



# CM 証聲 VOICE 聲

加拿大殉道聖人天主堂  
Canadian Martyrs Catholic Church

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[cmcc.cmvoice@gmail.com](mailto:cmcc.cmvoice@gmail.com)

## General principles

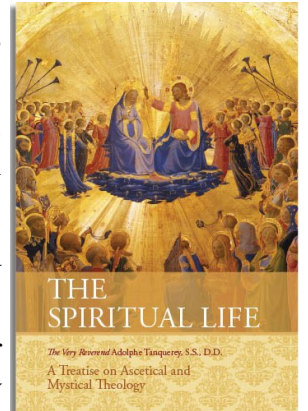
Regarding social relationships, Father Adolphe Tanquerey, author of *The Spiritual Life*, laid down four general principles:

First, in God's initial plan, creatures were designed to raise us up to God; but since the fall, creatures can be so attractive to us that if we are not careful, they will turn us away from God, or at least retard our progress toward Him.

Second, relationships that are willed by God, such as those born of family ties or imposed by our duties, are to be maintained and "supernaturalized."

Third, we have the obligation to flee as far as possible from relationships that are a danger to us or are bad. If it is impossible to avoid them, we must remove them morally by fortifying our will against the disordered attachment to such persons.

Fourth, relationships that are indifferent (neither good nor bad in themselves) should be turned into good by purity of intention and by moderation.



## True and false friendship

True friendship is a mutual communication between two persons with the purpose of procuring each other's good. If the good mutually shared belongs to the natural order, it is a natural friendship. If the good is spiritual, it is a supernatural friendship, which is far superior. A true friend acts as protector, counsellor, and comforter in times of need.

Father Tanquerey wrote: "False friendship has for its foundation external or shallow qualities, and for its purpose the enjoyment of the sight and charms of its object."

St. Francis de Sales defined three types of false friendship: carnal, sentimental, and foolish. In carnal friendship, a person seeks voluptuous pleasure. Sentimental friendship is based mainly on outward qualities which appeal to the emotions, such as pleasure in beholding a beautiful person or hearing a sweet voice. Foolish friendship is based on accomplishments which have little to do with virtues, such as accomplishments like dancing, singing, clever playing, and fashionable dressing.

Father Tanquerey wrote: "These various kinds of friendship generally begin with adolescence and are born of the instinctive need we feel of loving and being loved. Often they are a kind of deviation of sexual love."

False friendship constitutes one of the greatest obstacles to spiritual growth. This kind of relationship absorbs the mind and wastes time. It also weakens the will and endangers purity of heart and body. False friendship should be rejected and resisted at its beginning. We must be very determined in the breaking of such a friendship.

Sometimes there can be a mixture of good and bad elements in our friendships. If the good elements are predominant, then we may continue the friendship while purifying it. But if the elements of sentiment are predominant, then we must take "time off" from the relationship to allow sentiment to cool down and to allow calm to return to the soul.

If we renew the relationship, it must take on a different character, otherwise the proper thing to do is to sever the relationship for good.

## Scriptural quotations

Friendship is a human relationship of special interest to the author of the Book of Sirach.

"A loyal friend is something beyond price; there is no measuring his worth. A loyal friend is the elixir of life, and those who fear the Lord will find one. Whoever fears the Lord makes true friends, for as a person is, so is his friend too" (6:15-17).

"Do not desert an old friend; the new one will not be his match. New friend, new wine; when it grows old, you drink it with pleasure" (9:10).

## 普遍的原則

對於人際間的社交關係，亞道夫·鄧奎利神父列出四項普遍的原則：

首先，天主原意，要萬物歸向祂。但人類的墮落，轉而傾向萬物，我們偶一不慎，會背離天主，或至少要奔向天主之時，卻又感到舉步維艱。

其次，天主所願意的人際關係，如親屬或因盡本份所需的人際關係，應予以維持和超聖化。

其三，我們有責任避免不良或不正當的人際關係。即使無法完全避免，我們應以堅定的意志擯除對那些人的過份依戀。

其四，對於不好不壞的人際關係，我們要以純正意向和節制來使之日趨完善。

## 友誼的真偽

真正的友誼，是雙方互助互補的共同交往，目的是為了大家的裨益。友誼可以是自然性的，亦可以是超性方面的。真正的朋友，在對方需要時，會起到護、善導、和護慰的作用。

鄧奎利神父寫道：「虛假的友誼，建基不深，又或建基於外在的討好，淪為自私自利的交往。」

聖方濟。沙雷將虛假的友誼分成：肉慾的、感性的、愚蠢的。

肉慾的友誼，顧名思義，是慾性快感發洩的交往。感性的友誼，稚源於外在的美感、五官的觀觸（如美態鶯音）。愚蠢的友誼是建立於與德行無關的成就，例如：舞蹈、歌唱、耍把戲、和穿時尚服裝。

鄧奎利神父續寫道：「假的友誼，普遍始於青春期的性愛，受本性去愛和被愛的需要驅使，通常都是越軌的性愛。」

虛假的友誼是神修的最大障礙，傷神費時，消磨意志，污染身心。我們要堅拒和杜絕虛偽友誼的萌芽，割席絕交任何此等的往來。

有時候，友誼當中夾雜了好壞的原素。假如好的原素正在主導著，我們可保存友誼並加改淨化；假如壞的、情慾上的原素正在主導著，需要提供雙方一個「冷靜期」，爭取靈性上的喘息及平安，並讓私慾平靜下來。若然重建友誼，必需是更高層次的友誼；否則，應斷然放棄關係。

## 聖言的指引

聖經中的德訓篇，把真正的友誼，看做人際關係的一種特殊恩賜：

「忠實的朋友，是無價之寶，他的高貴無法衡量；金銀也比不上他忠實的美好。忠實的朋友，是生命和不死的妙藥；惟有敬畏上主的人，才能尋得。敬畏上主的人，才有真正的友誼，因為他怎樣，他的朋友也怎樣。」



「不要離棄舊友，因為新知不如故交；新友有如新酒，若成了陳酒，你纔喜歡痛飲。」



“It is no longer I who lives, but Christ who lives in me,” St. Paul boldly asserts in his letter to the Galatians. Given our modern sensibilities, this statement perhaps seems controversial to those who pursue a false sense of “freedom” and “rights” – one based on unboundedness instead of truth. But equating freedom with unboundedness ultimately leads to both a logical and an expectational paradox. It leads to a logical paradox, because a “freedom” that makes room for sin causes one to be enslaved by this very sin, by supposition. It also leads to an expectational paradox, because what we truly want from freedom is happiness, from which sin steers us away. From this, we can see that it is not by filling ourselves unboundedly by the things that please us that we are truly filled. Ironically, it is only by emptying ourselves that we are filled. Why? Because by doing so allows us to receive the fullness of God’s grace. By emptying ourselves, we make room for God’s grace to enter our lives, and this grace is what ultimately leads us to the very happiness that we’re pursuing.

I first watched Xavier Beauvois’ *Of Gods and Men* at the beginning of the previous decade, close to its release year, and thought very little of it, both while and after watching it. I think my initial lack of appreciation was shaped by two things: (1) an incomplete – perhaps even inexistent – perspective on the nature and importance of suffering; and (2) a lack of context regarding the visual language used by the cinematic artform. I was only reintroduced to the film last year, when my family was watching a livestream of the Sunday mass at St. Anthony of Padua’s parish in Vancouver; during his homily, the celebrant – Fr. Justin Huang – showed us the famous “Swan Lake” scene from the movie. The way that he connected that one clip with the idea of being joyful in the midst of suffering was so powerful that it reinvigorated my desire to reflect on the suffering of Christ during that Lent – a testament to the effectiveness of appealing to beauty when evangelizing. It also piqued my interest enough to do a rewatch of the film itself. Since then, I’ve rewatched the film a few more times, and my appreciation for it continues to grow.

There is something chiasmic about the structure of *Of Gods and Men*, which I only noticed recently. It starts with a group of monks marching single file towards their prayer room, facing away from the camera, getting ready to chant psalms. It ends with the same group of monks – this time accompanied by their abductors – marching single file away from the camera, their bodies fading into the snowy backdrop as they await their martyrdom. The power of making the end rhyme with the beginning in this manner lies in the profundity of what it communicates, which is that the initial march never really stopped at the prayer room, but continued all the way towards its inevitable conclusion: the emptying of oneself. Being a Christian necessarily entails the willingness to sacrifice.

It’s not only the use of chiasmus that’s powerful here, but the composition as well. The fact that the monks are facing away from the camera during both marches directly evokes the “emptying of oneself” mentioned above. By composing the shots in this manner, the film is able to emphasize that, while the narrative focus is on the monks, the real focus – with the monks having emptied themselves – is not on them. This compositional structure therefore helps establish one of the central theses of the film, and indeed, shots of the monks facing away from the camera do not only occur during these two scenes; they also occur during the chanting sequences, with the monks praying the Liturgy of the Hours. However, as we’ll discuss shortly, this emphasis on the “emptying of oneself” only constitutes one side of the coin.

If you would permit me to digress momentarily, I should highlight that having the monks extensively face away from the camera serves a secondary purpose: by way of contrast, it makes their facial expressions of happiness 3

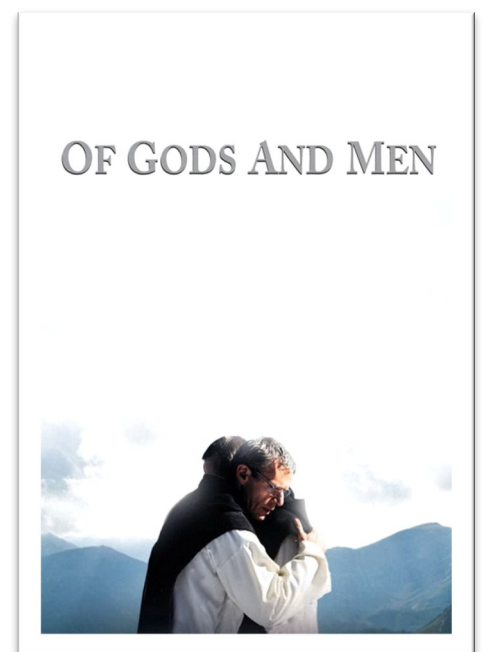
more pronounced and hence more noticeable, especially in the “Swan Lake” scene mentioned above. This scene has reminiscences of films that came before it, with Dreyer’s *The Passion of Joan of Arc* and Lumet’s *12 Angry Men* immediately coming to mind – two films that extensively make use of the visual expressiveness of the human face. *Of Gods and Men* uses this technique masterfully in the “Swan Lake” scene – without using a single word, the scene is able to evoke both the human emotion of sorrow that the monks were all feeling after deciding to stay despite the threat of death, as well as the joy and peace that they have in making a decision based on purposeful sacrifice.

But as mentioned above, the act of emptying oneself is only one facet of the full story, because the intent, as always, is also of utmost importance. The emptying of oneself is, ironically, ultimately empty if done for one’s own pride and personal pleasure. “Up to the end we’ll try to avoid [death],” Dom Christian (the monks’ elected leader) says in the film. Such an assertion makes sense in context: a true martyr is not one who is seeking to die merely for recognition or self-satisfaction, but one who is willing to die out of love. The film wisely casts this emptying in the context not of pride, but of love, and it does so beautifully, using common expressions of love as visual metaphors, thereby giving them a sacramental quality. Two examples readily come to mind. The first is Brother Luc (the monastery’s doctor) kissing and caressing the side of Christ on a wall painting.

The second example relates to the monk Christophe, who spends the first half of the film as the group’s “Doubting Thomas”. The distance of the camera from Christophe in his two most poignant scenes serves as a simple visual indicator of his perceived distance from God. In the scene where he talks to Dom Christian about his inability to hear God in prayer, the camera shows him in a medium-to-long shot – very remote. In contrast, once he makes the realization that prayer is all about aligning his will with that of God, he is shown writing a letter to God, framed in a tight closeup, giving a sense of intimacy. The camera also lets us have a small peek at the contents of the letter, which concludes with the phrase, “Je t’aime” – “I love you” in French; notice how Christophe doesn’t use the more formal French word “vous” here, but instead uses the more personal “tu”, indicating closeness in his relationship with Christ. Personally, I’ve never seen a filmic portrayal of expressions of true love more poignant than the one displayed by Christophe here.

I was watching a review of *Of Gods and Men* by film critic Mark Kermode, and he was very insistent on having viewers watch the film from a purely secular lens, devoid of “religious takes”. This approach is ultimately misguided, as evidenced by his flawed interpretation of Christophe’s cries of anguish as “his faith failing him” instead of “Christophe coming to terms with the demands of his faith”. Viewing this film from a purely secular lens is like looking at the Mona Lisa with the beautiful figure in the middle cut out from the painting: you get a glimpse of the beauty of the background, but you totally miss out on the focal point.

Of course, it still brings me joy to see nonbelievers showing their appreciation for this film; going off of that same Mona Lisa analogy, even if someone is only looking at the background, it at least lures that person to be curious about the missing figure in the middle, and such is the gradual nature of evangelization. However, it’s incorrect to claim that this is the perfect lens through which the film can be viewed, because it’s ultimately incomplete; it allows us to see the emptying, but only in its hollowest form: the “what” instead of the “why”. Only in its fullest context – one centred in the love of Christ – can we understand the richness of this movie, whether intentional on the filmmakers’ part or not. Only in its fullest context can we recognize in it the truth that St. Paul himself proclaimed in his first letter to the Corinthians: “If I give away all I have, and if I deliver my body to be burned, but have not love, I gain nothing.”



家母的一生，正是「希望的朝聖者」的寫照。

當她在香港寶血醫院分娩，把我帶到這奇妙的世界時，她剛接受了洗禮，因而將信仰帶給我和其他兄弟姐妹們。藉洗禮入教，我們成為公教家庭，而家母給了她子女們最美的傳承－愛主愛人。

家母非常重視子女的教育，千辛萬苦也要將全部子女送進天主教學校，為的是要我們接受天主教的道德培育。五、六十年代的香港，經濟環境惡劣，家庭經常入不敷支，但家母仍堅持以公教教育為首，更辛苦也要供子女入學的費用。家境困頓，但因父母無條件的愛，我們活得開心。在回憶中，我們最盼望的就是每主日一起到聖堂參與彌撒，當然重點是一家人在彌撒後到食肆享受一個簡單的午餐。縱使家母也像一般母親那樣對子女不停叮囑提點，難免令成長中的我們感到煩厭，但知道她只是為我們的事上心，出發點原於一份母愛。

由八零年代移民加國，家母長年協助照顧孫兒，繼續她毫無保留的付出。年紀大了，她可停下來喘息，但仍惦記着子女及各孫兒的生日，忙於寄出賀咭帶給他們祝福。每週日，雖行動不便，她仍堅持參與主日彌撒，風雨不改。去年家母因身體衰弱，機能退化，經常跌倒，多次進出醫院，最後經卑詩沿岸衛生局安排下，由獨居的單位轉移至護養院生活。

近大半年，家母健康狀況變得很差，身體需要依靠大量的藥物支撐着。因她的心臟衰竭，引致兩肺、左臂及雙腿積水，整個身體呈現腫脹堅硬，腳趾變黑，皮膚潰爛，形成水泡，當它爆破時，積水不斷滲出，而每次在醫務人員協助清洗及更換繃帶時，疼痛非常。家母備受痛苦煎熬，但仍拒吃止痛藥，為的是要保持清醒，因吃藥令她迷糊。這一刻，她在身體雖殘弱不堪，但她仍心存盼望，總有一天她會康服過來，家母的生存意志實在堅強。

去年聖誕前幾天，院舍的醫生告訴妹妹，家母的健康情況轉差，已到了生命的最後階段，壽數可能只剩一星期。對她的摯親而言，這個訊息似乎來得早了點。我和妹妹帶着不捨的心情，迅速將家母的情況告知散居北美及亞洲各地的兄弟姐妹，而他們立即告別家人或放下工作，在三數日內趕抵溫哥華，聚攏在家母身旁，給她最大的安慰。

我們九兄弟姐妹已很多年沒有全數聚在一起。明白到家母在世的日子不多，一家人珍惜彼此相聚的有限光景，盼望留下美好的回憶。我們在聖誕日黃昏，安排了一個雖簡單卻溫馨的慶祝會，這也許是家母人生最後的一個聖誕節了。

感謝加殉堂湛修女及聖母軍姊妹們每週的探訪，與及聖體員為家母派送聖體，何神父及康神父為她施放病人傅油聖事。各人的關心和問候給予家母在靈性上莫大的支持和安慰，並協助她在邁向永生的旅程上作了充足的準備。

「我們連在磨難中也歡躍，因為我們知道：磨難生忍耐，忍耐生老練，老練生望德，望德不叫人蒙羞。」(羅 5:4-5) 在病痛中，家母仍懷堅強的信德和盼望。我深信她愛主、愛人的心腸肯定獲得天父的垂顧。每人生命的軌跡都不同。有些人活得短暫但精彩；有些人獲享長壽但卻痛苦。怎樣的人生纔算被祝福？怎樣的人生是枉然空度？對一位沒有信仰的人來說，可能人生就是「勞苦愁煩、轉眼成空」。對基督徒來說，人生就是充滿盼望和憧憬，他們是「希望的朝聖者」。

在天主教殯葬彌撒的告別儀式中常聽到一首旋律輕柔悅耳，令亡者家屬滿懷盼望的歌曲——「天使歌詠團」“Choir of Angels”。它分重唱及分段部份，內容大致如下：

合唱

願天使的歌詠團來迎接你。願他們加速你到達天堂。

願主以祂的慈悲擁抱你。願你找到永生。

第一節

上主是我的光明，我的幫助；是他保護我免受傷害。

上主是我日子的力量；我該在誰面前顫抖呢？

第二節

我向主祈求一件事：願他滿足我衷心的願望。

住在我們上主的院中；我生命中的每一天都在祂面前。



在電影裡，經常看到善人去世時，天使必會現身，平安的護送他們進入天堂。相對天國永恆的生命，人生極其短暫，如同雅各伯告訴埃及法郎：「我寄居人世，已一百三十年；我一生歲月又少又苦，不會達到我祖先寄居人世的年數。」(創世記 47: 9) 我們或是平安度日，或是遭遇災難、病痛，我們當中卻沒有一人可以避免肉體的死亡，那麼，我們是否想過，當自己及摯愛的親友們面臨死亡時，會有天使前來迎接、護送嗎？心想：「當家母離世時，天使會陪伴她進入天堂嗎？」我深信這個說法是真實的，正如聖詠 91 篇 11 節所說，全心全靈相信上主的應許：「因祂要為你吩咐祂的使者，在你所行的一切道路上保護你。」如果天使們現在正保護著我們，難道我不相信，他們也會在我們前往天堂的旅程中一路護送嗎？

當天使迎上「希望的朝聖者」時，他們會說：「我父所祝福的，你們來罷！承受自創世以來，給你們預備了的國度罷！」(瑪 25:34)

## When the angels greet the "Pilgrims of Hope"

Paul Lee



My mother's life is a perfect example of a "pilgrim of hope."

When she gave birth to me at the Precious Blood Hospital in Hong Kong and brought me into this wonderful world, she had just been baptized and thus brought faith to me and the rest of my siblings. Through baptism, we became a Catholic family, and my mother gave her children the most beautiful inheritance - Love the Lord and love others.

My mother attached great importance to her children's education. She made great effort to send all of her children to Catholic schools so that they could receive Catholic moral education. In the 1950s and 1960s, the economic environment in Hong Kong was poor and my parents' income could not make both ends meet. However, my mother still insisted on giving priority to Catholic education and worked even harder to pay for her children's schooling. Our family was in a difficult financial situation, but we lived happily because of our parents' unconditional love. In our memories, what we looked forward to most was going to church together to attend Mass every Sunday. Of course, the highlight was going to a restaurant as a family to enjoy a simple lunch after Mass. Even though my mother, like other mothers, constantly gave her children advice and suggestions, which inevitably made us feel annoyed when we were growing up, we knew that she was just concerned about us and her starting point was a mother's love.

My mother immigrated to Canada in the 1980s and, continuing her selfless dedication, has helped take care of her grandchildren for many years. As she gets older, she might stop and rest, but she still thinks about the birthdays of her children and grandchildren and has been busily sending out greeting cards to bring them blessings. Every Sunday in the past decades, despite her limited mobility, she still insisted on attending the Sunday Mass, rain or shine. Last year, my mother was in and out of the hospital many times due to physical weakness which caused her functional deterioration and frequent falls. Finally, with the arrangement of the BC Coastal Health Authority, she was transferred from a single-person unit to a nursing home.

In the past six months, my mother's health has deteriorated significantly and she needs to rely on a lot of medication to support her health. Because of her congested heart failure, fluid accumulated in her lungs, left arm and legs. Her whole body became swollen and hard, her toes turned black, her clothes and skin rotted, and blisters formed. When they burst, the accumulated water continued to seep out, and every time it was very painful when the medical staff helped to clean and change the bandages. My mother was in agony, but she refused to intake painkillers in order to stay awake as they made her dizzy. At this moment, although she is physically weak, she still has hope that one day she will recover. My mother's will to survive is really strong.

A few days before Christmas last year, the doctor at the nursing home told my sister that my mother's health had deteriorated and that she was in the final stages of her life, with only a week left to live. For her loved ones, the news seemed to come a little too early. My sister and I were reluctant to let our mother go. We quickly informed our brothers and sisters who were scattered across North America and Asia of our mother's situation. They immediately said goodbye to their families or put down their work and rushed to Vancouver within a few days to gather around our mother and give her care and the greatest comfort.

It has been many years since all nine of us siblings have gathered together. Knowing that my mother has not much time left in this world, my family cherishes the limited time we have together and hopes to leave behind beautiful memories. We arranged a simple yet warm celebration on Christmas evening. This might be the last Christmas in my mother's life.

Thank you Sister Cecilia Cham and the sisters of Legion of Mary from the Canadian Martyrs Parish for their weekly visits, the Eucharistic ministers for delivering Holy Communion to my mother, and Father Anthony Ho and Father Peter Kang for administering the Sacrament of Anointing of the Sick to her. The concern and greetings from everyone have provided my mother with great spiritual support and comfort, and helped her to make adequate preparations for her journey toward eternal life.

"We rejoice even in our sufferings, knowing that suffering produces endurance; endurance, character; character, hope; and hope does not disappoint us." (Rom 5:4-5). I firmly believe that her strong faith, hope and love for the Lord and her neighbours must have won the favour of our Heavenly Father. Everyone's life trajectory is different. Some people live short but wonderful lives; some people live long but miserable lives. What kind of life is considered blessed? What kind of life is wasted? For a person without faith, life may be "all toil and sorrow, all in vain in the blink of an eye." For Christians, life is full of hope and longing; they are "pilgrims of hope."

During the farewell ceremony of a Catholic funeral Mass, one often hears a song with a soft and pleasant melody that fills the family of the deceased with hope - the "Choir of Angels". It is divided into duet and segment parts, and the content is as follows:

#### Chorus

May the choirs of angels come to greet you.  
May they speed you to paradise.  
May the Lord enfold you in his mercy.  
May you find eternal life.

#### Stanza 1

The Lord is my light and my help;  
It is He who protects me from harm  
The Lord is the strength of my days;  
Before whom should I tremble with fear?

#### Stanza 2

There is one thing I ask of the Lord;  
That He grant me my heartfelt desire.  
To dwell in the court of our God  
Everyday of my life in His presence



In movies, we often see that when good people die, angels will appear and escort them safely to heaven. Compared to the eternal life in heaven, human life is extremely short, just as Jacob told the Egyptian lord: "I have been a sojourner on earth for a hundred and thirty years; my years have been few and evil; they will not reach the number of years that my ancestors spent as sojourners on earth." (Genesis 47: 9) Whether we live in peace or encounter disasters and illnesses, none of us can avoid physical death. So, have we ever thought about what will happen to ourselves and our loved ones when they face death? Will there be angels to greet and escort us? I wondered, "When my mother died, would angels accompany her to heaven?" I firmly believe that this portrayal is true. As Psalm 91:11 says, "For he will give his angels charge of you to guard you in all your ways". If the angels are protecting us now, don't I believe that they will also escort us on our journey to Heaven?

When the angels meet the "pilgrims of hope", they will say: "Come, you who are blessed by my Father, and inherit the kingdom prepared for you from the foundation of the world." (Mt 25:34)



## 為麥淑瑩修女寫的悼詞

Irene Wong

(我們敬愛的麥淑瑩修女已於 2025 年 1 月 1 日安息主懷。追思彌撒已於 1 月 14 日在本堂舉行。願麥修女主懷安息。)

今天，我們聚集一起紀念麥淑瑩修女的一生，她是一位心地善良、信仰深厚的修女。對我們許多人來說，她不僅是修女，也是一位嚮導、一位導師和一位慈愛的朋友，她的精神將永遠活在她所樹立的榜樣之中。

麥修女將她的一生奉獻給天主和為他人服務。透過她在不同領域的服務—在學校、醫院、堂區的工作，她感動了無數的生命，帶來了安慰、鼓舞和希望。她的奉獻不僅體現在她的行動上，也體現在她每天安靜的祈禱和默想時刻當中。

在我們婦女會，麥修女的特別之處在於她能夠讓每個人都感到被尊重和被重視。她擁有超越言語的善良，以及，令她遇到的每一個人都振奮的溫柔力量。她輕輕的笑聲和說話、她對我們忍耐，包容和沉默的態度、給了我們要有上進心的無形鼓勵，以及她對婦女會堅定不移的承諾，這種種的表達都是她反映天主是愛的方式。

在我們哀悼她去世的同時，讓我們也堅持她的意願—她改變了無數人的生活，她在我們心中種下了愛主愛人的種子，以及她給予我們以良善心謙的態度處事對人的啟發。

願我們得知她在世上的工作已經完成，而感到安慰，但她的精神將繼續指導我們。我們感謝她的生命、她的愛和她的忠誠。麥修女，我們會深深懷念你，永遠不會忘記你。

我們後會有期。在天堂再見。



## Eulogy for Sister Beatrice Mak

(Our beloved Sr. Beatrice Mak passed away on January 1, 2025. The memorial Mass was held on January 14. May her soul and the souls of all the faithful departed rest in peace.)

Today, we gather to join the memorial mass of Sister Beatrice Mak, a devoted nun whose love for God and service to others touched the hearts of so many. Born in Hong Kong in 1941, Sister Beatrice entered the Canossian Order in 1966, and her journey of faith and dedication began. She took her first vows in 1968, and her final vows in 1974, committing herself fully to God and God's work.

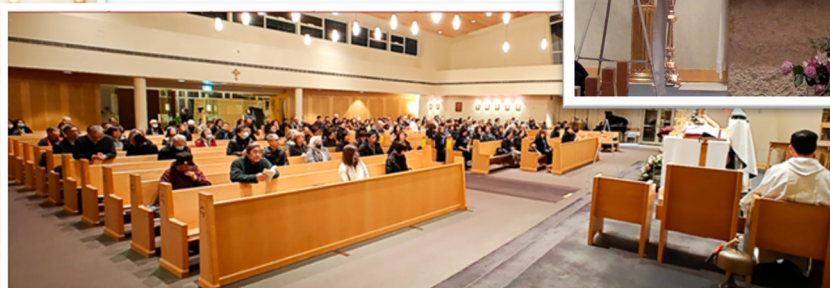
Sister Beatrice's life was marked by a deep commitment to both education and pastoral care. In her early years, she taught at Canossian Elementary School, and later served as principal, touching the lives of many children. She studied theology and pastoral ministries, preparing herself for a lifetime of service. Her work as a chaplain at Mount St. Joseph Hospital in Vancouver, and as a spiritual advisor at Canadian Martyrs Catholic Church, spoke of her dedication to guiding others on their spiritual journeys.

Her warmth, kindness, and humility made her beloved by all who knew her. Sister Beatrice served in many capacities—helping Altar Servers, guiding the Legion of Mary groups, supporting PREP classes, and leading the CWL Chinese group—but she was always the same: patient, gentle, and always ready to say "yes" to those in need. Her retirement in 2019 at Cristo Rey Province did not lessen her impact, as she continued to inspire and nurture those around her.

Sister Beatrice, you have left an indelible mark on our hearts. Your life was a testament to love, service, and unwavering faith. As you rest in the arms of the Lord, may we continue to honor your legacy by loving God, loving the Church, and loving one another, just as you taught us. You will be missed, but your spirit will live on in the countless lives you touched.

May you rest in peace, dear Sister, and enjoy eternal life as your reward with God.

Sister Beatrice Mak Memorial Mass  
麥淑瑩修女追思彌撒



With Love  
and Memories

Bereavement Group All Souls Mass 2024  
2024 善別會追思彌撒



Chinese Class Christmas Gathering  
中文互動學習班聖誕聯歡





Lunar New Year Dinner 2025  
2025農曆新年聚餐



不久之前我和太太跟隨朝聖團前赴歐洲，其中一個目的地是意大利羅馬。這是我們夫婦第四度到羅馬，很多朝聖地點以前都去過幾次了。於是有一天我們開小差暫時離隊，參加本地旅行團，遊覽一個從未到過的地方——龐貝古城。

龐貝（Pompeii）在羅馬以南大約 240 公里，位於那不勒斯灣（Gulf of Naples）旁，維蘇威火山（Mount Vesuvius）腳下，是一座古羅馬城市，建於公元前 600 年左右。龐貝這名字使人聯想起在公元前 63 年率領羅馬軍隊佔領耶路撒冷的龐貝大將（Pompey the Great）。龐貝城不是以龐貝大將來命名的，因為城比人早存在。有歷史學家則認為龐貝大將的祖先可能居住過龐貝城，並取用城的名字為家族的稱號。



龐貝一帶土地肥沃，風景優美，從公元前 2 世紀起，很多羅馬人遷徙到這裡定居，不少貴族富商在此興建度假別墅和營商，使龐貝成為很繁華的城市。公元 79 年 8 月 24 日中午，維蘇威火山發生大爆發，噴發出來的火山灰瞬間覆蓋了 10 公里外的龐貝城，整座城完全被吞噬，估計約有 2 萬人罹難。可怖的是事件發生得太驟然和出人意外，大量火山碎屑以迅雷不及掩耳的速度覆壓了龐貝城，加上有毒氣體瀰漫天際，城裡的居民完全沒有機會逃走，大部份人慘遭活埋。

有一位維蘇威火山爆發的目擊者在事發後 25 年寫了一封信件給友人，詳細和準確地報導他當時目睹的情況。這人名為小普林尼（Pliny the Younger），事發那年他大約 18 歲，火山爆發那一刻他與舅舅兼養父老普林尼（Pliny the Elder）身處維蘇威火山以西約 30 公里之外，隔著那不勒斯灣望向龐貝城。小普林尼憶述他看見一團氣體從維蘇威火山口噴湧而出，形成一團形狀很詭異的雲，有如一棵傘形的笠松樹。之後，火山岩漿和浮石如豪雨般傾瀉落龐貝城，吞噬了城鎮街道及所有建築物，也埋葬了無處逃生的人。老普林尼當時是那不勒斯海軍艦隊司令，他馬上率領士兵前往救災，但自己不幸犧牲了。經過這次火山爆發後，龐貝城被湮滅和遺忘了。後人把維蘇威火山噴發的模式命名為普林尼式火山噴發（Plinian eruption），1980 年發生的美國華盛頓州聖海倫斯火山（Mount St. Helens）爆發就是這個模式。

聖經沒有報導或預言維蘇威火山爆發和龐貝城的毀滅，事實上聖經沒有提及過龐貝。公元 79 年時，整部聖經幾乎已經寫完，除了《默示錄》。《默示錄》是大約在公元 96 年完成的，當中的 18 章 16-19 節說有一座偉大的城被摧毀，沒有一座城可與這座偉大的城相比，在一小時內，城中眾多的財富就蕩然無存了。有人認為這座城指的就是龐貝，但多數聖經學者都否定這個說法，因為龐貝不算是一座偉大的城。在救恩史中，只有耶路撒冷或羅馬這級別的城市才堪稱偉大的城。唯一可以把聖經與龐貝城的毀滅關聯到的是《宗徒大事錄》中一名猶太婦女，她的名字是得魯息拉。得魯息拉的丈夫是負責審問保祿宗徒的羅馬總督斐理斯，《宗徒大事錄》24 章 24 節記載，斐理斯和得魯息拉一起聽保祿講論有關信仰基督耶穌的道理。多年後與得魯息拉同年代的著名猶太歷史學家約瑟夫斯（Josephus）在書中記述，得魯息拉和她的獨子在龐貝災難中死亡。

龐貝城在火山灰掩蓋下沈睡了十六個世紀，1748 年 3 月，西班牙軍事工程師阿庫別瑞（Alcubiere）首先在那不勒斯灣一帶的地底發現屬於龐貝城的遺物。經過深度發掘後，深埋灰土下千多年的龐貝城終於重見天日，也讓後人窺探到遭火山灰定格的龐貝居民死亡時那無情的電光石火。

我們的旅行團抵達龐貝時，接近中午，在一位當地認可的英語導遊帶領下，我和太太終於踏進龐貝古城。現呈於世的古城佔地 66 公頃，大概是本拿比中央公園四分之三的面積，估計還有 20% 的區域未被開發。整個遺跡十分空曠，樹木不多，到處都是頹垣敗瓦，幾乎沒有一塊完整的瓦片足以遮身。幸好秋日的氣溫相當溫和，天朗氣清，陽光不算猛烈，是很適宜野外旅遊的天氣。遊覽龐貝最大的挑戰是古城內的石板路高低不平，階梯陡斜，十分難走。



我們去時已經過了旅遊旺季，那天也不是假日，但龐貝城依然遊人如鯽，眾多旅行團把一個應該是廢墟的地方擠得水洩不通，不能讓人感受到悲慘古城蕭颯的氣氛。我們戴上耳機緊緊跟隨著說話和行動一樣迅速的導遊在崎嶇而混亂擁擠的路上暴走，依照導遊的講解東張西望，左顧右盼。拍兩張照後發覺導遊已移步前行，我們又要加快腳步跟上，以免掉隊，真是疲於奔命。這個古城導賞團大約是兩小時，導遊說我們看到的只是一鱗半爪，如果不是這樣匆忙，我們錯過的會更多，想一窺古城全貌的話，需要幾天時間。雖然我們的參觀只是浮光掠影，但已經可以領略到二千年前龐貝城的規模，也不禁要讚嘆古羅馬人興建城市的魄力。龐貝城四周建有城牆，並有七座城門。城內有幾條大街縱橫交錯，鋪排得井然有序。城市有規劃地分佈開為商業區、住宅區、公眾廣場和神殿區。居民住宅一般都有庭院、客廳、寢室和廚房。市內的商舖當然不可或缺，此外還有浴堂、旅館、妓院等公共建築。大型建築方面有會堂、競技場、劇場等。麻雀雖小，五臟俱全，充分顯現羅馬帝國的文明與當時城市人的生活狀況。公元79年8月24日上午時分，沒有一個龐貝居民意識到大難臨頭，他們將看不到當天的日落，他們居住的輝煌城市會變作斷壁殘垣，化為荒煙蔓草。

龐貝城的毀滅無疑是天災，但這是天譴嗎？有聖經學者認為天主是為了報復羅馬人於公元70年摧毀耶路撒冷的第二聖殿而在九年後毀滅龐貝。也有學者指出那個時期的龐貝是一個惡名昭彰的犯罪之都，集酒色財氣於一身，居民生活奢靡放蕩，天主要懲罰龐貝的惡人，於是把整個城消滅了，好像消滅索多瑪和哈摩辣一樣（創19）。無論如何，這些觀點都值得我們深思。龐貝的災難促使羅馬人開始關注天主的義怒，也為天主教日後在羅馬帝國茁壯成長埋下一粒希望的種子。

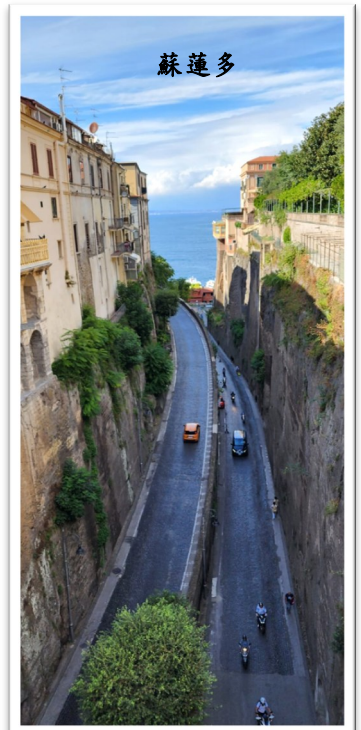
我們告別龐貝時，是晌午時分，和煦的陽光籠罩著飽受摧殘的古城，曾經殘酷施虐的維蘇威火山卻在不遠處祥和地躺臥。世間的情事總是於悲歡間奔波，於恩怨中糾纏。此山此城，在某一個風恬波靜的午間互相依偎療傷，一起呢喃那段宿世前塵的情仇。

## 外章

憑吊過龐貝遺址，旅遊團轉往一座景色怡人的城鎮蘇蓮多(Sorrento)遊覽。蘇蓮多建築於阿瑪菲海岸(Amalfi Coast)的峭壁上，城市規模很小，鬧區由幾條主街道與一些狹窄的小巷組成，這一帶有各式各樣的餐廳和商店，十分熱鬧，但也十分乾淨，逛起來感到很舒服。這個時段沒有導遊帶領，我和太太在蘇蓮多市內悠遊，慢慢體會風光漪旎的小鎮風采。雖然這是我們第一次來蘇蓮多，但有一種很奇妙的親切感。原來我們小時候都聽過「回歸蘇蓮多」(Come back to Sorrento)這首西曲，而這首歌的中文版我們也懂得唱。我們兩人站在高處的欄杆旁，在這悠遊的國度，面向著波光粼粼，水天一色的地中海，低聲吟唱蘇蓮多的讚歌。此情此景，此時此刻，感覺似夢似幻。

我們離開蘇蓮多時，夕陽斜照著阿瑪菲海岸，給建築在海岸上一座座色彩斑斕的小城灑上金粉，回到羅馬還需要兩個半小時的車程。中途我們到了一個休息站，這地方名為卡西諾(Cassino)。導遊在車上介紹說卡西諾是因著本篤會的卡西諾山修道院(Abbey of Montecassino)而聞名於世。這座修道院在公元529年由聖本篤建立，為西歐修道院制度的發源地，也一直是歐洲的學術文化中心之一。1944年初，第二次世界大戰進行得如火如荼之際，同盟國收

到情報說德意軸心國用卡西諾山修道院為軍事基地，盟軍於是向修道院展開攻擊，結果雙方都死傷枕藉，可是最後證實德意軍隊沒有在修道院屯兵。修道院在戰役中嚴重受損，戰後要動用大量人力財力慢慢修繕，才得以復原。我聽導遊講解時，覺得我對這座意大利卡西諾本篤會修道院應該是完全陌生的，但怎麼會有點耳熟，是誰提及過呢？呀，突然記起了，是歐神父。



蘇蓮多

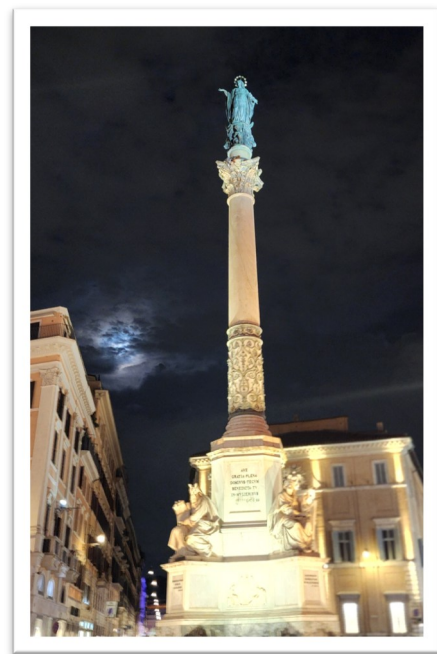


卡西諾

有一年我們跟隨歐神父前往米遜市（Mission）的西敏修道院（Westminster Abbey）避靜，歐神父在修院的教堂內指給我們看一塊石碑，碑文以意大利文書寫，提到該修道院隸屬本篤會，源自意大利卡西諾。想不到剎那間兩座天各一方的修道院在我心田中聯結起來，使我興起一陣莫名的喜悅。

下車時我趕忙問導遊在休息站停車處可以看見卡西諾山修道院嗎，導遊微微一笑，向天一指，原來修道院就在不遠的山上，真的是遠在天邊，近在眼前。我當然知道沒有可能跑上修道院參觀，但可以遙遙地作驚鴻一瞥，總算是望梅止渴。這是我們經歷龐貝古城一日遊後天主給我們的最後一枚彩蛋。

回到羅馬市區時已經夜幕低垂，我們在歷史悠久的人民廣場（Piazza del Popolo）旁下車。我們越過廣場，行經西班牙階梯（Spanish Steps），很快到了高聳入雲的聖母無玷始胎石柱（Column of the Immaculate Conception），在紀念柱下的計程車站乘車回朝聖旅館。當晚是月圓之夜，銀盆般的月亮雖然高掛在古羅馬的天空，但無奈烏雲蔽月，使月色一片慘淡。在晦暗的月光掩映下，石柱上的聖母像神情顯得憂傷。於此紛亂殺戮的世代，聖母豈能不憂傷？



## 宗教與「美」

鍾肇峰

當年「明坊」版讀王亭之先生將於自置道場，開講【觀無量壽經】，筆者絕非佛門子弟，但多年前曾為此經典着迷…。經上「序分」述及釋迦佛於王舍城所遇；不孝太子阿闍世囚禁父王頻婆娑羅。母后韋提希因而傷心欲絕，向佛陀訴哀，並表不願活在此「多不善聚」之濁惡凡間，願能教其「觀於清淨業處。」引入了「正宗分」，從「諦觀於日欲沒（日落）之處」的「初觀」…。到觀世音為「下品下生」眾說法，諸等「聞已歡喜，應時即發菩提之心…。」之「第十六觀」，詳記韋氏賴以佛力得覽阿彌陀「西方極樂淨土」之全貌。其各境，除對佛理的闡明；對鳥獸、景、物的描繪刻畫，皆優美細膩、栩栩如生。

後更舉出了「九品往生」之訓。敦煌壁畫之遺有「十六觀圖」及後之阿彌陀佛「手印」，均由此典所啟發。「淨土」之存在與否姑且不論。以藝術觀言：那充滿夢幻的美的傾向等敘述，甚引人入勝，且能激發想像力，使讀者達至憑「心」觀賞那內在無窮的領域。當屬上等之佳作矣！



中外歷來著名的藝術作品中，也不難找到取材自宗教的典籍者——米高安哲羅：【亞當的創造】、達文西之【最後晚餐】，無數偉大的雕塑家、畫家以【聖經】記述為題的創作，滿布全球，令人目不暇接！「內馬」符號譜法，教宗「額我略一世」所整理的吟誦式【素歌】、韓德爾的【默西亞】曲…，皆因崇拜、頌讚天主而為。生命歸宿，不同宗教解答固異，「真」偽難辨！然其對人生所提供之「善」和「美」，則是明晰可見。

兩位青年，Alphonsus 和 Bosco, 曾就讀於一所由天主教男修會主辦的中學，他們約十年前畢業於該校。那兩位青年，聰敏好學，學業成績優異。在該校念完中學後，一起考進一所知名大學修讀大眾傳播系。學成後，出來社會工作，分別投身傳媒和公關事業。經中學和大學教育超過十年，兩人共同切磋研讀，情誼甚篤，交為好友。

兩位摯友，皆喜愛行山遠足，欣賞大自然風光。在一個風和日麗星期日的清晨，他們又到郊外遠足。

步行超過一小時，走到叢林區，林木參天，木林園地出現蜿蜒溪流，水清石秀，魚兒暢游其間，悠然自若。陽光透射林木，形成多處稀薄光流，灑落地面。置身於幽林曲溪間，靜聽淙淙流水，遠聞雀鳥聲，鬧市繁囂之擾，一掃而空。

不多久，他們步入遼闊草原，處處繁花，七彩繽紛，目不暇給，東張西望之際，忽然，兩人瞥見一位銀絲白髮、衣着灰黑、頗為健碩長者，從遠處跑來，越跑越近，兩人驚喜地認出這人，是他們中學的訓導主任—希頓神父。

兩人齊聲稱呼問好：「希神父！希神父！你好！你為什麼在這裏奔跑？」

希神父答說：「我剛從附近一小聖堂開完彌撒，現正要跑往另一小聖堂，獻另一台主日彌撒。」

兩人即隨口說：「希神父，我們也要跟你一起跑，和你一起到聖堂去，不得不慚愧地向你說，我們很久很久已沒有去聖堂參與彌撒。」三人跑着跑着，邊跑邊談。兩位青年中的 Bosco 向神父提問。

「希神父，你可否告訴我們在這郊區開彌撒的由來？」

「因為這一帶郊區三間小聖堂沒有神父開彌撒，主教委派我每個星期日為散居於鄰近村莊的教友主持彌撒。」

另一青年 Alphonsus 續問：「我看你，急急地跑，你要獻彌撒的三間聖堂相距多遠？」

神父答：「三小聖堂相距約五至八公里。三所聖堂主日彌撒時間分別是上午九點、十一點及下午一點；故此，彌撒完結，急速會見教友後，我就要跑步去另一聖堂，確保彌撒能準時開始。」

Alphonsus 繼續問希神父：「你每星期，勞碌奔波於郊野鄉村去獻彌撒，服務這區教友多久？」

「我從五十歲開始，擔任這份工作，時至現在，已有十八年了。」

跑了約二十分鐘，他們來到一座細小簡樸聖堂，內裏坐着二十多位男女老幼的信徒，大多是年長的公公婆婆，有兩三個青年和數個小孩子。希神父和 Alphonsus 及 Bosco 進入那小堂。

瞬間，希神父換了衣服，穿上祭衣，連同一位小輔祭，步上聖堂祭台，開始彌撒祭獻。

全體約 30 位教友，全神投入參與彌撒。在證道時，希神父以「聖召」作為講道主題。為引起在座信友更積極參與，他以問答方式進行講道。

希神父首先問大家甚麼是「聖召」？

在場有人說：「立志修道做神的人就是回應聖召。」

神父繼續問：「聖召為教會來說有多重要？」

鴉雀無聲沒有反應好一會兒，神父說：「若果沒有人修道做神父、修士和修女，聖教會就會沒落，世人就難以聽到天主救恩的訊息、難以獲得永生救恩的機會。」



神父續說：「由於神父短缺，我每星期日都要花上大半天，在鄉郊野嶺，跑到三個不同的小聖堂，幫助共約一百位信徒，滿全主日參與彌撒，祭獻敬拜天主。」

在老一輩的教友中，有一位向神父問：「甚麼是永生救恩？」

神父答道：「天主永生救恩來自天主聖子耶穌，降世救贖世人。」

「為什麼天主聖子要降臨世上拯救世人？」那伯伯繼續問。

「天主聖父派遣聖子耶穌來世前，有一段長時期，曾差遣不少先知來世，勸籲世人悔改，與天主修好，慕道受洗，皈依信主，敬主愛人，求取永生救恩，但可惜世人屢次不聽勸告，執迷不悟，故意犯罪，驅趕甚或殺死先知們。其後，天主聖父唯有派遣自己的獨生子，到來宣道、教誨、驅魔、治病、行聖蹟、受苦受難，被釘死在十字架上，救贖世人。」神父解說。

Alphonsus 又問：「希神父，為什麼你說：『沒有人修道做神父，教會就會沒落？』」

神父答：「沒有神父，就沒有聖體，沒有聖體，就沒有教會。聖體是天主聖教會的靈魂。」

耶穌曾說過：「你們若不吃人子的肉，不喝他的血，在你們內，便沒有生命。誰吃我的肉，並喝我的血，必得永生，在末日我且叫他復活。」（若 6:53-54）

Alphonsus 又問希神父：「談到聖召，我曾聽過婚姻聖召這一詞，你可否告訴我們，婚姻聖召與你所講的修道聖召，有何不同？」

神父答：「我已講解的修道聖召，簡而言之，是關於天主召選有志的人，終身全心、全力、全意、全靈，奉獻整个人生，遵守聽命、神貧和貞潔三聖願，以敬主愛人的精神，宣講天主的救恩，目的是助人，在人生中，作最要緊的事，爭取永生的救恩。」

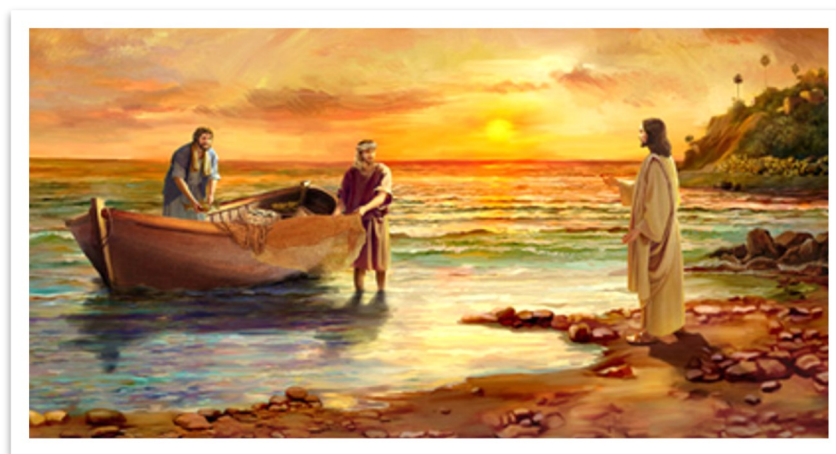
「致於婚姻聖召，是男女以正當婚配結合，建立一夫一妻的健康家庭，以天主賜予生育的能力、婚姻的恩寵，生兒育女，認識相信受洗，皈依信主；以愛主愛人的生活，求取永生的救恩。藉着婚姻聖召，活出基督，走向人類大同、共同建設和諧共融的世界；並在平素的生活，讚美歌頌天主，宣揚福音，感召鄰人皈依信主，追求永生。」

其後，有教友問：「我們該當怎樣謀求解決聖召荒？」

「神父繼續講解婚姻聖召的意義。他強調做父母的最大責任是幫助兒女，追求永生，彼此救其靈魂；這比栽培兒女成龍成鳳，成為專業英才，尤為重要。神父大聲疾呼籲請所有信友，深入思考，甚麼是人生的最高目標？甚麼是永恆？甚麼是短暫？選擇求取永生？或是終身追慕過眼雲煙的名譽地位、富貴榮華？做家長的，孩子有修道之意，會加以鼓勵？或是設法阻撓？」

最後希神父問：「我們還可做甚麼？」

差不多在場的成年教友，都齊聲地說，要祈禱！要祈禱！祈求天父使人醒覺。更有青年說，要好好地思考希神父剛才縷述聖召的證道，隨後，希神父的兩位學生— Alphonsus 和 Bosco，竟然一齊站立起來公開地說：「我們會考慮修道聖召，會請希神父幫助我們深入探討（to have a series of deep discernment），看看我們是否真的有修道聖召，作漁人的漁夫。」



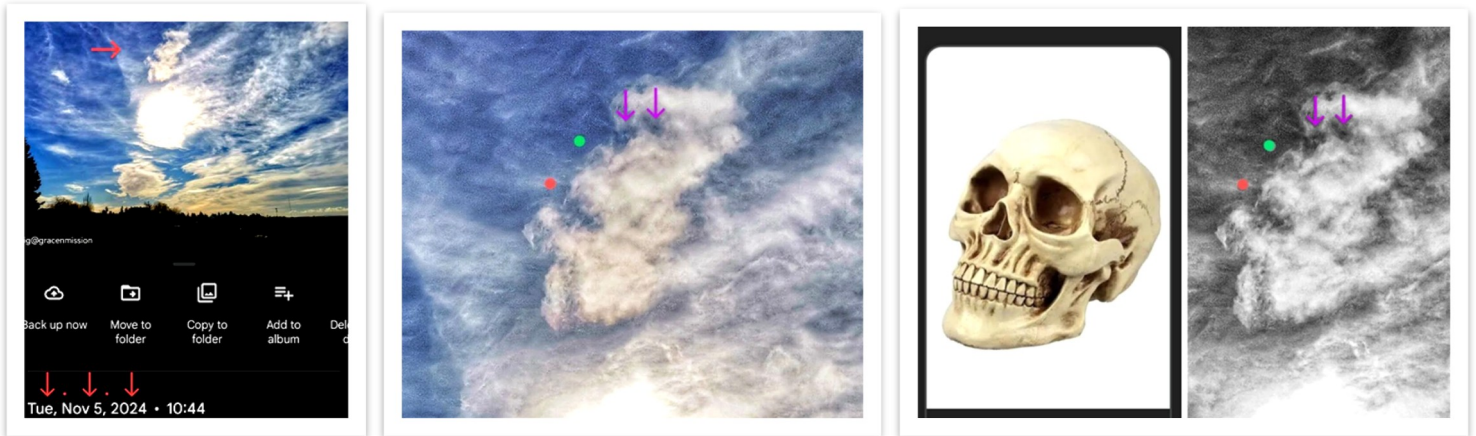


感謝天主和主教的安排，康神父加入本堂後開始忙碌地為人數日增的國語組展開了一系列的牧靈活動。時值為先人祈禱也同時自我反省的煉靈聖月，在神父帶領下我們從 11 月 1-8 日連續在彌撒後誦讀煉靈禱文並配合克苦，補贖，獻彌撒等善工求主俯憐煉獄眾靈早享真榮。

雖然聖經裡沒有明確地提到煉獄，但也不是沒有揭示了在另一世界淨化靈魂的啓示和概念。比方說，舊約(加下 12:45)有提到瑪加伯為亡者獻贖罪祭；新約(瑪 12:32)論及「但出言干犯聖神的，在今世及來世，都不得赦免。」這裡引申出有些罪在現世獲赦，有些罪在來世淨化後得赦。聖保祿宗徒曾談到主的日子要在火中出現，這火要試驗個人的工程怎樣；(格前 3:15)中提到「他自己固然可得救，可是仍像從火中經過的一樣。」火是淨化的標記也可說是聖經中有關「最後的煉淨」這道理的基礎。至於傳承的作證也是重要的證據；有別於其他基督教派，天主教一直都有為煉靈祈求上主寬恕的傳統。

關於我的見証並非試圖說服他人，而是闡述天主是如何透過不可思議的形式說服了我祂的真實臨在。話說 11 月 5 日彌撒結束後，我帶著「相信」但未「確信」煉靈終將安返天鄉的思維到戶外散步舒解心情。置身大自然 ~ 最美的天主聖殿，我有過無數次與主相遇的寶貴經驗。就在我漫步落葉小徑讚嘆天主大能之際，留意到遠方太陽左下角的雲彩恰似我喜歡的兔子，便立即拍了張照。待整理相片時，驀然發現一個眼鼻嘴甚至牙齒都清晰呈現的人頭「經過」太陽火焰升到上方。次日與朋友們(非教友)分享這圖片，其中一位直覺地說冉冉上升的人頭更像頭顱骨骸，其他人也都同意…。我這才察覺捕捉到的畫面正呼應了保祿的話(格前 3:15)。感謝洞悉人心的天主用這樣的方式抹去了我原先對煉靈去向沒有把握的忐忑不安。

至於煉淨的過程是有必要並且合理的，根據(肋 20:26)記載「你們於我應該是聖的，因為我上主是聖的；為此我將你們和萬民分開，好屬於我。」感恩天主賜下愛子救贖人靈得以進入天國，一個對「信的堅守，望的持續，愛的實踐」都不斷煉淨方能抵達的國度；感謝天主教導我們明白生命的終結並非泯滅，而是因著祂慈悲的復活之子邁向永生的開端。阿們！



### Editor's Word

CMCC parishioners are welcome to contribute their experiences in faith journey or spiritual sharing or any valuable photos taken during parish events to CM Voice.

Please submit articles and photos to our email : [cmcc.cmvoice@gmail.com](mailto:cmcc.cmvoice@gmail.com) .

### 編輯的話

証聲誠邀本堂教友投稿分享你們的信仰歷程或神修心得，或分享你們在堂區活動拍到的相片。稿件或相片可電郵到 [cmcc.cmvoice@gmail.com](mailto:cmcc.cmvoice@gmail.com)。如有任何有關証聲的意見，也歡迎電郵給我們。

## Jubilee Webpage 2025禧年總教區網頁

The RCAF Jubilee webpage is up and running:

更多有關 2025 禧年的資訊可上網：

<https://rcav.org/jubilee-2025>

Here is a QR code:

也可掃描此二維碼登入：



### Jubilee Prayer

Father in heaven,  
may the faith you have given us  
in your son, Jesus Christ, our brother,  
and the flame of charity enkindled  
in our hearts by the Holy Spirit,  
reawaken in us the blessed hope  
for the coming of your Kingdom.

May your grace transform us  
into tireless cultivators of the seeds of the Gospel.  
May those seeds transform from within both humanity and the whole cosmos  
in the sure expectation of a new heaven and a new earth,  
when, with the powers of Evil vanquished,  
your glory will shine eternally.  
May the grace of the Jubilee  
reawaken in us, Pilgrims of Hope,  
a yearning for the treasures of heaven.  
May that same grace spread  
the joy and peace of our Redeemer throughout the earth.  
To you our God, eternally blessed,  
be glory and praise for ever. Amen.

### 2025 禧年禱文—希望的朝聖者

天父，願祢藉着祢的聖子—我們的兄長耶穌基督所賦予我們的信德，和聖神在我們心中燃點的愛德火焰，重振我們對祢神國的望德。願祢的恩寵轉化我們，使我們努力不懈地栽種福音的幼苗。

但願那些福音幼苗，使人類和宇宙萬物由內而外得以轉化，並能懷着確切的希望，期待新天新地的來臨，那時，邪惡勢力要全被摧毀，祢的榮耀卻要永遠常存。願禧年的恩寵重振我們這些希望的朝聖者對天國寶藏的渴求。願這同一恩寵 使我們救主的喜樂與平安惠及普世萬民。願讚頌和光榮歸於祢—天主，至於無窮之世。亞孟。



Parish Group		堂區善會	
1 Knights of Columbus 哥倫布騎士會	Every 1st Monday	7:30-9:30 pm	Lawrence Hsu 778-863-4545
2 CWL - Canadian Martyrs Parish Council 公教婦女會	每月第二週一	7:30-9:30 pm	Canderlla Yip 604-721-2697
CWL - Our Lady Queen of Parish Council	Every 2nd Thursday	7:00-9:00 pm	Anne Chong 604-618-8688
3 Legion of Mary 聖母軍			
English Legion (英)	Every Saturday	10:00am-12:00pm	Erlinda Pereyras 604-345-9773
English Junior Legion (英)	Every Wednesday	5:30-6:30 pm	Mary Waung 778-321-0618
Cantonese Legion (粵)	每週六	10:15am-12:00pm	Stella Lau 778-388-4577
Mandarin Legion (國)	每週六	3:00-5:00 pm	Ines Chen 778-707-9889
4 Choir Groups 歌詠團			
Rejoice Choir 歡欣歌詠團 (粵)	每週六	2:45-3:45 pm	Grace Lee 604-760-7583
Praises' Choir 佳音歌詠團 (國)	每週六	4:00-7:00 pm	Eddy Ho 604-649-0698
Angels' Choir 天使聖詠團 (粵)	每主日	7:30-11:00 am	Eddie Chan 778-869-3238
St. Mary's Choir 聖瑪利歌詠團 (粵)	每主日	9:00am-12:45pm	Patrick Ho 778-889-4808
Youth Choir 青年歌詠團	每月第二及三週五	7:30-9:30 pm	Monique Mo 672-338-8898
Children and Young Adults Choir 兒童青年歌詠團	每月第二及四主日	9:00-9:50 am	Patricia Wu 778-996-7017
Family Choir (英)	Every Sunday	11:45am-1:00pm	Mikey Jose 778-866-5097
Epiphany Ensemble Choir (英)	Every Sunday	5:30-6:30 pm	Agnes Tao 604-868-8063
5 English Prayer Groups (英)	Every 2nd & 4th Saturday	7:00-9:30 pm	Frolin Ocariza 604-244-0297
6 Eucharistic Apostles of Divine Mercy (英)	Every 1st Thursday	6:00-7:30 pm	Elizabeth Wong 604-773-9852
慈悲天主宗禱會 (粵)	每月第二週四 (聚會)	7:30-9:00 pm	Judy Fung 604-374-2333
7 Infant Jesus Prayer Group (英)	Every 1st Tuesday	7:00-7:30 pm	Robert O'Kane 604-2747995
8 Bible In Action 聖言動力 (粵)	每月第一週一	7:30-9:00 pm	Anthony Lam 604-725-3883
9 國語主領會 (國)	每週六	2:00-4:00 pm	Joseph Lu 778-928-3578

Parish Ministry		堂區服務	
1 Liturgy of the Word with Children 兒童聖道禮儀			Sr. Elisa Grignoli 604-274-4218
English (英)	Every Sunday	11:45am-12:30pm	
Cantonese (粵)	每主日	10:00-10:45 am	
2 Altar Servers 輔祭會			Dennis Fung 236-978-6228
Cantonese (粵)	每週六	4:00-5:00 pm	Apries Chau 778-881-3381
Cantonese (粵)	每主日	8:15-9:15 am	
Cantonese (粵)	每主日	10:00-11:15 am	
Mandarin (國)	每週六	5:30-6:30 pm	
English (英)	Every Sunday	11:45am-12:45pm	
English (英)	Every Sunday	5:30-6:30 pm	
3 Youth Ministry 青年牧民			Dennis Fung 236-978-6228
Cantonese (粵)	Every 4th Sunday	11:45am-1:45 pm	Frolin J. Ocariza 604-644-7366
English - CMYPC (英)	Every 2nd & 4th Saturday	7:00-9:30 pm	Fr. Henry Yeung 604-272-5563
4 Extraordinary Minister of Holy Communion 非常務送聖體員	During Saturday & Sunday Mass		Brenda Tso 778-325-5687
5 Lectors 讀經員	During Saturday & Sunday Mass		Candy Hui 604-512-9878
6 Bereavement Group 善別會			

何神父花地瑪祈禱會	粵語	每月第二及四主日	7:00-8:45 pm	Fr. Anthony Ho 604-272-5563
Fr. Anthony's Fatima Prayer Group meeting	English	Every 1st and 3rd Monday	7:00-8:45 pm	fatheranthonyho@gmail.com.



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604-272-5563



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604-323-1700

**Edward Jones**

5771 Granville Avenue,  
 Richmond, BC, V7C 1E8  
 Phone/電話: 604-272-5563  
 Fax/傳真: 604-272-5564

Emergency Sick Call /  
 病危緊急聯絡熱線:  
 604-729-7638

Parish Priests 堂區司鐸  
 Rev. Anthony Ho (Pastor)  
 何庭耀神父 (主任司鐸)  
 Rev. Henry Yeung (Parochial Vicar)  
 楊永明神父 (副主任司鐸)

Parish Assistants 堂區助理  
 Canossian Sisters 嘉諾撒修女  
 604-274-4218

Website: <http://cmartyrs.rcav.org>  
 Email: [cmartyrs@rcav.org](mailto:cmartyrs@rcav.org)

Parish Rectory 司鐸宿舍  
 5680 Garrison Road, Richmond,  
 B.C., V7C 2M2

Parish Office Hours  
 堂區辦事處辦工時間

Monday to Friday 星期一至五  
 9:00am to 1:00pm  
 2:00pm to 5:00pm

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**Sunday Mass 主日彌撒**

Saturday 週六 4:00 pm (Cantonese 粵語)  
 5:30 pm (Mandarin 國語)  
 Sunday 週日 8:15 am (Cantonese 粵語)  
 10:00am (Cantonese 粵語)  
 11:45 am (English 英語)  
 5:30 pm (English 英語)

**Weekday Mass 平日彌撒**

Mon. to Fri. 週一至週五 8:30am (English 英語)  
 9:30am (Cantonese 粵語)  
 Saturday 週六 9:30am (English 英語)



**Sacrament of Reconciliation 修和聖事**

Monday to Saturday 週一至週六 9:10 - 9:25 am,  
 Saturday 週六 3:15 pm - 3:45 pm & 5:00 pm - 5:25 pm  
 Sunday 主日 5:00 pm - 5:25 pm



For Infant Baptism & Marriage, please call parish office.

如欲查詢嬰兒聖洗及婚配聖事;請致電堂區辦事處。



**Emergency Sick Call 病危緊急聯絡熱線**

In times of critical health condition requesting anointing, whether the parishioner is at home or in the hospital, please call us at 604-729-7638 for immediate assistance.

如教友病危在家或在醫院需要領受病人傅油聖事,請致電604-729-7638聯繫我們以獲得即時協助。



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**Catechism 道理班 September to June 九月至六月**

1. Children's Catechism (PREP) Every Wednesday 7:00 - 8:15 pm
2. 成人慕道班 (粵) (Cantonese) 逢週二 10:00 - 11:30 am or 7:00 - 8:30 pm
3. 成人慕道班 (國) (Mandarin) 逢週六 3:15 - 5:15 pm
4. RCIA (English) Every Thursday 7:00 - 8:30 pm

聯絡人 Co-ordinator: PREP Rayda Jalandoon 778-297-0133  
 成人慕道班 Kathy Mok 604-805-1633

**Parish Service 堂區服務組**

1. Chinese Class 中文互動學習班	Tung Chi Ng	778-814-2863
2. PCA 堂區聯誼活動	Lena Chen	604-272-5563
3. 新移民服務	Grace Wong	604-271-8086

Co-ordinator 聯絡人

**教宗 2025 年祈禱及福傳意向**

**一月 請為受教育權祈禱**

願移民、難民和受戰爭影響者的受教育權始終得到尊重,這是建立更美好世界所必須的。

**二月 請為司鐸和修會生活的聖召祈禱**

青年蒙召以司鐸和修會生活來服事基督的使命,願教會團體能接納他們的渴望和疑慮。

**三月 請為在危機中的家庭祈禱**

願分裂的家庭可以在寬恕中找到治癒創傷的方法,甚至在差異中重新發現彼此的富饒。

**Papal Prayer Intentions for 2025**

**January For the right to an education**

Let us pray for migrants, refugees, and those affected by war, that their right to an education, which is necessary to build a better world, might always be respected.

**February For vocations to the priesthood and religious life**

Let us pray that the ecclesial community might welcome the desires and doubts of those young people who feel a call to serve Christ's mission in the priesthood and religious life.

**March For families in crisis**

Let us pray that broken families might discover the cure for their wounds through forgiveness, rediscovering each other's gifts, even in their differences.