



# 志 向 前 行

加國之旅(四)  
梁達材神父著

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## 在聖神內的旅程

「由葉瑟的樹幹將生出一個嫩枝，由它的根上將發出一個幼芽。上主的神，智慧和聰敏的神，超見和剛毅的神，明達和敬畏上主的神將住在他內。」（依 11:3）依撒意亞先知所描述的，是默西亞的特色。當我們接受洗禮，成為基督的門徒時，亦同時接受了聖神如上的特恩。故當成人領受入門聖事時，當領受洗禮後，便立刻領受堅振聖事。

嬰兒領受洗禮的時候，雖然沒有給他們授予堅振聖事，但給予他們傅上聖油，使他們分享基督的君王、先知和司祭的職務。小朋友在以基督互愛的精神下成長，到他們能自主的時候便領受堅振聖事，肯定上主在他們身上的工作。每個人神恩各異，重要的是得到家人和友儕的重視與欣賞。故此，領受堅振聖事，不是童年慕道班結業禮，而是在聖神內，繼續慶祝在基督內的重生。父母與子女在信仰上並肩前進，並不能單由導師取代的。

## **The Journey in the Holy Spirit**

“But a shoot shall sprout from the stump of Jesse, and from his roots a bud shall blossom. The spirit of the LORD shall rest upon him: a spirit of wisdom and of understanding, a spirit of counsel and of strength, a spirit of knowledge and of fear of the Lord.” (Isaiah 11:3) What Isaiah the Prophet described were the characteristics of the Messiah. When we were baptized, we became Jesus’ disciples. But at the same time, we also accepted the Holy Spirit’s grace. Therefore when adults receive the Sacraments of Initiation, they always receive the Sacrament of Confirmation immediately subsequent to the Sacrament of Baptism. Although newborns do not receive the Sacrament of Confirmation when they are baptized, they are anointed so that they could also share the duties of Jesus as king, prophet and priest.

Newborns then grow up to be children under the influence of Jesus’ loving spirit. At the age when they become independent, they receive the Sacrament of Confirmation, hence recognizing God’s work placed upon them. Although the type of grace each of us is blessed with differs, the support and appreciation we get from our family and friends are most eminent. Therefore the celebration of the Sacrament of Confirmation is not merely a graduation ceremony from our first catechism class but signifies the continuing celebration in the Holy Spirit of our rebirth in Christ. For this reason parents, not simply replaceable by catechists, must accompany their children on the road of development in faith.

## 人為風暴

不少人問：假若天主是慈悲的，為何容許天災發生，例如南亞的海嘯，美國南部的風暴呢？

海嘯與風暴是自然現象，它的發生，人類阻止不了；但它的災害，人類卻可防患未然。南亞的海嘯，傷亡本可減至最低限度。據「讀者文摘」的一篇文章報導，指出在海嘯發生前不久，曾有業餘專家，向當地政府提出警告，但為了旅遊業的原因，該政府沒有把這駭人的消息發放出去，故導致人們不能及時逃生。

據報導，發生生靈塗炭現象的新奧爾良市，在風暴來臨前，已有百分之八十的人口離開了該市，剩下的是老弱及窮苦人家，而後者大部份是黑人。

這些不公平現象，特別在貧富不均的社會裡，屢見不鮮。只以個人利益為大前提的社會裡，它的遺害比南亞的海嘯及美國南部的風暴更大。

我們的社會，若不能把福音的施與文化推廣出來，只有走向互相摧殘的窮途末路。

## **Man-Made Hurricane**

A lot of people are asking why our compassionate God would allow all kinds of natural disaster to happen. Why the tsunami in Asia? Why the Hurricane Katrina?

Tsunami and hurricane happen naturally, that is, something unstoppable by mankind. However, the damage caused by them can be prevented. The death toll resulted from the tsunami in Southern Asia could have been significantly reduced. According to an article in the Reader's Digest, an amateur specialist once warned the Governments in Southern Asia about the tsunami immediately before it happened. However, due to the effect it will have on tourism, the devastating news was not released to the public. Thus, a lot of people were not able to escape in time.

According to another article, in New Orleans, which is now plummeted in suffering and misery, about 80% of the population has fled the city before Katrina arrived. The remaining ones are the old, the sick, and the poor, with a majority of them being Black people.

These unfair scenes happen a lot in societies that consist of a huge disparity between the rich and the poor. Countries which care only about personal benefits are causing more harm than the tsunami and the hurricane.

If we don't spread around our society the idea of dispensation according to the Good News of the Gospel, we will all be walking towards the road of self destruction.

## 焉知非福

四年前的九月十一日，恐怖主義者毀滅了紐約的世貿中心震驚全球，但也有不少人從夢幻中清醒過來，更清澈明白古經訓導篇的話語：「世事虛而又虛，萬事皆虛」。人類在患難中對受苦者所顯露出的情懷，仍然在冷酷無情的大城市中，顯出它的曙光。紐約已變成一個更有人情味的社區，不少紐約居民亦重踏教堂大門。

人類聖善行為的背後，亦有不少人付出代價。今年剛踏入九十高齡的羅哲修士(Bro Roger Shultz)，在八月十六日，正當他和來自世界各地一千多位青年參加黃昏祈禱的時候，被一位患有精神病的人刺死。他死時，仍保持著祈禱的姿勢。羅哲修士早年時成立泰澤社區，目的是收留第二次世界大戰時的難民，後來才成為歐洲，甚至世界各地年青人，尋求與主共融祈禱的地方。每年超過萬計的年青人來到泰澤過週末，或至三數月的光陰。羅哲修士遇害的日子，剛巧在世青節舉行的數天，算是巧合，也可說是天意。這位鞠躬盡瘁為年青人服務的老人家，大概在天鄉更不停地為青年人代禱。在二零零五年致世界各地青年人的家書中，羅哲修士引用耶肋米亞先知書的話語：「天主已為你們安排了一個和平的計劃，不是降災的計劃。天主願意給予你們一個美好的前途和希望。」(耶 29：11)

讓我們不要灰心，因為基督已戰勝了世界。



## **Blessing in Disguise**

Four years ago on September the 11th, terrorists destroyed the World Trade Center in New York. This event shocked the world and it was a wake-up call for many; forcing them to further contemplate the meaning of many things around them, of how futile and empty worldly things can be. Many people showed compassion towards those who are suffering, even in the midst of an impersonal and cold metropolitan city. New York has transformed into a community of compassion, and many New Yorkers have returned to the church.

Behind the many acts of charity and compassion, there are stories of great sacrifice. Brother Roger Schultz, who had just reached the age of 90, was killed on August 16th by a mentally disturbed woman in the middle of evening prayer, in the midst of a thousand young people. When he died, he was still poised for prayer. Brother Roger established the Taizé community in World War II in order to hide refugees of war. It later became a center of spirituality as every year young people from around the world gather in Taizé to pray together. Some stay for a weekend, others stay for up to 3 months. Br. Roger's death occurred just a few days before World Youth Day. It seems to be a coincidence, and one can say that it is God's will. This old man who spent his life serving young people, is perhaps now praying for these young people from his place in heaven. In his 2005 letter to world youths, Br. Roger quoted the prophet Jeremiah, and wrote: "God has plans for a future of peace for you, not of misfortune; God wants to give you a future and a hope." (Jeremiah 29:11)

Let us not be discouraged, for Christ has conquered the world.

## 面向世界

兩位居於多倫多的年青人，他們暫時放下工作，於九月三日開始，從紐芬蘭省的聖若翰市步行二千公里，回到多倫多市，為中國廣西省兒童籌募教育經費。他們的行程全部自費。

這兩位朋友是來自香港的 Eddie Hui 及 Tony Wong，他們都是從事大眾傳播工作。他們是響應由「文化更新研究中心」(Culture Regeneration Research Society) 所推廣的「情繫中國育幼苗」計劃(Growing Seeds Project)。詳情可參閱 [www.crrstoronto.org](http://www.crrstoronto.org)。

於今年初，我們堂區的一位主日學導師 Winnie Yang，參加了宣明會在中國扶貧的工作，現時她在新疆服務當地的社區。在人生旅途上，每人都有不同理想和方向，最重要的是要活得有意義，有建設性；有機會的話，不妨走出個人的框框，向社會展現久已被人遺忘的「非以役人，乃役於人」的精神。

## **Facing the World**

On September 3, two young Torontonians put down their work and walked two thousand kilometers from Saint John, Newfoundland to Toronto in order to raise funds that would go towards tuition for children in Guangxi, China. They personally paid for all expenses for the trip.

These two friends are Eddie Hui and Tony Wong; both emigrated from Hong Kong and now work for the mass media. Their trip stemmed from the Growing Seeds Project organized by the Culture Regeneration Research Society. Details can be found at [www.crrstoronto.org](http://www.crrstoronto.org).

Moreover since the beginning of this year, Winnie Yang, one of the Sunday school catechists from our parish, joined World Vision's poverty relief efforts and is now servicing communities in Xinjiang.

We all have different ideas and goals for our lives but it is important to lead meaningful and constructive lives. If you have the chance, it may be worth it to break away from your individual normality and demonstrate to others the philanthropic spirit that has been long forgotten in our society.

## 傳媒對天主教會「婚姻法庭」的誤解

安省，特別是多倫多，是一個屬於多元文化共治一爐的地方。每一族裔及宗教都有各自的內部規章與法典。以天主教為例，每一教區，按教會法律，都有自己的婚姻法庭，以判別教友是否確實領受了婚姻聖事；裁判原則是基於自由意志、成熟心智、生育教養子女的承諾等。

由於在安省，某部份伊斯蘭教派按「安省仲裁法案」給予的空間，引用伊斯蘭 Sharia 法規去處理有關他們教徒的婚姻問題，不過這引起「爭取婦女權益」的人士所反對。為了息事寧人，安省省長 Dalton McGuinty 於九月十一日宣佈，省政府將不支持各族裔及宗教所訂立有關婚姻的規條。

傳媒誤解天主教的婚姻法庭也受到約制。事實上，天主教會從沒有引用「安省仲裁法案」去處理婚姻個案。

多倫多總教區於九月十三日發出聲明：羅馬天主教會，按一貫傳統，絕對尊重本地法庭對婚姻的仲裁，且對有關撫養權及贍養費等的安排絕不過問。

## **The Media's Misunderstanding on "Court of Matrimony" Of the Catholic Church**

Ontario, particularly Toronto, stands out as a multi-cultural and diverse society. Every race and religion has its own set of ordinance and law. For example, every diocese of the Catholic Church, based on its Canon Law, has its marriage court, to verify whether the parishioners have taken The sacrament of Matrimony. The principles of arbitration are based on free will, maturity of the mind and the commitment to conceive and raise their children.

Some Muslims in Ontario take advantages of the Ontario Arbitration Act, make use of the Sharia to deal with the marriage matters of the Muslims. Nevertheless, it aroused objections from the people who fight for the Rights of the women. On September 11, in order to pacify the matters, the Premier of Ontario, Dalton MccGuinty, announced that the Ontario government will not support the marriage regulations established by the various races and religions.

The media misunderstood that the Marriage Court of the Catholic Church was also affected. As a matter of fact, the Catholic Church has never used the Ontario Arbitration Act to deal with marriage cases.

On September 13, the Archdiocese of Toronto announced that according to the tradition, the Roman Catholic Church absolutely respected the approach of the local courts in dealing with the arbitration of marriage. Besides, the church is also uninvolved in matters relating to adoption and alimony.

## 安樞機牧函「零五年世界傳教主日」

### 「愛」是一份禮物，以「愛」去施與

各位基督內摯愛朋友:十月廿三日我們將慶祝「零五年世界傳教主日」(World Mission Sunday 2005)。為貧窮地區的教會，是一個重要的日子，為加拿大更是一個值得反省的日子。

我們每人都有責任把耶穌的福音宣揚出去。我們大部份傳教工作的地區屬於落後國家，建設當地教會的經費非常貧乏。我們對他們的愛心與關注是我們參與聖體聖事的最好證明。

讓我們藉「世界傳教主日」的機會去學習，信仰是如何能夠充實不少人的生命。讓我們為教會的傳教工作而祈禱，且各盡所能去作物質上的支援。

我們大家都是被邀請成為「為世界而被擘開的麵包」。願主祝福你們大方的回應。

主內 多倫多總主教安樞機

**WORLD MISSION SUNDAY October 23,  
2005 LOVE is itself Gift. GIVE then with  
LOVE!**

My dear Friends in Christ,

On October 23rd we mark World Mission Sunday 2005. For the Church in the poorest countries of our world, it is a day of great importance. But it is also a day that is critical for us here in Canada.

Each of us shares in the responsibility to make the Gospel of Jesus known. Much of our missionary work takes place in very poor countries without ordinary resources for Church development. Our mutual love and concern for those in need tests the authenticity of our Eucharistic celebrations.

Let us take advantage of this World Mission Sunday to learn how the faith is enriching the lives of so many. Let us pray for the Church's missionary work and offer the financial help that our means allow.

It is up to each one of us to be "bread, broken for the life of the world". God bless you for your generous response to this call.

Sincerely yours in Christ,  
Aloysius Card. Ambrozic  
Archbishop of Toronto

## 萬聖節

在西方社會，每年十月三十一日晚上慶祝「萬聖節」(Halloween)。小朋友們喜穿著「古靈精怪」的服裝，到各家各戶去索求糖果。

據美國 Ohio 一個宗教節目電台所作出的訪問，得知超過半數的的教徒不贊成慶祝「萬聖節」，因為該活動起初是由「反基督」的人士推行，況且「標奇立異」的服裝與基督精神背道而馳。

但亦有宗教人士認為：那裡有「跟隨基督」的人，自然有「反基督」的人。無論如何，Halloween 是指十一月一日慶祝「諸聖節」前夕 (All Hallow Eve)。到現時，小朋友只是藉這機會，發展個人心思、幻想與靈感，把自己化裝成一個超現實的「怪物」；成人也許把房子裝飾得恐怖異常，目的無他，只是調節一下刻板的生活，也算是生活情趣的一部份。

重要的，我們還是要記著翌日所舉行的「諸聖節」，效法聖人聖女們忠於基督、忠於信仰的生活典範。



## **Hallowe'en**

In the Western society, Hallowe'en is celebrated on the eve of October 31 every year. Little children like to put on costumes to go trick or treating from door to door.

According to a religious programme channel in Ohio, more than 50% of Catholics do not agree with celebrating Hallowe'en. The reason is because the tradition stems from 'anti-Christ' supporters, and that the strange costumes are not congruent with Christian values.

However other religious leaders disagree. They say that wherever there are people who are for Christ, there will be people who are against Christ. Furthermore, Hallowe'en refers to All Hallow Eve, which is the eve before the Solemnity of All Saints on November 1. In today's society, children dress up to become a 'monster' or a fantasy character and adults decorate the house in a scary and gruesome setting – the sole purpose is for enjoyment; to spice up their daily lives.

Most importantly, we must remember that the day after Hallowe'en is All Saints Day, and that we should imitate the way the Saints follow Jesus and live as shining examples of faith.

## 明活社

「明活社」是約克區一個剛成立，特別關注小朋友智障和特別需要的非牟利組織。其中一位推行人為李詠聯兄弟。他本身為一位社工，有鑒於家長對「智障」徵狀認識不多，特別在華人團體中，例如對患有「過度活躍症」、「自閉症」的小朋友的家長更不容易啟齒，在安省延齡草基金資助下，透過「經過教育，扶持，以及提倡擁護權益之途徑，來提高智障和其他需要特殊照顧者的生活品質」。

據李詠聯的經驗，當家長能了解到孩子的問題所在，例如孩子過度活躍、難控制自己的情緒、常與他人衝突，或有學習障礙等，不是由於他們故意搗蛋，而是由於他們身體某部份機能不平衡時，家長對孩子包容的程度也大大增加。「明活社」將於十一月二十七日(星期日)下午三時三十分至五時，在堂區中心舉辦工作坊，介紹有關診斷、治療與教育過度活躍孩子的方法，費用全免，歡迎教友參加。祝願「明活社」為大多倫多地區華人社區帶來「愛的迴響」！

## **Spirit of Life**

The Spirit of Life is a non-profit organization which was recently established in York Region. This organization is focused on children with special needs and developmental disabilities. Thomas Li, one of the active members, was originally a social worker. He observed that many parents were not aware of the symptoms of developmental disability; especially in the Chinese community. It seems that parents with children who are diagnosed with Attention Deficit and Hyperactive Disorder or Autism do not find it easy to share this with others. With the sponsorship of the Ontario Trillium Foundation, the mission statement of the organization is to enhance the quality of life for individuals with developmental disabilities and other special needs through education and support.

From Mr. Li's experience, once the parents understand the source behind the children's problems - problems such as hyperactivity, an inability to control emotions, learning disability, or prone to conflicts with others – their tolerance for the children greatly increase. They realize that the children do not behave badly on purpose. It is because part of their body is not in balance. For those parishioners who want more information, Spirit of Life will be hosting a workshop at our parish, on Sunday, November 27, from 3:30pm to 5:00pm. They will be presenting information related to the diagnosis, cure and education of hyperactive children. The workshop is free and all parishioners are welcome. Whether a child is normal, or if he/she has a little defect; they remain God's children. They will always be in need of love and care. Jesus said, "Whatsoever you do to the least of my brothers, that you do unto me!" May the Spirit of Life be a voice of love for the Chinese community of the Greater Toronto Area.

## 走出自我

我在十月十七日至二十日，參加了多倫多總教區舉辦的神父進修營。今年的主題為：「在多元化社會中牧者的角色」。

在教區服務或擔任不同職務的八百多位神父中，只有一半是土生土長，其餘是來自不同的種族，而其中以菲律賓人佔多數。

在一次小組分享中，我告訴大家我的一些感受：「可能由於語言上或文化上不同的關係，在神職人員聚會時，有時會有被孤立的感覺。」其中一位神父回應說：「我是土生土長的加拿大人，驟眼看起來，我有許多同聲同氣的朋友，不過，許多時候，我亦有被孤立的感覺。」他不是安慰我，而是藉這機會中，表達出我們大家尚需努力。

說實話，我並不是如斯被孤立；不過我要常提醒自己，假若要與別人打成一片的話，便要由自己做起，主動地和別人交談。

## **Breaking through the wall of self-centeredness**

I attended a continuing education workshop organized by the Archdiocese of Toronto from October 17 to 20. This year's theme was, "Taking up the role as a pastor in a multicultural society".

Only half of the 800 priests serving in the Archdioceses or at other posts were born and raised in Canada. The rest came from different ethnicities, with the majority being Filipinos.

During a small group discussion, I shared with the group how I feel, "Due to the different languages spoken and cultural diversity, I sometimes feel isolated during these gatherings with the other religious people." One of the priests responded, saying, "I am a Canadian from day one. At first glance, it may seem like I have a lot of friends sharing the same background as mine. However, I do feel isolated at times too." He was not trying to console me, but wanted to grasp the opportunity to encourage all of us to do our part in harmonizing our society.

To be honest, I don't always feel that I'm being isolated. However, I like to remind myself that if I wanted to mingle with the others, I need to initiate the conversation. Socializing should start from me.

## 神聖食水

十月二十五日，多倫多總主教安樞機發出通函，邀請各堂區支持由「發展與和平組織」(www.devp.org) 推行的簽名運動，要求加拿大政府，謀求在國際會議中，力保各國人民能享用清潔食水，並禁止食水私有化。

「發展與和平組織」為加拿大天主教社會服務組織，隸屬「國際明愛」。自零三年開始，該組織推行為期三年的教育行動。零三年的主題為：「食水是天主給人類的一份神聖禮物，是人民的基本需要。」加拿大天主教主教團於當年發表如下的指引：「飲用食水是國民的基本權利，政府不應容許外輸食水以謀求暴利，或以出售食水作為商業談判的先決條件，食水更不應私有化。」

第二年，該組織要求世界銀行，藉它的影響力，要求先進國家，切勿迫使南美洲國家「食水私有化」作為貸款的先決條件。在多倫多總教區，第一年，得到 9,100 堂區教友及學生簽名。第二年則有 10,300 簽名。故安樞機希望今年堂區教友，能支持這項有意義的活動。

## **Sacred Water**

The Archbishop of Toronto published a notice on October 25th asking all parishes to support a petition campaign organized by The Organization of Development and Peace. The petition plans to encourage the Canadian government to urge other world leaders to veto the privatization of drinking water at the World Summit so that people all around the world can enjoy clean drinking water.

The organization of Development and Peace is a Canadian Catholic social service organization, under the Caritas Internationalis. Since 2003, the group has launched an educational movement that is to last three years. The theme for 2003 was: "Water is a sacred gift from God, and a necessity, for all mankind." The Canadian Conference of Catholic Bishops also issued a declaration in the same year: "Access to drinking water is a basic right for all citizens. Therefore governments should not permit the export of drinking water for the purpose of generating profits or barter drinking water as leverage for trade negotiations. Drinking water should not be privatized."

In the second year of its campaign, the Organization of Development and Peace forwarded a request to the World Bank. It demanded that the World Bank utilizes its influence to urge the developed countries to cease employing privatization of drinking water as one of the criteria for loan grants to South Africa. This petition received 9,100 signatures from parishioners and students in the first year in the Toronto archdiocese. In the second year the number of petitions grew to 10,300. Therefore the archbishop hopes that parishioners will continue to support this significant movement.

## C-407 法案

本年六月由魁北克黨人 Francine Lalonde 提出的一項私人法案：把「安樂死」及「由醫生協助自殺的行為」合法化，已首讀通過。司法部長 Irwin Cotler 更漠視上議院曾否定該議案，並否定「安樂死」的合法性，要求把該名為 C-407 的議案在下議院重新討論，以便成為加拿大聯邦的法律。多倫多公教報在十月二十三日及十一月六日的社論中，指出「安樂死」等同謀殺，同時破壞病人與醫生的互信關係。由於政府缺乏資源，對慢性病患者及精神病患者治療方面，容易引起誤解及恐慌。

多倫多公教報指出：「教宗若望保祿二世是在尊嚴中去世，但 Sue Rodrigues 以自殺方式去毀滅自己生命，並非死於尊嚴。」人的生命來自天主，只有善用生命、為別人獻出生命的人，才算活得有尊嚴、死得有尊嚴。一切生命帶來的痛苦與悲傷，都可以聯同耶穌的苦難，為世界帶來救贖。

後記：鼓勵大家參與十一月二十六日（星期六）晚上八時在教堂舉行的加勒比海聖誕音樂會。該活動由 Fr. Ho Lung 團體舉辦，目的在籌募經費，幫助牙買加的無家可歸者。



## **C-407 Bill**

In June 2005, Francine Lalonde, a Quebecois, announced the private member's Bill – to legalize “euthanasia” and “Doctors’ assisted suicidal behavior”. The first reading had already been passed. Irwin Cotler, the attorney General was indifferent to what had been passed by the Senate regarding the illegality of euthanasia. He requested to forward and discuss the C-407 Bill in the House of Commons to make it lawful in the Federal Government. The editorials in October 23 and November 6 of the Catholic Register stated that “euthanasia” is equal to homicide. At the same time, it destroys the relationship of trust between patients and doctors. Due to lack of resources from the Government, treatment for chronic physical and mental sickness easily arouse misunderstanding and fear among patients.

The Catholic Register stated that Pope John Paul II died with dignity. But Sue Rodrigues ended her own life by suicidal method. She did not die with dignity. Our life comes from God. Only when we make good use of our life and sacrifice our life for others can we claim to lead a dignified life and die with dignity. All the pain and sorrow that come with life can join together with the suffering of Christ to bring salvation to the world.

(P.S. I encourage all of you to participate in the Caribbean Christmas concert on Saturday, November 26, at 8:00pm in our parish. This fundraising activity is organized by Fr. Ho Lung. The donation is for the poor of Jamaica. )

## 不一樣的歌手 – David Parkes

David Parkes 為愛爾蘭人，於一九五五年出生。年青時，為職業足球員，同時亦是其所創辦的搖滾樂隊 David Parkes Band 的主音歌手。但上主在他身上另有計劃。一九七七年，正當他的事業走上高峰的時候，他得了一個名為 Crohn 的病症，群醫束手無策。一九九零年，當他接受了第十次手術後，醫生對他說：「我們已無能為力。」在此同時，他剛出生的第一個兒子，健康也出現了問題。他對天主完全失去了信心。

他有一班好朋友，希望他能重拾以往對主的熱忱，他們送給了他倆夫婦機票，前往當年他們結婚後度蜜月的地方 – 默主哥耶 (Medjugorje)。就在默主哥耶朝聖時，他的病完全康復過來。

David Parkes 願意用他的餘生，以歌詠去宣揚天父的大愛。一九九二年，他創作了讚美生命的一首歌曲「Let Me Live」，並在德蘭修女探訪愛爾蘭時，在三萬觀眾前，為所有未能出生的胎兒，獻唱了該首樂曲。David Parkes 將於月底前來多倫多訪問並分別於十一月二十六日（星期六）晚上七時在聖嘉模堂，及二十八日星期一晚上八時彌撒後，在我們堂區作分享。歡迎大家參與，同謝主恩。

## **A different kind of Singer – David Parkes**

David Parkes is an Irishman born in 1955. When he was younger he was a professional soccer player as well as the lead singer and founder of a band called the 'David Parkes Band'. However God had other plans for him. In the year 1977 when he was at the peak of his career, he was diagnosed with Crohn's Disease, and the doctors were baffled. In the year 1990 after his tenth surgery, the doctor said to him, "We have done all we can." At around the same time, his first-born son had health problems. David completely lost trust in God.

Fortunately, David had a group of friends who wished for him to regain his trust in God. So they gave David and his wife plane tickets to Medjugorje, where they spent their honeymoon. While David was in Medjugorje, he recovered completely from his disease.

Thus, David Parkes decided to spend the rest of his life proclaiming the love of God by songs and praise. In 1992, he composed a song that gives praise to life – "Let Me Live", and he performed this song in Ireland in front of Mother Teresa and 30,000 audiences. David Parkes will be visiting Toronto and will be sharing on two occasions - one on Saturday, November 26, 7:00pm at Mt. Carmel's Church, the other at our parish on Monday, November 28, after the 8:00pm mass. All parishioners are welcome to attend and praise God!

## 主，我在這裡!

堂區聖召小組將於將臨期第二主日開始，推廣為青年代禱運動，名為「主，我在這裡!」方法很簡單，青年人只需寫下自己的姓名及年歲，放入特定的箱子便可；姓名更可以用代號，同時不必寫上自己的理想或希望，因為天主已知道你的心。另一方面，有意為青年代禱的教友，可寫上自己的真實姓名、聯絡電話或電郵，以便將來被通知為那位青年人代禱。

今次的「主，我在這裡!」活動，與過去沿用的、為有意修道的青年代禱的活動「call by name, pray by name」有不同的地方。今次要求代禱內容不限於修道聖召，而是青年人心願，例如要當工程師、律師、醫生等等，當然包括修道聖召在內。

無論任何工作或生活方式，都需要心懷大志，熱心服務社群，同時還要有一份肯犧牲及忘我的精神。

## **Here I am, Lord!**

Beginning on the second Sunday of Advent, the Parish Vocation Team will be promoting a program which encourages prayer for our youths. The program is called “Here I am, Lord!” It is easy to participate – young discerners need only to write down their name and age, and put it in the designated box. The youths can even use a nick name. It is not necessary to write down any hopes and aspirations, because God already knows what they are. At the same time, parishioners who would like to pray for these young people can fill out their names, phone number or email, so that they may be asked in the future to pray for a young discerner.

The ‘Here I am, Lord’ program this year is different from prior programs such as ‘Call by Name, Pray by Name’. The ‘Here I am, Lord’ program does not limit the content of the prayers to religious vocations, rather it is based on the youth’s aspirations; such as the aspiration to become an engineer, a lawyer, a doctor, and of course, religious vocations are included in the prayer intentions as well.

No matter which vocation or lifestyle one chooses – it requires a passion for serving others, a sense of determination, and a willingness to sacrifice oneself. I encourage all young people to become actively involved in social work; and to portray the spirit of the Gospel by living selflessly.

## Rose of Sharon

一九八二年，一班在 Regina Mundi 善牧修女會院舉行祈禱會的教友，有見在約克地區沒有資源幫助年輕的未婚媽媽，便發起籌募經費活動。於一九八五年，在「天主教社會服務中心」大力支持下，在 Aurora 成立第一間中途宿舍，收容七位年輕的未婚媽媽和她們的嬰兒。該中心命名為 Rose of Sharon (Rose of Sharon 為生長於以色列西岸一帶及亞洲地區的野花，以代表愛護生命-它同時是韓國國花)。日間托管中心，外展及產後服務亦相繼開始。

一九九四年秋季安省訂立新例，中途宿舍停止服務，外展服務則繼續服務。每年聖誕節，Rose of Sharon 將會送贈「聖誕籃」予有需要的未婚媽媽和她們的嬰兒。

Rose of Sharon 的新地址為：361 Eagle Street, Newmarket, ON L3Y 1K5。電話：905-853-5514

網址：[www.therose.ca](http://www.therose.ca)。

電郵：[information@therose.ca](mailto:information@therose.ca)。假若你們願意堂區代勞，可直接聯絡堂區辦事處。

電話：905-294-1377。

祝願愛好生命的未婚媽媽，得到我們的支持和祝福。

## **Rose of Sharon**

In 1982, members of a prayer group at the Good Shepherd Sisters' Farm at Regina Mundi were aware of the needs of young single mothers and the lack of services available to them in the York Region. Therefore, they initiated some fundraising activities and a plan of action. In 1985, under the sponsorship of Catholic Community Services, a residence was established in Aurora to accommodate up to seven young mothers and their babies. The name of the residence was 'Rose of Sharon' (Rose of Sharon is a flower native to the west of Israel and Asia; it is a symbol of love and care for life. It is also the national flower of Korea.) Not long afterwards, a Parent-child Drop-In Centre and a Community Outreach/After Program was also established.

In the fall of 1994, the Province of Ontario passed new legislation which restricted the authority Rose of Sharon had over the use of the Residences. However, outreach services continued to operate. Every Christmas, Rose of Sharon donates Christmas Baskets to young mothers and their babies. The new address of the Rose of Sharon is: 361 Eagle Street, Newmarket, ON L3Y 1K5.

Website: [www.therose.ca](http://www.therose.ca)

Contact: [Information@therose.ca](mailto:Information@therose.ca)

Telephone: 905-853-5514

If you would like the church to give on your behalf, please contact the parish administration office directly at 905-294-1377.

Let us give our support and best wishes to all young mothers who love and defend life

## 「有志者，事竟成」

一九九五年的一個早上，多倫多一位十二歲小朋友名叫 Craig Kielburger，當他在報紙上尋找漫畫版時，看到一則新聞：「一位十二歲小朋友，由於努力解決童工問題而被殺害。」他大惑不解，故希望能深入了解問題所在。他得到父母的同意，一連七個星期，與一位參與人權工作的加拿大青年，前往孟加拉、泰國、印度、尼泊爾、巴基斯坦，訪問當地的兒童。Craig 明白到，單反對童工問題，於事無補，因為貧窮及缺乏教育才是致命傷。

回到加拿大後，他成立了 FREE THE CHILDREN 組織，目的是向年青人介紹發展中的國家的童工問題，同時向年青人籌募經費，在落後地區建立學校。他認為年青人現在也能有所作為，不必等待明天才成為社會的主人翁。

在這十年間，來自四十五個國家，超過一百萬的年青人參與了該項計劃，在不同的落後地區，建立了四百間學校。現時 Craig 仍在多倫多大學進修。他的哥哥 Mac 剛畢業於哈佛大學法律系，成為該組織的法律顧問。他倆工作信念是： " Me to We " (以他人的需要為己任)。

網頁: [www.freethechildren.com](http://www.freethechildren.com)



## **Those who have the will, will eventually succeed**

A 12 year old child from Toronto named Craig Kielburger was searching in the newspapers for comic strips on a morning in 1995 when he came across an article, “Battled Child Labour, Boy, 12, Murdered.” He was puzzled by the news and wanted to investigate. With his parents’ permission, he set off with a young Toronto humanitarian to Bangladesh, Thailand, India Nepal and Pakistan to visit the children for seven weeks.

Craig came to realize that it was a waste of time opposing child labour because the root causes of the problem are poverty and lack of education. So he founded the organization, Free the Children, when he came back to Canada. Free the Children aims to raise youths’ awareness about child labour in developing countries and collect donations for building schools in areas of poverty. He believes that youths can also achieve something when they are still young and do not have to wait till they grow up to contribute to the society.

Within the past ten years, over one million youths participated in the program and helped to build over 400 schools in areas of poverty across 45 countries. Craig is currently studying at the University of Toronto. His brother, Mac, has just graduated with a law degree from Harvard University and has taken up the position as legal consultant for the organization. Their motto is “Me to We” (fulfilling others’ needs as our responsibility). Website: [www.freethechildren.com](http://www.freethechildren.com)

## 世貿組織

三年前，我和堂區一班年青朋友，前往墨西哥，參加為期十天的學習營，目的是了解當地人民的生活狀況。其中一天，我們要前往市集，購買一些農產品，然後前往由外資開辦的超級市場，用同樣價錢，購買同類的農產品。結果是：在超級市場裡，能購買得更多的數量。理由很簡單，富裕國家的政府，以經濟補貼農產品，以便降低成本。結果，受害的是貧窮國家的農民。無怪乎，最近在香港舉行的世貿會議，引致多國的農民前往當地舉行示威行動。他們希望能早日禁制所有國家，以經濟補貼農產品。

只有這樣，各地農民才可以公平競爭。一九九五年一月一日成立的世貿組織，目的是通過協商，讓所有成員國，在自由貿易上得到保障。

世貿組織的成立，是引入「地球村」的概念，即人人平等，無分國界，大家是一家人。世貿組織要做的工夫還很多，但「地球村」內的每個人，同樣能牽動走向和平合一的連線。

## **World Trade Organization**

Three years ago, I went with a group of young parishioners to Mexico for participating in a 10-day Learning Camp. The purpose of the camp is to acquaint ourselves with the living conditions of the residents there. On one of those days, we had to go to the markets to buy some farm products, then go to foreign-owned supermarkets and purchase similar products with the same amount of money. The result was that we could buy a bigger quantity for the same price at supermarkets. The reason is simple: governments of rich nations subsidize their farm products in order to lower the cost of production. As a result, farmers of the poor nations are the ones who suffer most. It is no wonder that the meeting of the World Trade Organization recently held in Hong Kong drew protests by farmers from many countries. The demonstrators hope that government subsidies for farm products can be banned. This is the only way farmers from different countries can compete fairly.

The goal of the World Trade Organization (WTO), which was established on January 1, 1995, is to protect all member nations in free trade through commercial agreements.

The establishment of the WTO was to incorporate the “Global Village” concept – where everyone is equal, borders and boundaries disappear and all mankind is one family. Although the WTO has much more work to do, everyone in the “Global Village” can also guide and lead us to the aim of peace and unity. Craig Kielburger, who was introduced last week, is a good example.

## 為「愛護生命」而投票

今年安樞機給予各堂區神父的聖誕賀辭中，鼓勵堂區教友認識參與一月廿三日聯邦選舉的重要性。他指出：「這是教友公民義務的最好機會。」他更希望能選出尊重生命、尊重傳統婚姻價值的人士作為議員。

由多倫多四個堂區教友組成的 TCCT (Toronto Chinese Catholic Task Force)，將於短期內，提供區內所有競選議員的政見與理念，讓大家能作最好的選擇而去投票。

TCCT 的成員，曾協辦四個堂區教友前往渥太華，參與「傳統婚姻大遊行」，並且在近期舉辦了「反對安樂死合法化」的公開論壇。不少人認為投票與否，改變不了現在根深蒂固的政治現實。其實並不然，因為當政客明白大多數人的意願時，他們是會有所改動的。在今次選舉中，雖然那些尊重生命、尊重傳統婚姻價值的候選人，未必被選上，但推動「愛護生命」的文化，必定向前跨進一大步。讓我們為「愛護生命」而投上神聖的一票。

## **Vote for Life**

In this year's Christmas letter to priests, Cardinal Ambrozic mentioned the importance of encouraging all parishioners to vote in the federal election to be held on January 23. He pointed out, "This is the best opportunity for parishioners to fulfill their civic duty as citizens." He hopes the newly elected MPs will respect life and respect traditional marriage.

The Toronto Chinese Catholic Task Force (TCCT), which is formed by the four Chinese parishes of Toronto, will soon provide a summary of the positions on key issues of the various candidates in our ridings in order to help us in our decision on who to vote for.

The members of TCCT had coordinated the participation of the 4 Chinese parishes in the "March for Marriage" in Ottawa, and also recently held the Public Forum against Euthanasia. Many feel that their vote cannot change the deeply entrenched political reality. That is, in fact, not true because when politicians realize the wishes of the majority, they will alter their platforms. In this election, even though the candidates who support life and respect traditional marriage may not win, the promotion of the culture of life will be moved forward. Let us cast a vote for Life!

## 「斯德望服務小組」

一九七五年，一位服務於美國聖路易市(St. Louis) 的路德會牧師 Rev. Kenneth C. Haugk，成立了「斯德望服務小組」(Stephen Ministries)。該組織服務的對象是教會內有困擾的信友，例如受到離婚、吸毒、失業或感情困擾所影響的信友。小組人員不可以在金錢上作出幫助，更不需要替別人解決問題，只是要懂得用心聆聽。

在美國已有三十萬人接受了該組織的訓練，而服務於不同的堂區。該組織取名為「斯德望」，是早期教會七位執事之一。由於他能言善辯，受到猶太人的忌恨，被石頭擲死於耶路撒冷的西門，亦名獅門(Lion's Gate)。七位執事的主要工作，是輔助當時的宗徒，處理團體內有關物質分配的工作，因為當時的信友是把所有的財產，都交到宗徒手中。作為一個同行者，一方面要投入別人的處境，另一方面要保持心理上的平衡，並不容易做得到，故需受訓練，且有祈禱習慣，與及對天主有信賴的心，否則很容易本末倒置，受你幫助的人成了你的護慰者。

有關「斯德望服務小組」的資料，可到網上瀏覽：[www.stephenministries.org](http://www.stephenministries.org)。假若你認為我們的堂區有需要推行該項服務，請與本人聯絡。

## **Stephen Ministries**

In 1975, Rev. Kenneth C. Haugk, a Lutheran minister serving in St. Louis in the United States, founded the Stephen Ministries. This group aims to serve members of the church who are struggling with difficult issues such as divorce, drug addiction, unemployment or relationship problems. The volunteers of this group are forbidden to help financially; moreover they are not expected to solve the problems on behalf of those they help. The volunteers need only to know how to listen intently.

There are 300,000 volunteers who have received training by this group, serving different parishes. The group takes its name “Stephen” from one of the first seven deacons of the early church. Due to Stephen’s gifts of eloquence and competence, he was envied by the Jews and was stoned to death at Jerusalem’s west gate, called the Lion’s Gate. The primary work of the seven deacons was to assist the apostles in equitably allocating the material goods among members of the community, as the members of the early relinquished ownership of all possessions to the apostles for the community. As a true companion to one another, we must put oneself in other’s shoes on the one hand, but, on the other hand, also maintain a healthy and balanced mental state for ourselves. This is not an easy task; therefore it requires training, prayer and a spirit of trust and reliance in God. Otherwise, it would be easy for the roles to be reversed in which case the volunteer would be the one that needs help in return.

For information on the Stephen Ministries, visit [www.stephenministries.org](http://www.stephenministries.org). If you feel our parish should start this ministry, please contact me directly.

## 新移民牧靈服務

羅馬教廷定一月十五日為「國際移民及難民日」。多倫多總教區亦於當日宣佈，由不同男、女修會會士組成的「新移民牧靈服務」已於零五年十一月正式成立。

該構思始於零三年的秋天，經過兩年的籌備，現階段的服務為試驗性質，為期兩年，然後再作檢討及改善。該「牧靈服務」現正尋求適當人選，以擔任統籌的工作，同時尋求義工，去擔當「同行者」的職務。

多倫多總教區於一九五九年成立了「天主教多元文化服務中心」，為新移民及難民提供諮詢、就業、輔導、語言訓練等服務，完全免費。

「服務中心」地址:780 Birchmount Rd., Unit 3, Scarborough 電話:416-757-7010。在教會初期，接待旅客是信徒實行愛德重要的一環。今天，我們身邊或許有些新移民朋友，需要某程度上的幫助。假若我們沒有能力親自幫助的話，不妨提供以上資料給他們參考。



## **Joint Apostolic Ministry**

The Vatican has declared January 15 as World Day of Migrants and Refugees. Concurrently, the Archdiocese of Toronto announced that the Joint Apostolic Ministry has been founded in November 2005.

This is a collaborative program of the religious communities of men and women in the Archdiocese of Toronto, and the focus of this group is to assist refugee families with integration into their new milieu. The concept originated in the fall of 2003. After two years of planning, the service is now on a two-year run, after which evaluations and amendments will take place.

This “pastoral service” is currently seeking appropriate candidates to take up the coordination role. They are also in need of volunteers to act as “buddies”. In 1959, the Archdiocese of Toronto established the Catholic Cross-cultural Services, providing new immigrants with information, job opportunities, counseling, training in languages and many other free-of-charge services.

The address and phone number of the service center is as follows: 780 Birchmount Rd., Unit 3, Scarborough  
Phone: 416-757-7010. During the early days of the Church, receiving visitors into homes was an act of charity. Nowadays, we may have some friends who are new immigrants and need assistance in different aspects in life. If we could not provide them with the appropriate help ourselves, we may direct them to the aforementioned services.

## 「因主之名而相聚」

今年「合一祈禱週」將於一月廿二日至廿九日舉行。這是全球性為教會合一祈禱。它的淵源始自十八世紀蘇格蘭一個基督教團體。自一九六八年開始，加拿大基督教聯會及天主教聯合議會一起擬定「合一祈禱週」的祈禱內容，並於一九九四年開始成立「信仰與見證委員會」，專注擬定「合一祈禱週」主題為：「因主之名而相聚」，取材自瑪竇福音十八章二十節：「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。」

默想主題：

第一天：「只有一個主、一個信德、一個洗禮。」

第二天：「你們也該彼此洗腳。」

第三天：「上主仍舊等著向你們施惠。」

第四天：「我不對你說直到七次，而是到七十個七次」

第五天：「天主與我們同在。」

第六天：「使這小子一個喪亡，決不是天父的意願。」

第七天：「無論誰因我名收留一個小孩，就是收留我。」

第八天：「那一天你們便知道我在父內，你們在我內，我也在你們內。」

## **Gathered in My Name**

The Week of Prayer for Christian Unity will take place from January 22 to January 29 in Canada this year. This event marks the time when the whole world would pray together for ecumenism. The event was started by a Christian organization from Scotland in the 18th century. Since 1948, the World Council of Churches and the Pontifical Council for Promoting Christian Unity together have drafted the program for the Week of Prayer for Christian Unity each year. In 1994, the Faith and Order Commission was established, which is now responsible for drafting the program for the annual Week of Prayer for Christian Unity.

The theme for the Week of Prayer for Christian Unity this year 2006 is “Gathered in My Name”, which is an excerpt from the Book of Matthew Chapter 18 Verse 20: “For where two or three are gathered together in my name, I am there among them.”

The first topic for contemplation is: “One Lord, one faith, one baptism.” (Ephesians 4:5)

The second topic for contemplation is: “You also ought to wash one another’s feet.” (John 13:14)

The third topic for contemplation is: “The Lord waits to be gracious to you.” (Isaiah 30:18)

The fourth topic for contemplation is: “Not seven times, but, I tell you, seventy-seven times.” (Matthew 18:22)

The fifth topic for contemplation is: “The Lord of hosts is with us.” (Psalm 46)

The sixth topic for contemplation is: “So it is not the will of your Father in heaven that one of these little ones should be lost.” (Matthew 18:14)

The seventh topic for contemplation is: “Whoever welcomes one such child in my name welcomes me.” (Matthew 18:5)

The eighth topic for contemplation is: “On that day you will know that I am in my Father, and you in me, and I in you.” (John 14:20)

## 「合一」與「被捨棄的耶穌」

於一月十日至十三日，我在羅馬參加了一個靈修聚會，共有八百多位神父出席，他們大部份來自歐洲國家。今次的主題是：「合一」與「被捨棄的耶穌」的關係。耶穌的願望，不言而喻，是祂在晚餐廳時的祈禱：「父啊，願眾人都合而為一！」（若 17:21）為了人類的福祉，祂甘願付出一切的代價，不單付出祂肉體的生命，更付出祂靈性的生命。祂經驗了好像天父也離開了祂的苦楚。在十字架上，祂大聲呼喊說：「我的天主，我的天主，祢為什麼捨棄了我？」（谷 15:34）

當我們生活到谷底、甚或沒有出路時，請不要忘記，這不是絕境，因為耶穌也曾經過了這階段。祂為了愛，奉上了一切。我們同樣可以把一切痛苦、失落、疑惑、黑暗交托在耶穌手中，然後重新開始；生活在愛德之中、生活在天主聖意之中。當我們刻意不為自己而生活的時候，我們才得到真正的自由。更當我們犯了罪的時候，請到十字架下，親嚐基督的大愛；祂便是為了我們的罪，甘願以自己的生命，給我們作贖價。

## **Unity and Jesus Forsaken**

We all find it a pity that Fr. Huang decided to leave the Chinese Martyrs Catholic Church. I respect his personal decision and I will pray for him. I wish that he will find peace and happiness wherever he goes. I participated in a spiritual gathering in Rome from January 10 to 13. There were over 800 priests present. Most of them came from European countries. The theme of the meeting was the relationship between 'unity' and 'the forsaken Jesus'. The will of Jesus is clearly seen when He prayed in the Cenacle, 'that they may all be one!' However, for the peace and happiness of mankind, He was willing to give up everything, not only His physical life, but also His spiritual life. He experienced the pain of being forsaken by His father. On the cross, He cried out loudly 'My God, my God, why have you forsaken me?'

When we are down and blue, or when we cannot find the way out, please do not forget that it is not the end of the world as Jesus had already experienced all these sufferings before. He sacrificed everything just because of His love for us. We can also put all our suffering, disappointment, doubts and darkness in Jesus' hand, to start a new beginning; to live in love and also live up to God's will. When we wilfully not to live only for ourselves, then we can experience the true freedom within. When we have sinned against God, we should come to His cross, to taste the great mercy and love of Christ; He is willing to sacrifice His life for the redemption of our sins.

## 「天主是愛」通諭

教宗本篤十六世以「天主是愛」為主題的第一篇通諭，於一月二十五日在羅馬公佈。內容共分兩個部份：第一部份闡述「愛的真諦」；第二部份指出教會如何以愛德的行動去服務有需要的人。

教宗說：「今天人們對愛的理解，偏重於情慾多於互相尊重，不懂得自我犧牲的無私之愛。」教宗提供取得平衡的補救辦法便是：增加個人與天主的關係，同時在基督的苦難中去領略天主對人類的愛。他說：「假若我們沒有認識到天主與我們的關係，自然更難在別人身上認出天主的肖像。」

第二部份的重點：教會應以推行社會正義為己任，但絕對不能取代各國政府履行社會正義的政治責任。另外，教會不應以推行社會服務作為傳教的手段，但必須以福音精神作見證。教宗說：「一位基督徒應知道什麼時候應宣認自己的信仰，什麼時候應保持緘默，讓行動作出見證。」

最後，教宗鼓勵大家恆常祈禱，因為從過去的經驗中，教會是藉祈禱解決了不少世界不同地方的困難。

## **Deus Caritas Est – The Encyclical Letter**

On January 25, Pope Benedict XVI issued his first encyclical to the Church with the title *Deus Caritas Est*. The content can be separated into two parts – the first part reflects on love in its origin, while the second part highlights how the Church should practise love in serving the world and those in need with charity and justice.

The Pope writes: “The conception of love for humanity today leans towards 'erotic love' (love of attraction) instead of 'agape' (unconditional love which is sacrificial and with respect for others).” The Pope provides a way to achieve a balance between the two: to emphasize the relationship between oneself and God; and to understand God’s love for mankind through the suffering of Christ. The Pope says, “If we do not come to know the relationship between God and self, then it will be difficult to recognize God in others.”

The important point in the second part of the encyclical is that the Church cannot and must not take upon herself to bring about the most just society possible as it is the political responsibility of the State. The Church's role is to awaken the spiritual energy of its adherents through teachings that reflect the spirit of the gospel. And it can never use its social service to the community as a means of engaging in what is nowadays considered proselytism”.

Lastly, the Pope encourages Catholics to pray frequently. From past experience, the Church has relied on the power of prayers to resolve many difficult issues from different parts of the world.

## 「華人牧民議會」

二月六日是值得紀念的日子，因為是「華人牧民議會」正式成立的日子。該議會由全體華人司鐸組成，並由副主教 Bishop Grecco 任召集人。成立該議會目的，是讓教區當局了解華人教友的需要，同時提供各華人堂區 (parish) 合作的機會。現時成立的族裔牧民議會共有：西班牙語、葡萄牙語、意大利語及菲律賓語系。

負責教區司鐸人事調動的 Msgr. Marco Laurencic 說：「這個議會的功能，有助我更能了解個別堂區不同的需要。」Bishop Grecco 鼓勵大家保持與教區緊密聯繫，以達到共負責任的理想。

服務教區修院 (St. Augustine's Seminary) 的 Charles Anang 神父(他原籍 Trinidad) 則寄望大家多為司鐸聖召祈禱。

讓我們在祈禱中，為這個新成立的「華人牧民議會」祝福，使能完成互相扶持、互相鼓勵的任務。



## **Chinese Pastoral Council**

February 6 is a day to remember, as the Chinese Pastoral Council was formally established on this day. This Council consists of all the Chinese priests in the archdiocese, with Bishop Grecco, Vicar General, as the convener. The purpose of establishing the Council is to let the archdiocese understand the needs of Chinese parishioners, and to provide opportunities for cooperation among the Chinese parishes. At present, there are four ethnic pastoral councils already established: Spanish, Portuguese, Italian and Filipino.

Msgr. Marco Laurencic, who is responsible for Priests' Personnel in the Archdiocese, said, 'The functioning of this Council can help me understand more the different needs of each parish.' Bishop Grecco encourages us to maintain a close link to the Archdiocese in order to reach the goal of sharing in responsibilities.

Fr. Charles Anang, whose native country is Trinidad and now serves at St. Augustine's Seminary, hopes that we all pray often for vocation.

Let us remember to ask blessings for the new Chinese Pastoral Council in our prayers, so that it will fulfill its mission of mutual support and encouragement.

## 同行者

Fr David McLeod 剛於零五年十二月三日，在愛民頓的聖若瑟大殿，從加拿大軍隊隨軍主教 Bishop Donald Theriault 手中領受司鐸聖職。David 本身多倫多人，早年希望加入神職班，但不能如願以償。他年青時周遊歐洲各地，後來加入加拿大軍隊，駐守愛民頓軍營。晉鐸前，以少校身份，入讀多倫多聖奧斯定修院，並獲得神學碩士學位。

最近，他替代一位隨軍司鐸在阿富汗服務六個星期。他說：「那些年青士兵每天都要面對死亡威脅。為他們，一份孤獨感及思家之情，無可避免。我的工作為他們是一位同行者，樂意聆聽他們的心聲。我們彼此建立了一份相互信賴的情誼。我每天和他們一起渡軍隊刻板的生活，亦無形地也增加我個人在生活上的自律。」

我本人亦於零二年在 St Michael's College 和他一起修讀「聖路加」的聖經課程。他平易近人，給我留下深刻印象。願主祝福他在軍隊中的生活，把積極及充滿希望的人生觀，帶給特別在戰地生活的士兵們。

## **The Trusted Companion**

Fr. David McLeod was recently ordained in the hands of Bishop Donald Theriault, who is the Military Ordinary of Canada, at St. Joseph's Basilica in Edmonton on December 3, 2005. Fr. David came from Toronto. His earlier wish to become a clergy was not fulfilled. However, in his youth days, he traveled all over Europe, and later joined the Canadian forces in Edmonton. He attained the rank of 'major' in the army and was eventually admitted to pursue courses at St. Augustine's Seminary where he obtained a Master's degree in theology.

Recently, he served as a stand-in army chaplain in Afghanistan for six weeks. He said that every day the young soldiers faced the danger of being killed. It was natural that they would feel lonely and homesick. Fr. David's role was to be their companion and shared with them their concerns. As a result, they were able to build up a trusting relationship. Although the life-style of Fr. David and the soldiers was very monotonous, their fellowship did help them become more autonomous.

In 2002, I personally had the opportunity of studying a biblical course on "St. Luke" with Fr. David at St. Michael's College. He was an approachable person and I was deeply impressed by his friendliness. May God bless him and his life with the army, so that he can bring a sense of enthusiasm and hope to all the soldiers, especially those engage in battles.

## 教宗四旬期訊息

教宗本篤十六世給今年四旬期的訊息：「祂一見到群眾，就對他們動了慈心。」（瑪 9：36）首先，教宗指出四旬期是我們內心走向基督恩寵的時刻，正如聖詠廿三篇的思想：大能的天主將要把我們從幽谷帶進喜樂、和平及友愛的地方。他引證教宗若望保祿二世默想錄的一句說話：「天主的慈悲凌駕人類罪惡之上。」

教宗特別著墨探討「人類發展」的難題，因為耶穌今天對人類大家庭亦「動了慈心」。他引用了教宗保祿六世「人類發展」通諭的思想（人類不單要彼此尊重互相合作，承認人是來自天主，有自己生存目的。」）去帶出：「教會對社會所要提供的，不單是物質上及技術上解決方法，而是宣揚基督所傳授的真理，因為基督才能糾正人良心，才能教導我們尊重別人。」教宗亦指出，信友在四旬期多守齋、祈禱和施捨窮人，是配合耶穌「一見到群眾，就對他們動了慈心」。教宗說：「我們不能否認，在過去，稱為耶穌門徒也曾犯過錯誤。例如面對某些難題，首先改變外在的法則，最後才是個人思想上的改變。」 「在修和聖事中，我們也可以經驗到耶穌的慈悲。

## **Message of His Holiness Benedict XVI for Lent 2006**

Pope Benedict XVI recently issues the theme of the Lenten season for this year, namely “Jesus, at the sight of the crowds, was moved with pity.” (Matthew 9:36) At the beginning, the Pope first states that the Lenten season is the time for us to walk towards the grace of God. Just as it is mentioned in Psalm 23: The Lord leads us out from the valley of darkness to a place of joy, peace, and love. He also quotes from our former Pope John Paul II’s Personal Reflections-Memory and Identity that “divine limit imposed upon evil”. The Pope also spends a considerable amount of time on “Populorum Progressio”, because Jesus “is also moved with pity” on our families. He quotes The Encyclical Populorum Progressio of Pope Paul VI that “may the day come when international relationships will be characterized by respect and friendship, when mutual cooperation will be the hallmark of collaborative efforts, and when concerted effort for the betterment of all nations will be regarded as a duty by every nation.” Thus, it brings out the idea of “the primary contribution that the Church offers to the development of mankind and peoples does not consist merely in material means or technical solutions. Rather, it involves the proclamation of the truth of Christ, Who educates consciences and teaches the authentic dignity of the person and of work.”

The Pope then states that we Catholics should fast, pray, and give alms during the Lenten season, so that it will match Jesus’ spirit of “at the sight of the crowd, (He) was moved with pity.” The Pope also said that “We cannot ignore the fact that many mistakes have been made in the course of history by those who claimed to be disciples of Jesus. Very often, when having to address grave problems, they have thought that they should first improve this world and only afterwards turn their minds to the next.” “In experiencing His mercy through the Sacrament of Reconciliation, we will discover a ‘gaze’.” “I commend to her (Mary) in particular the multitudes who suffer poverty and cry out for help, support, and understanding.”

## 等同身受

二零零五年十二月三十一日，方舟團體的創辦人溫納剛及加拿大善終團體的創辦人麥醫生（Dr. Balfour Mount）在國會山莊，對著二百多位政界人士分享他們的經驗。溫納剛分享說：「當我的母親去世後，我接 Lucien（一位極度弱智、不能行動和說話的中年男士）到我家居住。他唯一表達的方法便是尖叫。我當時非常惱怒他，內心對他起了無名的憤怒，且發覺自己也陷於歇斯底里的狀況。原來自己是這樣軟弱無能，也需要耶穌的醫治。只有在愛及團體的幫助底下，我們才可走出幽谷。」

麥醫生是一位腫瘤外科醫生。他說：「Ken 是從監獄醫院送來的一位末期癌症病人。開始時我對他有點抗拒，因為他是一位囚犯。後來，我們成了莫逆之交。他過去的歷史，幫助我更懷感恩的心去生活。他父親是一位酗酒的人，而他的母親是在監獄裡生了他。其實我們人類應不斷在『受傷』與『被治療』的過程中去努力。我們一方面可感覺到生命孤單、無意義，但同時可在痛苦際遇中找到力量去活於『此時此刻』。」讓我們學習放下過去的我們，而勇於活出福音的忘我精神。

## **As If Witnessed by Self**

Founder of L'Arch, Jean Vanier, and founder of Hospice Movement of Canada, Dr. Balfour Mount, shared their experience in front of more than two hundred politicians at the Parliament Hill on December 31, 2005. Jean Vanier said: "When my mother passed away, I took in Lucien (a disabled middle-aged man who cannot walk nor speak) to live in my house. His only way of expression was by screaming. I was very angry with him at that moment, sprouted resentment against him in my heart, and realized that I myself was becoming also delusional. Then I realized that I also was very weak and helpless and needed Jesus' cure. We can only escape the dead-end alley with help of love and mutual support."

Dr. Mount is a surgical oncologist. He said: "Ken was a terminal cancer patient transferred from the prison. I resented him at first because he was a convict. However, we later became very good friends. His past reminds me to live my life with a grateful heart. His father was an alcoholic and his mother gave birth to him in a prison. But in fact, I myself have many flaws. We should continuously strive in the cyclic process of "wounded" and "being healed". During this process, we may feel that life is "isolated" and "meaningless" but at the same time from our miserable experiences, we can discover a renewed energy to live in the present moment."As Lent begins, let us learn to put down our past selves and live out the selfless spirit of the Good News. Let us also pray for our new Joseph Card. Zen. May God grant him the ability to accomplish the Holy Mission delegated to him by our Holy Father.

## 悔改與更新

「稅吏長匝凱」的故事(路 19 : 1 - 10)，可以說是有關悔改與更新的最好例子。有一天耶穌經過耶里哥，當時有一位名叫匝凱的稅吏長，希望能見到耶穌的風采。他由於身材短小，便爬上一棵桑樹，以睹全貌。當耶穌見到他的時候，對他說：「我今天必須住在你家中。」旁人便竊竊私語說：「他竟到罪人家中留宿。」畢竟耶穌無私的愛感動了他。匝凱對耶穌說：「主，我願意把一半的家產施捨窮人，另外我四倍償還那不義之財。」耶穌讚嘆的說：「今天救恩臨到了這一家！」

當匝凱接觸耶穌後，在他的生命中，錢財為他已不是最重要的了。我們不知道他日後的生活如何，但肯定他不會再為金錢而營營役役。天主對我們每一個人是大方的。祂也希望我們每一個人同樣地大方的回應。今年原定三月二十六日及四月一日舉行包括「集體赦罪」修和禮，經與教區 Bishop Boissonneau 商討後，予以取消。理由是在過去兩年，堂區每天晚上舉行「聖時」，教友可同時辦「個人修和聖事」，因此，「集體赦罪」已不是絕對需要。按教規，要得到嚴重罪過的赦免，在領受「集體赦罪」後，仍需儘快辦「個人修和聖事」。



## **Repentance and Renewal**

The story of Zacchaeus the tax collector is about repentance and renewal. (Luke 19: 1-10) One day, Jesus passed through the town of Jericho. Now a man there named Zacchaeus, who was a chief tax collector and also a wealthy man, was seeking to see who Jesus was; but he could not see him because of the crowd, for he was short in stature. So he climbed a sycamore tree in order to see Jesus. Jesus looked up and said to him, "Zacchaeus, today I must stay at your house." When the crowd saw this, they began to grumble, saying, "He has gone to stay at the house of a sinner." But Zacchaeus was moved by Jesus' display of love. He stood there and said to the Lord, "Behold, half of my possessions, Lord, I shall give to the poor, and if I have extorted anything from anyone I shall repay it four times over."

And Jesus exclaimed, "Today salvation has come to this house!" Once Zacchaeus got to know Jesus, money was no longer the most important thing in his life. We do not know the fate of Zacchaeus, but from then onwards it was certain that he no longer let money run his life. God is generous to each of us. He hopes that each person will respond generously in return.

Originally, there was to be a communal reconciliation with general absolution on March 26 as well as on April 1. As a result of a discussion with Bishop Boissonneau, these have been cancelled. The reason is because our parish has held the Holy Hour every evening for the past two years, where parishioners could receive the sacrament of reconciliation. Hence, a communal reconciliation is no longer necessary. According to Canon Law, the absolution of mortal sin also requires an individual reconciliation following a communal reconciliation. I encourage each parishioner to receive the sacrament of reconciliation either at the Holy Hour, or before/after mass.

## 多倫多總教區第二屆教友團體交流會

教區將於四月一日假座 St. Roch 堂區舉辦第二屆教友團體交流會。推行人為教區副主教 Bishop Grecco。目的是讓教區內二百多個教友團體達成互相認識，互相交流的地步。多倫多總主教安樞機亦會主持當日的共祭彌撒。Bishop Grecco 說：「教區內的教友團體，雖然是來自不同神恩，並且一部份是屬國際性的，一部份屬於本地性的，但它們對教會貢獻良多。今次大會的目的，首先是達成資訊上的交流。」

在一九九八年聖神降臨前夕，已故教宗若望保祿二世，邀請全球有代表性的教友團體，在聖伯多祿廣場舉行祈禱大會。據估計，有超過三十多萬教友出席。教宗引用神學家 Hans Urs Von Baltasar 的教會神學思想，指出教會是由聖伯多祿特質及聖母特質所組成，即教會是由聖統制及信友神恩相輔相成。當然，信友神恩仍需由聖統制所認同。

從近代教會歷史，可見證不同神恩的團體，對教會內部的更新，起了不可或缺的作用。讓我們感謝聖神在教會內的工作。

## **Second Lay Movements Conference - Archdiocese of Toronto**

The Archdiocese will be holding the Second Lay Movements Conference at St. Roch's Parish on April 1. Bishop Grecco, Auxiliary Bishop of the Archdiocese, is the main driving force. The aim of this conference is to enable the 200 or so lay movements within the Archdiocese to get to know each other and to exchange ideas. His Eminence Cardinal Ambrozic will preside over the eucharistic celebration that day. Bishop Grecco said, "Even though the lay movements within the archdiocese are the fruits of divine graces, some movements are originated from the international arena while others are locally developed. The purpose of this meeting is first and foremost to facilitate communications."

On the eve of Pentecost in 1998, the late Pope John Paul II invited lay movement representatives from all over the world to gather at St. Peter's Square for a prayer meeting. According to estimates, over 300,000 faithful attended the event that day. JP II quoted the theologian Hans Urs Von Balthasar on his theological idea about the Church being formed by Petrine Profile and Marian Profile, that is, the Church functions hand-in-hand by both the hierarchical Holy Orders and by the divine grace bestowed upon the lay faithful. Of course, the latter still needs to be acknowledged by the former.

Recent history of the Catholic Church bears witness to the fact that different lay ministries have been proven indispensable to the inward renewal of the Church. Let us all thank the Holy Spirit for His work within the Church.

## 「讓我回到父的家鄉」

最近由教宗若望保祿二世的私人醫生 Dr Buzzonetti，他的私人秘書 Stanislaw Dziwisz(已升為樞機主教)及數位接近教宗的人士，合著了一本名為“Let Me Go”的書，描述這位已故偉人對生命的頑強鬥志。

Dr. Buzzonetti 寫道：「教宗若望保祿二世對自己的病應否接受治療，常保持主觀態度。假若他認為某些病情不用理會的話，他便不會告訴醫生。當教宗於零五年三月第二次入院的時候，要在喉部施行小手術，好能插入通氣管道，以方便呼吸。教宗打趣的說：『能否推遲到夏天？』」

教宗去世前三天的一個早晨，正當參與彌撒的時候，突發高燒，但他堅決留在寢室，而不進入醫院。直到第二天，他仍保持清醒及平靜。當他參與早上六時彌撒後，於七時半陷入昏迷狀態，直至當天(四月二日)下午九時三十七分，離開人世，回歸父家。當天 Stanislaw Dziwisz 聽到教宗用清晰的波蘭語說：「讓我回到父的家鄉！」讓我們學習教宗若望保祿二世，對履行職務時貫徹到底的精神，同時學習他的頑強鬥志，去戰勝生命帶來的挑戰，並且以父家作為我們永遠的歸宿。

## **“Let Me Go”**

Recently, a book entitled “Let Me Go” was co-authored by Dr. Buzzonetti, personal physician of the late Pope John Paul II, the recently elevated Stanislaw Cardinal Dziwisz, John Paul’s personal secretary, and several of the late Pope’s confidantes. The book described the great Pope’s resolute will for life.

Dr. Buzzonetti wrote, “The Pope maintained a very subjective view on whether his various ailments should be treated. If he felt that a certain condition didn’t need to be treated, he simply didn’t tell the doctor about it. When the Pope was admitted into hospital for the second time in March 2005 for a small operation to insert a breathing tube to assist with his breathing, he quipped, ‘Can this wait until the summer?’”

On the morning three days before his death, while he was attending mass, the Pope was suddenly stricken with a high fever. However, he insisted on remaining in his residence and refused to go to the hospital. He remained conscious and serene until the next day. When he attended mass at 6:30 am, he slipped into unconsciousness at 7:30am until that evening, at 9:37pm, when he left this world and returned to God’s home. That afternoon, Stanislaw Dziwisz heard the Pope say in very clear Polish, “Let me go!” May we learn from Pope John Paul II’s example, so that we have the same spirit of persistence in fulfilling our duties and the same resoluteness and will when faced with life’s challenges, and look forward to God’s kingdom our eternal home.

## 羅馬之行

為了出席三月二十四日在聖伯多祿廣場舉行的十五位新樞機委任儀式，我在三月二十一日中午便抵達羅馬，住在米蘭外方傳教會的會院。當天下午，便立刻到聖伯多祿大殿，在教宗若望保祿二世的墓前祈禱，我祈求這位熱愛中國的教宗，為陳日君樞機的未來職務代禱，希望中梵能早日建交。同時我也交托整個堂區的信眾在他的保護之下。四月二日便是他逝世第一週年。

第二天，我和來自多倫多朝聖團一起前往聖保祿大殿、拉特朗大殿及聖母大殿朝聖。我們也參觀了聖梯小堂。這些雲石階梯來自耶路撒冷，羅馬總督官府的內園階梯（當日耶穌便在階梯的頂部接受比拉多的審訊）。朝聖的信眾習慣以雙膝拾級而上。我也提起勇氣，克服過去의傲氣，第一次這樣拾級而上。

觀禮當日，視覺較佳的位置已坐滿了賓客，但天主卻奇妙地給我一個不錯的位置。原來有一位記者，放了一張椅子在貴賓席前，以便自用，後來保安邀請他離開，於是，我便有機會坐在那張椅子上！

## **A Trip to Rome**

I arrived in Rome around noon time on March 21, in order to attend the ceremony of the installation of 15 new cardinals at St. Peter's Square on March 24. I stayed at the Pontificio Istituto Missioni Estere (PIME) house when I was in Rome. Upon my arrival, I paid a visit to Pope John Paul II's tomb at the Basilica of St. Peter. I prayed that this Pope, who held China dear to his heart, would look over His Eminence Joseph Cardinal Zen, who obviously will play an important role in fostering a better relationship between China and the Vatican. I also dedicated the CMCC parish under his care. April 2nd will be the first anniversary of his passing.

The next day, together with pilgrims from Toronto, I visited the Basilica of St Paul outside the wall, Basilica of St John Lateran and Basilica of St Mary. We also went to The Chapel of Holy Steps. These marble stairs are believed to be the very same ones that Jesus stood on trial at the court of Pontius Pilate in Jerusalem. It is customary for pilgrims to ascend the stairs on their knees. When I was there, I put down my pride and did just that – kneeling all the way to the top.

On the day of the ceremony, all of the better seats were already taken when I arrived. However, God has miraculously reserved a good place for me in the house – a reporter put a chair in front of the VIP section so that he would be able to take better pictures. However, he was asked to move away by the security. Then I moved up and took his seat!

## 同是一家人

Rabbi Tsvi Blanchard 是美國紐約一 猶太人中心主任，他負責推廣學習與領袖訓練的項目。他在二零零五年三月十日，在美國首都華盛頓舉行的有關天主教與猶太教未來路向的研討會中(紀念梵二文憲四十週年)，分享他的個人經驗。

「我每天至少重讀兩次舊約的一句金句：『你要全心、全靈、全力愛你的上主。』我更加上：『愛我的近人好像愛自己的靈魂、愛自己的一切。』但我並不很成功。當我結婚後，我期望我的配偶能滿足我個人的願望，但事與願違。」「我開始明白，愛是要不斷忍受和接納別人的無理取鬧、別人不同的表達方式、別人的誤會。猶太人的經書教導我們：無論別人如何的不是，我們仍需滿足他們的要求。」

「社會的正義與安定，全建基於人類彼此之間，能否以無私的心去交往。上主以自己的肖像創造我們的靈魂，讓我們能開拓更廣闊的天空，除了自己以外，還有許多更可愛的人類。這位把人類創造成為彼此相愛的大家庭的上主，實是可愛。」可見耶穌教導沒有白費。雖許多猶太人尚未接納耶穌為默西亞，但默西亞的「眾人合而為一」的願望，已近在咫尺。



## All in One Family

Rabbi Tsvi Blanchard is a director at a Jewish Centre in New York, United States. He is in charge of promoting education and leadership training programs. He shared with us his experience at a seminar discussing the future directions of Catholics and Jews (the 40th anniversary of the declaration on The Relation of the Church with Non-Christian Religions - NOSTRA AETATE proclaimed by His Holiness Pope Paul VI on October 28, 1965) at Washington on March 10, 2005.

“I recite a quote from the Old Testament at least twice a day: ‘You shall love the Lord your God with all your heart, with all your soul and with all your might.’ And I added: ‘Love my neighbor as my own soul, my everything.’ But I haven’t been very successful. After I was married, I hoped that my spouse could satisfy my own wishes, but things did not work out as expected.” “I start to understand that love has to endure and accept others’ irrationality, others’ way of expression, and others’ misunderstandings. The Jewish Holy Books teach us: ‘I have to love these people and attend to their needs whether I like them or not.’”

“The justice and well-being of society depends on our ability to love others with all our hearts and with all our means. God created us in His own image to let us explore toward the far horizon, which includes other lovely fellow human beings aside from ourselves. This God who created the humanity to become one loving family is indeed lovable.” After reading the witness by this rabbi, I realize that Jesus’ teachings are not in vain. Although Jewish people still have not accepted Jesus as the Messiah, but the Messiah’s wish for “that all may be one” is close at hand. Let us strive to live according to Christ’s teaching: “Love one another as I have loved you.”

## 心聲

我來到多倫多快滿五年，香港主教陳日君樞機批准我多留一年，直至明年九月。在這五年中，令我最難忘的經驗是認識了一位有五傷的女士，名叫 Lillian Barnes。每年苦難日，她的頭、手及腳，就會顯出傷痕及流血。當我第一次見到她受五傷之苦時，使我想起多默宗徒，因為我和他一樣，要見到才相信。

雖然 Lillian 所受痛楚不輕，但她永遠保持寬容。今年的聖週，她將在塞浦路斯島渡過。

除了五傷的特恩外，耶穌還不時顯現給她。三年前，耶穌在一次的顯現中，提及我寫給祂的一張字條：邀請祂降福我們的堂區。耶穌答應了我的要求，但邀請我每天陪伴聖體一小時，以便我的心靈及肉軀能在聖神內合一。

我儘量做到了祂的要求。而耶穌亦遵守諾言，把堂區轉化成一個有活力的團體。故在此邀請大家多參與每晚舉行的聖時及彌撒。請記著，天主絕不會待薄大方的人。

## **Reflections of the Heart**

It's been five years since I have settled in Toronto. His Eminence Joseph Cardinal Zen, Bishop of Hong Kong has allowed me to stay until September of next year. In these five years, my most unforgettable experience has been the acquaintance of a lady who has the gift of Stigmata; her name is Lillian Barnes. On Good Friday of each year, wounds and blood would appear on her head, hands and feet. When I first witnessed the Stigmata, I was reminded of how much I was like Thomas the Apostle, who only believed when he saw with his own eyes.

Despite the physical pain of Lillian's wounds, her attitude was always pleasant. She will be spending the Holy Week on the island of Cyprus.

In addition to the gift of Stigmata, Lillian at times receives a vision of Jesus. Three years ago during one of these visions, Jesus mentioned a note that I had written to Him in the past; inviting Him to bless our parish. Jesus answered my prayers, but He wanted me to spend an hour with the Blessed Sacrament every day, so that my body and spirit may unite in the Holy Spirit.

I have tried my best to fulfill Jesus' wishes. Jesus has done as He promised by transforming our parish into an active community. Therefore, I invite each of you to regularly attend the nightly Holy Hour and mass. Be assured that God will reward those who are generous towards Him.

## 不一樣的福傳

最近，我參加了 Jeremy 的葬禮，他今年只有八歲。在他去世前的兩個月，我被邀請到他的家中為他祈禱。這是我第一次和他接觸。那天，他的健康情況不是太好，除家人外，其他的親戚朋友都不便和他接觸。我明白他父母的心意，故我只逗留了一段短時間便離開。後來我才知道他的父母希望我多留點時間。這位小朋友進出醫院不知多少次，但我沒有在他的臉上看到痛苦的痕跡。

他離世的一刻，剛巧找到了他堂區一位神父為他祈禱。為了這位孫兒，他的祖父母相繼學習道理，加入天主教的大家庭。這事件令我想起另一位也是八歲逝世的小朋友，他的名字叫家禧。事情的發生已超過十年，地點在香港。我當時服務於跑馬地的一間堂區。一天早上，彌撒完畢後，一位太太來到我的辦公室，痛哭起來。她告訴我她的兒子剛剛去世。他們不屬於教友家庭，但兒子在天主教學校唸書。在家中，由於兒子常提及天父的名字，故她決定自己和女兒一起加入天主教的大家庭。這兩位小朋友，雖沒有公開傳道，但已把福音的訊息帶到家人的心中。天主對每個人的計劃，真是奇妙莫測。

## **Alternative Evangelization**

Recently, I attended the funeral of Jeremy, a boy of eight years of age. Two months before he passed away, I was invited to his home for prayers. That was my first encounter with him. Since his state of health was very fragile that day, he could only be attended by family members but could not even be visited by friends and relatives. Understanding his parents' wish, I only stayed for a short period of time. Later, I found out that his parents actually hoped that I had stayed longer. This child had been in and out of hospitals on countless occasions, but I did not notice a trace of suffering on his face.

The moment Jeremy departed the world, a priest invited from his home parish was praying for him. For the sake of their grandson, his grandparents have taken up catechism lessons in preparation of becoming members of the Church. This incident reminded me of another child named Ka Hei who also passed away at eight. It happened over ten years ago in Hong Kong. At the time, I was serving at a parish in Happy Valley. One morning, soon after mass, a woman came into my office and cried. She told me that her son had just passed away. They were not Catholics, but her son had studied at a Catholic school. Her son often mentioned the name of God the Father at home, and that was how she came to know about our faith and later decided to join the Catholic family with her daughter. Even though these two children never evangelized publicly, they had already brought home the message of the Gospel. How amazing therefore is God's plan for each and every one of us.

## 猶達斯福音

這部「猶達斯福音」於一九七零年代出土於埃及，其後由「美國地理學會」收購。最近，該學會把這部作品製作成兩小時電視節目，在北美作首播。早期教會，流傳著不少以福音為名的作品，但經教會審核後，只確認瑪竇、路加、馬爾谷及若望為天主啟示的福音，其餘稱為偽經。這部第四世紀的作品，便屬於後者。

William Klassen 為 University of Waterloo 退休的新約教授。他認為這部偽經的作者不是猶達斯本人，而是屬於當時一異端學派的产品，這學派主張基督救恩只屬於少數特選份子。

Fr Murray Watson 為安省倫敦教區修院聖經教授，認為這部作品稱不上是福音，因為內容並不包括耶穌的出生、生平、苦難與復活。他認為這部作品絕不會影響信友的信仰生活。

Fr Thomas Rosica 為鹽與光(Salt and Light) 的創辦人兼聖經學者。他指出伯多祿與猶達斯同樣犯了出賣耶穌的罪，唯一分別是伯多祿痛哭悔改，而猶達斯失望上吊。不過，猶達斯是否下了地獄，還是不確定，因為天主的恩寵大於人類的罪惡。

## **The Gospel of Judas**

“The Gospel of Judas” excavated in Egypt in the 1970’s was later purchased by the National Geographic Society. Recently, the Society produced a two-hour TV program based on this work and the premier will be launched in North America. In the early Church, there were many works that claimed to be Gospels, but only the Gospels of Matthew, Luke, Mark and John were judged by the Church to be authentic Gospels inspired by God. The others are considered apocryphal, including the 4th century work “The Gospel of Judas”.

William Klassen is a retired professor of the New Testament at the University of Waterloo. He believes that this Gospel was not written by Judas himself, but by a different school of heretical who advocated that Christ’s salvation belongs to a small, chosen group. For example, this work described Judas as Jesus’ chosen one to complete His work for salvation.

Fr. Murray Watson is a biblical scholar at the seminary of the diocese of London. He believes this work cannot be considered a gospel because it does not document Jesus’ birth, His life, His Passion and resurrection. He believes this book cannot impact the spiritual lives of the faithful.

Fr. Thomas Rosica is the founder of the Salt and Light Television Network and also a biblical scholar. He pointed out Peter and Judas both betrayed Jesus, but the only difference is that Peter wept and repented, but Judas fell into despair and eventually hung himself. Nevertheless, whether Judas is in Hell is still uncertain because God’s mercy is greater than human transgression.

## 天主教教育週

今年「天主教教育週」（四月三十日至五月五日）的主題為：「天主看了，覺得很好。」「安省天主教教育委員會」定出這主題的目標，是讓學生們欣賞及愛護天主所創造的一切。首先是增強他們的環保意識，繼而幫助他們重視倫理道德。

Robert Anderson 為「安省天主教教育委員會」的主席。他說：「天主教教育的使命是傳遞敬愛天主及愛護大自然的訊息。在過去的三年，我們已分別探討了我們和基督的關係、自我認識、人際關係。今年我們探討如何放眼世界。」該委員會有如下的具體建議：關心及善用地球資源，勿浪費資源，了解貧窮與妄故開發地球資源的關係，提倡平等與公義，反對戰爭的邪惡性，增強個人以及團體的質素。

堂區的「維護生命小組」將於五月十一日組團前往渥太華，參加當日舉行「維護生命大遊行」，若家長能帶同子女參加當日活動，是最好不過的機會，提醒子女們尊重生命的重要性。假若你們沒有在堂區報名，仍可自行前往。集合地點是國會山莊。可知道，這是另類朝聖！



## **Catholic Education Week**

The theme of this year's Catholic Education Week is "And God Saw That It Was Good." Ontario Catholic School Trustees' Association decided on this theme to encourage students to appreciate and to treasure all that God created. The association would like to strengthen the students' awareness of conservation, and eventually guide them in understanding the importance of moral principles.

The chair of the association, Robert Anderson, remarked, "The mission of Catholic education is to deliver the message of love of God and love of nature. In the past 3 years, we have investigated our relationship with Jesus, we have looked at how to know ourselves better, and we have learned to build healthy social relationships. This year, we focus on our surroundings and on the world." The committee has the following specific guidelines in helping students understand the issues the world is facing: caring for and wisely using the earth's resources, limiting consumption, understanding the links between poverty and the exploitation of the earth, advocating for equity and justice, opposing the wickedness of war, working for the appropriate development of persons and communities.

Our parish's Pro-life committee will be traveling to Ottawa on May 11 as a group, to participate in the "March for Life". If you are a parent, you are strongly encouraged to go with your children, to remind them that life is to be respected. If you haven't registered with the parish, you can go on your own – everybody convenes at Parliament Hill. This is alternative pilgrimage, you know?

## 頌母親

母親的離世，是我人生最大的損失。她不但把我帶到世界上來，她更是令我認識耶穌的啟蒙老師。我們的家庭來自佛教傳統。在我五歲那年父親過世後，我們的家便沒有了任何宗教信仰。當我八歲那年，由於好奇關係，我問及母親有關附近一間基督教學校傳來悅耳的歌聲，究竟是甚麼一回事。她簡單的告訴我：「他們是信仰耶穌的。這位耶穌是代替全人類死於十字架上。」

後來，我進入了一間基督教學校唸書，更參加了少年團契。有三年之久，我每年都申請受洗，但不知何故，始終沒有被邀請受洗。結果還是當我母親進入一間天主教醫院治病時，一位神父邀請我加入慕道班。我領洗後，一位到我家給母親送聖體的神父，邀請我參加輔祭會。就是這樣，我便開始了每天參與彌撒的習慣，而聖召的種子開始萌芽。

當我請求母親給我准許，加入香港教區的修院時，她只思量了片刻，便對我說：「假若為你是快樂的，你可以入修院。」隨後，一大滴淚水從她的眼角流出。我知道她是捨不得我入修院，因為她對我是滿懷憧憬的。=母親的愛確是偉大的！

## **Give Praise to Our Mothers**

My mother's passing was the biggest lost in my life. Not only did she bring me to this world, but she was the mentor who brought me to know Jesus. Our family came from a Buddhist background. But after my father passed away when I was five, our family became agnostic. I remembered when I was eight years old, I asked my mother out of curiosity about the beautiful singing coming from a nearby Christian school. She simply told me, "They believe in Jesus. This Jesus died on the cross for all mankind."

Later I enrolled into a Christian school and joined a fellowship. For three years, I applied every year to be baptized but for some reason was not invited. However one day when my mother got ill and was admitted into a Catholic hospital, a priest invited me to join the catechism class. After I was baptized, a pastor who often came to our house to offer the Eucharist to my mother asked me to join the altar boy society at his church. Thereafter, I started my habit of going to mass everyday and the seed of vocation began to sprout.

When one day I asked for my mother's permission to enter the seminary, she only thought for a moment and then said to me, "If you think you will be happy, you can enter the seminary." Then a large teardrop came down from the corner of her eye. I know that was because she would miss me when I enter the seminary; nevertheless she had much expectation for me. A mother's love is so great!

## 達文西密碼

三年前 Dan Brown 出版了「達文西密碼」一書。今年，哥倫比亞電影製作公司更找來 Tom Hanks 主演該有關耶穌基督虛構的故事。

該書的思路以早期教會的 Gnostic 異端學派為藍本，再配上八九年出版的兩本書 Holy Blood 及 Holy Grail 的故事加以演繹。看了該書，很容易使人懷疑耶穌曾否與瑪利亞瑪達肋納結成夫婦，又懷疑教會對許多歷史真相沒有公開出來。同時，我們可能會遇到別人提出以上有關的難題。

McMaster University 的 Nancy Calvert-Koyzis 教授認為：我們不必因為別人對自己的宗教信仰提出謬理，而沉不住氣來。她說：「當你越反擊時，別人更無心聽你的解釋。需要的是要氣定神閒地去聆聽。」

溫哥華 Regent College 的 John Stackhouse 教授指出：我們要以善意的態度與人交談，因為他們也希望尋求真理。專欄作家 Drew Dyck 主張：只有四部福音才是認識耶穌的真正密碼。有關詳情，可參閱美國主教團的訊息：[www.jesusdecoded.com](http://www.jesusdecoded.com)

## **The Da Vinci Code**

Three years ago, Dan Brown authored the novel “The Da Vinci Code”. This year, the fictional novel was made into a film by Columbia pictures, starring Tom Hanks.

The storyline of the novel is based on the beliefs of the Gnostics, combined with stories from two books ‘Holy Blood’ and ‘Holy Grail’.

Having read this book, it is easy for one to speculate on the controversial conjecture that Jesus and Mary Magdalene were married, or that the Church has covered up many historical facts throughout the years. Also, sometimes we might encounter people who would pose to us the above questions.

Professor Nancy Calvert-Koyzis of McMaster University states that we need not become irritated by what others may say about our faith. She says, “The more you try to refute, the less interest others will have on your arguments. It is more important to listen attentively.”

John Stackhouse from the Regent College in Vancouver points out, “We must talk to others in a kind way, because they are also searching for truth.” Columnist Drew Dyck said, “The four gospels are the true code for knowing Jesus.”

For details, please go to [www.jesusdecoded.com](http://www.jesusdecoded.com), which is hosted by the United States Conference of Catholic Bishops.

## 三人行，必有我師焉

一次教區神父避靜中認識了數位外籍神父，他們經歷非常有趣味性和啟發性。一位來自非洲象牙海岸。他曾在 Nova Scotia 服務七年。當時他服務堂區範圍有三百公里，故每主日必需在路上奔馳六、七個小時。有一年的冬季，當路經一山嶺彎角，撞上了一頭麋鹿，結果他連人帶車，掉到谷底。他全車作廢，但他竟然只受了輕傷。現時他在多大修讀信理神學。

另一位是八十多歲，現已退休的馬爾他島人。他五歲那年，一天跟隨他作校巴司機的父親一起乘坐巴士。正踏步上車時，一位老伯親吻他的腳，並對他說：「你將來要做一個神父。」然後便離開了。回到家中他對母親說，我將來要做神父。他的母親安慰他說：「假若天主真的揀選你的話，你將來必定會成功。」結果，他在十二歲那年進入了小修院。來自南美洲哥倫比亞一位神父，曾擔任當地空軍隨軍司鐸十年之久。為了得到官階他努力進修。後來他厭倦這名利。經過時間反省，便應邀前來多倫多參加牧民工作。

最後一位是七十六歲高齡愛爾蘭人，他晉鐸後不久便被派往非洲烏干達服務。後加入聖奧斯定會，服務多倫多教區。他仍擔任青少年牧民策劃，同時報讀了多大教育博士學位。讓我們學習這些神父好學不倦，勇於前進的美德。

## **“When three people walk together, there must be teachers among them.” (Chinese proverb)**

During a recent retreat for diocesan priests, I met several foreign priests and heard about their very interesting and inspiring experiences, so I would like to share them with you here. One priest came from Ivory Coast in Africa. He had spent seven years serving in Nova Scotia. At the time, the parish he served was a vast expanse of 300 km, so each Sunday he would spend 6 to 7 hours on the road. During winter one year, as he was passing a turn in the mountains, his car hit a moose and subsequently flew into a ravine. The car was a totalled loss but miraculously he only had minor injuries. He is now studying dogmatic theology at the University of Toronto.

Another priest was a retired Maltese in his eighties. One day when he was five, he was riding the bus with his dad who was the school bus driver. As he got in, an old man kissed his foot and told him: “You will become a priest one day”, and then left. When he went home, he told his mother that he wanted to be a priest one day. His mother told him: “If God really chooses you, then you will surely succeed.” Eventually, he entered a minor seminary at the age of twelve. A priest who came from Columbia in South America was chaplain in the air force for 10 years. For a higher ranking, he studied very hard. Later on, he became tired of glory seeking. After a period of reflection, he accepted an invitation to come to Toronto to participate in pastoral work.

The last one was an Irish priest who began to serve in Uganda not long after his ordination. He eventually joined the Augustinians and came to the Archdiocese of Toronto. Even though his is already 76-years old, he still involves in youth pastoral work planning and has even applied to enroll in doctoral studies in Education at the University of Toronto. Let us learn from the virtues of these priests, their zeal in life-long learning and their courage to continue their progress.

## 生活聖言

俗語有云：十年樹木，百年樹人。弦外之音，讓我們品格達到登峰造極地步，需要窮我們一生努力。況且，還需要天主特別助祐。以下是兩位堂區年青人分享，見證他們如何把天主聖言融入他們生活中。第一位是女同學，她修讀音樂，性格比較內向。她說：「在我班的同學中也有一位比我更內向，因此，她的朋友不多。我願意走出自己第一步，刻意和她談話，也用心聆聽她的分享。不久，成了很要好的朋友，大家都能樂意向對方開放自己。」另一個經驗是和她的弟弟。在一次她接送弟弟途中，知道他和父親有所爭執，因他沒有完成家務。她說：「為了讓弟弟重視應負責任，我便把車調頭回家，和他一起清潔家居，然後才接送他前往目的地。」

另一位男同學，性格比較剛烈倔強。課餘時他在時裝店當售貨員。一天晚上他正準備收拾時，進來一位女士。「我當時希望早點收工，因我要參加一個籌備會議。但記起耶穌的話：『凡你們對我最小的一個兄弟去做，便是對我而做』，於是我再把已放回原處的衣服拿出來，細心向對方介紹一番。」怎料對方並不領情，還要求他不要再費唇舌便離去。「過去的我，早已和她爭論一番。今次我的反應卻非常平靜，因為我的目的只是具體地愛到對方。令我驚奇的是，過了十分鐘，那位女士返回店裡，認真的對我說：『對不起！』」



## Word of Life

As an old Chinese saying goes, “Trees take ten years to mature, people take a hundred.” Indeed, to develop an impeccable character can take a lifetime. Moreover, it will take special grace from God. Below is the sharing by two of our parish’s youths, who gave witness to how they incorporated God’s words into their lives. Both are second year university students. The first is a young lady who studies music. She is quiet and introverted by nature. She said, “In my class, there is one who is even more introverted than me. As a result, she doesn’t have many friends. I am willing to take the first step and deliberately talk to her and attentively listen to her sharing. It wasn’t long before we became very good friends and willingly opened ourselves to each other.” Another experience has to do with her brother. While driving her brother somewhere, she learned that her brother had just had an argument with their father because some of his chores were not yet done. She said, “In order to impress upon my brother the importance of fulfilling responsibility, I turned the car around, drove home, and helped him finish his chores before driving him to where he needed to go.”

Another student, a young man, has a more obstinate temperament. In his spare time, he helps a friend as a sales person in a fashion boutique. One night, as he was preparing to close up shop, a middle-aged woman entered the store. “I was hoping to close up early because I had to attend a meeting afterwards. But I remembered Jesus said, ‘Whatever you did for one of the least of these brothers of mine, you did for me.’ So I brought out some of the items that I had already put away and spent some time introducing the different items to this customer.” However, the customer not only did not appreciate the effort, she even told him to save his breath and left soon after. “In the past, I would have confronted her and argued. This time, my reaction was very calm because my intention was simply to express love through my actions. What surprised me was that, after ten minutes, this lady came back to the store and said very earnestly, ‘Sorry!’”

## 教會多元化與合一

六月三日，聖神降臨節前夕，在聖伯多祿廣場及「融和大道」聚滿了超過四十萬信徒，與教宗本篤十六世一起，慶祝聖神在新興靈修運動及新興團體的工作。第一次同類活動在一九九八年聖神降臨節前夕，由已故的教宗若望保祿二世召開。當年出席人數約有三十萬。

今次活動以九八年的紀錄片展開序幕，然後由意大利神恩復興運動的協調人 Salvatore Martinez 及 Villaregia Missionary Community 的創會人之一 Maria Luigia Corona 宣讀剛舉行為期三天的會議總結。該會議的主題：「成為基督徒可愛的地方以及宣揚福音的喜樂」。宣讀數篇由 Cardinal Joseph Ratzinger（現任教宗）撰寫有關運動文章後，便由一對夫婦領念玫瑰經，默想榮福第三端：聖神降臨。教宗到達後，便一起誦念晚禱。

之後，由普世博愛運動的一位成員代表創辦人盧嘉勒女士向教宗分享這八年來不同運動及新興團體合作的情況。宣讀聖言後，便由新慕道團的創辦人 Kiko Arguello，聖基道團體的創辦人 Andrea Riccardi，共融及解放團體的主席 Fr. Julian Carron 回應所宣讀聖言。教宗講道後，數位教友以火炬遊行以紀念聖神降臨。教宗指出：「教會內多元化及合一同樣重要。」

## **Multiformity and Unity in the Church**

On June 3rd, the eve of Pentecost, over 400000 Catholics gathered at St Peter's Square and Via della Conciliazione and celebrated, together with Pope Benedict XVI, the works of the Holy Spirit in spiritual movements and new communities. The first such meeting was initiated by the late Pope John Paul II in 1998 on the eve of Pentecost, when 300000 people showed up.

This year's event began with some video clips from the 1998 gathering. Then the coordinator of Italy's Renewal in the Spirit, Salvatore Martinez and one of the founders of Villaregia Missionary Community, Maria Luigia Corona gave the crowd an account of a 3-day conference held earlier: "The Beauty of Being Christians and the Joy of Communicating It". A few pieces of movements-related articles by Cardinal Joseph Ratzinger (our current Pope) were then read. A couple from Regnum Christi then led the Rosary, and the crowd meditated the third Glorious mystery: The Pentecost

The crowd prayed the Vespers with the Pope as he arrived. Then a representative of Chiara Lubich, the foundress of the Focolare Movement updated the Pope on the developments of movements and new communities throughout the past 8 years. After reading the scriptures, Kiko Arguello, the founder of Neocatchumenal Way, Andrea Riccardi, founder of Community of Sant'Egidio, and Fr. Julian Carron, the president of Communion and Liberation, made some comments on the proclaimed scriptures. After the homily, a few believers started a procession with fire torches in their hands, to commemorate the coming of the Holy Spirit. This was followed by the proclamation of the Apostle's Creed. Lastly, Luis Fernando Figari, the founder of Christian Life Movement and Patti Gallagher Mansfield, a representative of Catholic Charismatic Renewal said a few words of thanks. The Pope pointed out that multiformity and unity are inseparable in the Church.

## 父親節

我的父親在我五歲那年去世，但感謝主，我有一位舅父陪伴我成長。他雖學識不多，但充滿智慧與正義感，他是我的良朋益友；他去世時，我有幸能緊握著他的手。

人世間的父親，總有不完美的地方，我們可能會受到感染。因此耶穌說：「你們只有一位父親，就是天父。」祂希望我們仰仗信仰的助力，活出無私的愛。

耶穌答覆一位門徒提問「如何能看見天父」時，便說：「誰看見我，便是看見了父。」耶穌說過祂是「良善心謙」的，天父自然是「良善心謙」。而當我們生活出「良善心謙」的時候，我們也反映出天父的特性。就算我們來自破碎的家庭，我們也能見證「天父的大愛」。

堂區「續 FUN 嘉年華」已完滿結束，籌得超過九千元的款項，作為建堂基金的費用。最成功的地方是大家能活出「堂區一家親」的精神。台前幕後的參與者，功不可沒。同時，大家對環保的意識非常重視，例如盡量用能清洗再用的碗碟，或用同一的紙碟裝載不同的食物。另外，團體遊戲及表演，亦發揮了青年的創意。

## **Father's Day**

My father passed away when I was five years old. However thanks to God, I have an uncle who watched over me as I grew up. Although he had not had much education, he was full of wisdom and righteousness, and most importantly was my best friend. I had the honor to hold his hand at his side as he passed away.

All fathers on earth may have some imperfections which influence us. Hence Jesus said, "And call no man your father on the earth: for one is your Father, even he who is in heaven." He wishes that we, with the help of our faith, can live out a life of unconditional love. When Jesus responded to a disciple to "show us the Father", he said, "He who has seen Me has seen the Father."

Jesus once said he is humble and kind-hearted; for that reason Our Father is also humble and kind-hearted. As a result whilst we live with humbleness and kindness, we reflect Our Father's character. Even if we come from broken or single families, we can still witness "Our Father's Great Love".

The Parish's Carnival was a great success and it raised over \$9,000 towards the Church's Building Fund. However the greatest success was that everyone lived out the spirit of "one parish, one family". All participants, front and back stage, did a fabulous job. Meanwhile, everyone was also very environmentally conscious, such as washing dishes and reusing paper plates. Last but not least, the group games and performances demonstrated creativity of our talented youths.

## 天主說：「不」

我請求天主除掉我的壞習慣。天主說：「不。」「這不是我的工作，是你自己去放棄。」

我請求天主給予我有身體缺陷的孩子完整過來。天主說：「不。」「你孩子的心靈是完整的，他的身體是暫時性的。」我請求天主給予我忍耐之恩。天主說：「不。」「忍耐是從患難中磨練出來；它要是從學習中得來的，不是白白得來的。」

我請求天主給予我快樂。天主說：「不。」「我給予你恩寵，快樂與否，則聽從尊便。」我請求天主免去我的痛苦。天主說：「不。」「痛苦能讓你擺脫世物的枷鎖而歸向我。」我請求天主幫助我心靈進步。天主說：「不。」「你自己要身體力行；不過，我會給你修剪，使你結更多的果實。」

我請求天主給予一切，好能享受生命。天主說：「不。」「我給予你生命，好能享受一切。」我請求天主幫助我去愛所有的人，好像祂一樣。天主說：「啊！你始終明白了。」

## God Said No

I asked God to take away my bad habit. God said, No. It is not for me to take away, but for you to give it up.

I asked God to make my handicapped child whole. God said, No. His spirit is whole, his body is only temporary. I asked God to grant me patience. God said, No. Patience is a byproduct of tribulations; it isn't granted, it is learned.

I asked God to give me happiness. God said, No. I give you blessings; Happiness is up to you. I asked God to spare me pain. God said, No. Suffering draws you apart from worldly cares and brings you closer to me. I asked God to make my spirit grow. God said, No. You must grow on your own, but I will prune you to make you fruitful.

I asked God for all things that I might enjoy life. God said, No. I will give you life, so that you may enjoy all things. I asked God to help me LOVE others, as much as He loves me. God said...Ahhhh, finally you have the idea.

## 和平

最近，渥太華聖保祿大學舉辦了一研討會，主題是「和平是互相影響的」。

籌辦人 Vern Redekop 教授說：「我們很容易受到環境所影響。最近在安省 Caledonia 的原居民與當地居民所發生的衝突，便是一個好例子。當大家願意走到談判桌前，路障便消失。當大家互不相讓時，便只有再架起路障。」他引用南非曼德拉及德蘭修女的例子，證明和平的訊息同樣可深入人心。

二十五年前的六月二十四日，聖母瑪利亞在默主哥耶開始向世人呼喚履行和平的訊息。她要求我們的心，首先要皈依天主，她教導我們要用心祈禱，勤領聖體，閱讀聖經，守齋及每月領修和聖事。

聖女小德蘭的「神嬰小道」便是以小耶穌的心為己心，好能常常以謙卑心服侍他人。讓天上的母親祝福我們，保護我們。



## Peace

A seminar was recently held at Saint Paul University in Ottawa with the topic of “Peace is Contagious”.

The organizer of the event, Professor Vern Redekop, said that human beings can be easily affected by the surrounding environment. A prime example would be the recent confrontation in Caledonia, Ontario, between the natives of the Six Nations and the residents in that city. When everyone is willing to step up to negotiate, all roadblocks will then disappear. However, if no one is willing to give in, the barriers will remain. He used Nelson Mandela of South Africa and Mother Teresa as examples to prove that the message of peace can penetrate deep into the heart of people.

Twenty-five years ago on June 24, our Holy Mother appeared in Medjugorje to start to preach the message of peace to the world. She wanted our heart to embrace God, and she taught us to pray with heart, to receive the Eucharist, to read the Bible, to fast, and to receive the Sacrament of Reconciliation every month.

“The way of Divine Infant” by St. Therese of Lisieux suggested us to use the sacred heart of Jesus as an example to treat others humbly and modestly. May our Holy Mother bless us and protect us.

## 一位父親的分享

McAvoy 是多倫多一位六個孩子的父親。最近他在多倫多總教區報章分享他與子女的信仰生活，特別是接送子女回校上課的那時段，充滿人情味與信仰生活的特色。

「六時三十分起床，我第一件事便是對主說：『天父，我愛你，多謝你賜給我新的一天，請幫助我在一切事上承行你的旨意。』為了避免重回被窩，我立刻往廚房，開著飯廳和客廳的燈，然後叫醒子女們。十五歲女兒較自立，很快便起床，但她今年要畢業的哥哥還是在睡夢中。我只有大聲說：『最後七分鐘。』」。

「七時三十分至五十分是測試我耐性極限時刻，在車上，我問大家有沒有祈禱意向時，出乎我意料之外，他們都非常關心周遭事物，但也有時祈求那沒有準備好考試科目而得到好成績。」「輪到我領禱時，我說：『天父，讓我看到周遭事物美好一面，善用自己才能服務他人，給我一個寬恕別人的赤心，懂得常常向你說：我愛你。』」。

「到了學校放下他們，在上班途中，我繼續交替著祈禱和思考當日要處理的事：特別遇到難題時，便回到祈禱中。」父母們教養子女的辛勞，經年累月，等同致命。

## A Father's Sharing

McAvoy is a father of six from Toronto. Recently, he was featured in Toronto archdiocese's newspaper, The Catholic Register, sharing about his family's spiritual life. In particular, the time he spends bringing his children to and from school is filled with the true essence of living lives of humanity and spirituality.

"When I wake up at 6:30am, the first thing I do is tell God, 'I love you Father. Thank you God for another day. Father, help me to do your will in all things.' In order to avoid lingering in bed, I go immediately to the kitchen and turn on the lights in the living and dining rooms and then wake up the children. My 15 year old daughter is relatively more independent and wakes up quickly, but her older brother who will be graduating this year is a deep sleeper. I have to yell, 'Seven more minutes!'"

"The time from 7:30 to 7:50 is a test of the limits of my patience, my prayers and yelling are mingled! In the car, when I ask them for their prayer intentions, it surprises me how much they care about the things that are going on around us. Still, sometimes they do pray for good results on tests that they haven't fully prepared for. "When it's my turn to lead the prayers, I say, 'Father, help us to see all the beauty and the goodness that surround us. To use our gifts and talents for the well-being of others. Help us to have forgiving hearts. To say 'I love you' often.""

"When we arrive at school, I drop them off, then on my way to work, I continue to pray and also plan out the work I must do that day; especially when I encounter difficulties, I return to prayer." The task of raising children is a lifelong vocation for parents. May we ask for the intercessions of the Chinese Martyrs to persevere incessantly and lead their children to the Father's house.

## 真福德蘭修女

教宗若望保祿二世於二〇〇三年十月十九日冊封德蘭修女為真福。她於一九七九年成為諾貝爾和平獎得獎人。在審核時，委員會成員曾問：「德蘭修女有停止過一次戰爭嗎？有倡議和平談判嗎？有組織和平示威嗎？」提名人回答道：「德蘭修女偕同仁愛修會成員，以愛心抗衡貪婪、自私、權力慾，這些劣根性，正是種種個人或集體暴力的根源。」

一九七一年她在多倫多以「和平的秘密」為題作公開演講。她說和平由一個愛字和微笑開始。她說：「人們喜愛快樂的施與者。愁眉苦臉的修女，是聖召最大的絆腳石。真正的成聖，包括笑著承行天主的聖意。」「仁愛不能等待」是德蘭修女常常放在口中的說話。她以聖母瑪利亞探訪表姐為榜樣。

「我渴」是耶穌在十字架上的祈禱，也是每個「仁愛會」祈禱小堂可以見到的聖言。除每天例行工作外，每位修女輪班朝拜聖體。德蘭修女自己身體力行，每天工作之餘，必祈禱至深夜。讓我們以「祈禱」和「微笑」學習德蘭修女的美德。

## **Blessed Mother Teresa**

Mother Teresa was beatified on October 19, 2003 by Pope John Paul II. She received the Nobel Peace Prize in 1979. When assessing her case, the committee members had some doubts, “Has Mother Teresa stopped a war? Initiated peace talk? Organized peaceful protests?” The nominator cleared their doubts by answering, “Mother Teresa, together with members of the Missionaries of Charity, fight greed, selfishness, and the desire for power, with love. These vices are the very root of individual and group violence.

In 1971, Mother Teresa hosted a talk for the Toronto public with the theme “The secrets to Peace”. She told the audience that peace starts with loving and a smile. She said, “We all like meeting happy givers. A nun who wears a gloomy face is the biggest obstacle to vocation. To become holy, one needs to carry out God’s will with a smiling face.” “Charity cannot wait” – Mother Teresa used to say this all the time. She took after Mother Mary, who visited her cousin Elizabeth.

“I thirst”, Jesus prayed when being hung on the cross. This prayer can be seen in all the chapels of the Missionaries of Charity. Besides working, each nun takes turn to adore the Eucharist. Mother Teresa was a great model – she prayed till late at night after working during the day. Let us all learn from Mother Teresa – with prayers, and a smile.

## Congregation of the Sisters of St Felix

【霍寶汶修女所屬的修會】的會祖 Mother Mary Angela Truszkowska 於一九九三年四月十八日被教宗若望保祿二世策封為真福。Mother Mary Angela 的原名為 Sophia Camille，出生於一八二五年五月十六日，屬波蘭的一名望族。她良善和藹的品格來自良好家庭的教育。在她未創辦修會前，曾參加華沙的聖雲仙會，致力服務社會的工作。她於一八五五年，創立以方濟各精神為基礎的女修會。

Mother Angela 非常熱愛聖體。她曾寫信給她的神師 Honorat 神父：「希望能批准我，在明天的全日明供聖體時，我能離開座位，跪在貼近祭台的地方。我可能祈禱不夠熱切，但只少可以直視在聖體內的基督。」

她曾給Sr Mary Bogdana Mazaraki寫道：「當妳經驗到痛苦、絕望、屈辱或其他不幸際遇時到聖體跟前，吸收力量和安慰。假若妳不能親臨聖體面前，至少在精神上及思念上朝拜聖體。」該修會的網頁為 [www.feliciansisters.org](http://www.feliciansisters.org) 讓我們向真福Mary Angela學習，熱愛聖體，同時邀請她為我們代禱，治好我們肉體和心靈上的病苦。

## **Congregation of the Sisters of St Felix**

Mother Mary Angela is the founder of the Congregation of the Sisters of St Felix (Felician Sisters) (the congregation in which Sr. Maria Fok is a member). Mother Mary Angela was beatified by Pope John Paul II on April, 18, 1993. Her original name was Sophia Camille. She was born on May 16, 1825 to a renowned family in Poland. Blessed Mary Angela's kind and pleasant character was a result of good domestic education. Before she established the congregation, she joined the St. Vincent de Paul Society in Warsaw and dedicated herself to serving the community. In 1855, she founded the congregation of sisters in light of the spirit of St. Francis of Assisi.

Mother Angela adores the Eucharist. She once wrote to Father Honorat, her spiritual director, "Tomorrow is my day of reparation and we also have all-day Exposition of the Blessed Sacrament. I want to ask you, Father, if for those twenty-four hours you could allow me to leave the cloister and to kneel not on the altar steps but in the corner behind the grille. I would like to be in direct presence of the Lord. If I cannot pray, then at least I can gaze at our Lord and bask in the warmth of his love."

To Sr. Mary Bogdana Mazaraki, Mother Mary Angela also once wrote, "When you experience pain, disappointment, humiliation or some other misfortune, go before the Blessed Sacrament and drink deeply of strength and consolation; if you cannot be there in person, be there in thought and spirit." The congregation's website is [www.feliciansisters.org](http://www.feliciansisters.org). Let us learn to adore the Eucharist like Blessed Mary Angela. Meanwhile, let us also ask her to pray for us, so that we can find cure for the illness and suffering in both our body and our spirit.

## 聖母在默主哥耶顯現的真實性

近期多倫多公教報報導有關默主哥耶所屬地區主教反對聖母在當地顯現的言論。這位 Mostar 教區主教 Msgr. Ratko Peric，私底下懷疑聖母顯現的真實性，但從沒有禁止教友前往默主哥耶朝聖，且他本人更批准在聖雅各伯堂（默主哥耶堂區）後面興建可容納超過五千人的露天教堂，以容納超過萬計的朝聖者參與禮儀。主教本人亦每年前往該堂區主持堅振禮儀。該地主教不相信聖母顯現事實，主要理由是羅馬教廷對顯現尚未作出確認，尚且一九九一年成立的審核委員會，未能肯定它的超然性，故當地主教審慎的態度可以理解。

按教會慣例，對顯現是否來至天主的事實，要待聖母停止顯現後二十五年才開始審核，但直至現在，聖母仍每天顯現給神視者。有鑒於在默主哥耶所發生的靈跡，特別是不少人領受修和聖事重新投入教會懷中，除天主恩寵外，不能解釋所發生的事情。教宗若望保祿二世曾表示，假若當地主教邀請他的話，他早已前往默主哥耶朝聖，不過，他尊重 Peric 主教的態度。

波斯尼亞的主教團主席 Cardinal Vinko Puljic 於七月十四日宣佈，成立一個由教廷信理部委任委員會，重新審核聖母顯現的真實性。讓我們為這新的委員會成員祈禱，同時繼續用心守齋、祈禱、勤領聖體、常讀聖經及多辦告解。



## **The authenticity of Medjugorje's Marian Apparitions**

Recently, Toronto's Catholic Register had an article regarding the bishop of the diocese to which Medjugorje belongs, who rejects claims of Marian apparitions in Medjugorje. This bishop of the Mostar Diocese, Msgr. Ratko Peric, despite his personal reluctance regarding the Apparitions, has never banned pilgrims from Medjugorje and in fact had authorized the construction of a massive, open air addition to Medjugorje's local parish (St. James Parish) that can house 5,000 people in order to accommodate the tens of thousands of pilgrims in liturgies. The bishop has also continued to administer the sacrament of confirmation in this parish every year. The local bishop's reluctance towards the authenticity of the Apparitions is mainly due to the fact that the Vatican has not yet validated the Apparitions, and that the special adjudication committee which was formed in 1991 still has not ascertained the Apparitions' supernatural nature. Therefore, the local bishop's prudent stance is understandable.

According to the Church's past practice, the process of adjudicating and validating the authenticity of Marian apparitions does not begin until 25 years after the apparitions end. To this day, however, Mary continues to appear daily to the visionaries. With regards to the miracles that take place at Medjugorje, especially the prolific conversion of non-practicing Catholics who return to the Church after receiving the Sacrament of Reconciliation in Medjugorje, these cannot be explained except by the grace of God. Pope John Paul II once indicated that he would have long since made a pilgrimage to Medjugorje if the local bishop had invited him; however, he respected Bishop Peric's position on the matter.

The head of the College of Bishops for Bosnia-Herzegovina, Cardinal Vinko Puljic, announced on July 14 that a new adjudication committee will be appointed by the Vatican's congregation for the Doctrine of the Faith to restart investigations in the matter. Let us pray for this new committee while continuing to fast and pray, ardently receive Holy Communion, frequently read the Bible and attend the Sacrament of Reconciliation

## 被質疑的神蹟

七月二十二日，英國廣播公司曾播出一輯名為「被質疑的神蹟」的連續片集的其中一章：「耶穌的屍體被扔給狗吃」。多倫多一位 National Post 讀者 John Tors，於二十五日在該報發表駁斥該片集荒謬理論的文章，很值得參考。

- (一) 在羅馬帝國，確實有把被釘死囚犯的屍體扔給狗吃的習慣，但絕不可能發生在猶太人身上。據第一世紀史學家若瑟夫的記述：「猶太人特別尊重亡者，在日落之前，便把被釘死的囚犯放入墳墓中。」（見猶太人的戰爭 4.5.2）
- (二) 一九六八年在耶路撒冷起出一具骸骨，腳跟上還連著一根鐵釘，可見被釘死的囚犯是被埋葬的。
- (三) 四部福音的作者瑪竇、馬爾谷、路加和若望的見證，遠比二十世紀後的假設來得更真實。
- (四) 假若耶穌的屍體真的被扔給狗吃，當地的人民自然不信耶穌復活的道理。但耶穌復活的訊息已廣傳於世。

## **Miracles Questioned**

On July 22, the British Broadcasting Corporation (BBC) aired one of the chapters of the “Miracles Questioned” TV series with the title “Jesus’ remains thrown as dogs’ food”. One of the readers of the National Post in Toronto, John Tors, made a statement on that paper on July 25 objecting the ridiculous content of the series. He has made good reference as follows:

- (1) While crucifixion victims may have been thrown to the dogs in other parts of the Roman Empire, the 1st century AD historian Josephus tells us this was not the case among the Jews: “The Jews used to take so much care of the burial of men, that they took down those that were condemned and crucified, and buried them before the going down of the sun.” (Wars of the Jews, 4.5.2)
- (2) The remains of a crucified man, nail still in the heel bone, were found in an ossuary (burial box) in Jerusalem in 1968, confirming that crucifixion victims were buried.
- (3) The eyewitness testimonies in Matthew, Mark, Luke, and John tell us that Jesus was buried in a tomb after his crucifixion, and not thrown to dogs. Eyewitness testimony trumps liberal speculation from 20 centuries later.
- (4) The local population would have known if crucifixion victims were thrown to dogs, and, if that were the case, would have laughed to scorn any claim of Jesus’ resurrection. Christianity would therefore never have gotten started. Yet here it is today.

## 從「真主黨」說起

真主黨（註）(Hezbollah)於二十年前，由伊朗(Iran)精神領袖高美尼(Ayatollah Khomeini)所成立。成立目的在於訓練年青人，為保衛伊斯蘭(Islam)教義而作戰。今天在黎巴嫩(Libano)挑釁以色列 (Israel) 的便是這支軍隊。

據多倫多大學 Robert Fulford 教授的分析，真主黨的戰士比其他兵士優勝的地方，在於他們有紀律、肯刻苦及有理想。他們聽命的程度，絕非常人能做得到。例如在受訓期間，他們可以按命令，藏在某隱密地方數天而不與人交談。他們自我克制的能力，遠比愛好安逸生活的其他兵士更勝一籌。另外，為了達成伊斯蘭教義的理想，他們可以置生死於度外。

我今年晉鐸已進入第三十四個年頭，在修院接受訓練也超過十年工夫，但我的自律、刻苦及聽命的程度，遠不及這些小伙子中的一個。當然我不是贊成他們以暴易暴的戰略，但我要向他們學習一份自我犧牲的精神，為宣揚福音而努力。（註）真主黨屬伊斯蘭教派的極端分子。伊斯蘭教徒絕大部份屬溫和派，崇尚博愛及世界和平。

## **The story of "Hezbollah"**

Hezbollah was founded 20 years ago by Iranian spiritual leader Ayatollah Khomeini. The main purpose of the group was to train young people to defend and fight for Islam. This is the group responsible for sparking the war with Israel in Lebanon.

According to the analysis of Robert Fulford, a professor at the University of Toronto, Hezbollah fighters are superior to other soldiers because of their discipline, willingness to sacrifice and firm conviction. Their level of obedience is not something that the average person can achieve. For example, during their training, they can accept orders to hide in isolation for several days with no human contact. Their level of self-restraint far exceeds other soldiers who seek human comforts. Moreover, in order to attain the Islam ideal, they are willing to sacrifice their own lives.

This year is the 34th anniversary of my ordination, after spending over 10 years in seminaries. Yet my own level of discipline, self-sacrifice and obedience is nowhere close to any one of these young fighters. Indeed, I do not condone their violent aggression, but I can certainly learn the spirit of self-sacrifice from them in order to spread the Gospel. Note: Hezbollah is considered an Islamic extremist group. The vast majority of Islamic believers are non-violent and peace loving.

## 聖地之旅

經過一個月的戰事，以色列與據守黎巴嫩的真主黨在八月十四日(聖母升天節前夕)正式停火。這是可喜的現象，不過，讓我們繼續為中東的永久和平而代禱。

曾經考慮參加明年二月聖地朝聖的教友，不妨再考慮。現時已報名參加的教友超過四十位，限額是一百位。大家已知道，領隊是加拿大聖經委員會副主席 Sr Jocelyn Monette nds. 她是聖經學者，曾經居留在耶路撒冷六年之久。她將會深入淺出介紹聖地的歷史及地理環境。在出發前，參加者要出席準備的課程。我曾經參加過由 Sr Jocelyn 的修會(Sisters of Sion)舉辦的短期(六個星期)課程，獲益良多。

今天的耶路撒冷古城，比耶穌時代已高出十多尺，但仍可從發掘的古蹟中，見到比拉多審訊耶穌的地台；今天信友所行的「苦路」，自然比耶穌所行的容易得多。不過，審訊耶穌的大司祭庭園、革責瑪尼山園、埋葬耶穌的墓地則保持原狀。歡迎大家報名參加明年二月十六日至二十五日，「跟隨耶穌足跡」之旅。

## **A Pilgrimage to Holy Land**

After immersing themselves in violence for a month, Israel, and Hezbollah who were stationing in Lebanon, have finally reached a cease-fire agreement on Aug 14 (the eve of the Feast of the Assumption). This is a good sign. However, we should continue to pray for perpetual peace in the Middle East. Parishioners who thought about joining the pilgrimage to Holy Land but decided not to because of the volatile situation may now reconsider. We currently have more than 40 parishioners registered and the quota is 100 people.

As you may know, our guide will be Sr. Jocelyn Monette nds, the assistant director of the Canadian Bible Society. She is well-versed in the bible and spent 6 years in Jerusalem. She will tell us the history and geography of Holy Land in layman terms. Participants must attend a course prior to the pilgrimage to better prepare themselves for the journey. I personally have participated in a short six-week course hosted by the Sisters of Zion, which is the seminary for Sr. Jocelyn, and I have gained significant knowledge from it.

Today's City of Jerusalem is 10 feet taller than it was during Jesus' time. However, from remains recovered from archeological excavations, the Judgment Hall when Pontius Pilate tried Jesus can be seen. Today's "Way of the Cross", is naturally more easily accessible than the path that Jesus set foot on. However, some landmarks –Palace of Caiaphas (the high priest who tried Jesus before sending Him to Pilate), the Garden of Gethsemane, and the empty tomb – remained intact. When you see buildings and objects from Jesus' time, you think about Jesus – that's one of the many advantages of going on a pilgrimage. I encourage you to register for the trip that will take place next year Feb 16th to 25th. Let's go and "trace Jesus' footsteps" together!

## 關注愛滋病患者

多倫多總教區安樞機最近發表了一篇公函，要求信友特別關注愛滋病患者，因為「教會的使命在服侍受苦的人」。自一九九八年開始，全球死於愛滋病共二千三百萬人，現今已感染愛滋病共四千萬人。(全加拿大人口為三千二百五十萬)。安省現時約有八千人感染愛滋病。全球四份之一的愛滋病治療中心是由天主教會管理。

「愛滋病發展到今天，主要原因是人類忽視婦女和兒童的權益，以針筒形式注入毒品及濫交等。我們應正視親密的性關係，是天主賜給人類一份禮物，我們須懂得在婚姻恆久盟約的條件下，為他人而獻出自己。作為一個天主教徒，我們要尊重每一位愛滋病患者，我們更需要以慈悲的心，好像耶穌一般，帶給他們心靈的平安。」

在多倫多由善牧小兄弟管理的 Barrett House，專收容愛滋病患者；教區的聖米高醫院，提供愛滋病患者心身的治療及輔導；多倫多天主教教育局亦提供名為「AIDS: A Catholic Educational Approach to HIV」教育資訊給屬下各校。可參考 [www.archtoronto.org/AIDS](http://www.archtoronto.org/AIDS)



## Awareness for AIDS Patients

His Eminence Aloysius Cardinal Ambrozic, Archbishop of Toronto, recently published a statement, asking fellow Christians to give more awareness to AIDS patients because “we are called to care for all those who are suffering among us”. He pointed out that more than 23 million people around the world have died from AIDS since 1998. More than 40 million people are now living with AIDS (Canada's population is 32.5 million). It is estimated that close to 8,000 people have contracted AIDS in Ontario. More than 25% of all HIV/AIDS treatment centres worldwide are run by Catholic organizations.

“Sadly, in most cases, we have seen the root of HIV/AIDS to be present in moral choices gone wrong: the exploitation of women and children, intravenous drug use and sexual promiscuity are among the leading causes of AIDS transmission... This is an appropriate time to remind ourselves that sexual intimacy is a gift from God that expresses total self-giving in a permanent marriage commitment... As Catholics, we must avoid unjust discrimination wherever it occurs. We are called to approach those in need with compassion and care, following the example of Jesus, who healed those with physical ailments and helped others find peace in their hearts.”

The Barrett House in Toronto, which is managed by The Little Brothers of the Good Shepherd, specializes in giving care to people with AIDS. Also, St. Michael's Hospital, one of our Catholic health care facilities, serves those with AIDS through direct care, outreach and extensive research. Our Catholic school boards have also created specialized resources and teaching tools to help educate our children. These include “AIDS: A Catholic Educational Approach to HIV”, used in five school boards across the Archdiocese of Toronto. For more information please visit: [www.archtoronto.org/AIDS](http://www.archtoronto.org/AIDS)

## 贊成重新探討婚姻定義的簽名運動

「天主教維護生命及家庭組織」是由加拿大天主教主教團及哥倫布騎士會所組成，其目的有三：

- (一) 推廣天主教教義有關尊重生命及人性尊嚴。
- (二) 支援及強化家庭在社會中的基本責任。
- (三) 推廣天主教教義有關自然家庭計劃。

該組織由兩位主教及兩位哥倫布騎士會會友共同組成董事會。有鑑於加拿大總理 Stephen Harper 曾許諾在國會中動議重新討論婚姻定義，故該組織發起簽名運動，邀請國會議員對該動議投贊成票。

由四個華人堂區的代表，將與哥倫布騎士會攜手，在各華人堂區合辦簽名會。我們的堂區將於九月十七日參與該項活動。

不少人可能對該活動效果抱懷疑的態度，但不要氣餒，多了你一個的簽名，便增加多一分力量。我們先走出第一步，讓耶穌去繼續和完成祂的工作。

## **A Petition in favour of the motion to re-open the marriage debate**

COLF (The Catholic Organization for Life and Family) is comprised of the Canadian Conference of Catholic Bishops and the Knights of Columbus. The organization has three goals:

- (1) To promote the teaching of the Catholic Church on respect for human life and the inherent dignity of the human person
- (2) To support and strengthen the fundamental role of the family in society.
- (3) To promote the Church's teaching on natural family planning

The board of directors of this organization is made up of two bishops and two Knights of Columbus. Since Prime Minister Stephen Harper has promised to hold a free vote in Parliament on a motion to re-open the marriage debate, the organization has initiated a petition to our MPs and asked them to vote in favor of this motion.

The Toronto Chinese Catholic Task Force, which is made up of the four Chinese parishes, will work together with the Knights of Columbus to implement this petition. Our parish will participate in this petition on September 17, 2006. Many people may be skeptical about the effects of this petition. Do not lose heart, for another signature on the petition is another ounce of strength. Let us take the first step, and leave the rest in Jesus' hands.

## 新一代的加東營

第三十屆加拿大東岸天主教華人生活營已於九月一日至四日在安省 McKellar 的 Camp Kodiak 舉行，主講者為程明聰神父。今屆的主題為「以信體會，憑愛實踐」。九月三日主日晚上，更有六位神父蒞臨該營聆聽告解，而其中兩位更專程來自美國。今年參與的人數共有二百二十二位，是歷屆人數最多一次。創會會員 Jerry Liu 及 Edmond Lo 更攜眷列席。

以下是六位籌委幹事的感想: Jessica Wong: 「我明白到對前景看不清，向瞎眼的巴爾提買學習，對耶穌呼喊說:『耶穌，達味之子，可憐我罷!』」(谷 10:48) Louise Ho: 「當打開心扉，讓天主工作的時候，成果是意想不到的!」 Queenie Li: 「雖然父母不太積極鼓勵我參與這活動，但我仍感謝他們對我包容；在這籌備過程中，我們六位幹事都能成分享的知己。」 Suzanne Lee: 「我從未如此熱心祈禱過；我是屬於新青，感謝上一代元老的遠見，沒有他們回應主的召喚，便沒有今天的我們。」 Adrian Wong: 「在這十個月的籌備期間，每一分鐘為我都是充滿喜樂，因為我經驗著天主臨在我們中間。」 Joanna Li: 「在籌備期間母親過世，我本打算離開籌委，但最終放棄這思想，因為我願意學習交托一切給天主。」長江後浪推前浪，後生可畏。願天主祝福這班後起之秀。

## A New Generation of ECCCLC

The 30th annual Eastern Canada Chinese Catholic Living Camp was held between September 1-4 at Camp Kodiak at McKellar, Ontario. The main speaker for the event is Fr. Francis Ching, and the theme is "See with faith, build with love". Because Fr. Ching himself is amblyopic, he made a beautiful presentation on this topic. On the evening of Sunday, September 3, there were six priests who participated in the Sacrament of Reconciliation at the camp. Two of them were from the States, and they came particularly for this camp. There were a total of 222 participants this year, which was the highest total ever. Jerry Liu and Edmond Lo, who were the founders of the camp, also participated together with their wives.

The following are the comments from the six committee co-ordinators:

"I understand that all of us need a companion. Although I cannot see well into the future, but I will learn from the blind Bartimaeus, who shouted at Jesus, 'Jesus, son of David, have pity on me!'" (Mark 10:48) – Jessica Wong "When we open our hearts, and allow Jesus to work His wonder on us, the result is always astonishing!" – Louise Ho "Although my parents do not encourage me to participate in this event, I am still able to feel their acceptance. During the time of preparation for this event, the six of us begin as strangers and end up as good friends who can share almost everything together." – Queenie Li "I have never prayed so much in my life; although I belong to the new generation, I still want to thank the courage and vision of the founders. Without their call from God, we all will not be here today." – Suzanne Lee "During this 10-month long preparation, I am filled with joy in every single minute. This is because I am experiencing the presence of God between us." – Adrian Wong "During the preparation, my mom passed away. I first thought about leaving the committee, but I finally give up this thought because I am willing to learn to leave everything in the hands of God." – Joanna Li

## 加拿大『居者有其屋』

最近堂區的「社會正義小組」介紹由《加拿大『居者有其屋』》推行「廉價建屋計劃」的義務工作。該組織源於一九七六年創辦的《國際『居者有其屋』》，其目的以福音精神，向貧窮家庭伸出援手，興建簡單房舍。加拿大於一九八五年加入該組織。據統計，該國際性的組織已在一百多個國家，興建了超過二十萬棟房子，平均每二十四分鐘完成一間房屋。凡購買廉價房子的家庭成員，必須親力親為，以五百小時參與建造房子工作。另外，必須在二十五年內清還免息借貸。在加拿大，有三睡房的房子，價錢由六萬至十二萬加幣。每月要償還的借貸，則不高於家庭總收入的百分之三十。

房子能廉價出售，除大部份工序由義工承擔外，工料亦靠熱心人士贊助，同時政府亦以低於市值價錢去出售。不過，該組織不接受政府直接資助建造房子的費用，好能更自由地以基督精神，服務有需要的人。該組織除興建新房子外，亦資助維修舊的房舍。總部設於安省的滑鐵盧，除辦公室工作人員外，全體董事局成員皆為義工。多倫多的分部亦需要大量義工去參與這有意義的工作。詳情請參閱 [www.habitat.ca](http://www.habitat.ca)。

## **Habitat for Humanity Canada**

Recently, our parish's Social Justice Team introduced the Affordable Homeownership volunteering initiative which is spearheaded by Habitat for Humanity Canada. This organization finds its roots in Habitat for Humanity International, which was founded in 1976 in the spirit of the Gospel with the goal of helping impoverished families build simple housing. Canada joined this organization in 1985. Habitat for Humanity has built over 200,000 houses in over 100 countries. On average, one house is completed every 24 minutes. Members of families who purchase these affordable houses have to contribute to the construction work for 500 hours. In addition, they must repay the interest-free mortgage within 25 years. In Canada, 3 bedroom houses cost between CAN\$60,000 to \$120,000. The monthly mortgage payment does not exceed 30% of the family's income.

In order to keep the prices of these houses low, not only is the bulk of the labour dependent on volunteers, the materials also need to be sponsored by donors and the land is bought from the government at below-market prices. However, this organization does not accept direct government subsidies for building cost in order to operate more freely in the Christian spirit and serve those in need. In Canada, this organization not only helps build new houses, it also provides assistance in repairing old houses. Habitat for Humanity Canada's headquarter is in Waterloo. With the exception of the office staff, all members of the board of directors are volunteers. The Toronto branch also requires a large number of volunteers in this meaningful work. Please visit [www.habitat.ca](http://www.habitat.ca) for details.

## 信仰與理性，相輔相成

於上周二，教宗本篤十六世，在他曾任教的 Regensburg 大學發表演說，主題是：「大學與信仰及理性的關係」。他認為在大學的研究領域中，雖然理性主義看似凌駕一切之上，但信仰始終與理性相輔相成。他引證 Theodore Khoury 教授的著作，以十四世紀君士坦丁堡皇帝 Manue II Paleologus 及一位波斯學者的對話，去表達出真宗教與理性不能背道而馳，故此，以暴力去宣教，絕不合乎理性的，當然也不合乎神的旨意。

其實，教宗的講話，主要是針對西方的，特別是歐洲的自由主義，因為在歐盟的憲章中，已剔除神的位置，人類已走入無神主義、唯物主義的空洞裡。不同宗教的教義與文化，是人類遺產的一部份，且絕不違反理性，故我們的社會不能沒有神的啟示作為基石。

教廷的發言人 F. Lombardi S.J. 神父表示，教宗無意傷害伊斯蘭教徒的感情；反之，他願意以互相尊重的態度去和不同的宗教作出交流。



## **Faith and reason are complementary**

Last Tuesday, Pope Benedict XVI made a speech at the University of Regensburg, where he used to be a professor. The topic was, “Faith, Reason and the University”. He believes that reasoning plays an important role in the field of academic research. However, faith and reason may not be separated. Instead, they are complementary to each other. The Pope quoted a dialogue between a 14th-century Byzantine emperor, Manuel II Paleologos and a Persian scholar as seen from Professor’s Theodore Khoury’s writing, to prove that faith and reason indeed go hand in hand. Thus, using violence to spread the faith is not reasonable at all; it is also incompatible with the nature of God.

As a matter of fact, the Pope’s speech was a warning, addressed to Western culture, especially the Europeans, to avoid the contempt for God and the cynicism that considers mockery of the sacred to be an exercise of freedom. Teachings of the different religions and cultures are part of the human race’s valuable asset. These teachings do not oppose reason, and thus, our society must also rely on these divine inspirations as cornerstones

Vatican spokesperson Fr. Lombardi S.J. said that the Holy Father had no intention to hurt the Islamic people. His desire, instead, is to cultivate an attitude of respect and dialogue towards other religions and cultures, including, of course, Islam.

## 五十年後的布達佩斯

隸屬「普世博愛運動」的「志願成員」，在九月十四至十六日，在匈牙利布達佩斯舉辦了「成立五十周年紀念大會」，主題為「服務人群五十載」。參加人數超過一萬人，來自九十二個國家，其中三千八百位來自意大利，六百位來自亞洲，一百七十位來自中東，一千三百位來自南、北美洲，一百三十位來自非洲及四十位來自澳洲。

一九五六年十一月，蘇聯派兵佔領布達佩斯。當時教宗庇護十二世呼籲人類要把一切法律、正義及自由根源的天主放回我們的議會、家庭及辦公室中。為了響應教宗呼籲，「普世博愛運動」創辦人盧嘉勒女士於一九五七年開始推廣「志願成員」團體。用「志願」名稱，是因為「愛」永遠是自願的。

五十年後「志願成員」已在社會不同階層上，散播了「人類互愛」的種子，例如：在經濟上推廣「共融經濟」，在政治上實踐「互補不足」的理念，即「你黨的需要，也是我黨的需要」。重建新世界，我們每人都有責任。只要大家能同心，跟著耶穌的足跡，亦步亦趨，甚至與耶穌一起背負十字架，勇往直前，則和平可期。

## **Budapest 50 Years Later**

Volunteers of God who are members of the Focolare Movement celebrated the 50th anniversary of the Hungarian Uprising on September 14 to 16. The theme of the celebration was “50 years at the service of humanity”. Over ten thousand people from 92 countries participated: 3,800 from Italy, 600 from Asia, 170 from Middle East, 1,300 from North and South America, 130 from Africa and 40 from Australia.

The Soviet Union’s military forces invaded Budapest in November 1956. At that time, Pope Pius XII asked all of us to put God, the root of law, justice and freedom, back into our parliaments, homes and offices. In 1957 in response to the Pope’s petition, Chiara Lubich, founder of the Focolare Movement, started to promote organizations primarily made up of “volunteers of God”. The word “volunteer” was used because “love” is always voluntary.

Fifty years later, “volunteers of God” have spread the “love of humanity” in the society across many levels; for example, promoting “economy of communion” in the economy, and striving towards the idea of “unity in politics”, meaning “your party’s priorities are also my party’s priorities”. In order to build a new world, every one of us has responsibilities. As long as we, united, follow Jesus’ steps one by one and even endure suffering as Jesus has borne the crucifix, peace will be at hand.

## 「主愛在吾家」

由四個華人堂區教友組成的福傳小組，將於十月二十八日晚上，在多倫多文化中心舉辦「天主教福傳音樂晚會」，主題為「主愛在吾家」，主講者為區耀邦神父。

中國儒家思想對達致世界和平理念是有系統的，即修身、齊家、治國、平天下。可見「齊家」基礎在「修身」。孔子時代，基督還未降生。「修身」之道只限於個人的努力，勉力達成「孝、悌、忠、信、禮、義、廉、恥」的指標。基督降生後，儒家思想所推廣的「仁愛」，便可得到力量去貫徹到底。

家庭核心是「互愛」。「互愛」效果是「基督的臨在」。「那裡有兩三個人，因我的名字在一起，我便在他們中間」。可見基督也是家庭的一份子。加納婚宴中，主人家雖沒有要求，但藉聖母的提示，耶穌仍然行了第一個聖蹟：「變水為酒」。耶穌對每個家庭需要不會視而不見的。「愛」的含義包括「犧牲」和「忘我」。這是耶穌的生活方式，也是每個家庭成員要追求的理想。祝願「福傳音樂晚會」帶給每個家庭「福音的喜訊」。

## **Family: A Communion of Love**

The four Chinese parishes have collaborated to form a team who will produce an Evangelization concert. The theme is 'Family: a Communion of Love'. It will take place on the evening of Saturday, October 28, at the Toronto Centre for the Arts.

According to Chinese Academic thinking, there is an orderly process to achieve world peace. Peace begins inside a man, then his family, then his country, then the world. Therefore, peace in the family is built on peace inside a person. In Confucius' time, Christ had yet to be born. The way to achieve peace in a person is limited by one's efforts; in the hopes of reaching the goals of 'piety, love, loyalty, trust, courtesy, faith, humbleness and self-knowledge'. After Christ, the idea of 'Charity and love' as promoted by the Chinese academics was carried further by Christian morality.

The heart of a family is in mutual love. The result of mutual love is the presence of Christ. (Wherever two or three of you gather in my name, I will be among them.) Thus Christ is a part of every family. In the wedding of Cana, the host did not ask for more wine. However Jesus performed the miracle of turning water into wine, as suggested by Mary. Jesus will not turn a blind eye to a family's needs. The definition of love encompasses sacrifice and selflessness. This is Christ's way of life, and it is an ultimate goal for every member of a family. May the evangelization concert bring forth Good News to every family.

## 和平可期

來自一百多個國家的八百多位宗教代表，包括伊朗、黎巴嫩及以色列，在八月二十六至二十九日，參加了在日本京都舉行的第八屆世界宗教和平大會。大會秘書長 Dr. Vendley 說：「今天恐怖主義雖妄用宗教名義，但各宗教領袖在京都共聚一堂，可向世界證明，不同宗教的合作，能帶出真正和平之道。」

該八百代表包括佛教徒、基督信徒、印度教徒、回教徒、猶太教徒、錫克教徒、神道教徒等。在伊拉克仍然分裂的宗教代表發表宣言：「我們以勇氣及信任互相對話，我們已在對話的路途上。若是神的旨意，伊拉克將有一天到達和平的境界。」

斯里蘭卡的印度教徒和佛教徒代表在會上互相握手，祝願盡快停火。世界宗教和平大會的名譽主席盧嘉勒女士以「在愛內團結一切」為主題，呼籲大家從自己做起，同時信賴臨在人間的「那位」去完成這項世界和平的工程。「願造物主的臨現人間，帶給我們包容、寬恕、和平、喜樂及光照。」後語：在看似無望的世途中，卻能在「互愛的種子」裡，找到和平的嫩芽。

## **Peace is Possible**

Over 800 religious delegates from over 100 countries including Iran, Lebanon, and Israel, participated in the 8th World Assembly of Religious for Peace conference held in Kyoto, Japan between August 26 and 29. "At a time when religion is being manipulated by extremists, the religious leaders gathered in Kyoto are showing the whole world that religious communities can indeed illuminate the path to peace when they work together", stated Dr. Vendley, General Secretary of the conference.

The 800 delegates, from more than 100 countries, were Buddhist, Christian, Hindu, Muslim, Jewish, Sikh, and Shinto leaders. Shiite, Sunni and Kurdish religious leaders from Iraq, presently in conflict in their country, stated in a common declaration: "We have dialogued with boldness, courage and trust. We now walk on this path of dialogue. God willing, we will reach a green line of peace for all of Iraq".

The Hindu and Buddhist representatives from Sri Lanka publicly shook hands heartily and demanded a cease-fire and the resumption of peace talks. Chiara Lubich, an honorary president of the conference, put great emphasis on "love that unites", "which each one of us, starting from ourselves, can give rise to in all our relationships". Up to the point "highlighting together, with reciprocal love, the presence of Someone who transcends us and who is infinitely greater than us". "A new presence of God which leads to tolerance, forgiveness, peace, joy and which lights the flame of love which brings men in communion with each other, lights the path of existence and which cannot but penetrate everybody's heart"

## 「金頂」教堂的故事

座落於於人村「金頂」教堂，屬於東方禮的天主教會，即屬拜占庭禮儀的斯洛伐克天主教徒所有，並稱為「耶穌顯聖容主教座堂」。最近，主管加拿大斯洛伐克天主教徒的若望巴瑟大主教，禁止神職人員在該教堂內主持禮儀，並通知多倫多安樞機，要求他不要批准拉丁禮儀的神職人員舉行禮儀。祭台已被搬離。該教堂於一九八零年代由一位斯洛伐克天主教徒 Stephen Roman 獨資建築，並於一九八四年由教宗若望保祿二世親自祝福，並稱為「耶穌顯聖容主教座堂」。可惜工程還未全部完成之際，Stephen Roman 於一九八八年逝世。若望·巴瑟大主教說：「主教座堂的業權應屬主教所有，但直至現在業權仍屬於 Stephen Roman 女兒 Helen Roman Barber 所管理的基金會，希望明年能達成協議。這故事資料來源為十月十五日出版的 Catholic Register。我們是局外人，不可能明白箇中原因。我們可以做，便是為斯洛伐克的兄弟姊妹祈禱。同時也讓我們明白，幸福不一定必然。這也讓我記起耶穌和一位撒瑪利亞婦女的對話。「我們祖先一向在這座山上朝拜天主，你們卻說：應該朝拜的地方是在耶路撒冷。」「時候到了，你們將不在這山，也不在耶路撒冷朝拜父。那些真正朝拜父的人，將以心神、以真理朝拜父，因為父就是尋找這樣朝拜他的人。」（若 4:21-23）



## **The Story of the “Golden Domed” Church**

The “Golden Domed” Church, also called the Cathedral of the Transfiguration, located in Unionville falls under the Catholic Church of the Oriental Rite; that is, it belongs to Slovak Catholics who celebrate in the Byzantine Rite. Lately, Eparch John Pasak, who is the spiritual head of all Slovak Catholics in Canada, has suspended permission for any of his priests to celebrate Mass in the former cathedral and asked Aloysius Cardinal Ambrozic of Archdiocese of Toronto not to let any priests celebrate Latin Mass there. The altar in that church has already been removed.

The church was built by Stephen Roman in the 1980s and was personally blessed by Pope John Paul II in 1984, thereafter named the Cathedral of the Transfiguration. Unfortunately, Stephen Roman passed away in 1988 before the interior construction had been completed. Eparch John Pasak said, “The cathedral should be owned by the bishop or the diocese, however, ownership still lies with Stephen Roman’s daughter, Helen Roman Barber’s trust fund. Hopefully the two sides could work out a permanent solution in the next year. The cathedral for the Slovak Eparchy will be the St. Mary’s Byzantine Slovak Church on Shaw Street for the time being.”

Slovak originated from Czech Republic. It became independent in 1993. Today there are approximately 10,000 Slovak Catholics in Canada. Eparch John Pasak became the spiritual head of the Slovak Catholics in 2001. The source of this story is the Catholic Register. The article was published on October 10th. I feel a bit sad after reading this article. We are outsiders and cannot fully comprehend all the details. What we can do is to pray for our Slovak brothers and sisters. Also, this story reminds us that beatitude is not guaranteed. This reminds me of a conversation between Jesus and a Samaritan woman. “Our ancestors worshipped on this mountain; but you people say that the place to worship is in Jerusalem.” “Believe me, woman, the hour is coming when you will worship the Father neither on this mountain nor in Jerusalem...true worshippers will worship the Father in Spirit and truth; and indeed the Father seeks such people to worship him.” (John 4:21-23)

## 「耶路撒冷的定位」

繼以色列和黎巴嫩停火後，耶路撒冷信仰基督宗教的代表，於九月廿九日發表了一份呼籲，希望中東能得到永久和平，而首先始自耶路撒冷。該呼籲名為「耶路撒冷的定位」，由十三位天主教包括拉丁禮和東方禮、東正教及路得會代表簽署。

其中一位宗教領袖說：「為猶太人、基督徒和回教徒，耶路撒冷都是天主啟示給人類的地方，故耶路撒冷的命運不應單由強權者決定，我們不能默不作聲。耶路撒冷是神聖的，也屬於全人類的遺產，故她應開放給所有的人，阻隔以色列人和巴肋斯坦人的圍牆更是和平的障礙。我們希望以色列和巴肋斯坦政府儘早達成和平協議，並交由國際組織共同監察。」

讓我們不要灰心，阻隔東西柏林的圍牆不是已倒塌了嗎！邀請大家繼續努力為耶路撒冷的和平而祈禱。

## **The Status of Jerusalem**

Following the ceasefire between Israel and Lebanon, the representatives from the Christian groups in Jerusalem released a public statement on September 29th, stating their hope to see Middle East dwelling in perpetual Peace, which will stem from Jerusalem. The document was titled “The Status of Jerusalem”, and was signed by 13 religious representatives, including those of Catholic (Latin and Eastern rites), Eastern Orthodox and Lutheran.

One of the religious leaders observed, “For us Jews, Christians and Muslims, Jerusalem is the promised land for God’s people. Therefore, the fate of Jerusalem should not be decided by the authorities. Instead, all of us should have a say in this. Jerusalem is a sacred place, and belongs to the whole human race and thus must be opened to all. The wall between the Israelites and Palestinians is a hindrance to the peace process. We hope that the Israelite and Palestinian governments would draft a Peace treaty as soon as possible, which will then be monitored by international organizations.”

Let us not despair – hasn’t the Berlin wall that was separating Eastern and Western Berlin collapsed? I invite all to continue to pray for peace in Jerusalem.

## 無私的愛

十月二十八日的福傳晚會中，一對中年夫婦分享他們收養和教育子女的經驗。他們名字是 Morris 及 Anissa。

他們結婚數年後，由於沒有兒女的關係，便決意收養孤兒。Anissa 說：「我們雖膝下無兒，但也希望沒有父母的小朋友，也能在溫暖的家庭中成長。正當這時，我妹妹的婚姻發生變故，她的兩位年紀還小的兒子，便立時失去家庭的溫暖。」Morris 補充說：「我自己的父母是非常贊成我們收養 Anissa 的甥兒。最後，我們還是讓這兩位小朋友寄養在我們的家中。」

Anissa 繼續說：「我們移民加拿大的時候，也正式領養我的兩位甥兒，好使他們也能和我們一起移民。說到這裡，也可說是天意，因為我們來到加拿大不久，我的妹妹患了癌症，至少她對兩位孩子前途，不致過份擔憂。在離世前她有幸成為天主教徒，她可以安息主懷。」Morris 說：「我們沒有生兒育女的經驗，唯一能做到是以朋友的真誠彼此擔待，現時我們的關係尚算和諧。」Anissa 補充說：「一位神父曾提醒我：你要成為這兩位小朋友的僕人。這句話，對我很有幫助。」

## Unconditional Love

A middle-aged couple shared their experience of adoption and educating their children at the Evangelization Concert on October 28. They were Morris and Anissa, and they have agreed to disclose their names.

A few years after they had gotten married, they decided to adopt orphans because they didn't have any children of their own. Anissa said, "Although I didn't have any children of my own, I hoped other children who did not have parents can also grow up in the warm environment of a family. Meanwhile, my sister's marriage was in jeopardy and her two young sons immediately lost their warm family lives." Morris added, "My own parents were very supportive of the decision. However ultimately, we still ended up fostering the two little children."

Anissa continued, "When we decided to immigrate to Canada, we officially adopted my two nieces so they could immigrate with us. Maybe it was fate. Soon after we came to Canada, my sister discovered she had cancer so at least she was not too worried about her children's future. Before she passed away, she had the fortune of becoming a Catholic. We hope she now rests in peace." Morris told us, "We didn't have any experience giving birth and bringing up children, the only thing we could do was to treat our children like friends, and up to now our relationship had been a harmonious one." Anissa added, "A priest once reminded me: you should become a servant to these two children. His words were very insightful to me."

## 回到天父那裡

教宗本篤十六世在十一月五日(主日)正午，在領念三鐘經前，對在伯多祿廣場，向數以千計的朝聖者以「死亡」為主題發表講話。

「人類受到『追求安逸文化』的影響，對死亡時常懷著一份恐懼的心態，因為人類與生俱來便有好生之德。不過死亡是生命的一部份，不是生命的終結。聖五傷方濟各的『讚美萬物的頌詞』形容死亡為『姐妹』，表示死亡不值得我們害怕。」

「復活節禮儀的訊息：基督藉著自己的聖死，摧毀了死亡，死亡再不是『毒藥』。若望福音十三章一節描述耶穌離開人世，回到天父那裡。我們的死亡時刻便是我們回到父家的時刻。我們要害怕的死亡，是默示錄所形容的第二次死亡(20:14-15;21:8)，即死於罪惡，不願意改過，誓與慈愛的天主對立。」讓我們藉聖母及聖若瑟的代禱，求天主賜與我們善渡此生的恩寵，將來有一天，能和天上聖人聖女以及我們所認識的親戚朋友，共享天上永福。

## **Returning to the Kingdom of God**

On Sunday, November 5, Pope Benedict XVI delivered an address to thousands of pilgrims in St. Peter's Square with the theme of 'death', before the midday Angelus.

"Human beings are influenced by the civilization of comfort, and they harbour fear towards death, because human beings have a natural vocation to life and happiness. However, to die, is part of life and not only of its end." "St. Francis described death in his Canticle of Creatures as 'Sister Bodily Death'. We must not fear the death of the body."

"The message of the liturgy of the Easter Season: By dying, Christ destroyed death, and death is no longer the venom. If in Christ human life is a departure 'from this world to the Father' (John 13:1), the hour of death is the moment in which this departure takes places in a concrete and definite way."

"The authentic death, which one must fear, is that of the soul, called by the Book of Revelation 'second death' (20:14-15; 21:8). In fact, he who dies in mortal sin, without repentance, locked in prideful rejection of God's love."

"Through the intercession of Most Holy Mary and of St. Joseph, let us pray to the Lord for the grace to prepare ourselves serenely to depart from this world, when he wills to call us, with the hope of being able to be with him eternally, in the company of the saints and of our deceased loved ones."

## 堂區牧民議會

堂區牧民議會將於十二月五日，舉行議會幹事選舉。不少其他堂區的牧民議會人數不多，多由主任司鐸委任，其主要職務，在於向主任司鐸提供專業意見，而他們的身份絕非善會代表。我們的堂區牧民議會的成員，則包括全部善會或工作小組的代表，可以說是善會聯會。中華殉道聖人堂的善會代表共三十五人，工作小組的代表共十二人。牧民議會的四位幹事則由善會代表互選。

我相信每一職位有其地位恩寵，即當一個人擔任某一職務時，他/她是有足夠能力去應付的。堂區牧民議會是一個典型的教會，因為它的功能在於與主任司鐸一起，恆常保持耶穌在堂區中間。

當堂區牧民議會的成員能上下一心地工作時，堂區自然能感受到一份和諧與喜樂。牧民議會幹事的質素，不必要德高望重或有強勁工作能力，而是懂得合群，有耐性及有傳揚福音責任感。



## **Parish Pastoral Council**

The election for the core committee of the Parish Pastoral Council will be held on December 5. In other parishes, the size of their pastoral council is usually very small, and their members are mostly appointed by their pastor. The main responsibility of these council members is to provide professional opinions to the pastor, and they must not be the representatives of any parish groups. However, our parish pastoral council is made up of the representatives of all parish and working groups. In other words, it is a joint-committee of all existing parish groups. In CMCC, there are 35 parish group representatives and 12 working group representatives. The four core committee members are elected by the rest of the council members.

I believe that each post has its own blessings, that is, whoever is elected to hold a certain post, s/he must have the ability to handle it.

The parish pastoral council is a church by itself, because, together with the pastor, it functions by always keeping Jesus in the middle of the parish. When all the members in the council are able to work together wholeheartedly, the entire parish will benefit from the coherence and joy. The quality of the core committee of the parish pastoral council does not have to be of any high regards, nor does it have to be very energetic. However, it has to work well with others, be patient, and bear the responsibility of evangelization.

## 亞細西精神—薪火相傳

為紀念於一九八六年十月廿七日在亞細西舉行的「世界和平祈禱日」二十周年，「不同宗教對話宗座委員會」邀請全球不同宗教青年代表，參加由十一月四至八日，在亞細西舉行的青年代表大會。其中四十五位來自廿九個國家不同宗教（印度教、道教、佛教、猶太教、回教、錫克教等）代表，另外三十五位天主教代表及十六位基督教代表。今次的主題為：「亞細西和平精神」。

教宗本篤十六世於九月二日發表「亞細西和平精神」的講話。他說：「讓我們努力為和平而祈禱。祈禱的效果不單不會把我們分裂，且更增強友誼、彼此接納及助長文化上及宗教上的交流。」Kathryn Lohre 代表日內瓦「基督教普世議會」，以「保存共同價值及尊重不同理念」為題發表講話。大會其中一日活動，便是全體青年從聖方濟大殿步行前往 Rivotorto，即聖方濟傳教及工作的地方。最後一天前往羅馬，在聖伯多祿廣場，與三萬位朝聖者接受教宗降福。向所有青年人呼籲：「我們秉承教宗若望保祿二世的精神，希望『永遠不再有暴力，永遠不再有戰爭。因主之名，讓不同宗教帶給世界正義、和平、寬恕、生命及愛心。』」

## **The Spirit of Assisi – Passing of the torch**

To commemorate the 20th anniversary of the first “Interreligious Meeting of Prayer for Peace” which was held in Assisi on October 27, 1986, the Pontifical Council for Interreligious Dialogue invited youth representatives from different world religions to attend a youth conference which was held from November 4 to 8. 45 representatives from 29 different countries representing different religions (including Hinduism, Taoism, Buddhism, Judaism, Islam, Sikhism etc.) in addition to 35 Catholic representatives and 16 delegates from other Christian denominations. The topic of this conference is “Assisi’s spirit of peace”.

Pope Benedict spoke about “Assisi’s spirit of peace” on September 2. He said, “Let us all pray earnestly for peace. Prayer does not divide but unites and is a decisive element for an effective pedagogy of peace, hinged on friendship, reciprocal acceptance and dialogue between people of different cultures and religions.” Kathryn Lohre represented Geneva World Council of Churches, speaking about the topic of “preserving common values and respecting different ideology”. One of the days of the conference included a walking pilgrimage for all participants from St. Francis Basilica to Rivotorto, the place where St. Francis worked and evangelized. On the last day, the group went to Rome and received the blessings of the Holy Father in St. Peter’s Square along with some 30,000 pilgrims. The young delegates proclaimed to other young people, “Let us carry on the spirit of Pope John Paul II, may there be ‘no more violence, no more war, no more terrorism. In the name of God, may all religions bring the world justice, peace, forgiveness, life and love.’”

## 華人新一代

十一月廿七日，多倫多總教區副主教 Bishop Richard Grecco 與四個華人堂區的神父見面，讓大家分享牧民工作上的經驗。他非常欣賞華人堂區對宣揚福音方面的努力及成果，同時對新移民所作出的貢獻。不過，他特別關注華人青少年的培育方向。他向我們請教，如何能把中國文化、教會訓導及加拿大特質灌輸給下一代。

他不否認，今天加拿大社會傾向物質主義、自我主義。對家庭、對生命的觀念，已沒有昔日的尊重和重視。墮胎法例、同性婚姻法例的通過便可為證。他欣賞中國人對家庭的傳統觀念，他希望華人團體能對加拿大社會有所貢獻。當陳金來神父告訴副主教，四個華人堂區的教友曾組織工作小組，向政府表達維護生命及傳統婚姻制度的申訴時，他表示非常高興。

我認為，任何文化都有它們美好及不完善的地方。可幸福音精神是放諸四海而皆準，不隸屬任何文化範疇。聖保祿說過：「你們凡領了洗歸於基督，就是穿上了基督：不再分猶太人或希臘人，奴隸或自由人，男人或女人，因為你們眾人在基督內已成了一個。」

## **A New Generation of Chinese**

On November 27th, the Auxiliary Bishop of Toronto, Bishop Richard Grecco met with the pastors from the four Chinese parishes in Toronto. The meeting gave us an opportunity to share our experience on pastoral work. Bishop Grecco appreciates the efforts the Chinese parishes put into evangelization and noted that the fruits are obvious. He is also very concerned about the direction the Chinese community is taking in youth formation.

Specifically, he asks us for advices as to how to pass onto the next generation the beauty of the Chinese culture, the responsibility of social education and the uniqueness of the Canadian society. The Bishop was very happy to hear from Fr. Peter Chin that, workforces were formed within the four Chinese parishes, to express to the Canadian government the Catholic point of view on issues such as pro-life and traditional marriage.

In my humble opinion, each culture has its glamorous and not so glamorous side. Fortunately, the spirit of gospel applies no matter where you go, and is not limited by any cultural boundaries. St. Paul once said, "For all of you who were baptized into Christ have clothed yourselves with Christ. There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus." (Galatians 3:27-28) The objective of evangelical work is to let the spirit of the gospel flow into the very depth of each individual's heart.

## 羅馬天主教與東正教唇齒相依

當羅馬皇帝於公元三三三年遷都君士坦丁堡（現稱依斯坦堡）後，君士坦丁堡宗主教便與羅馬教宗脫離關係，並自稱為大公宗主教。這分裂的關係直至教宗保祿六世於一九六七年與亞大納哥拉一世宗主教在耶路撒冷會面時，才打開僵局。當教宗若望保祿二世於一九七九年，與狄宗主教會面後，成立了由兩教專家組成的「神學委員會」去研究未來合一的路向。最近，教宗本篤十六世訪問土耳其時，便拜訪了巴宗主教，並發表了聯合聲明。其重點一方面在於鼓勵「神學委員會」繼續努力去達成共識，另一方面，推動文化、牧民、社會正義工作上的合作。

巴宗主教於十一月二十七日，以「願眾人合而為一」為題，撰文於意文「羅馬觀察報」，表達他對合一的厚望。「我的教區願意承擔今日天主子民在貧窮線、危機和不義事情上所受到的挑戰。我們反對一切暴力，讓不同宗教、民族在我們的國家內共存。我們雖然生活在大部份為回教徒人口的城市中，我們不斷提倡對話，達致共融和諧。我期望教宗本篤十六世到訪，帶給我們雙方教會合一新的里程碑。」

## **Coherence of the Roman Catholic Church and the Orthodox Church**

When the Roman Emperor moved to Constantinople (known now as Istanbul) in 333 A.D., the bishop of Constantinople, Patriarch, severed their relationship with the Roman bishop, naming himself, Ecumenical Patriarch. This separation continued until Pope Paul VI met with Atanagoras I in Bethlehem in 1967. After Pope John Paul II convened with Demitrios I in 1979, a Joint Committee was formed for the inception of the Theological Dialogue between Orthodox and Roman Catholics. Recently when Pope Benedict XVI visited Turkey, he met with Bartholomew I and announced a Common Declaration. The declaration focused on, on one hand, encouraging the Joint Committee to establish an agreement; and on the other, promoting formation of partnership between the two churches to support cultural, parish ministry and social justice initiatives.

On November 27, Bartholomew I, under the title of “That They May All Be One”, published an article in the Italian edition of *L'Osservatore Romano*, expressing his strong hope in ecumenism. “With honor and dignity, the Ecumenical Patriarchate bears the burden of the People of God. We respond to the challenges of our time and to the appeals of many people who live in need, poverty, danger and injustice. Moreover, we are committed to opposing all forms of violence, for the peaceful coexistence of all religious communities in our country. Having lived for centuries in a predominantly Muslim environment, our Church has always promoted dialogue between peoples and encouraged them to live together in peace, in harmony and in reconciliation, disregarding differences of race, religion and culture. We consider this visit an opportunity to manifest our fraternal love to His Holiness Benedict XVI and to renew our commitment to continue on our common spiritual path toward the unity of the Church.”

## 安樞機「否決重新探討公民婚姻定義」的回應

今天我們見到大部份被選的議員，投票否定重新探討公民婚姻的定義。加拿大人應細心反省這些行動對社會帶來的後果，明白到否決婚姻的唯一性及男女終生結合的基本價值對社會造成的分歧。

雖然政府選擇不再繼續去辯論該議案，教會將會繼續去教導、慶祝及努力推動婚姻的目的：男女相愛結合、終生廝守、生兒育女。作為社會柱石，家庭是一個最適合的環境讓小孩子來到世界上來。

我感謝多倫多總教區及加拿大各地的兄弟姊妹，對支持傳統婚姻所作出的努力。我更感謝每天忠貞地活出婚姻聖事作為榜樣的夫婦。



## **Statement From Aloysius Cardinal Ambrozic Regarding The Question Of The Redefinition Of Civil Marriage**

Today we have seen that a majority of our elected officials have voted not to reopen the debate on the redefinition of civil marriage. Canadians should reflect carefully on the social consequences of these actions, considering the ramification of a society that no longer recognizes the uniqueness and fundamental value to the lifelong union of a man and woman in marriage.

While the government at this time has chosen not to pursue further debate on the issue, the Church continues, and will always continue to teach, celebrate and struggle for marriage as the union of a man and a woman, as a lifelong commitment for the mutual love of the spouses and open to the creation and rearing of children. As the keystone of society, the family is the most favourable environment in which to welcome children.

I give thanks to the thousands of individuals both in the Archdiocese of Toronto and across the country, who have worked tirelessly to support traditional marriage. I am also grateful for the fine example of married couples who faithfully live out this sacrament each day.

## 人性尊嚴為和平的核心

教宗本篤十六世二零零七年元旦日和平文告主題便是：「人性尊嚴為和平的核心」。「人性尊嚴的基礎在於每個人都按天主的肖像所受造，故人的特色不但隨心所欲地與其他人共融合作，且更在自由氣氛底下履行信仰的義務。聖奧斯定說過：『為創造世界，天主不需要人的幫忙，但為救贖世界，卻需要人的幫忙。』」

「教宗若望保祿二世於一九九五年十月五日在聯合國總部發表演說：『我們的世界不是漫無目的，在每個人的心靈底處是有一個倫理規章的，這是人與人間交流的基礎。』和平便是建基於尊重生命，信仰自由。一切戰爭、暴力、恐怖主義、墮胎、安樂死等都是違反人性尊嚴的行為。」

「我們正視國際的食水、食物、居住、衛生環境等問題。一切不均都可造成暴力的根源。同時，婦女被剝削，更破壞社會和平的緣由。」「愛惜大地（環保）與愛護近人，同樣重要。發展科技與經濟同時，也要在道德和宗教層同步邁進。我們不能接受以天主名字去發動戰爭（聖戰）。聯合國於一九四八年發表憲章，便以人倫道德為基礎：我們每個人都隸屬天主權下。」「每一位基督徒需要努力不懈去建設一個和平社會，同時維護每一個人的尊嚴與權利。」

## **The Human Person, The Heart of Peace**

The theme of the message of His Holiness Pope Benedict XVI for the celebration of the World Day of Peace on January 1, 2007 is “The Human Person, The Heart of Peace”. “As one created in the image of God, each individual human being has the dignity of a person; he or she is not just something, but someone, capable of self-knowledge, self-possession, free self-giving and entering into communion with others. At the same time, each person is called, by grace, to offer him a response of faith and love. Saint Augustine teaches that ‘God created us without our aid; but he did not choose to save us without our aid.’”

“My venerable predecessor Pope John Paul II, addressing the General Assembly of the United Nations on 5 October 1995, stated that ‘we do not live in an irrational or meaningless world... there is a moral logic which is built into human life and which makes possible dialogue between individuals and peoples.’ Peace is based on respect for the rights of all. As far as the right to life is concerned, we must denounce its widespread violation in our society: alongside the victims of armed conflicts, terrorism and the different forms of violence, there are the silent deaths caused by hunger, abortion, experimentation on human embryos and euthanasia.” “At the origin of many tensions that threaten peace are surely the many unjust inequalities still tragically present in our world. Particularly insidious among these are, on the one hand, inequality in access to essential goods like food, water, shelter, health; on the other hand, there are persistent inequalities between men and women in the exercise of basic human rights.”

“Alongside the ecology of nature, there exists what can be called a “human” ecology, which in turn demands a “social” ecology. All this means that humanity, if it truly desires peace, must be increasingly conscious of the links between natural ecology, or respect for nature, and human ecology. Equally unacceptable are conceptions of God that would encourage intolerance and recourse to violence against others. This is a point which must be clearly reaffirmed: war in God's name is never acceptable! The rights described in the 1948 Universal Declaration are held to be based on man's very nature and his inalienable dignity as a person created by God.” “Let every Christian be committed to tireless peace-making and strenuous defence of the dignity of the “human person and his inalienable rights.

## 「厄法達」即「開了罷」

普世教會(天主教與基督教)每年一月廿二日至廿九日，共同舉辦「基督徒合一祈禱週」。這有意義的活動起源自五零年代的南非。當地一小鎮名叫 Umlazi，由於種族隔離及貧窮的關係，無論醫院、學校及房屋皆缺乏。一班熱心教會牧者，認為有必要讓群眾一起共商對策，謀求生活上的改善。這由不同教會一起舉辦的活動，便開始了每年一次的「基督徒合一祈禱週」。

今年的主題為「厄法達」即「開了罷」取材自馬爾谷福音(7:32-39)。「開了罷」指打開我們的心扉，聆聽天主的聖言，也指聆聽近人的需要。Lucy Shara 為一位黑人婦女，居於南非 Durban 鎮。她在一間工廠擔任副組長的工作。當她發覺許多工人，由於廠內空氣問題而病倒後，便鼓起勇氣向廠方建議，加建大型空氣過濾器。她的建議沒有被接納。過了一段時間，她內在的聲音仍然要求她不要害怕，繼續向廠方建議。最後，勇氣與愛心戰勝一切。她的建議終被接納。我們可能由於太多事務或怕麻煩，而聽不到近人的呼喚，錯過了許多幫助別人的機會。「主，求祢幫助我們打開心扉，聽到祢在近人身上對我們的呼喚」

## **Ephphatha”, that is, “Be Opened”**

The Church (Catholic and Christian) organizes a “Week of Prayer for Christian Unity” annually from January 22 to 29. This event originated from South Africa in 1950s. Umlazi – a small town in deep poverty on the outskirts of the big cities in South Africa – lacked schools, hospitals and suitable housing due to poverty and apartheid in the country. A group of well-intentioned Christian leaders realized that there was a need to build a constructive dialogue among everybody, in order to seek improvements in their living conditions. This slowly evolved into the yearly “Week of prayer for Christian Unity” organized by different Christian communities.

This year’s theme will be “Ephphatha”, meaning “Be Opened”. It was inspired by a passage from the Gospel of Mark 7:32-39. “Be Opened” refers to how we have to open up our hearts, and listen to God’s Word of Life. At the same time, we need to be more attentive and responsive to human suffering. Lucy Shara is a black woman from a South African town called Durban. She was a vice group leader at a factory. One day she realized that a form of acute asthma was spreading among the workers and that it was caused by poor working conditions. She spoke with a higher authority about it and proposed to install a machine to purify the air in the environment. At first the company rejected her proposal. Lucy, however, felt a fire within her that gave her courage and kept her calm in the midst of all the discussions. She persevered and the air purifier was installed eventually. We could have been “deafened” by our busy lives, or we simply could not be bothered, and thus missed out on all the opportunities to help people around us. “Lord, please open up our hearts, so that we can hear. You call us through people around us!”

## 國際病人日

第十五屆國際病人日將於二月十一日在韓國首爾舉行，當日亦為露德聖母紀念日。教宗本篤十六世於二零零六年十二月八日發表了一封公函，有關對病弱者的看法（以下是意譯）：醫學科技雖然進步，但人總有他的極限，始終要面對死亡。

善終服務可說是當務之急，也是人類基本權利。許多貧窮地區更缺乏基本衛生環境與醫療服務。教會將以撒瑪黎雅人的精神，繼續為病弱者服務，特別是臨終的病人，讓他們在心靈上及肉體上得到照顧。期望神父們和牧民工作者，聯同護理專業人士，讓病患者感受到基督的慈愛。

病患者可以聯同基督在十字架上的祭獻，為教會及世界的需要而祈禱。教宗祈求：由病苦所帶來的考驗，能增強每個人對主的信賴。教宗期望：在任何環境中，大家都能找到精神力量及更接近生命之源的天父。教宗懇求病人之痊癒的聖母瑪利亞，祝福所有為病患者服務的工作人員，並安慰所有病患者，賜他們身心康泰。

## World Day of the Sick

On February 11, 2007, when the Church keeps the liturgical memorial of Our Lady of Lourdes, the Fifteenth World Day of the Sick will be celebrated in Seoul, Korea. Below are the main points of the message from His Holiness Pope Benedict XVI towards the sick and those suffering: Advances in the health sciences often provide the means necessary to meet challenges. Human life, however, has intrinsic limitations, and sooner or later it ends in death. It is necessary to stress once again the need for more palliative care centres. This is a right belonging to every human being, Many millions of people in our world still experience insanitary living conditions and lack access to much-needed medical resources, often of the most basic kind

The Church, following the example of the Good Samaritan, has always shown particular concern for the infirm. Through her individual members and institutions, she continues to stand alongside the suffering and to attend the dying, striving to preserve their dignity at these significant moments of human existence. Many such individuals, health care professionals, pastoral agents and volunteers, and institutions throughout the world are tirelessly serving the sick, in hospitals and in palliative care units, on city streets, in housing projects and parishes.

Brothers and sisters suffering from incurable and terminal diseases can contemplate the sufferings of Christ crucified, and, in union with him, to turn to the Father with complete trust.

The Pope asks the Lord to strengthen the faith in his love, especially during these trials that everyone is experiencing.

The Pope wants everyone to always find the spiritual encouragement and strength needed to nourish the faith and bring everyone closer to the Father of Life.

The Pope asks ecclesial communities throughout the world, and particularly those dedicated to the service of the infirm, to continue, with the help of Mary, *Salus Infirmorum*, to bear effective witness to the loving concern of God our Father. May the Blessed Virgin, our Mother, comfort those who are ill and sustain all who have devoted their lives, as Good Samaritans, to healing the physical and spiritual wounds of those who suffer.

## 二零零八年國際聖體大會

二零零八年為天主教來加四百周年，已故教宗若望保祿二世曾接納加拿大主教團的申請，二零零八年國際聖體大會將會在魁北克市舉行。多倫多總教區將派四百代表前往參加，而每堂區將派兩位教友代表參加。為了讓加拿大全國教友能積極為國際聖體大會祈禱，二零零六年五月十一日在羅馬祝聖的「新約方舟」將會在全國各教堂供奉。該方舟是一木製小型祭台，在上面可供放「聖體明光」，以便教友朝拜聖體。該「新約方舟」將於一月二十四日（星期三正午十二時）蒞臨 St Justin Martyr Church (Unionville)，教友可前往祈禱，晚上七時舉行彌撒聖祭，歡迎 Markham 區內的教友參加。

在二零零八年六月十五至二十二日舉行的國際聖體大會為第四十九屆，大會主題：「聖體為天主給世界生命的禮物。」第一屆國際聖體大會於一八八一年在法國舉行，出席者為三百多位推廣敬禮聖體的歐洲代表。近年來參加國際聖體大會人數約一萬五千。為期七天活動，包括教理、禮儀、關社及文化方面交流。自從教宗保祿六世出席一九六四年在印度孟買 的國際聖體大會後，教宗的蒞臨已成慣例。



## **The 2008 International Eucharistic Congress**

The year 2008 marks the 400th anniversary of the beginning of the Catholic Church in Canada. The late Pope John Paul the Second accepted the proposal of the Conference of Catholic Bishops of Canada, and it was announced that the International Eucharistic Congress would be celebrated in Quebec City in 2008. The Archdiocese of Toronto will send 400 delegates to the assembly in total while 2 delegates will represent each parish. In order to promote prayerful preparation from Catholics in Canada, the Ark of the New Covenant, which was blessed in Rome on May 11th 2006, will be traveling to different parishes in the country. The Ark is a small altar, on which the Eucharist is exposed in a monstrance for adoration. The Ark of the New Covenant will be traveling to St. Justin Martyr's Church (Unionville) on January 24th (Wed). From noon onwards, parishioners may freely visit to pray. In the evening at 7:00 pm there will be a mass and all parishioners that reside in Markham are welcome.

The theme of the 49th International Eucharistic Congress, which will be celebrated from June 15th to 22nd 2008, is: "The Eucharist, gift of God for the life of the world". The first International Eucharistic Congress was held in France in 1881. There were about 300 attendees who came from all over Europe to promote the adoration of the Eucharist. In recent years the number of participants has increased to fifteen thousand. The 7 days of activities include: catechesis, liturgy, social justice and cultural exchanges. Ever since Pope Paul VI attended the International Eucharistic Congress held in 1964 in Bombay, the presence of the Pope has been a tradition. Therefore the attendance of Pope Benedict at the Quebec congress is expected. Please pray for the IEC. If possible, please participate in the nightly Adoration of the Eucharist and Holy Hour.

## Archbishop Anthony Meagher 主懷安息

經過四年多病苦的折磨，Archbishop Anthony Meagher 在一月十四日 主懷安息。他於一九四零年出生，一九七二年晉鐸，一九九七年祝聖為多倫多輔理主教，並於二零零二年被委任為京士頓總教區的主教。他在京士頓上任後數月，便得知患上癌症。當時擔任零二年世青教宗代表的 Cardinal Francis Stafford 對他開玩笑的說：「天主的確很愛京士頓教區，因為他派遣了一位有病的牧者到你們那裡來！」

雖然要面對教區缺乏神職人員、經濟短缺的難題，Archbishop Meagher 仍然付出不少時間，去接待他所有教區的神父。Raymond de Souza 神父說：「以慈父的心腸去接待自己的神父，是一件難能可貴的事情，Archbishop Meagher 做到了！」他在去世前，寫了一封公開信給教友，說：「天主揀選了一位有病的牧者，肯定了天主大能。我相信天主給我的使命，是藉著我的軟弱去觸動別人的心靈。」Raymond de Souza 神父說：「上主要藉他的痛苦去見證信仰真諦！」在過去，每當我路過京士頓去拜訪他時，他總是以一種親切如老朋友的態度向我問好，這是我從他身上學習到的美德。

## **May Archbishop Anthony Meagher Rest in Peace**

After a lengthy four-year battle with cancer, Archbishop Anthony Meagher died peacefully on (Sunday) January 14, 2007. Born in the year 1940, he was ordained a priest in 1972; then he was appointed Auxiliary Bishop of Toronto in 1997, and finally he was named Archbishop of Kingston in 2002. A few months after being appointed archbishop of Kingston, he was diagnosed with cancer. Cardinal Francis Stafford, then the Vatican official responsible for World Youth Day 2002 in Toronto, jokingly said to him, "God must love the Church of Kingston very much to send her a sick shepherd." Although faced with problems such as clergymen shortage and financial difficulties, Archbishop Meagher had devoted a lot of his times and efforts to welcome and receive priests from all dioceses. Father Raymond de Souza said, "It is rare and commendable for a bishop to act as a true father to his fellow priests, however, Archbishop Meagher had made it happen."

Before Archbishop Meagher passed away, he wrote one last note to his flock: "God allowed me to be sick at this time in order that I might be better able to relate, as Chief Shepherd, to all in our Archdiocese who are not well. I really believe that this is a mission that God has given me, and I am astounded to see how God has been able to use my weakness to touch the hearts of so many people in a positive way." Father Raymond de Souza said, "God has sent him as a witness of faith in the face of suffering, which has always been the central drama of human existence." While still serving as an auxiliary bishop in Toronto, he had hosted a liturgy in our parish church. And whenever I passed by Kingston to visit him, he always greeted me in a warm and friendly way. This is one thing I have learned from him. May Archbishop Anthony Meagher rest in peace.

## 萬錦市教會支援房屋建設小組

「結束無家可歸聯盟」所提供二零零五年的資料:

- 6,000 戶家庭等待政府發放房屋津貼，其中包括 13,000 家庭成員，而其中有 3,600 成員的年紀是低於十六歲。
- 每四份一戶申請房屋津貼的家庭屬單親家庭。
- 受到家庭暴力影響的婦女（已屬首先處理個案）尚要等待三至十二個月，才可得到幫助。
- 約克北部申請援助的家庭要等待三至五年，南部的家庭（包括 Richmond Hill, Markham, Vaughan）要等待超過六年的時間。
- 長者要等待三至五年。
- 單身而非長者則要等待七年以上。
- 面對上述社會情況，萬錦市不同教會團體於一九九八年成立了「萬錦市教會支援房屋建設小組」(MICAH - Markham Interchurch Committee for Affordable Housing) 的組織，使能更有效的運用資源去幫助貧困的家庭。現時該組織由十三個教會團體組成，其中 St Patrick Church 及 St Justin Martyr Church 屬天主教會。MICAH 的地址:c/o Water Street Non-profit Homes, 20Water Street, Markham, ON L3P-7P7, e-mail: proth@sympatico.ca

## **Markham Interchurch Committee for Affordable Housing**

According to data from the York Region Alliance to End Homelessness: In 2005:

- 6,000 families were waiting for government housing allowance, which include 13,000 family members, in which 3,600 were age 16 or under about one-fourth of families that applied for housing allowance were single parent families
- women who were victims of domestic violence (already considered high priority cases) needed to wait at least 3-12 months before they received assistance
- those families that applied for assistance in North York must wait 3-5 years on average, and those that lived in the south part (such as Richmond Hill, Markham, Vaughan) must wait an average of over 6 years
- seniors waited 3-5 years before they received assistance
- single family members who were not seniors must wait over 7 years

In order to address the above social issues, various religious organizations in Markham founded the MICAHA - Markham Interchurch Committee for Affordable Housing in 1998 so that resources can be better utilized to help families in poverty. There are now 13 religious organizations that are part of the committee, wherein St Patrick Church and St Justin Martyr Church are Catholic organizations.

MICAHA's contact information: c/o Water Street Non-profit Homes, 20 Water Street, Markham, ON L3P-7P7, tel 905-415-8067 fax 905-415-0682, e-mail: [proth@sympatico.ca](mailto:proth@sympatico.ca)

## 二零零七年第二十二屆世界青年節

二零零八年世界青年節將會在澳洲雪梨舉行。教宗本篤十六世已定二零零八年世界青年節的主題為：「當聖神降臨於你們身上時，你們將充滿聖神的德能，為我作證人。」(宗 1:8)為慶祝今年在聖枝主日舉行的第二十二屆世界青年節，教宗建議大家一起默想耶穌的話語：「你們該彼此相愛，如同我愛了你們。」(若 13 :34)教宗要求青年們彼此去愛，去寬恕得罪我們的人。他更要求投入堂區活動、忠於個人的職守及專注為他人服務。

對正在談戀愛的青年們，教宗邀請他們以聖潔品德為標準，並勇於節制，使能養成互相尊重的美德。教宗指出基督徒的婚姻生活，是教會內一種真正的聖召。同時，教宗認為追隨司鐸聖召或修會聖召的青年們，更可對同儕見證真正快樂的原因。教宗提醒青年們，在專業上準備自己外，亦要對教理及教會對社會訓導上有所認識。教宗說：「你們要努力培養出一個愛的文化。」教宗也邀請青年們以聖人的榜樣為學習對象。他特別提到大家所愛戴的德蘭修女。最後，教宗要求青年們多祈禱，熱愛聖體，因為缺乏天主的恩寵，我們甚麼事情也無能為力。

## **The 22nd World Youth Day 2007**

World Youth Day 2007 will be held in individual dioceses around the world while World Youth Day 2008 will be hosted at Sydney, Australia. Pope Benedict XVI has already decided the theme for WYD2008, "But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth." (Acts 1:8) In order to celebrate this year's 22nd World Youth Day which will be held on Palm Sunday, the Pope asks us to meditate on Jesus' words, "A new commandment I give to you, that you love one another; as I have loved you, that you also love one another." (John 13:34) The Pope asks young people to love one another and even to forgive those who have wronged them. He also asks the young to be engaged in parish activities, responsible in their own roles and devoted in service of others.

To young people who are romantically involved, the Pope invites them to uphold holiness and chastity as standards and practice restraint to develop mutual respect and purity. The Pope pointed out that Christian marriage is a vocation within the Church. He also feels that the young people who pursue vocations in dioceses or in religious orders can be witnesses to their peers about the source of true happiness. The Pope also reminds young people that in addition to preparing for professional careers, they must also familiarize themselves with church doctrines and social teachings. The Pope says, "You must work hard to develop a culture of love." The Pope also welcomes young people to use the examples of saints as role models. He specifically mentioned the much beloved Mother Teresa. Finally, the Pope asks the young people to pray often and to adore the Eucharist. Because if we lack God's loving grace, we can do nothing.

## 郭總主教的心路歷程

郭總主教於二月七日在聖文德堂，會見了在教區服務的神職人員，分享了他個人在生活和工作上的一些點滴。他最敬重的一位聖人是聖嘉祿主教 (St Charles Borromeo)。這位意國米蘭樞機主教口才並不出眾，但語重心長。經歷兩年的米蘭大瘟疫期間，他動用了全教區的資源去救濟病患者，甚至負債累累，毫不吝嗇，並且以身作則，親自服侍病人，鞠躬盡瘁。去世時，只有四十八歲。

郭總主教年青的時很欣賞美國的施恩主教 (Bishop Fulton Sheen)，因為這位主教不但口才了得，且每天朝拜聖體一小時，對他自己個人神修影響深遠。

有神父問及他對少數民族牧民方面的看法。他認為應該重視對不同種族的牧民工作。他說出了一個他個人的經驗。在一個場合下，他遇到一位意大利人。他滿以為對方是一位天主教徒，後來才發現，這位意大利人已改奉基督教，因為當他移民來加拿大時，沒有機會接觸到意大利團體。郭總主教已答應在七月八日前來堂區主持主保慶日，同時慶祝堂區成立二十週年。



## **Sharing from Archbishop Collins**

Archbishop met with religious from the Archdiocese of Toronto on Feb 7 at St. Bonaventure Church. At this gathering, he shared with the group his life stories. The one saint that the Archbishop revered is St. Charles Borromeo. This Archbishop of Milan was not particularly good at speaking. Nevertheless, he never failed to touch people's heart. During the 2-year plague in Milan, he mobilized all resources to help the sick, to the point where the archdiocese had to go into debt. He also went ahead and took care of the sick himself. He was 48 when he died.

When he was a youth, Archbishop Collins also admired Bishop Fulton Sheen from the States. He claimed that Bishop Sheen had a deep impact on his own spiritual growth. Bishop Sheen was apparently very good with words. Also, he would pray in front of the Eucharist for an hour every day.

A priest asked Archbishop Collins for his thoughts regarding how to steward the minority communities. The Archbishop felt that effective stewarding needs to be culturally sensitive. He shared with us a personal experience. One occasion, he met this Italian, who he thought must be a Catholic. He later found out that this Italian had become a Protestant, since he had no access to an Italian community when he first immigrated to Canada. The Archbishop has agreed to celebrate mass with us on the parish's feast day (July 8th). He'll also be celebrating our parish's 20th anniversary on that day.

## 愛德基金

ShareLife(多倫多總教區愛德基金) 由 Philip Pocock 總主教於一九七六年創立。現時該基金援助三十四個天主教機構及十個援助有需要人士的團體。每年超過二十萬人受惠。ShareLife 在零六年共籌善款 \$13,072,054，另外特殊救援 \$1,707,260。據零六的財務報告，26%資助「家庭服務」，16%資助「援助有需要人士的團體」，10%資助「新移民及難民」，10%資助「單親家庭及老弱人士」，9%資助「神職人員培育經費」，7%資助「青少年及兒童」，5%資助「籌款活動」，及 3%行政經費。多倫多共有四千義工參加服務社群的行列，並付出了超過二十五萬工作小時。ShareLife 零七年在堂區籌款：三月二十五日，四月二十九日及六月三日。加拿大聯邦政府財務廳最近訂出以下的新條例：所有捐助給慈善團體的股票，賣出所得的利潤將免稅，而所捐出的股票估值，亦會獲得慈善團體發出退稅收據。大家知道我們的堂區尚欠教區及銀行超過一百萬加元，但按現時「建堂基金」的捐獻情況，我們是有能力按期清還債務的。我邀請大家支持「建堂基金」捐獻外，還要大方地捐助 ShareLife。「施比受，更有福。」

## ShareLife

ShareLife was founded by Archbishop Philip Pocock in 1976. The fund is currently assisting 34 Catholic agencies and 10 grants in aid. There are over 200,000 people receiving such assistance every year. ShareLife raised a total of \$13,072,054 in 2006, plus a special rescue fund of \$1,707,260. According to its financial report in 2006, 26% of the funding goes to family assistance, 16% goes to grants in aid, 10% goes to new immigrant and refugee assistance, 10% goes to single-parent family and elderly assistance, 9% goes to pastoral training funding support, 7% goes to youth and child assistance, 5% goes to fund-raising support, and 3% of administration fee. There are 4,000 volunteers in Toronto who are helping in various communities, and they have contributed over 250,000 working hours. The fund-raising dates for ShareLife in all parishes in 2007 are on March 25, April 29, and June 3. The Finance Department of the Canadian Federal Government has passed a new law recently stating that all stocks donated to fund-raising organizations can receive tax-exemption on all its revenues. Tax receipts will also be issued for all stocks donated to these organizations. As you may all know, our parish still owes the Archdiocese and the bank over CAN\$1 million. However, according to the current progress of the Church Building Fund, we are on track to repay all the loans in a timely manner. Thus, I invite everyone to continually support our Church Building Fund, as well as donating to the ShareLife fund as well. After all, you will receive more blessing to give than to receive.

## 聖地之旅

寫這篇文章時，正踏上征途往聖地，不是報導見聞，而是抒發心中的感受。今次朝聖團的領隊為 Sr Jocelyn。由於見到華人堂區不少慕道者，她便直接和我聯絡，希望能給慕道者介紹，她所著作有關聖地的教理書，因為她是屬於西雍修女會，曾居於耶路撒冷數年，同時是安省聖經委員會的副會長。由於我也曾經參加過她的修會所舉辦，在耶路撒冷的短期聖經課程，故我們有一見如故的感覺。

她每年都帶團往聖地朝聖，故我們很快便決定由她帶領堂區教友朝聖。我曾經到過聖地數次，第一次已是三十多年前，當時我還在羅馬唸書，我是前往探訪一位在白冷唸書，來自香港的慈幼會士。由於逗留在聖地時間不長，好像走馬看花，對耶穌曾居住過及工作過的地方，已留下深深的烙印。後來我和香港教友前往聖地朝聖，以及後來在耶路撒冷唸書，只加深了印象，最深刻的還是第一次。不過，每次聖地之旅，都能感受到一份無言魅力。無論是加里肋亞湖濱、已成廢墟的聖殿遺址，或橄欖樹林立的革責瑪尼園，都能顯出當日基督臨在時的風采。

## **Pilgrimage to Holy Land**

At the time of this writing, there are still 24 hours to go until we begin the journey to the Holy Land. Therefore the purpose of my writing is not to report on what happened, but to share my thoughts. The leader of this pilgrimage is Sr. Jocelyn. Last year, she contacted me because she noticed that there were many catechists in the various Chinese parishes. She wanted to introduce to the Catechists a few textbooks on the topic of the Holy Land that she authored. Sr Jocelyn is one of the Sisters of Zion. She lived in Jerusalem for a few years, and she is the vice chairperson of the Ontario Bible Committee. I once had an opportunity to attend a short bible workshop organized by her Order. Hence when I met her I felt a sense of familiarity.

In our conversation I learned that every year she leads a pilgrimage to the Holy Land. Thus we quickly decided that she will lead a group from this parish. I have been to the Holy Land a few times, and the first time was more than thirty years ago. Back then I was still studying in Rome and I was visiting a Salesian priest who came from Hong Kong, but was studying in Bethlehem. I did not stay long that time, but strangely enough the places where Jesus lived and worked made a deep impression upon me. Later visits, such as the time when I went with a few Hong Kong parishioners and again during my studies in Jerusalem; only deepened the impression; but the first impression was the most memorable. However, every time I visit the Holy Land, I experience the quiet charm of the place. Whether it's on the shore of the Sea of Galilee, the ruins of the temple, or the Garden of Gethsemane; they all reflect the light of Jesus' presence.

## 耶穌的「真墓穴」？

最近，製片人金馬倫及導演積高布維斯，公開他們的新發現：十副屬於耶穌家族的骨灰甕。這十副骨灰甕現存於以色列古蹟中心。他們的言論當然有博宣傳的成份，因為他們唯一的理據是其中一骨灰甕上有 Yeshua bar Yosef（耶穌，若瑟之子）的字眼。由於 Yeshua 的名字在耶穌時代相當普遍，故在八零年同期發現的墓穴，另外兩處亦有相同的名稱。負責發掘那些墓穴的亞毛斯教授，已確定了那些骨灰甕不屬於基督徒文物。亞毛斯教授為以色列 Bar Ilan 大學考古學教授，他是第一位發現該批骨灰甕的人。

聖經人類學教授 Joe Zias 說：「能入葬家庭墓穴的，應是富有人家。假若耶穌是富有的話，他應葬於納匝肋，因為是他被稱為納匝肋人耶穌。」另外，無論羅馬人或猶太人，都積極尋找耶穌的屍首，以免基督徒到處宣講已復活的基督；因此，有著耶穌名字的家庭墓穴，肯定不是屬於已復活的基督，否則猶太人早已大做文章，否定他的復活。

金馬倫也說過自己不是神學家或考古學家，而是紀錄片製片人。故此我們不要因為這些言論而懷疑耶穌基督確已復活了，並臨在我們中間。

## **The Real Tomb of Jesus?**

Recently, executive producer James Cameron and director Simcha Jacobovici revealed their latest discovery: 10 ossuaries or “bone-boxes” belonging to the family of Jesus. These 10 ossuaries are now placed in the Israel Antiquities Association. Of course, their claims are of publicity and attention, because their only reason is that one of the ossuaries was inscribed with Yeshua bar Yosef (Jesus, son of Joseph). The name Yeshua is a rather common Jewish name from that period, there are two other tombs discovered in the 1980s with the same name inscribed. Professor Amos Kloner, who originally excavated the tomb, has confirmed that these ossuaries do not belong to the family of Jesus in Jerusalem. Professor Kloner, who teaches Archaeology at Bar-Ilan University, was the first archaeologist to examine the site.

Biblical Anthropologist Professor Joe Zias had said: “Only rich people are buried in family tomb. If Jesus’ family was wealthy enough to own a burial cave, he should be buried in his home town of Nazareth because he is called Jesus of Nazareth.” Moreover, both Romans and Jews have been actively looking for Jesus’ body, to avoid Christians from spreading the Good news of Christ. Thus, if the tomb was the family tomb of Jesus, the Jews would make this an issue already, denying the resurrection of Jesus Christ.

And Cameron said that he was neither a Biblical scholar nor an archeologist, but a documentary film maker. Therefore, we should not doubt that Christ has already risen and He is amongst us.

## 二零零七年聖地之旅

參加朝聖的人數共一百人， 全程在歡樂和諧氣氛中完成，實在是天主給我們的特恩。 在約旦河重宣領洗誓言，河水不算太涼，但有寒意，雖然水質相當污染， 不過無阻超過七十位兄弟姊妹在河水中，以浸禮方式重宣洗禮時的諾言。不少兄弟姊妹在受浸離開水面時，充滿感恩的淚水。

在加納婚宴教堂重宣婚姻諾言共有二十一對夫婦，在彌撒中重宣婚姻盟誓。一位參禮的男士對我說：「我雖然結了婚超過二十年，但今次我才有渡蜜月的感覺！」這感覺可算與當日耶穌「變水為酒」有同工異曲的效果。

死丘山谷從耶路撒冷到死海途中，經過一曠野山谷，有像聖詠二十三篇所形容的「死丘山谷」，了無生氣，不過從谷底卻傳來隆隆水聲，遠望山谷對面，有一間希臘東正教的聖佐治隱修院，座於在蒼松翠柏中，蔚為奇觀，有絕處逢生的感覺。

紀念耶穌一生的彌撒聖祭，由於在聖地每一教堂，可舉行特別彌撒，故雖在四旬期，我們在納匝肋聖母領報堂，舉行了聖母領報彌撒；在白冷舉行了聖誕彌撒；在革責瑪尼山教堂舉行了紀念耶穌苦難彌撒；在耶穌聖墓大殿舉行了紀念耶穌復活彌撒；在短短十天朝聖旅程中，我們紀念了基督的一生。我們生命的旅程，不是耶穌一生的縮影嗎？



## 2007 Pilgrimage to the Holy Land

A total of 100 of us participated in the pilgrimage. The whole journey was completed in a joyful and peaceful atmosphere; it was definitely a blessing from God. **Renewing Baptismal Vow** The water in the river was not cold but still a bit chilly. Although the water was quite polluted, over 70 brothers and sisters renewed their baptismal pledge by dipping into the river. Many brothers and sisters had tears of thankfulness as they resurfaced the river.

**Renewing Wedding Vows in the Church of the Wedding at Cana** 21 couples renewed their wedding vows during the mass. One gentleman who participated in the ceremony said to me: “Even though I had been married for over 20 years, this is the first time I felt like I’m on a honey moon.” This feeling indeed is analogous to the effect when Jesus turned “water into wine”.

**Valley of the Shadow of Death** On our way from Jerusalem to the Dead Sea, we passed through an arid valley that looked like the Valley of the Shadow of Death described in Psalm Chapter 23. However the sound of water was heard from the bottom of the valley and in the distance stood the Greek Eastern Orthodox St. George Monastery amid a green sea of jade cypress. The scenery conveyed a spirit of defiance and was quite captivating.

**Masses Commemorating Jesus’ Life** Since every church in the Holy Land is allowed to hold special masses, therefore even during the time of Lent, we had a chance to participate in different masses, such as an Annunciation mass at the Church of Annunciation in Nazareth, a Christmas mass in Bethlehem, a mass commemorating Jesus’ suffering in Select Mani Hill Church and finally a mass celebrating Jesus’ resurrection in the Holy Sepulchre Church. Within the short period of 10 days, we commemorated Jesus’ whole life. Indeed, isn’t our own life’s journey a brief sketch of Jesus’ life?

## 繼往開來

周永陶神父及曹圭軾神父將於四月十日離開堂區。在此感謝他們過去兩年對堂區服務。剛退休的安樞機，接納這兩位外籍神父，參與中華殉道聖人堂的牧民工作，主要原因是他們屬於一個靈修團體，能帶動堂區合一精神。由於語言及文化上不同，我相信他們也受了不少苦頭。周神父將前往羅馬工作，而曹神父則前往菲律賓工作。願主繼續保守他們。我將於九月回港工作。

耀漢小兄弟會已接受多倫多總教區邀請，委派兩位神父幫助堂區牧民工作。一位是丁神父，另一位是鄧神父。丁神父原籍甘肅，一九八九年肄業於北京神哲學院，並於一九九四年晉鐸於阿根廷。一九九七年在美國紐約加入耀漢小兄弟會。發初願後在阿根廷工作。並於二零零二年發永願後，在美國修讀神學碩士課程。零五年畢業後在紐約為華人服務至今。

鄧神父原籍陝西，一九九四年肄業於陝西神哲學院，並於同年晉鐸。服務教區五年後在北京大學修讀訊息管理學及宗教學。零二年前往菲律賓進修英語及神學課程。零四年加入耀漢小兄弟會，並於零七年一月發初願，現在菲律賓參與牧民工作。他們將於短期內前來多倫多履新。願主祝福他們。

## **For the pass & to come**

Fr. Victor Agius and Fr. Joseph Cho will be leaving our parish on April 10. I would like to thank them for their service to our parish for the past 2 years. The main reason the recently retired Cardinal Ambrozic brought these two non-Chinese priests to serve pastorally at the Chinese Martyrs Parish is because they belong to a spiritual organization and can mobilize the sense of unity of the parish. Because of the difference in language and culture, I believe they had many difficulties to overcome. Fr. Agius will serve in Rome and Fr. Cho will serve in the Philippines. May the Lord continue to keep them. For myself, I will be returning to serve in Hong Kong in September.

The Congregation of John the Baptist has already accepted the Archdiocese of Toronto's invitation and will be assigning two priests to serve as pastors in our parish, Fr. Bernardine Ding and Fr. Andrew Deng. Fr. Ding is originally from Gan Xu, and graduated from the Collegium Theologium Ecclesiae Catholicae in Beijing in 1989 and was ordained in 1994 in Argentina. He joined the Congregation of John the Baptist in New York in 1997. After his profession of first vows he had been serving in Argentina. After he professed his final vows in 2002, he obtained the Master of Divinity in the US. He's been serving the Chinese community in New York since graduating in 2005.

Fr. Deng is originally from Shaan Xi, graduating from Shaan Xi Province Major Seminary in 1994 and was ordained in the same year. After serving his parish for 5 years, he studied at Beijing University in Information Management and Religion. In 2002, he went to the Philippines to study English and theology. He joined the Congregation of John the Baptist in 2004 and professed his first vows in January 2007. He currently does pastoral work in the Philippines. Both priests will be moving to Toronto shortly. May the Lord bless them.

## 雷鳴遠神父

中國教會歷史中，推動本地神職領導傳教工作，雷神父居功至偉。他努力斡旋，教宗庇護十一世於一九二六年十月二十八日在羅馬祝聖了第一批中國主教(共六位)。雷神父本身為比利時人，出生於一八八七年。早年加入遣使會，並於二十四歲那年在中國晉鐸。他的座右銘是：「我為中國而生，為中國而死」；他曾說過：「不要看我的眼睛，我的鼻子，是外國的，我的心卻是不折不扣的中國人」；他也加入了中國籍。

為了抗衡部份傳教士殖民地心態，他積極推動國籍主教的運動；當日本人入侵中國期間，他組織救護隊救護抗日的傷兵；他還在抗戰期間，出版益世報，為抗戰打氣。他創辦了四個團體：傳教輔助團，雷鳴遠國際服務團，耀漢小兄弟會及德來小姊妹會。他們靈修精神在於犧牲、真愛人、常喜樂。

雷神父的一些金句：「我有一百分的力量，絕不用九十九分」；「我們應找工作，不可叫工作找我們」；「不怕費力不討好，只怕費力不求好」；「支配環境，不受環境支配」；「待人最高的手段，就是不用手段」。雷神父於一九四零年六月廿四日在重慶回歸天鄉。

耀漢小兄弟會士於一九四九年在香港創辦鳴遠中學，並於一九五四年開始在台灣各地設立會院。願雷神父的愛國情懷烙印在我們心中。

## **Father Vincent Lebbe**

In the history of the Catholic Church in China, Fr. Lebbe is one of the best in terms of promoting the job of evangelization by local priests. Because of his hard work, a total of six Chinese bishops were consecrated by Pope Pius XI on October 28, 1926. Fr. Lebbe was born in Belgium in 1887, and he joined the Congregation of the Mission during his youth. He was ordained in China at the age of 24. His motto is “Born a Chinese, Die a Chinese”. He once also said that “My eyes and nose may look like a foreigner, but my heart is a true Chinese!” He later also became a Chinese citizen.

In order to fight against the colony mentality, he actively pursued the idea of having a local bishop. When Japan invaded China, he organized ambulance teams to take care of those injured during the war. He also published a newspaper at that time to boost the spirit of those in war. He founded four organizations, namely the Evangelization Auxiliary Committee, International Catholic Auxiliaries, Congregation of St. John the Baptist, and The Little Sisters of St. Theresa of the Child Jesus. Their spiritual ideas are based on complete sacrifice, real love, and a constant state of happiness.

Some of the highlights from Fr. Lebbe include “I always give 100% of my energy, never 99%”, “We should look for jobs, but not the jobs coming to look for us”, “Don’t be afraid to waste your effort, but only be worried about not achieving the best results”, “Control the environment, but don’t be controlled by it”, “The highest level of treating others is to do so without any tricks”. Fr. Lebbe returned to God’s kingdom on June 24, 1940.

The Congregation of St. John the Baptist founded the Lebbe Secondary School in Hong Kong in 1949, and congregations in Taiwan beginning in 1954. May the patriotism of Fr. Lebbe remain in our heart forever.

## 慈悲主日

傅天娜修女生於一九零五年於波蘭，在二十歲時加入仁慈之母修會。她只負責煮食、園藝和守門的工作。耶穌就是向這位純樸而全心信靠天主的修女，作出了這個奇妙的宣言：「在舊約時期，我派遣先知向我的人民大發雷霆。今天我派遣妳把我的仁慈帶給全世界。我不想懲罰痛苦的人類，只希望治癒他們，讓他們貼近我仁慈的聖心。」

耶穌又向傅天娜修女表示：「要獲得我的慈悲所包含的恩寵，只有一個方法，就是要信賴我。靈魂越信賴我，便會獲得更多的恩寵。對我充滿信賴的靈魂，能給我極大的安慰，因為我會把寶貴的恩寵賜給他們。」

耶穌在一九三一年二月二十二日顯現給傅天娜修女時，從他的心射出了一道紅光和一道白光。已故教宗若望保祿於二零零零年四月三十日策封傅天娜修女時，解釋紅光代表十字架上的祭獻及聖體聖事，而白光代表聖洗聖事及聖神的恩賜。教宗亦特別引述傅天娜修女一篇有關願意替別人受苦的日記，提醒我們應以大方的精神，彼此擔待。教宗亦於同年五月五日欽定復活第二主日為慈悲主日。

讓我們恆常地對耶穌說：「主耶穌，我信賴你！」

## **Divine Mercy Sunday**

Sr. Mary Faustina Kowalska was born in Poland in the year 1905. She joined the Sisters of Our Lady of Mercy when she was twenty years old. At that time she was responsible for the kitchen, gardening and keeping watch at the door. It was then that Jesus proclaimed a mysterious statement to this Sister who was pure of heart and faithful in God – “In the old testament, I sent forth my prophets to convey my wrath to my people. Today I am sending you to bring my divine mercy to the world. I do not want to punish mankind, I only wish to heal them, so that they can be closer to my merciful sacred heart.”

Jesus also said to Sr. Faustina, “To receive the grace of my divine mercy, there is only one way, that is to believe in me. The more that the soul believes in me, the more grace the soul will receive. The souls that believe in me will give me great consolation, because I will bestow precious graces upon them.”

When Jesus appeared to Sr. Faustina on February 22, 1931, a ray of red light and a ray of white light came from his sacred heart. The late Pope John Paul the Second explained that the red light is a symbol of the sacrifice upon the cross and the Eucharist while the white light is a symbol of baptism and the gifts of the Holy Spirit, when he blessed Sr. Faustina on April 30, 2000. Pope John Paul the Second also read from the diary of Sr. Faustina a story that describes her willingness to suffer for others, to remind us to be more generous towards each other. The pope also designated the Second Sunday of Easter as Divine Mercy Sunday, on May 5, 2000. Let us proclaim to Jesus, with steadfastness, “Jesus, I trust in You!”

## 難孕婦女的救星——比林斯醫生

比林斯醫生為澳洲人，生於一九一八年。廿九歲那年在倫敦獲得神經科專業證書，回澳洲後，擔任墨爾本聖雲仙醫院神經科主任及墨爾本大學醫學院院長。

一九五三年，他和兩位醫生共同研究，以黏液法去確定婦女排卵的日期。這方法亦稱為比林斯法(Billings Method)。由於得到國際醫學人員的認同，成立了「國際比林斯排卵法組織」。比林斯醫生和他的醫生太太每年都到世界不同地區，去介紹這方法。

自一九八九年起，比林斯醫生經常往中國教授這方法，減少了無數墮胎手術。許多不孕的婦女也能成功懷孕。現在，在全中國共有一千八百位推行比林斯法的專業人士，同時每位專業人士跟進五十位助理。據估計，約有超過三百萬夫婦獲益。中國政府亦正式認許比林斯法為合法的節育方法。現時已超過一百個國家的婦女們已認識這方法。比林斯醫生於四月一日逝世，享年八十九歲。他育有九名子女。殯葬彌撒已於四月五日在墨爾本主教座堂舉行。讓我們為這位造福人群的醫生代禱。



## **Saviour of Child-less Couples – Dr. John Billings**

Dr. Billings, who is an Australian, was born in 1918. At the age of 29, he was awarded a Nuffield Fellowship for post-graduate studies in London specializing in neurology. Upon returning to Australia, he was subsequently appointed Head of the Department of Neurology at St Vincent's Hospital, Melbourne, and Dean of the Undergraduate Medical School within the Faculty of Medicine of the University of Melbourne.

In 1953, he researched with two other doctors together to develop the method of cervical mucus to determine the date of ovulation of women. This method is also called the Billings Method. Because of the agreement from other doctors around the world, the World Organization of the Ovulation Method Billings (WOOMB) was founded. Dr. Billings and his wife, who was also a doctor, travelled to many countries throughout the world to lecture others of this method.

Since 1989, Dr. Billings had spent a lot of time in China to lecture this method, and thus reducing countless number of abortions. A lot of couples who had previously been considered to be infertile were able to achieve pregnancy. There are currently 1800 professionals practicing the Billings Method in China, while each professional is working together with 50 assistants. An estimated 3 million couples are benefiting from this method, and it is now the only government-approved method of natural family planning. Dr. Billings passed away on April 1 at the age of 89 and is survived by his 9 children. His funeral mass was held at the Melbourne Cathedral on April 5. Let us all pray for this doctor who has benefited the human population.

## Santo Subito - 立時成聖

當已故教宗若望保祿二世出殯那天，在伯多祿廣場參禮的群眾中，有信友高舉告示牌，以意大利文寫著：「Santo Subito」意即「立時成聖」。結果，現任教宗本篤十六世體察民情，在紀念教宗若望保祿二世逝世二周年彌撒中，宣佈開始審核教宗若望保祿二世立聖品的事宜。正常情況下，要等待至少五年。當天，羅馬教區把已故教宗的言行，及一百二十位見證人誓章，放入五個密封的盒中，交由策封聖人的部門去審核。

負責羅馬教區事務的羅樞機在拉特朗大殿舉行的禮儀中說：「已故教宗，由於肯定天主的愛，同時以歡悅的心去回應這份愛，找到了合一及生命的意義。在他生命的後期，由於柏金遜病的關係，有時表現出缺乏忍耐，但這並非由於身體不適，而是由於不能好像過去一般的工作。」

得到靈蹟的瑪利修女為法國人，屬「天主教母親小姊妹會」。二零零一年她也得到柏金遜病。從電視中她看到教宗若望保祿二世的活動片段，她心想：「我將來也會好像教宗一樣舉步為艱。」當教宗在零五年四月二日去世的時候，瑪利修女的病情也惡化起來。在法國及塞內加爾的全體修女一起向教宗若望保祿二世，為瑪利修女祈求痊癒之恩。結果，瑪利修女在六月三日起床的時候，身體四肢已回復正常。

## **Santo Subito - Saint At Once**

During Pope John Paul's funeral in 2005, crowded in St Peter's Square, pilgrims held up placards saying 'Santo Subito', calling for the Polish Pope to be declared a saint immediately. During the mass that marked the second anniversary of the Pontiff's death, the first step toward the process for the sainthood of Pope John Paul II has formally ended as well. This process was previously authorized and accelerated by Pope Benedict XVI, overriding the usual five-year waiting period. A weighty dossier of 'evidence' of John Paul's holiness, which includes all his writings and over 100 witnesses' testimony, will now be handed over to the Vatican's Congregation for the Causes of Saints.

Cardinal Camillo Ruini, the vicar for the Rome diocese, reflected during the mass at the basilica of St. John Lateran "With his affirmation in God's love and his complete fulfillment to God, the late Pope had discovered the meaning of life and became one with Christ. Although he had shown signs of restlessness during his final months, it came from the fact that he was unable to perform his job like he used to be, and not his suffering of the Parkinson's disease."

Sr. Marie-Simon-Pierre is a French nun and a member of the Congregation of the Little Sisters of Catholic Motherhood who has received a miraculous cure. Diagnosed with Parkinson's in 2001, she said that watching Pope John Paul II deteriorates from the effects of Parkinson's disease "I saw myself in the years to come." When Pope John Paul II died on April 2, 2005; Sr. Marie-Simon-Pierre's condition began to worsen. All members of the Little Sisters of Catholic Motherhood in France and in Senegal began praying to Pope John Paul II to intervene with God to heal her. When Sr. Marie-Simon-Pierre woke up on June 3, she knew she was able to write, to walk and to function normally.

## 一百五十三

耶穌復活後一天早晨，祂站在加里肋亞湖邊，與祂的門徒打招呼。問他們有沒有魚作早餐。祂的門徒說沒有，因為他們整晚打魚，但一無所獲。耶穌請他們在船的右邊下網。結果，滿載而歸，大魚共有一百五十三條。按釋經學者解釋，一百五十三代表加里肋亞湖內的全部種類的魚，意指以捕人的漁夫伯多祿為首的宗徒們，應向全人類宣傳福音為己任。今天，這職責也落在每一個基督徒身上。那麼，在多元文化及不同宗教的加拿大社會中，我們怎樣去實踐耶穌「願眾人合而為一」的理想？

首先我們要懂得拉近每個人的關係。我們可能屬於不同文化及宗教，甚或沒有宗教，不過，每個人都有平等、和平、團結及兄友弟恭的信念。故此，我們可以在這方面互相尊重及合作，我們彼此間的距離便可以拉近。另外，我們不應以改變別人為己任。當我們活於真理時候，真理自然彰顯出來。只有天主聖神才可觸動人心。

最後，當我們努力去建立一個合一的世界的時候，耶穌已臨在我們中間，因為祂答應過：「那裡有兩個或三個人，因我的名字聚在一起（即互助合作），我就在他們中間。」

## **One Hundred Fifty-Three**

After Jesus resurrected, He was standing on the shore of Lake of Galilee one morning, greeting His disciples, asking them if they had caught any fish for breakfast. His disciples said no because they had gone fishing the whole night without any luck. Jesus asked them to cast their nets over the right side of the boat. At last, they had a big catch, a total of one hundred and fifty-three large fish. According to scholars' explanation, the number one hundred and fifty-three represented all kinds of fish in the Lake of Galilee, meaning the disciples who follow Peter the fisherman who catches men should take up the responsibility of spreading the Good News to the whole humanity. Today, this responsibility also rests on every Christian. But in this multicultural and multi-faith society of Canada, how do we realize the aspiration of "so that they may be one"?

First, we must learn to narrow each other's distance. We may come from different cultures and different religions, or without any religion, but each one of us has the same belief in equality, peace, unity, honor and love. Therefore, we can respect and cooperate with each other based on these beliefs then our distance will be narrowed. On the other hand, we should not try to change others around us. When we live in the truth, the truth will be apparent. Only God and the Holy Spirit can move others' heart.

Eventually, when we try our best to build a united world, Jesus will be in the midst of us. This is because he promised, "For where two or three have gathered together in My name, I am there in their midst."

## 聖徐德新主教

聖徐德新主教的聖髑將於五月十九日，即耶穌升天節前夕，由陳日君樞機主禮，永遠供奉在我們聖堂的祭台上。這位聖人與其他一百一十九位中國致命真福，於二零零零年，由已故教宗若望保祿二世策封為致命聖人。

徐德新主教原籍法國，生於一七五零年。他於一七七四年加入巴黎外方傳教會。晉鐸後，於一七七五年前來中國傳教。他首先在澳門逗留了兩年，然後秘密地前往四川成都工作，因為當時中國政府禁止傳教士到中國傳教。工作八年後，被官兵解送返澳門。兩年後，他再次踏足四川，並在重慶發展教務。教友人數，由一七八九年的三十人，增至一七九七年的一千二百人，並開辦五所學校。一八零一年，他被祝聖為主教。他管轄的區域包括四川、雲南及貴州三省。教友人數共有五萬。

可惜，一八零四年，中國又發生重大教難，而以四川為烈。結果，徐德新主教於一八一五年被捕，並於同年為主捐軀。他的首級曾被懸於城門三日。現時他的遺體葬於巴黎外方傳教會總會院的地下室。供奉在我們祭台上的，將是這位勇者的一小片骨骸。聖徐德新主教，請為我們祈禱。

## **St. Jean Gabriel Taurin Duffresse MEP**

The Relics of St. Jean Gabriel Taurin Duffresse MEP will forever be observed on the altar of our church beginning from the mass on May 19 (Eve of the Feast Day of the Ascension of our Lord) hosted by His Eminence Joseph Cardinal Zen. He, together with the rest of the 119 Chinese Martyrs, were been canonized by the late Pope John Paul II in the year 2000.

St. Jean Gabriel Taurin Duffresse MEP originated from France, and he was born in the year 1750. He joined the Paris Foreign Missions in 1774. Upon ordination, he went to China to spread the Gospel in 1775. After staying in Macau for two years, he had to secretly go to work at Si-chuan Cheng-du, because the Chinese government at that time prohibited any religious work. He worked there for eight years before getting escorted under guard back to Macau. He returned to Si-chuan two years later, and started teaching in Zhung-qing. The number of parishioners started from 30 in 1789, and increased to 1,200 in 1797. Five schools were started during that period of time. He was consecrated as bishop in 1801 while looking after territories such as Si-chuan, Yun-nam, and Gui-zhou. There were a total of 50,000 parishioners.

Unfortunately, persecution started in 1804 and Si-chuan was one of the most seriously affected cities. As a result, St. Jean Gabriel Taurin Duffresse MEP was arrested in 1815 and sacrificed his life. His head was hung on top of the gate to the city for three days. His body was currently buried in Paris Foreign Missions, and one of his bones of was now offered on our altar. St. Jean Gabriel Taurin Duffresse MEP, please pray for us.

## 維護生命大遊行

今年的維護生命大遊行已於五月十日在渥太華國會山莊舉行。主流媒體並不加以重視，因為他們認為這是宗教性的活動，同時他們也意會到，為政客們，這只不過是一些邊緣團體的聲音，沒甚報導價值。但這是否代表為加拿大國民來說，墮胎問題已告一段落？或是否大部份加拿大人同意墮胎合理化？答案是否定的。

據加拿大一統計公司(Ipsos\_Reid)研究報告，於二零零零年，只有43%被訪問者(安省)認為婦女可隨意墮胎。二零零六年的民意調查，假設政府立法限制墮胎的話，50%的受訪者說不會把政府拉下台。據另一份報告(EnviroNics)指出，三份一的加拿大人認為要立法，去保障嬰兒從受孕開始的生存權利。

最近，加拿大醫學會在其會刊中發出指引，表示一位醫生可以對病人說明，基於宗教道德理由，自己將不會建議及施行墮胎手術，亦將不會轉介給予其他施行墮胎手術的醫生。可見，尊重生命仍是加拿大人的理想。「合法化」並不同「合理化」。



## **March for Life**

This year March for Life was held on May 10th at the Parliament Hill in Ottawa. The media did not put much focus on it because it is regarded as a demonstration of a religious nature. At the same time the media realizes that, for politicians, the March for Life represents only the perspective of a few minority groups, and therefore is not news-worthy. Does this mean then that the issue of abortion has been resolved for the majority of Canadian citizens, and that most Canadians agree that abortion should be legalized? In fact, it does not.

According to a market research report by Ipsos-Reid, in the year 2000, only 43% of those surveyed agreed that women should have a choice for abortion. In a survey taken in 2006, the results suggested that if the government implemented restrictions on abortion, 50% of those surveyed said that they would not pull their votes from this government. From another report by Environics, one-third of Canadians believe that legislation should be introduced to protect the rights of a baby from the moment of conception.

Recently, the Canadian Medical Association published some guidance in its newsletter about how a doctor can refuse to carry out abortion on the basis of his/her religious or moral grounds. Also he/she does not have to refer the patient to another doctor to perform the procedure. Thus, Canadians have the vision to respect life. 'Legalization' does not necessarily imply 'rationalization'.

## 不再緘默運動

這運動由維護生命司鐸團及愛護生命聖公會共同推行。他們每年在華盛頓所舉行的「維護生命大遊行」後，便舉行活動，由曾經接受墮胎手術的人士，公開講述墮胎的後遺症。

由二零零四年開始，在渥太華舉行的「維護生命大遊行」後，便由該組織的人士作見證。加拿大統籌人為Angelina Steenstra。她和Fr. Vincent Heffeman及她的丈夫Walter，在一九九零年創立「Second Chance Ministry」（暫譯：墮胎後的牧民輔導），以個人輔導形式，同時以修和聖事及敬禮聖體聖事，帶入與主修和的旅程。

墮胎的行為，無論在肉體上或心靈上，對男士們或女士們往往都做成嚴重的創傷。據Dr. David Reardon的研究，曾經嘗試自殺的女青年，其中接受過墮胎手術的，十倍於其他女青年。而60%考慮過自殺的成年女士，其中28%曾經接受過墮胎手術，可見墮胎不但直接殺害無辜嬰兒生命，也殘害人的心靈。吸毒、濫交、失去自信、意志低沉、忿怒等等，都是意料中事。耶穌說過：「為人不可能的事，為天主是可能的。」我們不要失望，只要我們肯悔改，肯信賴天主的助佑，我們仍然可以活出基督的平安。如有問題，大家可以寫信或電郵下列人士：

Second Chance Ministry, 2685 Kingston Rd,  
Scarborough, ON, M1M 1M4  
Fr Vince Heffernan 416-261-7135 Ext 231  
Angelina Steenstra 905-430-7990  
Email: Angelina@secondchanceministry.ca

## **Silent No More Awareness Campaign**

“Priests for Life” and “Anglicans for Life” collaborate to run the “Silent No More Awareness Campaign”, which includes the annual “March for life” in Washington. People who went through abortion would publicly share the aftermath of abortion at these events.

Since 2004, March for Life has spread to Ottawa, featuring the same group of people, witnessing. The Canadian overall coordinator is Angelina Steenstra. She, together with her husband Walter, and Fr. Vincent Heffeman founded the “Second Chance Ministry” in 1990. This ministry provides individual counseling, helping people reconcile with God.

The act of abortion is extremely harsh on both men and women, physically and emotionally. According to a research done by Dr. David Reardon, females who have gone through abortion have a 10 times greater chance to attempt suicide. 60% of adult females who have considered committing suicide, 28% went to abortion. Thus, abortion does not only kill innocent lives, but also ruin one’s soul. Taking drugs, being promiscuous, losing confidence, being depressed and bitter – all these negative consequences follow. Jesus once said, “Nothing is impossible for God”. We should never despair. As long as we are willing to repent, and trust in God, we can still live out the Peace of our Lord.

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## 愛可療傷

今年多倫多「瑪利亞之城」已於五月十九日至廿一日在「救世軍營地」舉行，主題為「愛可療傷」。參加人數約二百五十位，其中三份一為青少年及兒童，而約百份之四十的參加者為華人。這活動由「普世博愛運動」主辦，以渡假形式並以靈修生活見證，去帶出「願眾人合而為一」的理想。對參加者唯一要求，是嘗試由自己開始「第一個去愛」。當我們聽到「愛」字時，可能即時聯想到「仁愛、寬恕」，這是理所當然。不過，「愛」亦包括保存個人健康的體魄，例如早睡早起、多運動、食有定時等等。

我們一起看了電影「Akeela and the Bee」，對「愛可療傷」很有啟發性。故事主人翁為一位十一歲的美國黑人女孩，名叫Akeela。她有記憶的天份，故學校派她參加公開「拼字比賽」，到最後階段，她獲選到華盛頓參加全國性比賽。開始時，她的母親極力反對，因為她怕女兒受不起被淘汰的命運；最後由於受到學校老師真誠感動而改變初衷。到比賽的最後階段，由Akeela和另外兩位參賽者去爭奪冠軍。一位已是兩屆冠軍，另一位是受到嚴父督促的韓國學生。他們三人由於比賽已成為好朋友，而且彼此欣賞。那位曾得過兩屆冠軍，刻意放棄冠軍的美夢，留給Akeela和那位韓國同學去爭取。Akeela也刻意犯錯，讓那位韓國同學去領取冠軍，因為她知道若他落敗，他的嚴父將會嚴懲他。那位韓國同學亦當仁不讓，亦故意犯錯。最後，按比賽規則，他們兩人得到了雙冠軍。

## Love that Heals

This year's Mariapolis was held on May 19-21 at the Salvation Army Camp at Lake Simcoe. The theme of the event was "Love that Heals", and there were about 250 participants, with a third of them being youngsters and children. Around 40% of the participants were also Chinese. This event was organized by the Focolare Movement. Through a vacationing format and a witness of spiritual life, the idea of "may all be one" was brought out. The only requirement for the participants was to try to open one's heart and "be the first one to love". The word "love" can instantaneously be linked to "kindness, forgiveness". However, "love" also includes keeping a healthy body, which includes a good sleeping order, enough exercising, and eating regularly etc..

We also watched the movie "Akeela and the Bee" together, and it enlightened us to the theme of "Love that Heals". The story was about an 11-year-old American black girl named Akeela, who was blessed with a good memory. Her school thus sent her to a "Spelling Bee" competition, which was held at Washington D.C. for the final national stage. In the beginning, Akeela's mother strongly opposed her to joining the competition, as she was afraid that Akeela would not be able to face the end result of losing. However, she changed her mind at the end because she was touched by the teachers at Akeela's school. At the final stage, the winner was to be determined between Akeela, a Korean student who was under extreme pressure from her father, and another 2-time champion. These 3 competitors became best friends during the event, and they admired each other very much. The two-time champion purposely gave up the chance to be the winner again so that Akeela and the Korean student could fight for it. Akeela also committed several mistakes on purpose so that the Korean student could win, because she knew that the Korean student's dad would give her a tough punishment if she lost. However, on the other hand, the Korean student also purposely committed some errors. At the end, the rules made them co-winners.

## 在聖神內更新運動

「在聖神內更新運動」起源於六零年代的美國基督教會。天主教「在聖神內更新運動」則於一九六七年開始於美國的 Duquesne 大學。其後，Notre Dame 大學的教職員也參加其行列。於二零零三年，已有二百三十多個國家的天主教徒跟隨這個神恩運動，去聖化自己。梵蒂岡第二次大公會議的「教會憲章」亦清楚指出，聖神不單藉教會的服務及聖事聖化，祂的子民，也給予每位信徒不同的神恩去事奉教會。

這運動的成員相信，聖神在早期教會的工作，今天亦同樣繼續，故在祈禱會中，成員也得到舌音、見圖像、治病、說先知語言的特恩。不過，教宗若望保祿二世認同這運動之餘，也要求其成員與本地教區主教保持合一與共融。

當我們接受洗禮時，聖神已傾注在我們心中。

## **Catholic Charismatic Renewal**

The charismatic experience first originated from the American Christian community in the sixties. While the first Catholic charismatic movement began at Duquesne University in 1967, it quickly spread across the States, including graduate students and professors at the University of Notre Dame. As of 2003, Catholics from over 230 countries have participated in the Catholic Charismatic Renewal. *Lumen Gentium*, the Second Vatican Council clearly stated that the manifestations of the Holy Spirit are not limited to the services or sacraments; He also distributes special graces to the faithful of every rank in order to serve the ministries better.

Members of the movement believe that the Holy Spirit has continued to manifest in the same way as described in the time of the Apostles; thus they will receive the gifts of tongues, knowledge, healing and prophecy through prayer meetings. Although the Pope has accepted and respected the movement, he encourages the Catholic Charismatic Renewal and their local dioceses to be fostered and united as one.

When we first received the sacrament of Baptism, the Holy Spirit has filled our heart already. And when we pray for His guidance, He will grant us with whatever gifts of the Spirit we need to accomplish the task; let the Lord be present within us, to become one and in perfect harmony.

## 一位神父的自述

這位神父的名字叫 Donald Calloway。「我的繼父是一位軍官，駐守洛杉磯。十二歲時，我已經非常反叛。當我的繼父被派駐日本時，我們全家也遷往日本居住。十五歲那年，我已與日本的黑社會搭上關係。我當時已壞透了，也被日本警方把我送回美國。我的母親也無奈地和我一起回國。不過，我的壞品行更是變本加厲，在進出戒毒所之餘，也成了監獄的常客。

一九九二年一個晚上（當時我在 Louisiana 州監獄服刑），我在閱讀室看到一本書名叫 *The Queen Visits Medjugorje* 作者為 Joseph A. Pettetier。我不知為何這樣喜歡那本書，結果，當我一口氣把那本書唸完時，已是早上四時。

離開監獄後，我請求母親介紹一位神父給我認識。由於我的緣故，我的母親曾經接受輔導，因此成為了天主教徒。她給我介紹了一位隨軍司鐸給我認識。九個月後，我便成了天主教徒。最後，我加入了特敬慈悲耶穌的聖母無原罪修會。」可見，耶穌有關「九十九隻羊」的比喻，是如何真實：耶穌沒有放棄任何一個人。



## **An Account of a Priest**

The name of this priest is Fr. Donald Calloway. “My step-father was based in the military at Los Angeles. I was out of control at the age of 12. My whole family moved to Japan when my step-father was sent over there to continue his military work. At the age of 15, I even got involved running errands for the Japanese mafia. Thrown out of Japan, I returned to the United States with my mother and I was in and out of the rehabilitation centre all the time.

One evening in 1992 when I was still serving in a prison in the state of Louisiana, I found a book called “The Queen Visits Medjugorje” by Joseph A. Pettetier. Not sure why I liked this book so much that I finished it without stopping.

I asked my mother to introduce a priest to me after I left the prison. She had been receiving counseling because of me, and she had since become a Catholic. She introduced to me a military chaplain, and I also became a Catholic nine months later. Eventually I joined the Congregation of Immaculate Conception of Divine Mercy.” Apparently, it is so true that Jesus will not give up on any one person, as illustrated in the parable of the ninety-nine sheep.

## 父親節—默想教宗若望保祿二世的勉語

我們經常感覺到不配成為基督的朋友。但當我們不忠於基督而感到恐懼時，這神聖的恐懼為我們是有益處的。（一九八八年對司鐸講話）

只有按天主肖像所造的人類，才能向造物主歌頌和感恩。整個宇宙都期盼人類成為它的代言人。（一九八七年美國聖安東市）

只有按天主肖像所造人類，才能向造物主歌頌和感恩。整個宇宙都期盼人類成為它的代言人，宣揚福音，便是把我們內在的希望公諸於世。（一九九七年國際移民日）

愛是把自己成為一份禮物。它需要我們空虛自己，亦即為他人的益處而忘記自己。（一九九三年有關「人類真愛反映天主的大愛」中的講話）

基督十字架及復活的能力，遠超過人類的罪惡所帶來的恐懼。（「穿越希望的門檻」）

天主可利用我們的能力，也同樣可利用我們的軟弱，去完成祂的計劃。（一九八七年在密亞美的司鐸聚會）

受苦的人不會帶給別人負荷，反之，他們的苦難能對人類的救恩有所貢獻。（一九九八年與病患者講話）

## **Father's Day - Meditation on the reflections of the late Pope John Paul II**

We always feel unworthy of Christ's friendship. But it is a good thing that we should have a holy fear of not remaining faithful to it. (to priests, 1988)

Only the human person, created in the image and likeness of God, is capable of raising a hymn of praise and thanksgiving to the Creator. The Earth, with all its creatures, and the entire universe call on man to be their voice. ("Homily at San Antonio", 1987)

To evangelize is to give an account to all of the hope that is in us. ("Message for World Migration Day" , 1997)

Love is the gift of self. It means emptying oneself to reach out to others. In a certain sense, it means forgetting oneself for the good of others. ("True Human Love Reflects the Divine", 1993)

The power of Christ's Cross and Resurrection is greater than any evil which man could or should fear. ( "Crossing the Threshold of Hope")

God can use our weakness as easily as our strength in order to accomplish his will. ( Meeting with Priests, Miami, 1987)

Those who suffer are no burden to others, but with their suffering contribute to the salvation of all. ("Meeting with the Sick and Suffering", 1998)

## 湯一煌神父晉鐸金禧

湯神父離開中華殉道聖人堂剛滿五年。我在二零零二年八月接受主任司鐸委任禮時，他也特地從紐約前來出席。在此之前，我和湯神父也共事了一年。

湯神父畢業於香港華南總修院，我也在該修院修讀，不過一年後，便改名為聖神修院，無論如何，我們也可份屬校友，他是我的學長。湯神父給我的印象是隨和、努力工作及有進取心。湯神父沒有架子，凡事親力親為。以他的年紀，仍在中文打字上，揮灑自如，可說是另類。他亦研究了一套簡易中文輸入法，也收了不少徒弟。他所留下的工作備忘錄，也表現了他細緻的思維。例如春節的慶祝，每一細節，都記述下來，可說是行政專才。

每當我在教堂舉行禮儀，看到每一件事物時，總看到湯神父的影子。整齊的座位、寬闊的祭台、美麗的壁窗、紅色的地氈等等，湯神父確實花了不少心血。在未建堂時所籌募得來的建堂基金，也非易事。過了退休年齡，湯神父還擔任北美華人牧職團的秘書。他所編寫的會員地址簿，亦非常美觀。湯神父將於七月十四日下午三時在堂區舉行晉鐸金禧彌撒。屆時我們將邀請他把聖徐德新主教(St Jean Gabriel Taurin Duffresse MEP) 的聖髑安放在我們的祭台上。

## **Golden Anniversary of Father Paul Tang's Ordination**

Father Tang has left the Chinese Martyrs Catholic Church for about five years now. When I accepted installation from the former parish priest in August 2002, Father Tang came all the way from New York to support me. Father Tang and I had already worked together for over a year.

Father Tang graduated from the Regional Seminary of South China. I also studied in the same seminary, but a year after I was enrolled it was renamed to Holy Spirit Seminary. Anyhow, we were from the same alumni, and he was my senior schoolmate. The impression Father Tang gave me was amiable, hardworking and determined. Father Tang was very down to earth and attended to everything himself. Despite his age, he was very proficient in Chinese data-entry. He also invented a new simple way for Chinese data-entry and had admitted many apprentices. His sensitive thinking was also evident from his journal. For example, he marked down every single detail about the organization of the Spring Festival. He was such an expert in administration.

Whenever I hold masses in the church, I always see Father Tang's shadow in everything I see. Ordered seats, wide altar, beautiful stained glass, red carpet; Father Tang indeed spent a lot of effort. Raising funds for the building of the church wasn't an easy task either. After he passed his retirement age, Father Tang accepted the position of secretary for the North American Association of Chinese Ministers. The member address book he compiled was very beautiful. Father Tang will be holding a mass celebrating the golden anniversary of his ordination at our church on July 14th at 3:00pm. During the mass, we will be inviting him to place St Jean Gabriel Taurin Duffresse MEP's relics on our altar.

## 天上母親的訊息

二零零七年六月二十五日，聖母在默主哥耶給她子女們的訊息：「我可愛的子女！我今天以極喜悅的心情，要求你們更新。孩子們，不要忘記，你們在天主的計劃內，是非常重要的，一如天主藉默主哥耶，所帶給你們的訊息。天主願意整個世界都更新，得到救恩，歸向天主，因為祂是萬物的原始和終結。我從心底裡希望你們，在我還和你們一起的時候，去開放自己，去接納這恩寵。我多謝你們的犧牲和祈禱。我時常和你們一起，並祝福你們。多謝你們回應我的召喚。」

在過去二十六年來，聖母每天都顯現給默主哥耶的神視者，藉著他們，聖母循循善誘地教導她在世界上所有的子女，用心祈禱，善領聖事。聖母知道她的子女非常善忘，故她仍然不厭其煩的教導我們。有一次，她說：「當你們在祈禱時，有什麼事情使你們煩亂的話，把它交給我罷，我會在聖神前為你們代禱！」聖母再次強調，現今世代是一個恩寵時刻，她希望我們珍惜每一個機會，去更新自己，聖化這個世界。讓我們不要害怕，聆聽聖母的呼喚，跟隨基督的足印。

## **Message from our Heavenly Mother**

**“Dear Children! Also today, with great joy in my heart, I call you to conversion. Little children, do not forget that you are all important in this great plan, which God leads through Medjugorje. God desires to convert the entire world and to call it to salvation and to the way towards Himself, who is the beginning and the end of every being. In a special way, little children, from the depth of my heart, I call you all to open yourselves to this great grace that God gives you through my presence here. I desire to thank each of you for the sacrifices and prayers. I am with you and I bless you all. Thank you for having responded to my call.”**

In the past 26 years, Mother Mary has been appearing to visionaries every day. Through them, our heavenly Mother urged us to pray wholeheartedly, and to receive the Sacraments. She knows that her children are very forgetful. Nonetheless, she persisted in leading us onto the right path. She once said, “If you have anything that’s troubling you, dedicate them all to me while you pray. I’ll intercede for you in front of the Holy Spirit!” Our Mother emphasized yet once more, that this era is a time of grace. She wishes that we all treasure this chance to renew ourselves, to sanctify the world. Let us not fear, but answer our Mother’s call, and follow Jesus’ footsteps.

## 教宗本篤十六世致中國天主教徒的公函

教宗本篤十六世於二零零七年五月二十七日在羅馬簽署了一封致中國天主教徒公函，並於六月三十日正式發表，藉著今天發表的信，教宗本篤十六世充分展示，他對在中國的天主教會團體的愛與關懷。教宗的文件中顯示了兩個基本的態度：一方面，是在精神上對在中國的全體天主教友的深厚感情，對中國人民的友好敬意，另一方面，表達出教會固有的傳統及梵二大公會議所定出的原則。為此，這是在熱情地邀請人們致力於愛德、合一與真理。

這封信是寫給在中國的教會：首要的是宗教問題，它明確地回答了，長期以來中國主教和司鐸向聖座提出的問題。為此，這既不是政治性文件，更無意成為指責政府的訴狀。同時，不能無視教會在中國，每天都要面對眾所周知的困難。

教宗談到了基督建立教會：授予宗徒們及他們的繼承主教們的『最初計劃』。在此指引下，教宗充分考慮到五十年來，在中國教會生活中所面臨的問題。並從這一『計劃』中汲取了啟示和指導，從而本著共融、真理的精神來應對和解決上述問題。教宗本篤十六世表示，完全願意與中國政府展開平靜而建設性的對話，最終找到解決有關公教團體的各種問題，從而實現我們所期盼的，聖座與中華人民共和國之間正常關係，能自由宣認信仰，慷慨地作出生活見證之際，作為中國人民的幸福作出貢獻。讓我們繼續努力為未來在中國的天主教會祈禱。



## **Letter of the Holy Father Benedict XVI to People's Republic of China Catholic Church**

By means of his Letter, which is made public today, Pope Benedict XVI wishes to express his love for the Catholic community in China and his closeness to it. From the text of the Papal document two basic attitudes are clear: on the one hand, deep spiritual affection for all Catholics in China and cordial esteem for the Chinese people, and, on the other, an earnest appeal to the perennial principles of the Catholic tradition and the Second Vatican Council in the ecclesiological sphere. It is, therefore, a pressing invitation to charity, unity and truth.

The Letter is directed to the Church in China and deals with eminently religious questions, responding to precise queries which have been addressed for some time to the Holy See by Chinese Bishops and priests. It is not, therefore, a political document, nor, much less, an indictment of the government authorities, although it does not ignore the well-known difficulties which the Church in China must daily tackle.

The Holy Father recalls the "original plan" which Christ had for his Church and which he entrusted to the Apostles and their successors. In this light, he takes into consideration various problems of the Church in China which emerged during the past fifty years. From this "plan" he also draws inspiration and formulates guidelines to tackle and resolve, in a spirit of communion and truth. In the Letter, Benedict XVI declares himself fully available and open to a serene and constructive dialogue with the civic authorities in order to find a solution to various problems concerning the Catholic community, and reach desired normalization of relations between Holy See and the Government of the People's Republic of China, freely professing their faith and by giving generous witness of life, contribute as good citizens, to the good of the Chinese people.

## 復活與生命

短短一個月內，堂區有三位年青的兄弟姊妹相繼去世。兩位是患了癌症，一位是工業意外。患了癌症的兩位，勇敢地經歷了治療過程的煎熬。她們不約而同的對我說過，在她們的苦難過程中，深深感受到主耶穌沒有離開過她們半步。其中一位更表示，比她在健康時感覺到更喜悅、更平安。受到工業意外創傷的那位兄弟，在彌留時我們也不難想像，基督臨在他身旁的安慰。據他的父母親見證，這位青年非常孝順，有上進心，並非常大方，故他們把他的器官捐出，使能遺愛人間。

據若望福音記載，當耶穌知道他的好朋友拉匝祿病重時，他沒有立刻起程去探望他，等了兩天才起程，他還對門徒說：「我們的朋友拉匝祿睡著，我要去叫醒他。」在耶穌的心目中，死亡只是永生的門檻，並非生命的毀滅。耶穌說：「我是復活，我是生命。」人的生命源於天主，也歸於天主。耶穌要求我們善用生命的每一時段去準備自己。故此，祂要求我們恆常生活在天主的聖意，因為只有這樣，我們才分享到天主的生命和祂的平安。

## **Resurrection & Life**

Within the short period of a month, the parish has lost three young parishioners, two due to cancer and one due to a work-related accident. Of the two who were diagnosed with cancer, they had faced their treatment process bravely. Coincidentally, both had expressed to me that they experienced the presence of Jesus throughout their battle. On top of that, one had also indicated that she had felt more joy and peace than ever before. As for the brother who had suffered life-threatening injury from work, it is not difficult for us to imagine that he too, had received comfort from the Lord's glory during his final hours. According to his parents, this young man was extremely filial, hardworking and very generous; therefore, they have donated his organs to help others in need, so that his love will continue to spread in this world.

According to the Gospel of John, when Jesus received the news that Lazarus was ill, he stayed where he was for two more days, then he said to the disciples, "Our friend Lazarus has fallen asleep, but I will go and wake him up." To Jesus, death is not the end of life, but the gateway to eternal life. Jesus said, "I am the resurrection and the life." God has given us life, and so our lives belong to God. Jesus has asked us to prepare ourselves and to live our life to all its fullness. Thus, he has requested us to live according to God's word, only in doing so, we will be able to share in God's glory and peace.

## 伊斯坦堡宗主教區的窘境

二零零七年六月廿六日，土耳其最高法院 判決伊斯坦堡 的宗主教不應享有「大公宗主教」的名銜，因為這「宗主教區」只管轄土耳其境內的東正教徒，故不應受到境外東正教會的禮待。

公元第四世紀，君士坦丁大帝把羅馬帝國的首都遷往君士坦丁堡〔現稱伊斯坦堡〕。過了不久，君士坦丁堡宗主教便斷絕了與羅馬教宗的共融。後來相繼離開羅馬教會的東方禮教會，便統稱為東正教。雖然君士坦丁堡宗主教當時被尊稱為「大公宗主教」，但每一東正教的宗主教區都是獨立的。

不過，自奧陶曼人於 1453 年入主羅馬帝國後，回教已成前羅馬帝國的國教，因而君士坦丁堡宗主教已處處受到掣肘。今次土耳其最高法院的判決，可說是對教會迫害的冰山一角。東正教是由宗徒承傳下來的，雖與羅馬教宗沒有共融，但也分享同一的司祭職，故被稱為姊妹教會。教宗保祿六世早於一九六七年在聖伯多祿大殿與當時的伊斯坦堡宗主教 Atenagoras 會面，希望早日能達成共享「一個爵杯」的理想。

上智的安排也頗巧妙，由於羅馬皇帝離開羅馬的關係，羅馬教宗無形中得到更大自由，去把福音傳往羅馬帝國以外的地方。現任伊斯坦堡的宗主教為 Bartholomew I，他曾任 Atenagoras 的秘書，他極開明，並有意早日能與羅馬教會保持共融。讓我們為東正教的兄弟姊妹祈禱，求主幫助他們，在有限的空間下，繼續為主作證。

## **The dilemma of the Patriarchate of Istanbul**

On June 26th, 2007, the supreme court of Turkey ruled that the Patriarch of Istanbul should not enjoy the title of Ecumenical Patriarch, because this Patriarchate only has authority over the Orthodox Church within Turkey, and therefore should not be received by the Orthodox Church outside of Turkey.

In 400 A.D, Emperor Constantine moved the capital of the Roman Empire to Constantinople (present day Istanbul). Not long after, the Patriarch of Istanbul lost all ties to the Roman Church, and thus established what is now known as the Orthodox Church. Although the Patriarchate of Istanbul was then called the Ecumenical Patriarch, each Patriarchate of the Orthodox Church exists independent of each other.

However, since 1453 when the Ottomans occupied the Roman Empire, and brought with it the religion of Islam, the Patriarchate of Istanbul has had limited authority and influence. The ruling of the supreme court of Turkey is only the tip of the iceberg. The Orthodox Church was passed on by the Apostles. Although they are not unified with the Roman Church, they share the same clergy. Therefore they are often called Sister Churches. In the year 1967, Pope Paul VI met with the Patriarch of Istanbul (then Atenagoras) in the hope that the two Churches can achieve the vision of the 'one cup'.

The marvel of God's plan is that with the Roman Emperor leaving Rome for Constantinople, the Roman popes inadvertently enjoyed a greater degree of freedom to spread the good news of the Gospel to those outside of the Roman Empire. The current Patriarch of Istanbul is Bartholomew I. He was once the secretary of Atenagoras, and he is in favour of unity with the Roman Church. Let us pray for the brothers and sisters of the Orthodox Church. May God help them so that, even when under restricted circumstances, they can continue to be witnesses for God.

## 基督的教會

信理部於二零零七年六月廿九日發出指引，確定「教會憲章第八章」所指：「我們在信經內所承認的唯一、至聖、至公、從宗徒傳下來的教會……她存在於天主教會內。」用以答覆不少學者的提問。這道理當然不是否認在其他不同教會內，也存有許多聖化及真理的要素。現把「天主教教理」有關「教會是唯一、至聖、至公、從宗徒傳下來的」道理節錄下來，以供參考：

「教會是唯一的：她只有一個主，宣認一個信仰，藉一個洗禮而獲新生，形成一個身體，由一個聖神賦予生命，及持有同一希望。教會是至聖的：至聖的天主是她的創立者，她的淨配基督為了聖化她而把自己交給了她；而聖德之神又賦予她生命。教會是至公的：她宣講完整的信仰，擁有及施行圓滿的得救方法；她被派到萬民中，關心一切的人，懷抱各個時代；教會『在本質上就具有傳教的特性』（教會傳教工作法令第二章）

教會是從宗徒傳下來的：她建立在鞏固的基礎上，即那『羔羊的十二宗徒』（默 21 :14），故此是不能毀滅的，在真理方面是不能錯的。基督透過伯多祿和其他宗徒，以及他們的繼承人，即教宗和世界主教團來管理教會。」  
(參考天主教教理 866-870)

## **The Church of Christ**

The Congregation for the Doctrine of the Faith released a notice on June 29, 2007, clarifying the meaning of chapter 8 in *Lumen Gentium*: “Our declaration in the Apostle’s Creed the one holy catholic and apostolic Church she lives in the Catholic church.” in order to answer the many scholars’ queries. This dogma does not mean we are denying the holiness and truthfulness of other churches. I have included here excerpts from the Catechism of the Catholic Church in relation to the phrase “the one holy catholic and apostolic Church” for your reference:

“The Church is one: she acknowledges one Lord, confesses one faith, is born of one, Baptism, forms only one Body, is given life by the one Spirit for the sake of one hope, at whose fulfillment all divisions will be overcome.” (866)  
“The Church is holy: the Most Holy God is her author; Christ, her bridegroom, have himself up to make her holy; the Spirit of holiness gives her life.” (867)

“The Church is catholic: she proclaims the fullness of the faith. She bears in herself and administers the totality of the means of salvation. She is sent out to all peoples. She speaks to all men. She encompasses all times. She is ‘missionary of her very nature’ (Ad Gentes 2)” (868) “The Church is apostolic. She is built on a lasting foundation: ‘the twelve apostles of the Lamb’. She is indestructible. She is upheld infallibly in the truth: Christ governs her through Peter and the other apostles, who are present in the successors, the Pope and the college bishops.” (869) (Reference pages 866-870 from Catechism of the Catholic Church)

## 晉鐸三十五周年

能夠成為司鐸，是我不敢夢想的事情，因為我不是一位天資聰敏的學生，更不是一位天生的領袖。畢竟天主揀選了我成為牧者，因為真正的工作者是天主自己。在過去六年來，認識我的教友都認同，我是特別受到聖母的眷顧。她讓我在「瑪利亞事業」的團體中去紮根，在默主哥耶聖地領受聖神治療的神恩，在有五傷特恩的 Lillian Barnes 代禱中領受耶穌的訊息，即每天守聖時。

大家也知道我懂得製作麵包，因為聖母要求我們逢星期三、五守齋，且建議我們以清水麵包去守齋。我的牧民工作以「同心協力」為大前提，故工作雖是繁多，但仍能應付自如。另外，天主安排在我身邊的每個兄弟姊妹，都是不可或缺的護守天使，幫我成聖自己。

剛巧，三十五年前在越南出生的李神父，將會調派來堂區接替丁神父的工作。李神父於九五年在越南加入耀漢小兄弟會，並於二零零三年在台灣晉鐸。在台中服務兩年後，被派往溫哥華工作。丁神父則前往溫哥華接替李神父的工作。

P.S. 邀請大家參與我在八月十三日（星期一）晚上八時舉行的晉鐸紀念彌撒，同謝主恩。



## **35th Ordination Anniversary**

I am neither a smart student nor a natural-born leader. Thus, I have never dreamed of becoming a priest. However, God has chosen me to be one, because it is God who is actually the one doing all the work. For those who know me, you have to agree that I am especially blessed by Hail Mary over the past six years. She allows me to lay the foundation in the Work of Mary, to receive from Medjugorje the ability to heal through the Holy Spirit, to receive the message from Jesus (Holy Hour) through Lillian Barnes.

You may also know that I have learnt to make bread, because Holy Mary asks us to fast on Wednesdays and Fridays, and to fast with water and bread only. My pastoral work is based on co-operation. Therefore, despite the huge amount of work, I am still able to handle them relatively easily. Besides, God has arranged my every brother and sister to act as guardian angels around me to sanctify me.

Fr. Joseph Ly, who was coincidentally born in Vietnam 35 years ago, will be coming to our parish to continue the work of Fr. Ding. Fr. Ly joined the Congregation of St. John the Baptist in Vietnam in 1995, and was ordained in Taiwan in 2003. After serving in Taiwan for two years, he was sent to work in Vancouver. Fr. Ding will then take over Fr. Ly's work in Vancouver.

P.S.: I sincerely invite everyone to participate in the 8:00pm mass on Monday, August 13, to celebrate with me, and to thank the Lord together for my thirty-fifth ordination anniversary.

## **零八年世青節主題:「當聖神降臨於你們身上時，你們將充滿聖神的德能，為我作證人。」(宗 1:8)**

教宗本篤十六世於七月二十日發表了一篇文告，給普世青年，準備他們參加明年在澳洲舉行的世青節。「藉教會的入門聖事，即洗禮、堅振及聖體，我們經驗到聖神是教會的靈魂，基督徒生活的氣息。」「不要忘記，整個教會，整個人類，對你們年青人都有所期待，因為天父已給了你們一份最好的禮物:耶穌所預許的聖神。」

「聖神把宗徒徹底改變過來，讓他們勇敢地宣講『基督已從死亡中復活了!』他們已無所畏懼，且充滿自信。他們已由膽顫心驚的漁夫變成勇敢的福音傳播人。教會便是這樣開始。從聖神降臨那一刻，福音便無時或息地『傳到世界每一角落。』(宗 1:8)」

「今天聖神催迫我們向別人開放自己，灼熱我們的心，使我們成為天主慈悲的傳教士。」「假若你經常參與彌撒聖祭，朝拜聖體，你將會以愉快的心情作出跟隨福音的決定。」

「我可以肯定，今天聖神邀請年青人向年青人傳播福音的喜訊，因為你們最清楚年青人的理想、語言、傷痛的地方、期望等。」「不要害怕成為有聖德的傳教士，好像走遍遠東、耗盡體力的聖方濟各沙勿略，或從未踏出嘉爾默羅修院半步的聖女小德蘭。他們二人都是傳教區的主保。」「請記著，教會對你們有信心。」

**Theme of the XXIII World Youth Day: “You will receive power when the Holy Spirit has come upon you; and you will be my witness” [Acts 1:8]**

Pope Benedict XVI has released a message on July 20, in order to prepare all the youths for World Youth Day next year. “You rediscover that the Holy Spirit is the ‘soul’, the vital breath of Christian life itself, through the sacraments of Christian initiation – Baptism, Confirmation and the Eucharist.” “Never forget that the Church, in fact humanity itself, all the people around you now and those who await you in the future, expect much from you young people, because you have within you the supreme gift of the Father, the Spirit of Jesus.”

“The Holy Spirit renewed the Apostles from within, filling them with a power that would give them courage to go out and boldly proclaim that ‘Christ has died and is risen’ Free from all fear, they began to speak openly with self-confidence. These frightened fishermen had become courageous heralds of the Gospel. This is how the Church was born, and from the day of Pentecost she has not ceased to spread the Good News “to the ends of the earth.”[Acts 1:8]

“The Spirit impels us forward towards others, enkindles in us the fire of love, makes us missionaries of God’s charity.” “If you take part frequently in the Eucharistic celebration, if you dedicate some of your time to adoration of the Blessed Sacrament, you will acquire that joyful determination to dedicate your lives to following the Gospel.” “I assure you that the Spirit of Jesus today is inviting you young people to be bearers of the good news of Jesus to your contemporaries, because you know the ideals, the language, and also the wounds, the expectations of your contemporaries.” Do not be afraid to become holy missionaries like Saint Francis Xavier who traveled through the Far East proclaiming the Good News until every ounce of his strength was used up, or like Saint Therese of the Child Jesus who was a missionary even though she never left the Carmelite convent. Both of these are ‘Patrons of the Missions’.” “Remember: the Church has confidence in you!”

## 生命互動

多倫多總教區輔理主教 Richard Grecco (Auxiliary Bishop, Toronto) 於今年五月廿八日給他區內的信友發表了一篇文告，鼓勵大家積極參與捐助器官的行列。

堂區的一位青年教友盧駿立於七月四日，因工作意外而頭部受重創，結果於七月七日回到主的懷中，不過他的器官已捐贈給十五個有需要的人士。作出這捐贈器官決定的是他的父母，因為他們覺得自己的兒子是一位慷慨大方的青年人，必定會同意他們這樣做。

在醫院的時候，他的媽媽親口對我說：「我會陪伴我的兒子到他生命最後的一刻。我要等待兒子的腦電波完全停頓及心肺停止跳動後，才容許醫生把兒子的器官割除。」這是一位偉大母親的生活典範。

一年一度的「生命行線」將於九月三十日(主日)，由下午二時至三時，在多倫多不同的十字路口舉行。最接近堂區的地點為 Steeles 及 McCowan 交界。去年在全加拿大共有三萬人參加。歡迎你們也加入維護生命的行列。

## **Life Chain**

On May 28th 2007, Richard Grecco, the Auxiliary Bishop of Toronto, released a paper that urged Catholics to actively participate in organ donation.

A youth who belonged to our parish, Johnny Lo, suffered a serious head injury due to a work related accident on July 4th. Three days later on July 7th he passed away and his organs were donated to fifteen different patients. His parents made the decision to donate his organs because they felt that their son was a generous youth, who would no doubt be in agreement with this decision.

At the hospital, his mother said to me, “I will be with Johnny until the very last moment of his life. I will wait until his heart has stopped beating and his brain activity has ceased – and only then I will allow the doctor to remove his organs.” This is a real example of a great mother.

The annual Life Chain will be held on September 30th (Sunday) from 2 p.m. to 3 p.m. It will take place at various intersections throughout Toronto. The closest location for us is at Steeles and McCowan. Last year the total number of participants in Canada was 30,000. We hope that you will be able to join us in defending the sanctity of life.

## 教宗致中國天主教徒牧函的解讀

香港公教報於七月廿二日刊登了一篇，由比利時魯汶大學的韓德力神父撰寫的文章，表達他個人，對「教宗致中國天主教徒牧函」的意見。由於香港主教陳日君樞機，有份參與教宗所成立的特別委員會去探討天主教在中國的事宜，故也在同一份報紙發表了他對韓神父不同的意見。

韓神父:	「地上地下的主教神父可以共祭」 「讓中國的天主教徒一起和平舉行聖祭」
陳樞機:	這樣說並不準確。與教宗共融的主教，就算還在「地上教會」我們也可以和他們共祭。但不能和未合法的主教共祭。
韓神父:	「目前已沒有理由在中國還維持一個天主教地下團體」 「教宗鼓勵地下主教向政府登記」
陳樞機:	錯。教宗說的是：「地下狀況」不是教會生活的正常狀態，有人被迫採取居於「地下」是為避免接受外來的、不正當的操縱。

## **Interpretation of the Letter of His Holiness Pope Benedict XVI to Chinese Catholics**

In the July 22 edition of the Kung Kao Po, the official newsletter from the Diocese of Hong Kong, Fr. Jeroom Heyndrickx of the Catholic University of Leuven in Belgium was quoted to express his personal opinion on the "Letter of His Holiness Pope Benedict XVI to Chinese Catholics". However, because Cardinal Joseph Zen, Bishop of Hong Kong, is part of the special committee set up by the Pope to discuss the matters regarding the Catholic faithful in China, he expressed a different kind of opinion in the same newsletter.

Fr. Heyndrickx:

Paragraph 1 (starting from "I understand the meaning of the Pope's letter as follows.") "Bishop and priests of both communities may concelebrate..."

Paragraph 7 "Let Chinese Catholics peacefully celebrate the Eucharist together."

Cardinal Zen:

"It is not precise to state matters so simply. What is allowed is concelebration with Bishops in the "official" Church, who are now in communion with the Holy Father, but not with those who are still illegitimate and not reconciled."

## 教宗致中國天主教徒牧函的解讀

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教宗的信並沒有鼓勵地下教會來地上登記，只是讓個別主教作出抉擇。陳樞機의 結論:韓神父看來把事情混淆了，他把自己的許多看法強加於教宗的信內，那書信本來在真理和愛德之間達成可貴的平衡，現在可能被破壞了。



## **Interpretation of the Letter of His Holiness Pope Benedict XVI to Chinese Catholics**

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Fr. Heyndrickx: Also in Paragraph 1 "There is at present no longer any reason to keep an underground Church Community going in China."

Paragraph 8 "underground bishops are encouraged to apply for recognition by civil authorities."

Cardinal Zen:

"No. This is not in the letter. What the letter says is: 'The clandestine condition is not a natural feature of the Church's life' and those who 'have felt themselves constrained to opt for clandestine consecration' did so because they did not wish 'to be subjected to undue control over the life of the Church.'"

"The underground bishops are not encouraged to apply for registration; they are only given the faculty or, rather, the heavy responsibility to make a "very difficult decision" for their individual dioceses as to whether they should seek recognition."

"Fr. Heyndrickx seems to be confused, he has interpreted the Pope's letter with his own personal viewpoints which are not precise. This risks disturbing the wonderful balance achieved in the letter between truth and charity, and it is a serious matter!"

## 完結篇

我將會在加東營結束後第二天回港。在此，感謝大家在過去六年來給予我的支持與愛護。我將被派往荃灣柴灣角的聖母領報堂服務。現以德蘭修女的一篇默想作互勉。願基督的平安永遠與你們同在。

生命是緣份，勿讓它溜掉。

生命是美，欣賞它。

生命是福氣，品嚐它。

生命是夢境，實現它。

生命是挑戰，面對它。

生命無價，不要糟塌它。

生命是財富，保有它。

生命是愛心，享受它。

生命是諾言，滿全它。

生命是勞苦，克服它。

生命是樂韻，詠唱它。

生命是奮鬥，接受它。

生命是冒險，勇往直前。

生命是運氣，讓它成事。

生命誠可貴，不要破壞它。

生命是生命，強力奪取之。

德蘭修女

## Conclusion

I'll be back to Hong Kong on the next day after attending ECCCLC. I would like to say my heartfelt thank you to all in the past 6 years for all your support and love. I have been assigned to serve the Annunciation Church in Tsuen Wan of the Tsuen King Circuit in Hong Kong. Let us reflect on one of the reflections of Mother Teresa. May the Lord's peace be always with you.

Life is an opportunity, benefit from it.

Life is beauty, admire it.

Life is bliss, taste it.

Life is a dream, realize it.

Life is a challenge, meet it.

Life is costly, care for it.

Love is treasure, hold it,

Life is love, enjoy it.

Life is a promise, fulfill it.

Life is a sorrow, overcome it.

Life is a song, sing it.

Life is a struggle, accept it.

Life is an adventure, dare it.

Life is luck, make it.

Life is too precious, do not destroy it.

Life is life, fight for it.

Mother Teresa

二〇〇七年九月梁達材神父被派往香港荃灣柴灣角的聖母領報堂服務。

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