告解聖事蘊含了「歡欣喜悅的相遇」。這聖事不是「令人恐懼的法庭，而是天主施以安慰的擁抱」。

當天禮儀的第一篇讀經選自聖保祿宗徒致斐理伯書。聖保祿寫道：「凡以前對我有益的事，我如今為了基督，都看作是損失。……為了祂，我自願損失一切，拿一切當廢物，為賺得基督。」（3:7-8）教宗把保祿這番話與福音比喻中的法利塞人相連結，解釋說：這名盡責、守誡律的法利塞人自認為在宗教方面卓越超群，「自充為義人，自以為比他人更優秀」，但這為他其實是個「阻礙」。他拿「自我」來佔據天主應有的位置，「即使他誦唸禱詞、作出神聖的舉動，但他並未真正與上主對話」。

「為此，聖經提醒道，唯有『謙卑人的祈禱，穿雲而上』（德35:21），因為只有神貧的人，只有需要救恩、乞求恩寵的人，在天主面前既不數算功勞，也不矯揉造作，更不自以為是：他一無所有，所以他找到萬



有，因為他找到上主。」

聖史路加描述了這個福音比喻兩個主角的「身體姿態」：法利塞人站立著祈禱，而「稅吏卻遠遠地站著，連舉目望天都不敢」。教宗解釋道，這個法利塞人對自己很有信心，站得直挺挺的，彷彿他的優秀應該廣受讚賞。聖史雖然寫著他「這樣祈禱」，但他事實上是沾沾自喜：我進聖殿、我守誡律、我施捨濟貧。

「他的祈禱聽起來無懈可擊，他表面看起來是個虔敬的人。然而，他非但沒有向天主敞開自己，沒讓天主接觸他內心真實的情況，反倒虛偽地掩飾自己的脆弱。他不期待上主賞賜救恩，卻幾乎是索要救恩，把救恩當作獎勵自身功勞的獎品。」

比喻中的法利塞人毫不遲疑地「走向天主的祭台，佔了第一排的位置，但他最終走過頭了，把自己放在比天主還要前面的位置！」相反地，稅吏站得遠遠的，而且恰恰是這個距離凸顯出他罪人的身份和天主的聖善，從而讓他感受到天父的擁抱。天父之所以抱得到他，正是因為他站得遠，因為他給天主留了空間。

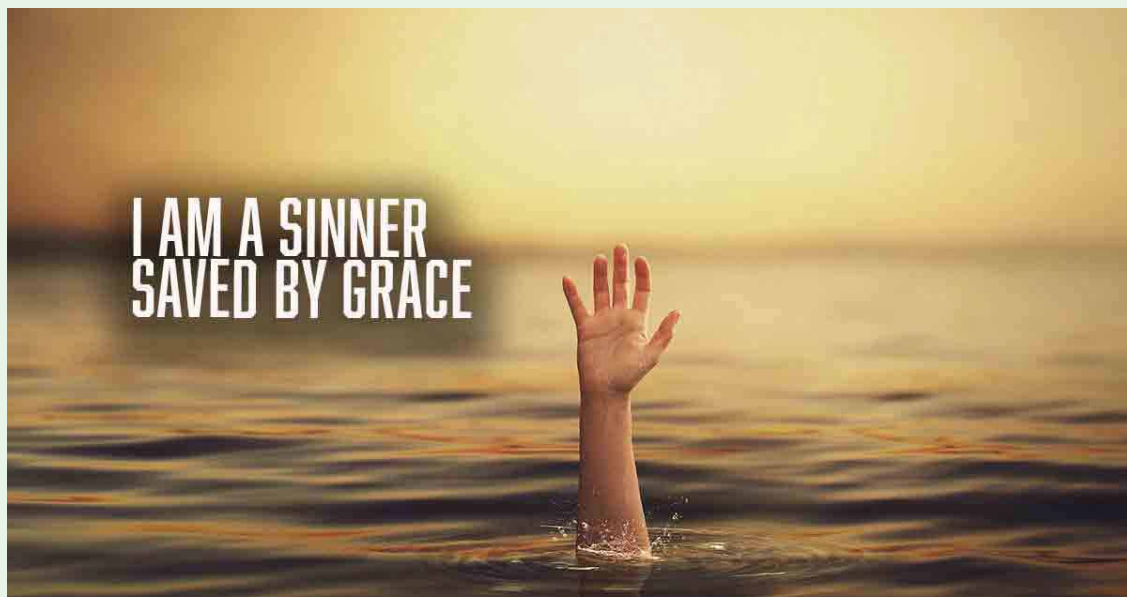
（續P.10）

(接P.9)

告解聖事：天主施以安慰的擁抱

「這在我們的家庭、社會，甚至是教會關係中，也十分真切！當我們懂得守護我們與他人之間的空間時，才有真正的對話。健康的空間讓每個人能夠呼吸，而不會感到噎水或喘不過氣。如此一來，那對話、那相遇能拉近距離，增進親近感。」

為了親近天主，教宗邀請每個信友對上主說：「我是眾罪人中的第一人。如果我沒陷入最污穢的境地，那是因為祢慈悲地伸手拉住了我。」



天主在深處等待我們，因為祂願意在耶穌身上「進入深處」，佔據「最後的位置，為眾人服務」；因為「祂不怕下降到我們所處的深淵，觸碰我們的傷口，接納我們的匱乏、人生的挫敗」。天主等待我們，「特別是在告解聖事中」等待我們。為此，教宗邀請每一個人做良心省察，因為比喻中的法利塞人和稅吏都住在我們心中。

「我們切莫躲在虛偽表面的後方，卻要懷著信賴之心，把我們的過錯、我們的不幸託付於上主的慈悲」。那一刻，「上主親近我們，拉近距離，扶我們重新站起來」。當我們承認自己赤裸裸的樣貌時，上主會為我們穿上節慶的禮服，因為告解聖事是「歡欣喜悅的相遇」。

教宗稱這聖事流露出上主「擁抱的溫柔」。在蕩子的比喻中，揮霍無度的小兒子回家後，正要開口說話，父親立刻抱住了他，不讓他說下去（參閱：路15:20-22）。這是「慈悲的擁抱」。

為此，教宗叮囑各位聽告解的司鐸弟兄，說：「你們要寬恕一切，總是寬恕，不要過度介入人們的良心。你們要讓人們自己娓娓道來，而且你們要像耶穌那樣接受著，眼神透露著撫慰，在靜默中表達你們的理解。拜託，告解聖事不是為了折磨人，而是為了賜予平安。」

在講道的結尾，教宗帶領在場全體信眾效法比喻中的稅吏，說：「天主，可憐我這個罪人吧！」

「當我忘記祢或忽視祢時，當我把我自己的話和世界的話，放得比祢的聖言更前面時，當我自充為義人、輕視他人時，當我說他人的閒話時，天主，可憐我這個罪人吧！當我沒能照顧周圍的人時，當我冷漠對待貧困、受苦、軟弱或被排斥的人時，天主，可憐我這個罪人吧！為了那些反對生命的罪過，為了那些玷污慈母教會美麗面容的壞見證，為了那些傷害受造界的罪過，天主，可憐我這個罪人吧！為了我虛假不實、不透明不守法的地方，天主，可憐我這個罪人吧！為了我那些隱藏的罪過，為了連我自己都沒察覺到、卻對他人造成的

傷害，為了我有能力去做卻沒做到的善，天主，可憐我這個罪人吧！」

誦念完這段痛悔的祈禱詞，教宗最後說：「讓我們向莫大恩典的喜樂敞開自己，也就是：天主的慈悲。」



編者按：「24小時奉獻給天主」是一項在四旬期舉行的懺悔祈禱活動，此舉措由教宗方濟各所推動，2023年已是第十屆。為令信友準備好心靈迎接復活節，意大利及不同地方響應活動的堂區將全天開放，讓信眾與朝聖者能隨時在聖堂中停留片刻朝拜聖體並辦告解。



協進會中華會省周年大會



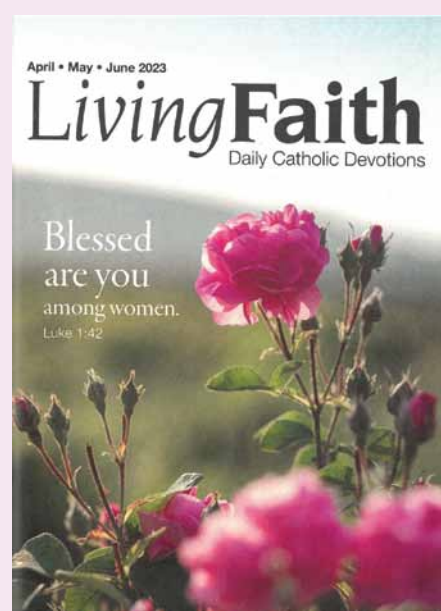
聖鮑思高慈幼協進會中華會省2022年度周年大會已於2023年3月26日下午假聖安多尼堂母佑堂舉行。

在進行按公司法要求的會務議程前，由會省修會代理謝錦芳修女，就慈幼神修為題，給予會友培育，援引慈幼家庭不少的先賢教導，勸勉大家以慈幼精神，與鮑聖神恩互相補足，不斷自我更新，因時制宜，適應時代的變化，為青少年服務，救己救人的靈魂。當中在實踐愛德時，注重工作、祈禱、節制、刻苦及貞潔；內修方面，要敬禮耶穌及進教之佑聖母，富祈禱精神來聖化自己，以預防教育法（宗教、理智、仁愛）及本會的使徒生活守則生活，作為寶貴的產業，並滿是家庭感及教會感的，喜樂地與慈幼家庭及教宗連在一起。

陳鴻基神父，則以是次大會主題：「家家有本易念的經」，與大家分享聖類斯中學划艇隊充滿鼓勵、開懷及團隊精神的奮鬥史，也勸勉大家學習聖方濟

沙雷氏的福傳心火及溫和良善，與別人相處，並以活潑及誠懇的生活態度，換掉已過期失效的酵母，不斷學習新事物，成為相似僕人領袖的新酵母。

大會更邀得慈幼會中華會省會長吳志源神父及本會全球總會東亞大洋洲會區幹事余中海兄弟出席參與及發言，並由吳神父為大會結束的團體彌撒主祭，當中全體會員重申入會許諾。



The quarterly issue of "Living Faith" (April – June 2023) 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.

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聖母軍「信仰生活聚會」

定期於每月最後的星期六上午舉行

3月25日（預報救主降生節）的聚會主題為「聖地苦路——冷知識」。不少基督徒都想去聖地一遊，目的是重踏耶穌的足跡，耶穌背負十字架前往加爾瓦略山的一段路，成為了歷代基督徒默想基督苦難的重要敬禮，苦路敬禮經過多個世紀的發展，到了18世紀，一致被確定為現時採用的十四處。



傳統苦路有14處，近年加多第15處，紀念耶穌的光榮復活。的確，十字架並不是終結，主耶穌降生成人，進入人類的時間和歷史，最終是為了拯救因原祖父母犯罪，而處於罪惡權勢下的人類。耶穌死後，第三天復活，戰勝了痛苦和死亡。

耶穌將死亡改變成人通往永生的途徑，藉此化死亡為新生，死亡不再是終結，而是偉大的開始，邁向光輝的道路。

在分享時刻，有組員表示耶穌為世人犧牲，我們唯一可以做的是多行善，多祈禱。

另一位簡述30年前曾去以色列朝聖，從影片中看到耶穌到過的十四處，到今天再看，雖然地方一樣，但卻有另一番感觸，而地方環境亦略有轉變。隨後，大家詠唱聖歌《嗚

位於耶路撒冷舊城的苦路，全長約600米，朝聖者追隨耶穌的決心，即使相隔多個世紀，踏上苦路，都能把朝聖者跟耶穌的心連繫起來。



呼，我心憂傷》，並約定於3月31日（周五）上午9:00進行苦路善工。

聚會中包括輕鬆時間，大家動一動，做簡單的養生運動，緩和憂傷情緒，平安喜樂迎接復活節來臨！

四月份「信仰生活聚會」

日期：4月29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。

Thanks be to God for dappled things

Annie Hui (Don Bosco Choir)



It was St. Joseph Feast Day on 20 March 2023. I returned home from hiking and on the bus, my heart was burst with gratitude for the Good Lord. I looked at the beautiful sky, the blooming Bombax, the Golden Trumpet Trees, the Bauhinia and the opening line of poem I learnt in my secondary school days came to my mind. It's the Pied Beauty by Gerald Manley Hopkins: "Glory be to God for dappled things".

Most people, particularly city people like us Hongkongers, we spend our time complaining, comparing, competing but we scarcely notice the beautiful nature around us. Hong Kong is a small city but we have great

nature within a stone's throw. The moving ones like birds, butterflies, boars, monkeys, spiders, squirrels are sure to make your dormant hearts throb. What's more, the grass, the flowers, the shrubs, the bushes, the trees, even the rocks and the stones are sure to awaken your sleepy brains. And just look around, there are family, friends and strangers who will 'polish' your life, be it for the brightness or the darkness.

Everything happens under the will of God and they have their roles in our life. We have to look at them, smell them, taste them, chew them, swallow them, making our life more bountiful and meaningful. Glory be to God for dappled things.



Preparing for Holy Week



Let's start by learning what Holy Week is. It is the week leading up to Easter, starting on Palm Sunday. The point of this week is to provide each believer reflection on the events leading up to Jesus' death on the cross and resurrection from the grave. This is a week to celebrate, grieve, and rejoice in the different events that occurred as Jesus prepared for the biggest sacrifice anyone has ever made.

We can prepare our hearts for this week by learning about each day and what scripture has to say about each event that occurs.

Palm Sunday

Palm Sunday is the kickoff of this great week. This day celebrates when Jesus triumphantly entered Jerusalem the week before his crucifixion. John 12 describes people laying palm branches down in front of Jesus as he entered.

"The next day the great crowd that had come for the festival heard that Jesus was on his way to Jerusalem. They took palm branches and went out to meet him, shouting, 'Hosanna! Blessed is he who comes in the name of the Lord! Blessed is the king of Israel!'" — John 12:12-13

Some churches offer palm branches as people enter to worship on Palm Sunday to reflect on this triumphant entry, and others simply celebrate the day their King entered Jerusalem.

To prepare your heart for what scripture has to say, read the following:

- Matthew 21
- Mark 11
- Luke 19
- John 12

Maundy Thursday

Maundy Thursday, or Holy Thursday as some denominations refer to it, is a day when people reflect on the Passover Meal or Last Supper. This is the day when Jesus called his disciples together for one last meal in preparation of the events that would proceed in the days to come.

"While they were eating, Jesus took bread, and when he had given thanks, he broke it and gave it to his disciples, saying, 'Take and eat; this is my body.' Then he took a cup, and when he had given thanks, he gave it to them, saying, 'Drink from it, all of you. This is my blood of the covenant, which is poured out for many for the forgiveness of sins. I tell you, I will not drink from this fruit of the vine from now on until that day when I drink it new with you in my Father's kingdom.' When they had sung a hymn, they went out to the Mount of Olives." — Matthew 26:26-30

Some churches reflect on this day with a traditional Jewish Passover Meal, while others simply have an opportunity for their members to come partake in the dipping of the bread and wine.

Maundy is derived from the Latin word *mandatum*, meaning commandment. It refers to John 13:34 when Jesus says "A new command I give you: Love one another. As I have loved you, so you must love one another."

Here are scripture readings to prepare your heart for this day:

- Matthew 26
- Luke 22

- Mark 14
- John 13

Good Friday

Good Friday is recognized as the day Jesus was crucified and died on the cross. In most religious circles, it is called Good Friday, as another way of saying Holy Friday. Many churches will hold Good Friday services that will highlight and remember the blessed day when Jesus died for all our sins.

This day is a key day in the Christian faith. Meditating on this day and remembering the reality of Jesus dying on the cross to take away our sins is of utmost importance.

Here are a few Gospel references to prepare your heart and remember this day:

- Matthew 27
- Mark 15
- Luke 23
- John 19

Holy Saturday

This day is the day between Jesus' death and resurrection. It is also called Black Saturday in some religious circles as some denominations and religions believe this is the day when Jesus descended into hell to take back the keys to death. The argument for this belief stems from 1 Peter 3:19-20.

Whereas scripture as a whole does not give us many details on this day, here are a couple Gospel references to prepare your heart:

- Matthew 27: 62-66
- Luke 23:55-56

Easter Sunday

Easter Sunday is the best day of week. It is a day to celebrate and rejoice that our King has risen from grave and beat eternal death forever! The best way to celebrate this day is to read what God has in Word for us and rest in the fact that Jesus paid the ultimate price for each of us so we can dwell with God forever in his glory.

Prepare your hearts by reading these key pieces of scripture:

- Luke 24: 2-3
- John 11: 25-26
- Acts 4:33
- 1 Peter 1:3
- Mark 15: 46-47
- Luke 24: 6-7
- Acts 3:15
- 1 Corinthians 15:3-8
- Mark 16:5-7
- Matthew 27:65-66
- Luke 23: 46-47
- Romans 6:8-11
- Mark 15:32
- Romans 8:34
- Colossians 1:13-14
- Ephesians 1:20
- 2 Corinthians 5:17
- Philippians 2:8



Preparing your heart for Holy Week is important to remember the goodness of our great God and King. Reading the scriptures outlined above will not only prepare your heart, but also allow you to be prepared to testify about all the events leading up to the resurrection of Jesus Christ. Use this outline as a way to prepare your own heart, educate your mind, and equip yourself to enter this week with sweet reverence for God's amazing power.

(Source: Clover Sites)

The first way of evangelization: witness

Pope Francis led reflection on his Wednesday catechesis (22 March General Audience) by inviting all to listen to and read the “magna carta” of evangelization in the contemporary world: Saint Paul VI’s Apostolic Exhortation *Evangelii nuntiandi* (EN, 8 December 1975).



Evangelization is more than just simple doctrinal and moral transmission. It is, first and foremost, witness – one cannot evangelize without witness – witness of the personal encounter with Jesus Christ, the Incarnate Word in which salvation is fulfilled. An indispensable witness because, firstly, the world “is calling for evangelizers to speak to it of a God whom the evangelists themselves should know and be familiar with” (EN, 76). It is not to transmit an ideology or a “doctrine” on God, no. **It is to transmit God who is living in me: this is witness**, and moreover, because “modern man listens more willingly to witnesses than to teachers, and if he does listen to teachers, it is because they are witnesses” (ibid., 41). The witness of Christ, then, is at the same time the first means of evangelization (cf. ibid., and an essential condition for its efficacy (cf. ibid., 76), so that the proclamation of the Gospel may be fruitful. Being witnesses.

It is necessary to remember that **witness also includes professed faith**, that is, convinced and manifest adherence to God the Father and Son and Holy Spirit, who created us out of love, and redeemed us. A faith that transforms us, that transforms our relationships, the criteria and the values that determine our choices. Witness, therefore, cannot be separated from consistency between what one believes and what one proclaims, and what one lives.

Every one of us is required to respond to three fundamental questions, posed in this way by Paul VI: “Do you believe what you are proclaiming? Do you live what you believe? Do you preach what you live?” (cf. ibid.). **Is there harmony: do you believe what you proclaim? Do you live what you believe? Do you proclaim what you live?** We cannot be satisfied with easy, pre-packaged answers. We are called upon to accept the risk, albeit destabilized, of the search, trusting fully in the action of the Holy Spirit who works in each one of us, driving us ever further: beyond our boundaries, beyond our barriers, beyond our limits, of any type.

In this sense, **the witness of a Christian life involves a journey of holiness**, based on Baptism, which makes us “sharers in the divine nature; in this way they are really made holy” (Dogmatic Constitution *Lumen gentium*, 40). A holiness that is not reserved to the few; that is a gift from God and demands to be received and made to bear fruit for ourselves and for others. Chosen and beloved by God, must bring this love to others. Paul VI teaches that the zeal for evangelization springs from holiness, it springs from the heart that is filled with God. **Nourished by prayer and above all by love for the Eucharist, evangelization in turn increases holiness in the people who carry it out** (cf. EN, 76). At the same time, without holiness, the word of the evangelizer

“will have difficulty in touching the heart of modern man”, and “risks being vain and sterile” (ibid.).

Therefore, we must be aware that the people to whom evangelization is addressed are not only others, those who profess other faiths or who profess none, but also ourselves, believers in Christ and active members of the People of God. And we must convert every day, receive the word of God and change our life: every day. And this is how the heart is evangelized. To bear this witness, the Church as such must also begin by evangelizing herself. In brief, this means that she has a constant need of being evangelized, she needs to read the Gospel, to pray and to feel the force of the Spirit changing her heart (cf. EN, 15).

A Church that evangelizes herself in order to evangelize is a Church that, guided by the Holy Spirit, is required to walk a demanding path, a path of conversion and renewal. This also entails the ability to change the ways of understanding and living its evangelizing presence in history, avoiding taking refuge in the protected zones of the logic of “it has always been done this way”. The Church must go forward, she must grow continually; in this way she will remain young. This Church is entirely turned to God, therefore a participant in his plan of salvation for humanity, and, at the same time, entirely turned towards humanity. The Church must be a Church that dialogically encounters the contemporary world, that weaves fraternal relationships, that generates spaces of encounter, implementing good practices of hospitality, of welcome, of recognition and integration of the other and of otherness, and that cares for the common home that is creation. That is, a Church that dialogically encounters the contemporary world, that dialogues with the contemporary world, but that encounters the Lord every day, and dialogues with the Lord, and allows the Holy Spirit, the agent of evangelization, to enter. Without the Holy Spirit we can only publicize the Church, not evangelize. It is the Spirit in us that drives us towards evangelization, and this is the true freedom of the children of God.



Holy Father’s Prayer Intention for April

四月份教宗祈禱意向

For a culture of peace and non-violence

We pray for the spread of peace and non-violence, by decreasing the use of weapons by States and citizens.

為和平與非暴力文化

願藉著減少國家與人民對武器的使用，而推廣和平與非暴力的文化。



those who are poor in spirit, and conscious of their need of salvation and forgiveness, come into the presence of God; they come before him without vaunting their merits, without pretense or presumption. Because they possess nothing, they find everything, because they find the Lord.



Jesus offers us this teaching in the parable that we have just heard (cf. Lk 18:9-14). It is the story of two men, a Pharisee and a tax collector, who both go to the Temple to pray, but only one reaches the heart of God. Even before they do anything, their physical attitude is eloquent: the Gospel tells us that the Pharisee prayed, "standing by himself" right at the front, while the tax collector, "standing far off, would not even look up to heaven" (v. 13), out of shame. Let us reflect for a moment on these attitudes.

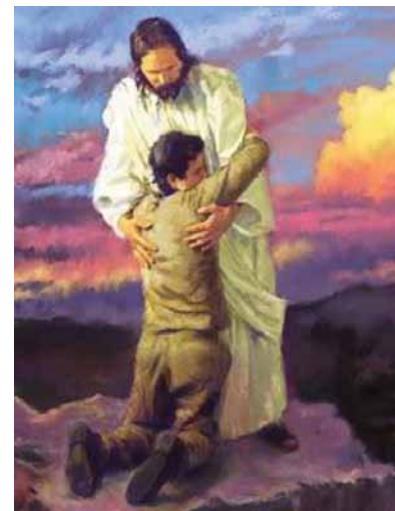
The Pharisee stood by himself. He is sure of himself, standing proudly erect, like someone to be respected for his accomplishments, like a model. With this attitude, he prays to God, but in fact he celebrates himself. I go to the Temple, I observe the Law, I give alms... Formally, his prayer is perfect; publicly, he appears pious and devout, but instead of opening his heart to God, he masks his weaknesses in hypocrisy. How often we make a façade of our lives. This Pharisee does not await the Lord's salvation as a free gift, but practically demands it as a reward for his merits. "I've completed my tasks, now I demand my prize". This man strides right up to the altar of God and takes his place in the front row, but he ends by going too far and puts himself before God!

The tax collector, on the other hand, stands far off. He doesn't push himself to the front; he stays at the back. Yet that distance, which expresses his sinfulness before the holiness of God, enables him to experience the loving and merciful embrace of the Father. God could come to him precisely because, by standing far off, he had made room for him. He doesn't speak about himself, he addresses God and asks for forgiveness. How true this is, also with regard to our relationships in our families, in society, and in the Church! True dialogue takes place when we are able to preserve a certain space between ourselves and others, a healthy space that allows each to breathe without being sucked in or overwhelmed. Only then, can dialogue and encounter bridge the distance and create closeness. That happens in the life of the tax collector: standing at the back of the Temple, he recognizes the truth of how he, a sinner, stands before God. "Far off", and in this way making it possible for God to draw near to him.

Brothers, sisters, let us remember this: the Lord comes to us when we step back from our presumptuous ego. Let

us reflect: Am I conceited? Do I think I'm better than others? Do I look at someone with a little contempt? Yet to get closer to God, we must say to the Lord: "I am the first of sinners, and if I have not fallen into the worst filth it is because your mercy has taken me by the hand. Thanks to you, Lord, I am alive; thanks to you, Lord, I have not destroyed myself with sin". God can bridge the distance whenever, with honesty and sincerity, we bring our weaknesses before him. He holds out his hand and lifts us up whenever we realize we are "hitting rock bottom" and we turn back to him with a sincere heart. There, deep down, God waits for us especially in the sacrament of Penance.

Let each of us make an examination of conscience, because the Pharisee and the tax collector both dwell deep within us. Let us not hide behind the hypocrisy of appearances, but entrust to the Lord's mercy our darkness, our mistakes. Let us think about our wretchedness, our mistakes, even those that we feel unable to share because of shame, which is alright, but with God they must show themselves. When we go to confession, we stand "far off", at the back, like the tax collector, in order to acknowledge the distance between God's dream for our lives and the reality of who we are each day: poor sinners. At that moment, the Lord draws near to us; he bridges the distance and sets us back on our feet. That is, and that must be, the meaning of the sacrament of Reconciliation: a festal encounter that heals the heart and leaves us with inner peace. Not a human tribunal to approach with dread, but a divine embrace in which to find consolation.



**You are
always near
to those who
seek
salvation.
Show us
Your mercy,
show us
Your love.**

In this season of Lent, with contrite hearts let us quietly say, like the tax collector, "God, be merciful to me, a sinner!" (v. 13). God, when I forget you or I neglect you, when I prefer my words and those of the world to your own word, when I presume to be righteous and look down on others, when I gossip about others, God, be merciful to me, a sinner! When I care nothing for those all around me, when I'm indifferent to the poor and the suffering, the weak and the outcast, God, be merciful to me, a sinner! For my sins against life, for my bad example that mars the lovely face of Mother Church, for my sins against creation, God, be merciful to me, a sinner! For my hidden sins, which no one knows, for the ways in which I have unconsciously wronged others, and for the good I could have done and yet failed to do, God, be merciful to me, a sinner!

In silence, let us repeat these words for a few moments, with a repentant and trusting heart: God, be merciful to me, a sinner! And in this act of repentance and trust, let us open our hearts to the joy of an even greater gift: the mercy of God.



Saint Anthony's Church Parish Newsletter No. 632

Shepherd Flock's Dialogue April 2023

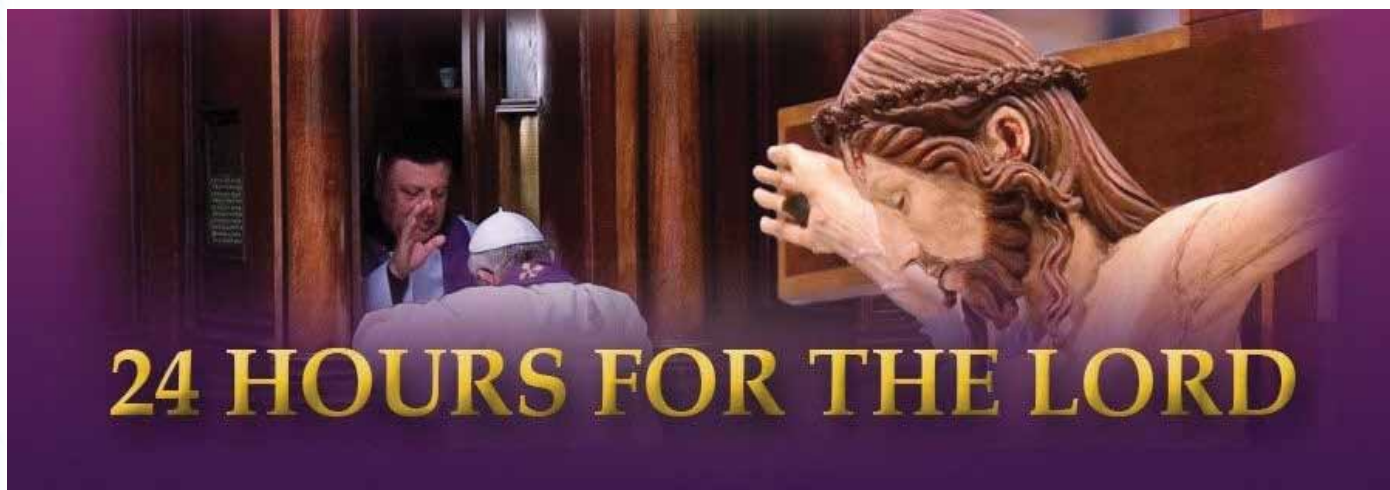


Liturgy activities for the month of April 2023

2nd April Passion (Palm) Sunday Holy Week starts	6th April Holy Thursday The Lord's Supper Mass at 8:00pm (Chinese) Prayer Time to Accompany Jesus 9:30pm - 11:00pm	7th April Good Friday (Fast & Abstinence) Parish Retreat (Chinese) 9:00am - 1:00pm Way of the Cross 1:30pm (Chinese) The Lord's Passion 3:00pm (Chinese)
8th April Holy Saturday Easter Vigil (Chinese) 8:00pm (Celebration & Christian Initiation)	9th April Easter Sunday Infant Baptism 6:00pm (Chinese)	16th April 2nd Sunday of Easter (Divine Mercy Sunday)
19th April Commemoration of All Faithful Departed Mass 6:00pm (Chinese)	23rd April 3rd Sunday of Easter	30th April 4th Sunday of Easter
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

Homily of Pope Francis 17 March 2023



The 10th edition of Pope Francis' Lenten prayer initiative, "24 Hours for the Lord" took place on 17-18 March. It is encouraged that at least one parish in each diocese in the world remain open for 24 hours to facilitate prayer and confession. The initiative is carried out as preparation for Easter. The following is extract of the Holy Father's homily for reflection.

"Whatever gains I had, these I have come to regard as loss because of Christ" (Phil 3:7). That is what Saint Paul tells us in the first reading. And if we ask ourselves what were those things that he no longer considered important in his life, and was even content to lose in order to find Christ, we realize that they were not material riches, but a fund of "religious" assets. Paul was devout and zealous, just and dutiful (cf. vv. 5-6). Yet, this very religiosity, which could have seemed a source of pride and merit, proved to be an impediment for him. Paul goes on to say: "I have suffered the loss of all things, and I regard them as rubbish, in order that I may gain Christ" (v. 8). Everything that had given him

a certain prestige, a certain fame...; "forget it: for me, Christ is more important".

People who are extremely rich in their own minds, and proud of their religious accomplishments, consider themselves better than others – how frequently does this happen in a parish: "I'm from Catholic Action; I'm going to help the priest; I do the collection... it's all about me, me, me"; how often people believe themselves better than others; each of us, in our hearts, should reflect on whether this has ever happened – they feel satisfied that they cut a good figure. They feel comfortable, but they have no room for God because they feel no need for him. And many times "good Catholics", those who feel upright because they go to the parish, go to Mass on Sunday and boast of being righteous, say: "No, I don't need anything, the Lord has saved me". What has happened? They have replaced God with their own ego, and although they recite prayers and perform works of piety, they never really engage in dialogue with the Lord. They perform monologues in place of dialogue and prayer. Scripture tells us that only "the prayer of the humble pierces the clouds" (Sir 35:1), because only