



PURITY



Henry Yeung

“Blessed are the pure in heart, for they shall see God” (Mt 5:8). It is a great happiness to see God face to face for those who are clean of heart. In the inexpressible joy of this eternal vision, man will achieve his destiny when the heart has been transformed and cleansed of all the filth of wickedness. Purity of heart is understood in the moral sense, and it is a precondition to see the brightness of the true light. In order to attain purity of heart, one should practice the virtues of charity, chastity, justice, and love of truth (CCC 2518). Through self-mastery, one can build up within oneself the virtue of practicing chastity as a way of love in union with God. There is a spiritual battle between the ‘spirit’ and the ‘flesh’ because of the consequence of Original Sin. Human sense appetites easily move toward lust so that man must struggle against covetousness and practice temperance. The human body is perceived as a temple of the Holy Spirit; therefore, the unmarried person should practice chastity by refraining from sexual thoughts and from giving into the temptations of lust. In marriage, a couple moderates their desires for legitimate conjugal acts for the good of the family and their union. By the help of God’s grace, man can be strengthened to lead a holy life.

Purity of heart requires modesty, because *“modesty protects the mystery of persons and their love”* (CCC 2522). As an integral part of temperance, modesty requires both knowledge and motivation, so that one can moderate his external manner, e.g., in dress, deportment, and conversation. The virtue of modesty is an index of the restraint of thought that marks a person’s actions. In this way, one can have full and deep consciousness of his own acts. By keeping purity of heart, man does not only establish a close spiritual relationship with God, but also has harmonious relationships with the others. The spiritual intimacy with God draws man to live a life of simplicity in the spirit of the Beatitudes. Man sees his own dignity and respects the dignity of the others as the children of God. At the end of his life, man can reach the fullness of justice and *“be set free from its bondage to decay and obtain the glorious liberty of the children of God”* (Rom 8:21).

* * * * *



春



林茂

春來了，萬物生氣蓬勃。

早春第一次剪草的經驗想必也有，草既長且濕，參差不齊，頗為費力，一邊推手剪機，一邊與主傾談，腦中忽有醒悟：**順水推舟，事半功倍；逆水行舟，事倍功半。**

之後數日，一直在想怎麼將這十六字真言與主與自己聯繫起來，關係何在？

原來主給予我啟示，不論何事，只要全心全意交托給主，依靠主，則事事如順水推舟，事半功倍。

反之，只靠一己的努力打拼，不與主溝通，不行主的旨意，則如逆水行舟，吃力不討好，事倍功半尚算幸運，甚者可能一敗塗地，一事無成。

主啊！全能的，唯一的，仁慈的主，完完全全信賴，請帶領，指引，幫助我們活出生命的春天，願我們在 的庇佑下過的無一天都是陽光明媚的春天。