



## 本期內容 In this issue



- 1 Fighting Apathy
- 2 拼棄冷漠
- 3 “I Confess” (1953) Analysis
- 5 AFTER BAPTISM... 領洗後感 ...
- 6 推輪椅的朝聖者
- 9 堂區生活寫真 Parish Life Activities
- 11 擁抱痛苦
- 13 Pilgrim of Hope – a day in Dublin in the Ordinary Jubilee Year of 2025
- 15 長者言 — 永恆與短暫
- 17 上主的話

善會一覽表及客戶資訊

Parish Groups

堂區指南及教宗祈禱意向

Parish Directory

& Papal Prayer Intentions

# Fighting Apathy

Paul Lee



In 2015, the Islamic State (ISIS) attacked Aleppo and Raqqa, the northern cities of Syria, triggering a refugee crisis in the Middle East. Three-year-old Syrian boy Aylan Kurdi, fleeing the fighting on a refugee boat, was found dead on a Turkish beach. The photo of his body on the beach shocked the world, prompting humanitarian countries like Germany, Italy and Canada, etc. to accept large number of Syrian refugees. From 2016 to 2018, our Canadian Martyrs' Parish generously and enthusiastically hosted and supported four families, helping them build new lives in Canada.

Today, the Russo-Ukrainian conflict has entered its third year, and the Israeli-Palestinian conflict has also lasted for a year and a half. News footage shows the devastation and devastation of war zones. In Gaza City, food and water

shortages are rampant, and many children and the elderly are emaciated from malnutrition. In contrast to the Syrian refugee crisis, many countries appear powerless, while people are increasingly frustrated and apathetic.

Most of us are familiar with Jesus' parable of the Good Samaritan: A traveler was stopped by robbers and abandoned. The Levite and the priest who could have offered to help him were too worried about their own safety or being contaminated. Only a humble Samaritan, generous and selfless, stopped to help his 'enemy' – the Jew. Furthermore, the Samaritan risked his own life to get the traveler to safety and even paid for his medical treatment. Jesus said to those around him, "Go and do likewise" (Luke 10:37).

Nowadays, in a rapidly changing world, we still find Good Samaritans who are willing to pause and help. Their selfless acts, kindness, and compassion reflect the mercy of our Heavenly Father.

Wesley Autrey risked his own life by jumping onto subway tracks to save a stranger who was having a seizure. The train passed them, but Autrey's quick thinking saved the elderly man.

Julien Duret jumped into an icy river to rescue a drowning baby, bringing her to safety and returning her to her father.

James Shaw Jr. saved countless lives with his bravery and quick thinking when he disarmed a gunman during a mass shooting at a waffle house in Tennessee.

Irena Sendler risked her own life to smuggle over 2,500 Jewish children out of the Warsaw Ghetto during World War II.

Bennie Newton demonstrated courage and compassion when he protected a truck driver from rioters during the Los Angeles riots.

These individuals embody the spirit of the "Good Samaritan," dispelling indifference and inspiring others.

The late Pope Francis spoke extensively about apathy, stating that it hinders people from participating in the lives of others and in society. He believed that indifference is a major obstacle to building a better world because it leads to a

lack of compassion, empathy, and understanding for those in need. Pope Francis believed that Indifference is the opposite of love and compassion. When we are indifferent, we fail to recognize the dignity and value of every person. The Pope also spoke of the "globalization of indifference," where people become numb to the suffering of others and unwilling to take action to help those in need. He called on people to reject indifference and cultivate a spirit of solidarity and fraternity. He encouraged people to pay attention to the needs of others and take action to help those who are suffering.

In his homily, the Pope stressed the importance of empathy, compassion, and understanding in building a more just and equitable society. By recognizing the inherent dignity and worth of every person, we can strive to create a world that is more responsive to the needs of others.

The Bible discusses apathy in numerous passages, frequently warning of its consequences. The books of Exodus and Deuteronomy, among others, describe the Israelites' indifference to God's commandments, which led them to wander in the wilderness for 40 years. In the four Gospels of the New Testament, Jesus rebukes the Pharisees for their hypocrisy and their disregard for justice, mercy, and faithfulness. Proverbs 21:13 states that anyone who closes his ears to the cry of the poor will also cry out and not be heard. Matthew 25:45 states solemnly, "Truly, I say to you, whatever you did not do for one of the least of these, you did not do for me." And in Revelation 3:15-16, John warns, "Because you are lukewarm, neither cold nor hot, I will spit you out of my (the Lord's) mouth."

We must "be merciful, just as your Father in heaven is merciful" (Luke 6:36). Christians must imitate the Father's love and show kindness to all in our daily lives. Mercy is not just a figment of our imagination; it is the driving force behind living a Christian life. It allows us to abandon apathy and share true peace and joy with others. Can we, like Jesus, discern the heart and respond to the deepest longings of others?







2015 聖戰組織伊斯蘭國(ISIS)進攻敘利亞北部城市阿勒頗和拉卡，觸發了中東的難民潮。敘利亞 3 歲男童艾倫·庫迪 (Aylan Kurdi) 為了躲避戰火而搭上難民船，不料發生意外陳屍在土耳其的沙灘上，伏屍沙灘照震驚全世界，因而喚起歐洲及加拿等提倡人道主義的國家相繼接受了大量來自敘利亞的難民。由 2016 至 2018 年，加殉堂教支也慷慨熱心地接待及支援了四個受助家庭，協助他們在加國開展新的生活。

今天，俄烏戰事已踏入第三年，以巴衝突亦持續了年半的時間。在新聞影像中看到戰區到處頽垣敗瓦，生靈塗炭，而加沙城內缺水缺糧，很多孩童

和長者因營養不良而變得瘦骨嶙峋。相對敘利亞難民事件，現在很多國家都顯得有心無力，而人亦越來越感到無奈，最終人心亦趨於冷漠。

我們大多數人都熟悉耶穌「慈善的撒瑪利亞人」的比喻：一位旅人被強盜攔住，被棄之不顧。那些本來可以伸出援手的肋末人和司祭卻避而不顧，因為他們太過擔心自身的安危或被沾污。只有一位卑微的撒瑪利亞人，慷慨無私的幫助他的「敵人」——猶太人，願意停下來伸出援手。不僅如此，這位撒瑪利亞人還冒著生命危險，將這位旅人送到了安全的地方，甚至支付了治療費用。耶穌對周圍的人說：「你們去照樣做吧。」(路 10:37)

當今，在急速轉變的世界中，我們仍可找到願意停下來的慈善撒瑪利亞人。他們的無私行為、善良和同情心體現了天父的憐憫。

韋斯利·奧特里(Wesley Autrey) 冒著生命危險，跳上地鐵軌道，救下了一位癲癇發作的陌生人。火車從他們身邊駛過，但奧特里憑藉著敏捷的思維，拯救了那位老人。

朱利安杜雷(Julien Duret) 跳入冰冷的河中，救了一位落水的嬰兒，讓她安全脫險，並把她交回她的父親。

小詹姆斯·肖(James Shaw Jr) 在田納西州一家華夫餅店發生的大規模槍擊事件中，解除了一名槍手的武裝，憑藉他的勇敢和敏捷的思維挽救了無數生命。

伊雷娜·森德勒(Irena Sendler) 在二戰期間，冒著生命危險，將 2500 多名猶太兒童從華沙猶太區偷運出來。班尼·牛頓(Bennie Newton)在洛杉磯騷亂期間，保護了一名卡車司機免受暴徒的襲擊，展現了勇氣和同情心。這些人展現了「慈善撒瑪利亞人」的精神，摒除冷漠，鼓舞人心。

已故教宗方濟各曾廣泛談論冷漠問題，指它阻礙人們參與他人的生活和社會活動。他認為，冷漠是建立美好世界的主要障礙，因為它導致人們缺乏對需要幫助的人的同情、同理心和理解。教宗方濟各認為，冷漠是愛與同情的反面。當我們冷漠時，我們就無法認識到每個人的尊嚴和價值。教宗亦談到了「冷漠的全球化」(Globalization of Indifference)，即人們對他人的苦難變得麻木不仁，不願採取行動幫助那些需要幫助的人。他呼籲人們拒絕冷漠，培養團結互助和友愛精神。他鼓勵人們關注他人的需求，並採取行動幫助那些正在遭受苦難的人。

教宗在講道中強調了同理心、同情心和理解在建構更公正公平的社會中的重要性。透過承認每個人與生俱來的尊嚴和價值，我們能夠努力創造一個更能回應他人需求的世界。

聖經在多處探討了冷漠，並經常警告其後果。其中在出谷紀及申命紀中描述了以色列人對上主誡命的冷漠，導致他們在曠野流浪了 40 年。在新約四福音中，耶穌斥責法利塞人的虛偽，以及他們對公義、憐憫和信實的漠視。在箴言 21: 13 指出塞耳不聽窮人哀求的，他將來呼求也不蒙應允。瑪竇福音 25:45 耶穌鄭重地說：「我實在告訴你們：凡你們沒有給這些最小中的一個做的，便是沒有給我做。」在默示錄 3:15-16，若望警告：「你既然是溫的，也不冷，也不熱，我必要從我(上主)口中把你吐出去。」

我們「要像天上的父一樣慈悲」(路加福音 6: 36)。基督徒必須學習天父愛人的方式，在日常生活中善待眾生。慈悲並不是一份想像，而是活出基督的生命的原動力，它讓我們拼棄冷漠，好能與別人分享真正的平安與喜樂。我們能否像耶穌那樣細察人心，並能回應別人最深切的渴求？



## “I Confess” (1953) Analysis

Frolin J. Ocariza



The seal of the confessional is one of the most misunderstood Catholic practices, not so much in terms of a lack of knowledge over what it requires of confessors, but rather, in terms of the intent and purpose behind this requirement. Although disheartening, it's not altogether surprising that some countries' legislators are trying to pass laws that would force priests to break the seal and reveal details provided by those in the confessional. It's always important to acknowledge the seeds of truth, goodness, and beauty present in others' thoughts and decisions, and here, one can commend the efforts by such legislators to pursue at least some element of true justice – in this case, making an effort to understand what happened, in order to holistically assess the best course of action to take, out of charity. Unfortunately, the “out of charity” part – that is, willing for all to steer towards good and therefore towards God – is often what's incomplete or missing in these assessments. From a teleological standpoint, it's easy to forget – for these legislators but also for people in general – that what's at stake here is the soul of everyone involved, be it the victim, the sinner, or society at large, and our goal is to steer every single one of these souls towards Christ. From a teleological standpoint, such proposed laws are, to put it bluntly, shortsighted.

The inviolability of the seal of the confessional stems precisely from this charitable mindset, and I propose that Alfred Hitchcock's “I Confess” is one of the best evangelistic tools that the Church has at its disposal that helps articulate this reality. As with many of Hitchcock's films, the premise is verbally convoluted, but visually elegant, making it suitable for filmic communication. A man – Otto Keller – has committed murder, and he decides thereafter to confess his sin to a priest – Father Logan. Through a series of unfortunate misunderstandings, Father Logan eventually becomes wrongly accused of the murder. He is therefore faced with a dilemma: revealing Keller as the murderer will help exculpate him, but it will also break the sacramental seal. What will he do? This premise is ripe with opportunities for visual thematic exploration, and the film took this opportunity and ran with it. Does Keller's obviously unrepentant state invalidate the seal? How can Father Logan continue to love someone who is “unlovable” on account of his actions? There are many such questions that the film explores, but here, I'd like to focus on a few that personally stood out.

To begin, the film uses two visual juxtapositions to emphasize that Father Logan's decisions are not born of a blind form of dogmatism, but of true love. The first is a compositional juxtaposition that recurs as a visual motif throughout the film: Father Logan and the cross. The image of the cross immediately calls to mind Christ's crucifixion – the prime display of unconditional love – and associating this image with Father Logan therefore serves to contextualize his actions. In fact, what's telling is that this motif doesn't just appear at random shots in the film, but is present during the priest's most crucial decision points. It first appears near the beginning of the film, when we see Father Logan behind a window, peering outside as he ponders whether to invite a mysterious but clearly distressed figure into the church; here, the cross appears as a reflection on the window, hanging over the priest's head. It later reappears as the priest wanders the streets of Quebec City and eventually passes by a silhouetted statue of Christ carrying the cross, with the statue and cross in the foreground and the priest in the background; during this scene, Father Logan has his own cross to carry, having to decide whether to run away from his trials or to face his accusers. It makes its final and most prominent appearance during the courtroom scene, in which we see a crucifix “watching over” Father Logan as he decides whether to continue preserving the seal, despite public opinion gradually tipping against his favour. Notice how the juxtaposition increases in visual clarity as the film progresses, mimicking the clarity with which Father Logan's self-giving love becomes increasingly manifest.

The other juxtaposition is situational, with each situation constructed by having the cinematography, mise-en-scène, and editing all work together, without having one particularly dominate the others. The first situation centres around Father Logan's conviction to keep the confessional seal intact; this is juxtaposed with the second situation, which centres on Father Logan's conviction not to reveal details about the struggles of Ruth – a childhood friend and, prior to his calling to the priesthood, a former lover. Both situations involve certain “confidences” being kept by the priest, and in both scenarios, revealing the corresponding “confidence” would almost certainly lead to Father Logan's exoneration. There's a certain air of sacramentality in this juxtaposition, because it allows the viewer to

apply something more generally familiar (i.e., the recognition of the importance of privacy when confiding to someone out of a genuine desire to improve) as a gateway to a concept that may not be as well-understood by some (i.e., the confessional seal). More concretely, if Father Logan decides to reveal what Ruth discussed with him, would she still be able to trust him enough to ask for further advice? Likely not, which would have serious ramifications towards Ruth's well-being (which, by the way, is conceptually different from "Ruth's desires"), since one of the primary means through which she gets help would effectively get cut off. The viewer can then transpose this line of questioning to the parallel situation with Keller and his relationship with Christ and, acting in persona Christi, with Father Logan.

Going back to Ruth, one scene that struck me as profound was the scene in which she decides to reveal her situation to the inspector in order to establish a proper alibi for Father Logan, completely out of her own volition. Her act of self-giving sacrifice was inspiring to be sure, but what struck me even more was how similar the compositional setup was to a sacramental confession, and how this setup reinforces the image of the Church as the Bride of Christ. While the parallel is certainly not one-to-one, consider how Ruth is confessing her struggles – including her own adulterous desires – while her husband Pierre is sitting right behind her for support, listening to the whole revelation. He understands her struggles and looks on with eyes, not of contempt, but of attentiveness, compassion, and mercy. It's easy to relegate the husband's role in this scene to that of a "background character", but if we give it a closer look, notice how the scene functions as the temporal turning point in the couple's relationship. Prior to this scene, Ruth was telling Pierre that she doesn't love him, and the framing of this conversation as a typical shot/reverse shot emphasizes a type of separation. However, after the scene, the couple's relationship improves, culminating in Ruth wrapping her arm around her husband's and uttering her final line in the film: "Pierre, take me home." In an analogical way, the sacrament of confession is meant to lead us to our own homecoming towards our bridegroom, Christ.

When I showed this movie to some young people during a Lenten event, one of the most prevalent comments that came up during our post-film discussion was how the movie humanizes Father Logan. He displays a wide range of emotions throughout the movie, shown through various visual indicators. For instance, he covers his face with his hands in fear and agony, and he shows anger and frustration in his eyes while being questioned in court, among others. For young Catholics, there's sometimes an unspoken tendency to view priests as individuals who have attained perfect holiness. While priests indeed carry a huge responsibility and are therefore expected to set a good example to those whom they serve, it's important to remember that they are just as much in a journey towards God as everyone else is, sharing similar struggles, temptations, and experiences. Most have pursued this calling with an authentic love of Christ, and unfortunately, many have also fallen, sometimes in unthinkable ways. In line with our inherently communal nature as human beings, priests also need our prayers and support, and I think the film serves as a great reminder of this necessity.

The last bit of visual brilliance that I'd like to point out here is the fact that Keller's wife Alma is almost always seen wearing white, which is a colour commonly used symbolically to signify goodness and purity. Its use as a figurative device is subtle but sufficiently noticeable, as corroborated by the fact that the people with whom she shares scenes are typically not wearing white, making her clothes stand out. The audience may find this bit of symbolism jarring at first, since Alma goes along with Keller's plan for most of the film. It's only by the end of the film that we realize its primary function: a foreshadowing of Alma's repentance and ultimately, her own confession. This use of foreshadowing is not just there for style, as it figuratively highlights the intrinsic goodness of each person, and how this goodness becomes subtly concealed by sin due to our fallen nature.

While it's still comparatively obscure compared to some of Hitchcock's best-known films, the reputation of "I Confess" has improved over the years, helped in part by the significant acclaim it received from French New Wave critics and scholars who, regardless of their individual religious affiliations or lack thereof, had strong Catholic sensibilities. François Truffaut for instance told Hitchcock during an interview that much of the indifference received by the film during its release hinged on a fundamental misunderstanding, with many (presumably American) audiences and critics expecting Father Logan to reveal Keller's guilt. Hitchcock himself agreed with Truffaut's assertion, although it's worthwhile adding that even though the film presents a compelling defense of the reasonableness of the confessional seal, its merits go beyond this. As evidenced by some of the visual motifs discussed above, it also gives the viewer a sense of why the sacrament of confession itself is reasonable – a sense of why confession is not merely a laundromat, to borrow words from Pope Francis, but is instead a way to pursue reconciliation in a way that's tied intrinsically to our own humanity.



## 千禧年 2025 年 4 月 19 日复活节家庭洗礼有感

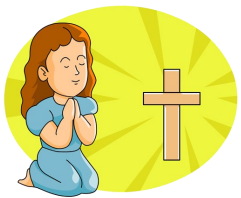
Niu Family Maria Lan

千禧年 2025 年 4 月 19 日，复活节这个特殊的日子，对于我们家庭来说意义非凡。在这一天，我们全家接受了洗礼，那是一段充满神圣、感动与希望的经历，至今回想起来，内心的波澜仍未平息。



今天天气很好，阳光透过窗帘洒在书桌上。上午来到教会我们与神父、修女及一些教友排练了午夜接受洗礼这一神圣仪式的准备工作。此刻心情激动，充满了对晚上与天父链接的期盼，听着窗外的鸟鸣，看着蓝天与白云，心里有种说不出的满足和幸福感。

当点燃圆满的烛光，神父带领我们虔诚的祈祷，我们的命运就此时开始与天父真正的链接在一起，我感受到天父慈祥的接纳与宽容。当踏入那神圣的洗礼场地，一种莊严肃穆的氛围扑面而来，所有的教友手持蜡烛站立，一同庆祝我主耶稣的复活，感恩天主彼时与我们同在。柔和的灯光洒在每一个角落与每一位教友的心中，墙壁上的彩色玻璃壁画仿佛在静静诉说着古老的教义与故事，教友们身着素净的衣服，脸上带着虔诚的神情，开始了这神圣与慈爱、宁静的圣洁之旅。这种氛围让我和家人瞬间沉浸其中，心中涌起一种对天父来到，充满神圣仪式的敬畏和感恩。



洗礼仪式正式开始，随着神父庄严的诵经声，每一个字都如同重锤般敲击在我的心灵深处。那些熟悉又陌生的经文，此刻仿佛具有了生命，仿佛天父与此，轻抚引领着我们穿越时空，感受到我父的慈爱与宽恕。神父的话语，如天父临在，如同涓涓细流，滋润着我们干涸已久的心灵，让我们在喧嚣浮躁的尘世中，寻得一片宁静的港湾，从此时开始了我们生命的新生，一个新的阶段开始了。

当轮流走到洗礼池前，神父将那象征着净化与重生的圣水洒在我们的头顶时，一种前所未有的感觉涌上心头。冰凉的圣水滑落，仿佛洗去了我身上所有的疲惫、罪恶与烦恼。那一刻，我深刻地感受到自己仿佛获得了新生，所有的过往都被放下，心中充满了对未来美好生活的无限憧憬。就好像在黑暗的隧道中徘徊已久，终于看到了一丝光明，指引着我们走向充满希望的前方，这是从未有过的感受。

看着家人一个个接受洗礼，我心中满是感动与欣喜。我们紧紧相拥，激动的眼中闪烁着泪光。在这个特殊的时刻，我们彼此的心紧紧相连，深刻地感受到天父为我们创造的家庭的凝聚力与温暖。共同接受洗礼，让我们不仅仅是血缘上的亲人，更是灵魂上的伙伴，一起踏上了这条与天父链接并被接纳的信仰之路。无比感恩，天父给我们如此美妙的机会，让我们在共同的宗教信仰下建立起深厚的情感纽带，彼此向天父学习爱与用爱的力量，携手共度，相互扶持，并寻找更多的方式方法，力所能及的支持我们的教会，并帮助一切可以帮助的众生。我主天父是我们最好的学习榜样。感恩天父给我们学习的机会。□

在初领圣体并祈祷 □ 的那一刻，天父慈爱的笑容与圣光临在我们的心里与身上，我沐浴着一切天父赐予我们的神圣的祝福与支持。大家脸上洋溢着幸福的笑容，那是对新生活的期待，也是对我主天父 □ 恩赐的感恩。这种幸福感如同春风拂面，吹散了所有的阴霾，滋润着我们干涸已久的心房。让我们的内心充满了阳光与希望。此刻我幸福的眼泪象珍珠般源源不断的滚落，是欣喜，是感恩，是荣幸，是重获新生的感悟，感恩天父，我信唯一的天主。

从此以后，我们的生命开始了崭新的启航，仿佛每天沐浴、充满着天父的圣光，我们笼罩其中，这不仅仅是一种宗教仪式，更是我们家庭生活中的一个重要转折点。它让我们重新审视自己的生活，树立起正确的价值观和人生观。在这个物欲横流的社会中，我们更加懂得珍惜身边的亲人，感恩生活中的点滴美好。



2025 年 4 月 19 日的复活节家庭洗礼，将永远铭刻在我们家庭的历史长河中。它是我们信仰的起点，与天父的神圣链接，也是我们家庭团结与爱的象征。我们将带着这份神圣的使命与祝福，在未来的道路上坚定地走下去，用爱与善良去面对生活中的一切挑战，共同创造一个充满希望和美好的未来。

感恩天主！

## 前言

今年六月，我和太太 Margaret 參加楊永明神父率領的禧年朝聖團前赴歐洲。我們兩人比大隊提早出發，先飛往瑞士觀光。幾天後我們從瑞士日內瓦搭火車到法國里昂與眾團友匯合，才正式開啟朝聖行程。這是我首次來到里昂。我喜愛的法國短篇小說《小王子》(Le Petit Prince) 的作者安東尼·聖·修伯里 (Antoine de Saint-Exupery) 就是在里昂出生，所以我對這城市很有親切感。朝聖團從里昂開始，展開一次深度的法國之旅。我們登了海拔 1750 公尺的拉薩萊特高山 (La Salette) 去洗滌心靈，到了諾曼第在慘烈的戰場憑吊，去了帶點神秘色彩的泰澤參與禮儀，遊覽了震人心弦的聖米歇爾山修道院 (Mont Saint-Michel)。行程中我們參觀了多間大小教堂，前往幾個曾經出現神蹟的地點祈禱及在數位聖人的家鄉或修道所向這些聖人致敬。之後我們到了花都巴黎，造訪浴火重生的聖母院。在法國的最後一站是 1858 年聖母顯現給聖女伯爾納德的地點露德。離開法國後我們飛往愛爾蘭，在諾克小鎮 (Knock) 及首都城市都柏林繼續朝聖活動。朝聖團最終在都柏林解散，大部分團友直接飛回溫哥華，我和 Margaret 則轉飛倫敦，勾留數天後才回家。整個行程歷時 26 天，我們到過 4 個國家，遊覽過的大小城鎮超過 20 個，見聞甚豐。楊神父向我說我去了這麼多地方，一定有很多題材撰寫文章登載上《證聲》。他說得對，可惜的是《證聲》每年只出版四期，假如我把今次朝聖之旅所見所聞所思全部都鉅細無遺的寫下來，可能要連載一年。剛剛發生的事，一年後已是明日黃花。所以我只記述這行程中最難忘的一件事。

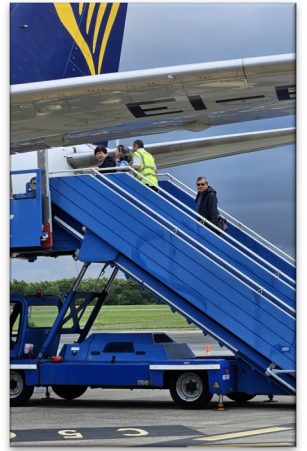
\* \* \*

人在外地旅遊時需要跑一次急診室，肯定是一件難忘的事。而雙倍難忘的，是在一次之後，又有一次。去年我們到葡萄牙花地瑪朝聖時，Margaret 在花地瑪的街上摔倒。右邊肩膊受傷，需要前往鄰近城市萊里亞 (Leiria) 的醫院急診室醫治 (詳情請看《證聲》2024 年第 4 期)。今年我們在法國露德朝聖時，Margaret 又因為跌倒而需要到急診室求醫。值得深思的是，兩次意外都發生在聖母的「主場」，從中我們可以得到甚麼啟示呢？

朝聖團抵達露德時，行程已過了三分之二。這是我和 Margaret 第二次來到露德，我們對這裡的環境和各項禮儀的安排記憶猶新。第一天下午我們去到建於地庫的聖庇護十世聖殿 (Basilica of St. Pius X) 朝拜聖體及接受降福。在聖殿內我的鼻敏感嚴重發作，鼻水長流和呼吸不暢順。當天晚上露德地區雷雨大作，傳統在聖母大殿廣場露天舉行的聖母聖像燭光遊行改在聖庇護十世聖殿戶內進行。因為恐怕我的身體狀況不能負荷，我和 Margaret 沒有參加。我們留在酒店房間整理行李，到了夜深時 Margaret 才去洗澡。Margaret 沒有覺察到這酒店浴室設施暗藏危機，導致她在浴缸中滑倒，身軀撞向浴缸邊沿，她感到非常痛楚。我問她是否需要立刻去急診室，Margaret 說她不知道自己傷勢有多嚴重，不想貿然跑一次醫院，還是睡一覺等到天亮才決定吧。

Margaret 整晚都因為疼痛而睡得不好，但幸好沒有感到傷勢惡化。第二早上我們決定去看醫生。因為我們出發前有購買旅遊醫療保險，所以 Margaret 首先致電保險公司尋求協助，客服人員指示她到露德中央醫院 (Centre Hospitalier de Lourdes) 去求診。這醫院建於露德聖母大殿對面的山坡上，距離我們入住的酒店很近，乘車只要幾分鐘便可抵達。於是我和 Margaret 登上士去到露德中央醫院急診室。

醫院的規模不大，急診室內病人不多，看上去沒有人有即時危險，所以這裡的氣氛也算輕鬆。很快 Margaret 便得到醫生的診治，醫生了解情況後馬上安排 Margaret 接受電腦斷層掃描 (CT scan)。掃描結果顯示 Margaret 左邊有五條肋骨撕裂了。醫生說這情況下只能等裂紋慢慢自動癒合，每小時深呼吸三次以免傷口缺氧，如果覺得疼痛便吃止痛藥。至於能否繼續行程醫生交給我們自己判斷，但叮囑 Margaret 一切小心和不要提重物。醫生開了藥單後示意我們可以離去。離開醫院前我們發了一個手機短訊給朝聖團群組簡報這事件，然後搭乘的士先往藥房配藥，接著去到聖母大殿附近的餐廳和幾位團友午膳。在車上 Margaret 說她有點擔心自己的傷勢，很想儘快回溫哥華就醫。午膳時團友們也建議她提早結束行程回家。

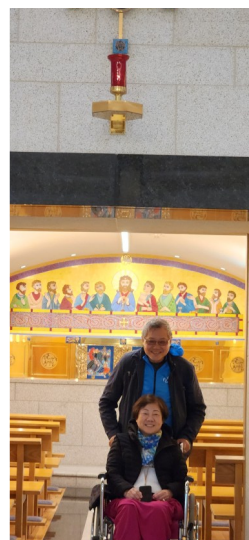




午膳後我們打算步行回到酒店部署回程的安排。我一面攙扶著步履蹣跚的 Margaret，一面心中在盤算怎樣和保險公司及航空公司商討；明天大隊便會飛往愛爾蘭，假如我和 Margaret 安排不到明天回家，我們應該跟隨團友飛去愛爾蘭抑或留在露德等候；之後行程中預訂的酒店和門票等可否退款…，這些事都很惱人，但也很實際，需要緊急處理。

我們只走了幾步便收到一位熱心的團友發來短訊，這位團友囑咐我立刻去借一張輪椅給 Margaret 坐上，快點把她推到聖母大殿之下的浸水池尋求「水手勢」治療。團友說浸水池門外已有很多人在排隊，她叫我們去到向維持秩序的工作人員解釋 Margaret 的狀況，要求獲得加入優先行列。一直以來全球信眾都相信露德泉水是治癒之泉，不少遠道而來的傷病人士在浸過露德泉水後都不藥而癒。幾年前我們在這裡也曾浸過泉水。那時真的是整個人在聖水池中浸洗（full bath）。疫情之後為了保障信眾和義工的健康及縮短輪候時間，浸洗儀式被簡化為「水手勢」（water gesture）儀式\*。聖堂每天提供有限名額給信眾作浸洗，大多數人只能接受「水手勢」。兩者比較，當然浸洗更為意義重大和觸動心靈，但只有願意很早起床和有耐性等候的教友才能夠參與浸洗。Margaret 這麼晚才去浸水池，如果有機會接受「水手勢」已心滿意足。

可是當時我的想法是返酒店辦理回程事宜似乎更迫切，而且我難免有點疑問，是否 Margaret 在這裡的聖水池洗一洗便好像浸了天使攪動過的貝特匝達池水，能夠馬上癒合那五條肋骨的裂縫（參若 5:2-4）。我認為還是回酒店處理當務之急較為上算。然而，此刻我最著重的是 Margaret 的身心靈福祉，我要聽她的意願。我問她現在要回酒店還是去浸水池，她很堅定地說，要去浸水池。Margaret 這句話對我而言，無疑是當頭棒喝。原來我是瑪爾大，只操心忙碌於世俗的事，而 Margaret 是瑪利亞，她選擇了更好，更需要的事（參路 10:38-42）。



浸水池在聖母大殿底部，聖母顯現巖洞之旁。當我們決定朝著那方向走時，已有團友替我們借到輪椅，我讓 Margaret 坐上，推著她往前進發。那時我們的位置在聖母大殿對出一條很長的步道之開端，對一個行動不便的人來說，距離浸水池頗遠。我開始推動輪椅時才記起這是我第一次當輪椅「車手」。我曾親眼目睹有人推輪椅時不慎使輪椅翻倒，以致坐輪椅的人傷上加傷，所以我起初有點戰戰兢兢。這時天色灰暗，微雨紛飛。的確，天主未曾應許天常蔚藍。Margaret 撐起雨傘，我穿上防水風衣，蒙上斗篷，小心翼翼地推著 Margaret 緩慢前進。豈料走了一小段路後 Margaret 投訴我行得太慢，跟她自己步行的速度沒有分別。Margaret 突然向我發嗔，我覺得很好笑。我說你嫌我慢嗎，那你坐穩吧，我開始加速了。於是我踏著蝴蝶舞步，輕快地推著輪椅往前走。Margaret 在前，我在她背後，我們目標一致，目光也一致，眼前聖母大殿上的金冠越來越明顯。無論環境順逆，疾病健康，我們都相濡以沫，互相扶持，一齊前往天主光榮之所。在雨點輕打我面時，我想起一句話：「生命不是等待風暴過去，而是學會在風雨中翩然起舞。」我問 Margaret 覺不覺得現在這場景很浪漫，她說她也有這感覺，讓我們停下來找人幫我們拍一張照吧。原來替我們借輪椅的團友一直默默地跟在我們後面，準備隨時提供協助。他們一看見我們停下便知道我們的心意，馬上幫我們拍下整個旅程中我們最喜愛的一張照片。照片中我們二人都笑得很開朗，因為我們知道天主曾恩許祂的慈愛常在。

《小王子》故事中，狐狸對小王子說：「人們已經忘記了這個真理，但是你不應忘記，你要對你馴養過的一切負責，你要對你的那朵玫瑰花負責。」狐狸解釋說「馴養」的意思是建立了關係。我和 Margaret 互相馴養了幾十年，在她受傷不能行走時，我便要負責推著輪椅護送她去走朝聖路。Margaret 坐的輪椅屬於中型，目測估計，兩條前輪直徑 12 吋，兩條後輪直徑 18 吋，前輪轉了三圈時，後輪便轉了兩圈。圓周率 3.1416，前輪每轉三圈而後輪每轉兩圈，輪椅便大約前進 10 英尺。我就以四條輪胎的轉動來丈量這條朝聖之路，每轉一圈就好像滑過一粒玫瑰念珠。

輪胎轉了又轉，我們終於抵達浸水池。果然很多人在輪候。本來我準備了一番說話向工作人員解釋，但只說了兩句那人便向前一指，示意我們在一條輪椅人龍之後排隊。加入這行列後很快我便發覺我們與其他輪候者格格不入，前前後後的推輪椅義工都穿上制服，而每張輪椅都有一個號碼牌，我們甚麼都沒有。我們是否排錯隊呢？不過在人龍中穿梭指揮的人員看見我們也沒有任何表示。過了一會，終於有一個穿著制服看似是推輪椅義工隊長的人向我們說他們是一個團體的，我們可能不是排這條



龍。我們解釋說是指導人員叫我們排這裡的，那隊長聽了後便沒有作聲不管我們了。這時我開始擔心，我們會在進入浸水池時被拒於門外嗎？我問聖母，你不會把你的兒女拒於門外吧？漸漸我們排到門口了，守門大將軍果然說這條龍是給團體的，但他叫我們不要擔心，他會讓我們進去，不過要我們稍等，先給同一組人全體進去後再指示我們入內，這時我們的心才定下來。另一邊廂，那些跟隨一般信眾排隊的團友也差不多可以進入了，大家在門前相遇，他們說排了大約三小時，而我們大約只排了半小時。我說如果可以選擇，我寧願在身體健全的信眾中排隊，而不排在傷患人士的優先隊。

我們終於被安排進入浸水池，讓我見識「水手勢」儀式。除了 Margaret 外，我也獲邀參與。義工首先從水池中舀出聖水給我們洗手，接著舀聖水讓我們自己洗面，然後再舀水給我們喝下，之後給聖水讓我們濕潤需要治癒的地方。最後義工帶領我們祈禱和很親切地與我們交談幾句，整個儀式很快便完成。接觸聖水的一剎，我的心臟彷彿停頓了一拍，冰冷的泉水好像帶來一股電流貫穿我的身體，很多隱藏在內心的傷痛、焦慮和不忿都湧了出來，但也一下子隨水而去，內心有一陣子的清明。「水手勢」的意義是體驗聖女伯爾納德與聖母的邂逅和給自己作一次簡短的靈魂清洗。我知道我的所有傷痛、焦慮和不忿不會馬上從此消失，有些需要我窮一生的修為去消弭。但我捕捉住那一刻深深感受到天父與聖母之慈愛的奇妙感覺，教我以後不斷追求重新轉化的境界。我回頭望一望 Margaret，看見她淚流滿面，相信她的感受比我更深。

經歷「水手勢」後，Margaret 的傷勢沒有霍然而癒，她回溫哥華幾週後照過一次 X 光，發現肋骨的裂痕仍未癒合。幸好她傷口的痛楚漸漸緩和，而保險公司始終沒有給我們安排提早回程，結果我們按原定計劃完成整個朝聖旅程和之後的倫敦觀光。

我總共為 Margaret 推了五天輪椅，憑著我的一雙腿和那四條輪胎，我們跨越三個國家，一起進教堂、參觀朝聖地、上落山坡、登機下機、過海關、逛街、往商店和超市購物等。幾天之後，我掌握到推輪椅的基本技巧，操縱輪椅可算得心應手。我特別留意到很多看似平坦的行人路其實是略為傾斜向馬路，可能是方便排雨水吧，常人走路不會察覺，推著輪椅時便知道差別，所以「車手」一定要不斷警覺，保持輪椅平衡。我推著 Margaret，萬事都以她為先，她的安全、舒適、視野和她的心情我都必須照顧。在 Margaret 身後看著她的背影，覺得她是那麼脆弱啊。又想起《小王子》故事中的一段，飛機師把睡著了的小王子抱在懷裡上路。他很感動，猶如抱著一件嬌嫩的珍寶，他覺得地球上沒有甚麼比手上這寶貝更矜貴和脆弱。飛機師對自己說酣睡中的小王子感人至深之處是他對一朵玫瑰花的忠貞，這朵花的形象有如一盞明燈的火焰在他心中發光，甚至映照他進入夢鄉。看著柔弱易碎的小王子，飛機師知道自己要全心全力保護他。小王子就好像一點微弱的燈火，可能一陣風便會把這燈火吹滅。每個人心中都有一朵玫瑰花，Margaret 的玫瑰就是她的信仰，她對自己的玫瑰堅守忠貞，同樣感人至深。然而，在輪椅上的 Margaret 是何等羸弱，我就是要擔任在輪椅後面的守護者。



我推著輪椅時，心中不斷輕輕哼起一首歌——《當你老了》。這首歌改篇自愛爾蘭詩人葉慈（William Butler Yeats）同名的一首詩「When You Are Old」。歌曲中有以下幾句歌詞：

「當你老了 頭髮白了 睡意昏沉

當你老了 走不動了 爐火旁打盹 回憶青春

多少人曾愛你 青春歡暢的時辰 愛慕你的美麗 假意或真心

只有一個人 還愛你虔誠的靈魂 愛你蒼老的臉上的皺紋」

「虔誠的靈魂」在葉慈的原詩是「朝聖者的靈魂」（pilgrim Soul），而 Margaret 就是一位虔誠及滿懷希望的朝聖者。今年是我和 Margaret 攜手走上婚姻朝聖之路的四十五週年。歲月不知何處去，韶華漸老，此情不老。

\* \* \* \*

（\*我不知道「water gesture」的正式中文翻譯，在網上也找不到。我只看到一篇文章，作者把這儀式直譯為「水手勢」。如有教友知道這儀式的正確中文稱謂，敬請斧正。）





**PREP**  
**First Holy Communion**  
兒童道理班初領聖體



**Corpus Christi Procession**  
聖體巡遊



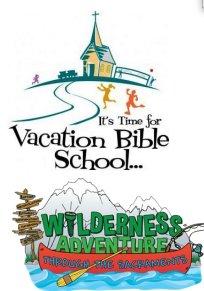
**PREP**  
**Confirmation**  
兒童道理班  
領堅振







Chinese Class  
Year-end  
ceremony  
中文互動學習班  
散學禮



夏日兒童聖經生活營



聖洗  
聖事



堅振聖事



初領聖體





最近幾年經常跌倒，可能年紀大了，平衡力變差。最嚴重的有三次，一次是前年發生在家裡，跌傷了右肩膊。X光顯示我右肩的一條筋斷了，據肩傷專科醫生說，撕裂的筋會自然癒合，但斷了的筋不會，只有透過接駁手術。經過一番考慮後，我決定不做手術，一來手術後康復時間漫長，需要家人照料，二來難以保證會百份百復原。我選擇接受雷射治療和在物理治療師指導下積極做肩膀運動，以減輕疼痛和鍛鍊週邊的筋和肌肉，幫助右肩活動，很感恩康復進展良好。另外兩次跌倒則分別發生在兩段朝聖之旅，巧合的是都在聖母顯現的地方——花地瑪和露德——發生。

我去年在花地瑪跌倒再傷及右肩膊，要重新經歷之前的痛楚，治療過程亦回到原點。不過這次受傷，卻為我帶來心靈上的轉化，詳情已在「証聲」做了分享。可是分享過後，才發現上主還給予我身體治癒的恩寵。受傷6星期後，醫生讓我的右肩再照一次X光，發現斷了的筋竟癒合了一半！這是一個在上主的恩賜和聖母的助佑下發生的奇蹟！我為這因禍得來之「福」，感到萬分喜悅，心神歡躍！也想到既然斷筋已癒合了一半，就有可能完全康復，我於是積極地繼續療程和運動，結果右手的活動能力大有進展。

8個月後，在露德朝聖時，我不慎在酒店浴室滑倒，左邊肋骨撞到浴缸邊，我登時痛徹心扉，但因為接近午夜，只好忍著痛楚捱了一個無眠的晚上。我不斷祈禱，心中浮現了一句話：「這裡是露德啊！」是的，這裡是露德，是很多信友懷著信德，千里迢迢，有些甚至坐著輪椅，前來尋求身心靈治癒與祝福的地方。我在這裡受傷，成了一個最新的病人，卻可以很快前往浸洗，祈望得到醫治。我相信這是聖母媽媽給我的安慰，使我能安然面對這個不幸！

第二天大清早，我立刻聯絡旅遊保險公司，然後乘的士前往指定的醫院看急診。因為保險公司已作了安排，加上病人不多，整個流程很暢順，等候時間也不長。在急症室，我遇到一位由新加坡來露德朝聖的女士。我們分享了彼此的情況，然後不約而同地認為發生在我們身上的事故，一定有特別的原因。這份信仰上的交流，使我在疼痛中多了一份喜悅與安慰。醫生告訴我CT Scan的報告顯示我有5條肋骨裂了，但除服食止痛藥和避免大動作外，沒有別的治療方案，只有等待肋骨自然癒合。他隨即給我服用強烈的止痛沖劑，又叮囑我每小時要深呼吸三次，以防細菌感染，然後讓我離開。



那是我們在露德的第二天，有位熱心的姊妹提醒我先生要趕緊帶我去浸洗，也感恩有另一位姊妹幫我借用輪椅，使我能趕及參加聖水洗面儀式。儀式完畢，幫忙的義工問我有甚麼感覺，我沒細想便衝口而出：「我要謙卑。」然後便哭起來。當時還不明白自己為何有此反應。後來反省到我本來對浸洗沒有渴求，心想以前已來過露德朝聖，也曾經浸洗，加上這次逗留時間不長，看情況才決定吧。但受傷後的我，心態完全改變，不但渴求浸洗，也心神熱切地參與在露德餘下的敬禮和彌撒，對週遭坐著輪椅的病人也多了一份留意和關切，默默地為他們祈禱，也很感恩能體會他們的心境和渴望。我相信那是聖母媽媽對我的召喚，讓我透過這次受傷，放下驕傲，學習謙卑，關顧別人的需要，全心尋求和信賴上主。



坐輪椅也是一個學習謙卑與忍耐的體驗。坐的人需要全心依靠和相信推輪椅者可以安全地把他帶到目的地。我剛坐上輪椅，就抱怨我先生推得太慢，他回答說從沒有推輪椅的經驗，加上輪椅沒有安全帶，他生怕推得太快會使我摔倒，所以要慢慢學習掌握推動輪椅的技巧。其實我先生經常埋怨我在旅途中走路太快，沒有停下來細心欣賞沿途的景物；和他相處時也經常急於表達自己的意見，沒有耐心聆聽他的說話。坐上輪椅後，我不得不慢下來，細心觀察週遭環境；也由於肋骨非常疼痛，使我連說話的力氣也沒有，只好安靜地接受他充滿愛心的服務和聽他說話。我感覺他推得有點吃力，我很過意不去，便對他說聲感謝和讚賞，然後跟他研究怎樣推動輪椅而又不影響到我傷處的方法。當時正下著毛毛细雨，他說推著輪椅，讓他想到我們老年時仍互相照顧的畫面，感覺有點浪漫。我亦有種風雨同路，相濡以沫的溫馨感覺，於是回應說如果可以拍照留念就好了。話還沒說完就看到兩位朋友走到我們面前，為我們拍照！原來他們一直都默默地在不久處伴著我們行走。他們的愛心關顧，使我們既驚喜又感動。回看那張照片，我們兩人臉上都充滿笑意，完全看不出我正處於傷勢嚴重的痛楚中。

依照行程，我傷後第三天便要離開露德，前往朝聖最後一站愛爾蘭，之後我會和先生兩人去倫敦遊覽5天。我本想取消餘下行程，儘快飛回溫哥華，可惜和旅遊保險公司溝通了數天，得到的最後回覆是他們不會預先批准中斷行程，也不保證會作事後賠償，於是我們只好繼續行程。感恩有同團兄弟姊妹熱心的幫忙 11



和照料，我們得以完成整個朝聖之旅。

在離開露德前往機場途中，坐在我後面的姊妹對我說：「Margaret，你知否你現在很出名，因為有很多教友和祈禱團體在為你祈禱。」我回答那我真的很有恩寵啊！接著我亦收到了許多朋友的慰問，其中有些已很久沒有聯絡。雖然要花時間一一回答，我卻感到很窩心和感動！為我祈禱的還有一位患上末期癌症的姊妹。她當時身在醫院，正考慮應否接受化療以延長數個月的生命。她知道我受傷的消息後，很是擔憂，認為我應該立即飛回溫哥華處理傷勢，還囑咐她女兒打電話給我兒子問我的情況。誰知我還未回來，她已過世。我很難過未能親口向她道謝，只能祈求上主賜她靈魂安息及讓我可以參加她的殯葬彌撒，以表一點心意。事後她女兒告訴我，媽媽在醫院一連數天都問著我的近況。女兒當時有點不解，問媽媽為何自己在重病中，仍然關懷記掛別人？聽到這番說話，我對這位姊妹既感激又敬佩！她提醒我主耶穌即使身處苦難中，仍然心繫世人，關愛世人，沒有讓苦痛掩蓋祂對世人的憐愛。這位姊妹完全活出了耶穌基督忘我的愛人精神。兄弟姊妹的關懷與祈禱，讓我感覺自己處於一個充滿愛的大家庭中。上主那豐盈滿溢的愛推動著我們去關愛近人，讓祂的愛在我們內流動。我心中充滿暖意和安慰，深信上主會在我們餘下的旅程和我康復之路上繼續照顧保守我們。



最後五天的倫敦之旅，我們依然面對了不少困難和挑戰，但更讓我深深體會了上主對我無限的慈愛、聖母的保護和祈禱的力量。到達倫敦的第一個挑戰就是航空公司漏了寄運我們兩件行李，其中一件內裡全是我的個人衣物用品。在機場擾攘一番後，終於到達酒店，才發現這酒店是由一間舊式住宅改裝，地點和設備雖好，唯獨沒有電梯，我們要走 59 級樓梯才到達房間，這是第二個挑戰。那天剛巧是倫敦近期最炎熱的一天，氣溫有 30 多度。要在高溫下，拖著疼痛的身體，四處搜購急用的衣物用品，那是第三個挑戰。挑戰躲不了，但我們兩人可以攜手積極面對，唯一的依靠和力量是來至上主。這五天我奇蹟地每天可以行走超過萬步，左手雖因傷能力有限，可幸逐漸康復的右手可以助一臂之力，而且靈活非常，像從沒有受傷一樣！由於止痛藥的副作用極大，我腸胃非常不適，所以我停了服藥。在沒有止痛藥的幫助下，我肋骨的痛楚竟然漸漸減輕，活動能力也增加了，有些時候我甚至忘記自己受了傷，事實上我受傷還不夠十天！我清楚沒有上主的護佑、聖母的看顧和各兄弟姊妹的禱告，這幾天的旅程會更為艱辛。

在疼痛時，我想著可以把痛苦奉獻給天主，以補贖我的罪過。很感恩這次受傷有一位神父除了為我祈禱，還給我分享他對這次在朝聖中受傷看到的價值。

神父認為，現在有很多罪人，很多心中充滿仇恨的人和很多需要接受基督救恩的人。這些人的悔改需要有一定的犧牲和補贖。在朝聖當中，聖母媽媽可能揀選了我。如果我把這次受傷的痛苦和疼痛奉獻給天主，天主會接納我的祭獻，用來讓更多的罪人悔改皈依。這是我這次受傷的一個屬神屬靈性的一個價值。就像吾主耶穌在十字架承受的疼痛，承受被鞭打帶來的疼痛，但是他的疼痛拯救了我們每一個人的罪過。所以神父認為我這一次朝聖，除了聖化自己和家人，也把我的疼痛感奉獻給天主的話，天主會讓它使更多的人皈依悔改。我在朝聖中得到聖母媽媽的陪伴和天主恩寵的聖化，另一方面藉著我的疼痛為那些罪人、那些不認識耶穌的人和那些傷害耶穌的人做保贖和幫助他們皈依。我的這個疼痛會有耶穌救贖的功勞，結合在耶穌救贖的功勞裡。所以天主真的會把我的這次事件聖化的。另一方面把我的疼痛為罪人、為煉獄的靈魂、為戰爭、為仇恨而獻出來，是會有很大價值的。

非常感謝神父的分析！他幫助我加深了對痛苦的瞭解。教宗良十三（Pope Leo XIII）於 1893 年撰寫的玫瑰經通諭「神聖的喜樂」（Laetitiae Sanctae）中指出導致社會道德滑坡的其中一個因素是「對一切痛苦的抗拒」，治療方法是默想痛苦奧蹟。良十三寫道：「無論是出於人之嫉妒或魔鬼之怒的任何邪惡，或降臨於個人或社會的災難，只要有耐心承受痛苦，我們都必能勝過。」

我的想法是默想玫瑰經固然可以幫助我們面對痛苦，但如果我們同時把痛苦奉獻給天主，以保贖自己和世人的罪過，那痛苦就更有價值，亦能成為我們面對痛苦的一份力量。這也讓我對聖保祿宗徒在哥羅森人書第一章 24 節的描述多了一分體會：「如今我在為你們受苦，反覺高興，因為這樣我可在我的肉身上，為基督的身體——教會，補充基督的苦難所欠缺的」

接受痛苦是一條讓我們更能走向天主之路。在痛苦中我們經歷的悲苦、委屈和無奈，推動我們學習放下自我，謙卑誠心地走向愛的泉源——天主，尋求依靠、助佑及安慰，從而與天主建立一份更親密的關係。

看到兄弟姊妹的痛苦，亦可以喚醒上主早已播種在我們心裡的愛，以憐憫慈悲的心去關懷身處痛苦中的兄弟姊妹。透過祈禱與感謝，共融於主的愛內。這是我們慈愛的天父最樂於看見的。

這次朝聖之旅，我雖經歷了痛苦，卻獲得滿滿的恩典——上主的眷顧、聖母的護佑、主內兄弟姊妹的愛及神修的得著。我願意擁抱痛苦，因為上主是我的依靠，祂的慈愛伴我不離。

# Pilgrim of Hope – a day in Dublin in the Ordinary Jubilee Year of 2025

Anonymous



One can easily count with one hand how many Jubilee Years an individual could sail through in a lifetime. Yet not until at this advancing age was I able to get the first meaningful experience of a Holy Year.

Hope is the central message of this Jubilee Year. I have a thousand hopes - for my family, for secular things, and for my spirituality. I have heard my friends say they have seen Jesus, and so I hope I can see Him too! If it is too much to ask, perhaps witnessing a sign of His presence is better than none.... Jesus listened, and so by His Divine grace my wish was granted.

As Pilgrims of Hope, we travelled to many holy sites in France and Ireland with Fr Henry Yeung earlier this year. The enriching and full journey was filled with sights and small interesting stories; a few sentences would not do the pilgrimage justice. Instead, I would like to share an extraordinary experience we had on the last day of our trip. It was in Dublin, when Jesus revealed Himself to our small group as our guide. This made our pilgrimage even more plentiful and complete.

Hoping to see popular attractions like Guinness Storehouse (for a glass of their famous beer), St Patrick's Cathedral, The Book of Kells at Holy Trinity College, and perhaps a ride on the local light rail, ten of us chose to stay behind together for an extra day in Dublin. However, without much advance planning, most items on our bucket list were not achievable except the Book of Kells. I felt like we were lost sheep! What to do in Dublin then?

We started the day with a 10:30 am Mass at St Mary's Pro Cathedral. We arrived early. Noticing an obvious Chinese group entering the church among the countable number of attendants, the priest came forward and extended his warmest welcome. Right after Mass, there was the Exposition of the Blessed Sacrament. What a blessing and nice surprise to start the day! We spent some quiet time praying and exploring the Cathedral.

Just before leaving, some members in the group expressed an urgent need to use the washroom. While frantically searching around the church, a gentleman sitting by the side entrance motioned me over. He was curious to know where we were from. From the mysterious depths of his pants pocket, he withdrew a stack of faded photos. He mumbled something about his visit to Toronto, then Calgary, and finally ended up in Vancouver, BC. Without pausing, he continued to ask if I had ever been to the Holy Land. I was not at all interested in engaging in any conversation with him, nor interested in what he said about the faded photographs. I was urgently looking for the toilet! So I politely cut straight to the point and asked if there was a washroom nearby. Indeed he seemed to know the church very well, and swiftly led us to a door to the furthest right of the altar which I initially thought was the Sacristy..... Behind the door was a stairway down, and to the right at the bottom of the stairs was another narrow corridor leading to a large single washroom. As there was no sign on the door, I surmised this was a washroom for private use only. While waiting for each other's turn to use the facilities, the gentleman again repeated to the group using the same words, in the same sequence, in the same manner about his travels and whether we had been to the Holy Land. My further negative thought was whether he was indeed a sane man. While conversing, one of our members showed me a pamphlet she found at the church entrance. It was a local pilgrimage route to the four host churches in the city (the one which we were visiting was one of them). After waiting for the gentleman to finish what he wanted to say, I mentioned to him our interest in doing the local pilgrimage with a plan to see the Book of Kells. He suggested that we first go to the Book of Kells, then onward to nearby St Andrew's Church (which I later realized is supposedly the first stop suggested in the pilgrimage route). As we really had no idea the location of these churches, we decided to follow his suggestion to see The Book of Kells first.



At the ticket office, we were told all sessions were full except for 2:30 pm. With about 2 hours before our entry time, we decided to walk to St Andrew's Church first even though Google said the church was closed at that time. From a distance, we were surprised to see people coming in and out of the church, so it was not closed! Furthermore, not only was the church open, but a Mass was about to start! What good timing and blessing! The Church was quite big, almost the size of a Cathedral. A short Mass was celebrated by a Chinese priest with few attendants. Again, the priest must have noticed our group and so he came to greet us after Mass. He was from Xi'an and had some mutual acquaintances with members of our group. We were all very excited and happy to



meet him, a familiar face in a foreign land (感覺有如他鄉遇故知). At the exit, I noticed from the posters they have Chinese Masses on a regular basis, so this must be a church with a Chinese Ministry.

Flipping over the pilgrimage route pamphlet in hand, only then did I realize there were special opening times for these four churches. I should have read the pamphlet more carefully before consulting Mr. Google. My bad. Without skipping a beat, we made a detour to the third church on the list (The Immaculate Heart of Mary) before seeing the Book of Kells, as it was to close for the day within the hour.

This church was a comparatively small and run down site, with paint peeling off here and there. In the heart of the vibrant city, this particular church seemed out of place and left behind. We were the only quiet souls there. A sudden feeling of sadness and loneliness came upon me. After a brief stay with prayers, we returned to the Book of Kells in time for our booked session.

After our visit at the Book of Kells, we planned to head to the last church on the list, Our Lady of Lourdes Church but it was closed, reopening in the evening at 7 pm. Therefore, we went for an early dinner, a sumptuous dinner paired with a sip of the famous local Guinness beer to make up for missing a tour of their Storehouse. Having plenty of time before the church closes again at 9 pm, we relaxingly enjoyed our dinner before strolling to the church.

As we walked into Our Lady of Lourdes Church, we unexpectedly saw many people already seated, quite fully packed, in fact. The bigger surprise was finding ourselves stumbling in at a perfect time for another Mass! WHAT? YES, ANOTHER MASS! There were seven children altar serving, all dressed up neatly in proper garments, with hands joined flat together in prayer position, no matter sitting or standing. They looked very cute and holy. The Mass was in Romanian, way extended with more Readings, long Homily, and hymns. Could this be for a special occasion? Why were there so many people attending? We attempted to communicate with the priest after Mass, but due to the language barrier, the mystery was never solved. Finally, Benediction of the Blessed Sacrament took place after Mass, which was indeed another great surprise and blessing to conclude this local pilgrimage and to adjourn our pilgrimage to France and Ireland.

It was interesting to note the range of emotions evoked by the churches we went to. The first, St Mary's Pro Cathedral was very welcoming. The second, St Andrew's Church reminded me of the familiar churches with Chinese communities, very homey. The third church, the Church of the Immaculate Heart of Mary, brought a feeling of sadness as a forgotten sanctuary lost in time. In the fourth, Our Lady of Lourdes Church, I felt the energizing spirit of the congregation.

By human nature, if I had planned for this local pilgrimage, I would have planned to attend only one Mass. However, Jesus had better plans for us. He remembered my hope. Without knowing the Mass times in each church, He led us in perfect timing to each place. He paced us, showed us when to move and when to rest, so that we may attend His three banquets in a day while generously providing us with bodily and spiritual food all day long. Can I still doubt His presence? I am really thankful to God for all the experience we had and protection throughout the journey. I regret and am truthfully sorry to have contemptuously judged the sanity of His disguised Angel (the gentleman with the faded photographs), the one He sent to direct our path. Sigh.....

I must also thank Fr Yeung for all his meticulous, thoughtful, and detailed arrangements for the pilgrimage. Beyond all the bookings and background information research, he understood our limits and needs. He guided us like a real father, and daily reminding us the schedule ahead. His efforts were not in vain. I am confident that with each accumulating journey, our relationship with God and knowledge of our Catholic traditions and saints will forevermore be elevated. Thank you Fr Yeung!



*An Irish Blessing*  
*May the road rise to meet you,  
May the wind be always at your back,  
May the sun shine warm upon your face,  
The rains fall soft upon your fields.  
And until we meet again,  
May God Hold you in the Hollow of His Hand.*



「Damian，你是一位偉大的醫生，你是我的救命恩人！」

「甚麼？我救了你的命？你是誰？」Damian 回問。

「我是 Daniel，十二年前患了肺癌，你為我動手術，悉心醫治照顧，使我康復，活到現今。」

「我的表哥 15 年前，心臟血管閉塞，需要動手術。因家境問題，欠缺二萬多元手術費，但你善心，免收他不能支付的款項。仁心仁術行醫，你使他健康恢復，繼續工作供養家庭。」Daniel 繼續憶述。

「我的病人很多，Daniel，你的簡述，喚醒了我近乎忘記的往事。我行醫對待病人的心態，相信與我童年成長頗有關連。我年少時，家境清貧，居住山區木屋；父母教導我要多關心別人，特別對於危難急需者，要設法援助。」Damian 回應說。

以上是 Daniel 和 Damian 在培聖會歡迎新會員的場合，互相請益後對話的開始。

Daniel 和 Damian 兩人年紀皆過七十；退休後，為善用閒暇，不謀而合，同時參加培聖會，協助推動聖召工作。

Daniel 和 Damian 正進入詳談之際，走到他們跟前，是培聖會的神師，Fr. Doris (莊神父)。莊神父伸出雙手，面露微笑，熱誠地與 Daniel 及 Damian 握手，同時說着：「謝謝你們加入培聖會，近年我們的會員老去流失多人，向青年招手，鼓勵他們棄俗修道的人手缺乏，難得你倆同時加入，我真高興！」

莊神父就跟 Daniel 和 Damian 一起款款深談。

自我介紹下，大家得知：

Daniel 從事廣播超過 40 多年，是一位資深時事評論員，採訪過不少名人。

Damian 行醫數十年，初期在公立醫院服務，晉升至胸肺科顧問醫生後，離職自設診所行醫，在業界享負盛名。

莊神父年近 80，晉鐸 40 餘年，先後在中、美、加不同教區傳教，過去十五年來，一直擔任培聖會神師。

Daniel 向 Damian 說：「Damian，眾所周知，你是位出色的手術名醫。你為病人做手術，成功率甚高，屢屢使病患者起死回生，有刀王之稱。」

「Daniel，請不要這樣高舉我，我能行醫，顧然要努力研究醫學及治病方法，用心照顧病人，但我常常覺得，自己祇是醫治病人的工具。每次做手術都悉力以赴，力求手術成功；然而，病人接受手術後，反應如何，我不能掌控，發展情況乃取決於造物主的意願。」Damian 解說。

「況且，醫療的成果，隨時會變。治癒的病也可能復發；痊癒的病人，其健康也不會永保。」Damian 坦然分析。

「談及永恆，我想聽聽莊神父的高見。」Damian 以請教的口吻問。

莊神父回應：「依我看，醫生醫治病患者的疾病以求身體健康 (Physical Health)；神父協助信友保持神靈健康 (Spiritual Health)。信友藉着聖事禮儀（尤其是聖洗、聖體和修和），並以愛德、祈禱和善功生活，得以保持神靈健康，因而有望獲得永生的救恩。故此，有些人有這樣的看法：醫生是人體的醫師；神父是靈魂的醫師。人體在死亡後會腐朽，人存在於世有其時限，但靈魂的存在則是永久。」

「莊神父並剖白自己選擇修道之途，是經過長時期祈禱辨思後，才決定放棄進入醫學院而選擇修道。他的選擇就是棄短暫而取永恆。他回顧過往數十年侍主，歡悅喜樂，助人無數，走追求天主永生的路。」

「他引述耶穌所說：『我是復活、生命。信從我的，即使死了仍要活着，凡活着而信從我的人，永遠不死。』（若 11:25-26）引伸其意，人若皈依信主受洗，終其一生，愛主愛人，將來會獲得永生的賞報。」

Daniel 說：「在我訪問眾多的嘉賓中，有一位專研哲學及心理學的學者，她接受我訪問時談到人生。我喜愛她所吐的心聲：『人活於世間，仿如流徙於大地。現世，移民成潮流，很多人務求尋覓長久安居之所。其實，移民者，乃從地球一個暫居之所，轉到地球另一方旅居之地。人間沒有永恆居所，不管是皇室殿宇、元首官邸、富商豪宅、小康雅居、百姓家居、小民蝸居……隨着時光流逝，所有居所終會消失，而





居於其內者，先後會離去而別於塵世。人生如蜉蝣，去若朝露。在瞬間逝去的人生，人該活在當下，珍惜一切，活出愛與寬恕。讓短暫的人生留下溫暖人間的愛。』」

Daniel 繼續說：「另一位接受訪問的，是一位富甲一方的大企業家，經營生意廣泛，包括地產、股票、電訊、航運、酒店業等。接受採訪時，已近晚年的他說：『我畢生努力不懈，用盡心智，大事發展不同事業，幸得上蒼祝福，所作一切，可算頗有成就。我育有三個兒女，他們接受良好教育，分別研讀法律、財經會計、工商管理，各有所長，皆能貢獻其專業才能於我所經營的生意。』」

『為安排自己退休，我早已開始將我的事業進行企業化，以便延攬專才妥善管理所經營的生意，使運作持久。兒女三人，各獲一份足以讓其終身可享安穩生活的家產；餘下財富，悉數撥入慈善信託基金，以作長期經濟支援一醫療、教育、福利慈善事業，好讓我離世後，仍可以造福貧苦大眾。我知道這樣的做法，絕不會是永恆不息，但至少可作長時期的善事，造福社會。』」

Daniel 強調：「長久以來，受訪問的人，除以上兩位屬於少數的人士，表達生有涯，事有終；其餘多數總以為其豐功偉業，可至永垂不朽。」

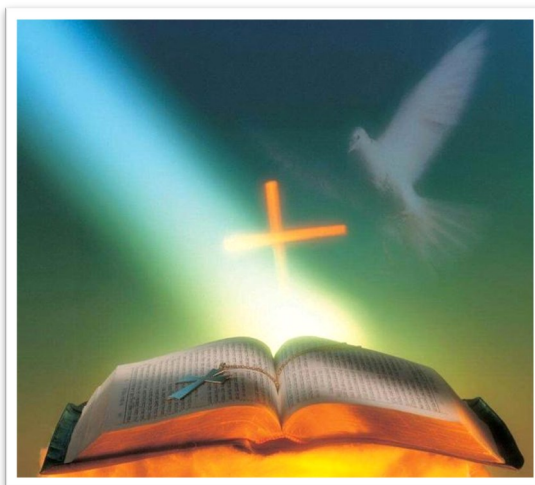
曾懸壺濟世的 Damian，對 Daniel 所言頗有同感。分享與昔日同窗，互通訊息的感想。他說：「我中學畢業已超過半世紀，同屆學友約 140 人。中學畢業後，各奔前程，遠赴各地深造後，在各行各業發展，不乏工商翹楚、政界聞人、杏林名醫、科研俊彥、學術英才。我們設有電訊網絡互通訊息的平台，供各人自由抒發人生體驗、生活點滴。」

「歲月催人，老去學友，已近半數。交流人生視野、分享工作經驗，所提所論，多是俗世之事、衣食住行、吃喝玩樂之談，不多談到：我來自何方？現處何地？將往那裏去？鮮有提及餘暉歲月，應力求永恆、找緊永生；以有涯的今生，締造無涯的永生。」

莊神父引述耶穌所說：「天地要過去，但我的話決不會過去。」  
(瑪 13:31) 又述：「不要為那必壞的食物勞力，要為那存到永生的食物勞力，就是人子要賜給你們的…」(若 6:27)

Damian 補充說：「天下間沒有甚麼是永恆不變的，永恆不變的唯獨是天主。我行醫數十年，充分體會到這是的而且確的實況。」

接觸不少各行各業名人的 Daniel 則說：「絕大多數的人，太重視腐朽的物質，力追力求，多是逐短暫而棄永恆，本末倒置，乃人生不幸現實的寫照！」



## Jubilee Webpage 2025禧年總教區網頁

The RCAF Jubilee webpage is up and running:

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

更多有關 2025 禧年的資訊可上網：

Here is a QR code:

也可掃描此二維碼登入：



JUBILEE 2025  
PILGRIMS OF HOPE

結束《羅馬書》之後，週五查經班開始讀「若望福音」第一章聖言降生為人。2010年9月30日教宗本篤十六世頒佈的宗座勸諭「上主的話」提到聖言有彼此相連的多重涵義，除了以降生為人的主耶穌為核心之外還包括宇宙大自然，以民的歷史，宗徒們的宣講和新舊約聖經。下面的分享見證了聖言如何透過大自然安撫緬懷教宗方濟各的普羅大眾，對教友或非教友來說失去的不只是一位簡樸，親民的宗教領袖而是世界的良心。

2025年4月26日凌晨，我帶著萬般不捨，透過直播全程參與教宗方濟各的告別式。儀式結束前截下的兩張圖片為所有敬愛他的人帶來莫大的安慰。根據英文說明，方濟各是窮人的教宗；



圖1出現的人物代表的是貧困，被社會邊緣化的無聲受難者。

圖2下方提到 Santa Maria Maggiore (聖母大殿)是教宗方濟各塵世之旅的終點站。



不可思議的是當靈柩抵達大殿時，截圖右上方出現酷似教宗的臉龐冉冉升起；他給人揮別塵世榮返天鄉的預許。這畫面讓我明白了天主聖言是這樣地透過大自然雲彩告白「哀慟的人是有福的，因為他們要受安慰」（瑪5:4）。感謝天主的慈悲和無所不在，縱使人類無法窮盡其奧秘，總能在信仰的路上透過天主聖言感受到被主愛重塑的恩典。亞孟！

### 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。



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 聖瑪利亞聖詠團 (粵)	每主日	9:00am-12:45pm	Dominic Tam 778-895-6848
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 604-274-7995
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
10 Wisdom Club 上智社 (粵)	每月第一週五	12:00-2:00 pm	Agnes Tao 604-868-8063

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

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.



**REMEDIOS & COMPANY**  
Lawyers

**李东尼律師事務所**  
Vancouver Richmond Surrey  
溫哥華 列治文 素里

**Offering Legal Services:**

Wills & Estates  
Real Estate  
Immigration  
Corporate & Small Business  
Family  
Litigation

**提供的法律服務:**

遺囑和遺產  
房地產  
移民事務  
公司, 股份生意買賣  
家庭事務  
訴訟

Call Peggy at 604-688-9337  
Email: [info@remedios.lawyer](mailto:info@remedios.lawyer)  
Website: [www.remedios.lawyer](http://www.remedios.lawyer)




UNil Insurance Agency Ltd. 鴻圖保險公司  
1108 - 8700 McKim Way, Richmond, BC V6X 4A5

**特平房屋及商業保險!**  
Special deal home and business insurance!


你付的保險費用是否太多了嗎? 到我們這裏, 保證你的價錢滿意! 我們提供信譽良好的保險公司及: Are you paying too much for insurance? Come to us and we guarantee you'll be satisfied with the price! We offer reputable insurance companies and:

- 免費的上門服務  
Free door-to-door service
- 免費房屋評估  
Free home evaluation
- 免費索賠服務  
Free claims service

**William Chan**  
請電 778 831 0131  
傳真: 778 831 0132  
Cell: 604 830 9327  
或電郵到 [william.chan@insureline.com](mailto:william.chan@insureline.com)



**Open the door to your financial future.**



**Eric Liu**  
555 W 12th Avenue  
Suite 116  
Vancouver, BC V5Z 3X7  
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  
堂區辦事處辦公時間

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

Published by  
Canadian Martyrs Catholic Church



### 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。



### 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	Frances Pang	604-780-9529

### Co-ordinator 聯絡人

## 教宗 2025 年祈禱及福傳意向

### 七月 請為分辨的培育祈禱

願我們愈發學會分辨, 知道如何選擇人生的道路, 並拒絕一切使我們遠離基督和福音的事物。

### 八月 請為共同生活祈禱

願那些似乎更難共存的社會, 不屈服於基於種族、政治、宗教和意識形態的衝突所造成的誘惑。

### 九月 請為我們與一切受造物的關係祈禱

願我們在聖方濟各的啟發下, 可以體驗到我們與一切受造物相互依存, 它們蒙天主所愛, 也值得我們去愛和尊重。

### 十月 請為不同宗教傳統之間的合作祈禱

願信仰不同宗教傳統的信徒能夠攜手努力, 共同捍衛和促進和平、正義與人類的手足情誼。

## Papal Prayer Intentions for 2025

### July For formation in discernment

Let us pray that we might again learn how to discern, to know how to choose paths of life, and reject everything that leads us away from Christ and the Gospel.

### August For mutual coexistence

Let us pray that societies where coexistence seems more difficult might not succumb to the temptation of confrontation for ethnic, political, religious, or ideological reasons.

### September For our relationship with all of creation

Let us pray that, inspired by Saint Francis, we might experience our interdependence with all creatures who are loved by God and worthy of love and respect.

### October For collaboration between different religious traditions

Let us pray that believers in different religious traditions might work together to defend and promote peace, justice, and human fraternity.