

# NEWSLETTER

Guild of St. Luke, SS. Cosmas & Damian, Hong Kong

Winter 90

香港天主教醫生協會

c/o 10/F, Diocese Centre, 16 Caine Road, H.K.

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## HAPPY NEW YEAR 91

— MAY GOD'S LOVE  
AND PEACE BE  
WITH YOU AND  
YOURS THROUGHOUT  
THE YEAR

## EDITORIAL

When you receive this Newsletter, it will already be in the year 1991. Happy new year to you all!

The Editorial Board and the Council are all very much encouraged by the generous donation we have received lately. Your generosity and your kind concern for the Newsletter and the Guild is greatly appreciated. Thanks to you all!

The theme of this issue is "Pastoral Care For The Disabled". Though we cannot afford an indepth research, we still hope that this brief discussion can arouse your awareness of these disabled friends and their needs.

You will also find an article from the Hong Kong Catholic Biblical Association. We will receive a few more articles in the coming issues. We hope their contribution will help to remind us constantly of the importance of Scriptures in our life and in our prayer.

## THEME: PASTORAL CARE FOR THE DISABLED

### INTRODUCTION

On Sundays, if we wish, we can always go to church and attend mass. To be able to understand what is being said and to be involved in the liturgy is just natural for us. However, for the physically disabled, to be able to go to church every Sunday may be a luxury to them. For the deaf, to be able to understand what is being said, what is going on during the mass and to be involved in the liturgy is certainly difficult if not impossible. In Hong Kong, there are various agencies providing rehabilitation services to the physically handicapped. However, their pastoral need is rarely met. In this issue of the Newsletter, we are introducing a few voluntary groups which are providing pastoral services for the handicapped.

# THE HK CATHOLIC PASTORAL ASSOCIATION FOR THE DEAF AND THE VOLUNTEERS OF SUFFERING

The Hong Kong Catholic Pastoral Association For The Deaf was founded in 1975. The services and activities they provide include catechism classes and regular eucharistic celebrations in sign language. They also organise outings and recreational activities. It is hoped that through these activities the deaf can attain spiritual growth.

The Volunteers of Suffering was established in 1988. Its aims are to unite the handicapped and the abled in accordance with the spirit of the Gospel, and to encourage its members to accept their disabilities and illnesses. They organise regular masses and various spiritual activities. In May 90 they organised a pilgrimage to Europe for the handicapped, the first of its kind in Hong Kong.

The above two groups encounter similar difficulties during their promotion of activities. These include the lack of recognition in the Church of the need to set up an office providing pastoral services for the disabled, lack of a venue for carrying out activities, lack of full time staff and financial resources. They have been trying hard to solve these problems. If you have any opinion, enquiries or donation to be made, please direct to : Hong Kong GPO Box 11911.

## AN INTERVIEW

Paul Chin

In order to have a deeper understanding of the Hong Kong Catholic Pastoral Association For The Deaf, I had an interview with its President Mr. Ho and vice-President Miss Leung. The Association organises regular masses for the deaf, catechism classes and classes teaching sign language. All along they have tried hard to improve sign language for Bible words on their own. At present their greatest wish is to establish their group like a parish carrying out evangelisation work among the deaf as well as looking after the pastoral needs of the deaf faithful.

## 一個訪問

錢仍偉

爲了進一步明瞭天主教聾人牧民小組，筆者自己特別參加他們星期天在余振強中學的彌撒，並與小組主席及副主席作了一篇訪問。

何國彪——小組組長，弱聽人士，參與小組已兩年半，平常交談，可倚靠助聽器。

梁美霞——小組副組長，參與小組已三年，平日交談，仍需手語（但亦可讀唇）。

問：你們自己是透過什麼途徑參加聾人小組？

何：我姐姐一向參與小組活動，是透過姐姐，認識小組。

梁：自己是透過自己讀書的聾人學校，認識小組。

問：未參與小組時，望彌撒問題大不大？

何：因我只是弱聽，望彌撒不是大問題。

梁：以往上聖堂，全靠懂得手語的老師作翻譯，所以非常高興小組存在，爲聾人提供不少方便。

問：牧民小組有什麼活動？

何：牧民小組主要在星期日舉行彌撒（特別是手語彌撒），定期出版通訊，慕道班給初認識主的聾人。彌撒前，預備歌詠亦是重要工作。

問：牧民小組除了團結失聰教徒，有沒有和外界多作聯絡，增加彼此的瞭解？

何：牧民小組有作嘗試，譬如每月第三週往各堂區輪流望彌撒，往後亦希望和傷健同心牧民小組在每月第一週共同舉行彌撒。

問：有沒有舉辦手語班，令多些外教人接觸到牧民小組？

何：小組有舉辦手語班，每逢星期三上課，除了教授一般手語，亦會教授關於宗教方面的手語——這方面一直是牧民小組自己摸索出來的。將來亦可能和澳門失聰教友聯絡，研究出一套統一的宗教詞語的手語。

問：和外界接觸最大困難是什麼？

何：聾人大多有點自卑感，克服自己的自卑感是最重要的。

問：牧民小組目前是以善會形式存在，其間只靠神父和義務人員擔任和教區聯絡的任務。有沒有想過培養失聰教友投入教區，好令牧民小組基礎更穩固？

何：暫時還未能夠，確實聾人很多方面亦有不便，譬如聯絡方面，聾人不能接聽電話。

問：牧民小組對教會有什麼期望？

梁：小組最希望有一個固定堂區專爲聾人舉行彌撒及聚會，亦應有專責人員指導或輔導小組。

# 信和光

## 歷史簡史

「信和光」是一個為弱智人士及其家庭而設的信仰團體。一九七一年「信和光」第一次組織露德朝聖團。這次共有一萬二千人參加，包括四千名弱智兒童。他們來自十多個國家，而在那三天朝聖中，他們一起祈禱，慶祝和分享。露德朝聖後，「信和光」組織繼續發展，並積極參與很多教區活動。一九七五年十月，來自很多國家的六千位團友到羅馬參加聖年朝聖，得到教宗保祿六世熱情歡迎，並肯定了弱智人士在教會中的特殊地位。教宗說：「天主愛你，只因你就是你，在社會內祂給了你們和其他基督徒一樣的同等地位，同時天主召叫你和其他基督徒一同組織一個充滿兄弟姊妹友愛的家庭。讓所有在社會上的負責人明瞭你們在社會上是與所有人一樣，因為你們同是人類大家庭的一份子。」

## 精神及宗旨

「信和光」團結了弱智人士，他們的家人和朋友，組成大概十五至三十人的團體，定期聚會，分享友愛，團契和祈禱。除安排朝聖團外，亦定期舉行感恩祭，因為「信」是由基督所給與，受難至死後復活的基督是我們的「光」。

「信和光」主要的宗旨是為弱智人士作見證。他們在人和基督徒團體中有一定地位，而他們有一個重要的訊息傳遞給我們——他們具有人性尊嚴和渡過一個真正靈修生活的能力。藉著友愛，「信和光」支持及幫助弱智人士的父母，面對生活上的困難，也使團體內的年青朋友，認識及接納自我和別人，享受充滿愛的生命。

教宗保祿曾對「信和光」成員說：「你們在教會中有特殊地位。你們單純的信德，祈禱，為愛而作呼籲的眼神，你們慷慨的心等都提醒教徒走向天主唯一的道。感謝天主，在社會中，有很多愛護和支持你們的朋友，要記得他們亦一樣依靠你們。」

## 信和光在香港

一九八一年七月，香港「信和光」在紅磡聖母堂成立，現有三十多位會員，包括弱智人士、他們的家人和青年朋友，活動包括每月一次主日聚會、感恩祭、祈禱、分享、旅行和朝聖。據香港「信和光」創辦人之一胡娟女士透露，該團體自創辦以來，經過不少困難和挫折。有些堂區的教友對弱智人士和家長仍有誤解和偏見，她希望香港各堂區的神父、堂區議會和教友支持「信和光」，鼓勵更多弱智人士、家人和其他青年人參加，使弱智人士能分享基督信友生活，參與感恩祭、領洗和領堅振、領聖體。在不久將來，「信和光」會籌劃開辦一個專為弱智朋友而設的慕道班，使他們能更了解基督的信仰。

如弱智人士、家長或青年人想與「信和光」聯絡，請電紅磡聖母堂，電話七六四〇一〇一或跑馬地聖瑪加利大堂，電話五七六二八〇一。

## FAITH AND LIGHT IN HONG KONG

Founded in 1981, Faith and Light of Hong Kong aims to gather together the mentally retarded, their families and their friends. As Pope Paul VI said, the mentally retarded had a special place in the Church and they had the right to be good Catholics, attend mass and receive baptism, Holy Communion and so on. The activities of the Faith and Light include monthly masses, prayer meetings and pilgrimages. Catholic doctors, parish priests and parish councils are urged to support their group and encourage retarded children, adults, their families and friends to join their activities. For further information, please contact: Our Lady Church, Hung Hom (Tel. no. 7640101) or St. Margaret's Church, Happy Valley (Tel. no. 5762801).



## **A SHORT CONVERSATION WITH THE CARITAS**

**Rebecca Yeung**

Caritas-Hong Kong offers a range of rehabilitation services for the mentally handicapped. These include the Special Child Care Centres, Special Schools for moderately and severely retarded children, Vocational Training Centres, Sheltered Workshops and so on. The rehabilitation programme is rather comprehensive. The Caritas hopes to achieve an aim of pre-evangelisation. Although there are no formal pastoral services for the mentally handicapped, it is hoped that God's love can be revealed through all these concrete services.

I had a short conversation with Ms. Phyllis Wong (Co-ordinator of Caritas rehabilitation Service) and Ms Joyce Chang (Director, Caritas Social Work Services), who have much experience in serving the mentally handicapped. They would like to say a few words to doctors through the Newsletter in order to solicit their assistance. The following are the main points:

1. They want to point out the important role of doctors in the early identification of mental retardation or developmental delay in young children so that treatment and rehabilitation can be offered promptly. Besides, making appropriate referrals for the children to receive proper service is important.
2. Sometimes the distinction between autism and autistic features is difficult. However, their treatment is different, and labelling a child as having autism has great implication to him and his family. Hence, doctors should be cautious in so doing.
3. Families with a mentally handicapped person are often in difficult financial situation. The doctors' recommendation is most influential in helping them to apply successfully for Disability Allowance.
4. Besides the mentally handicapped, their parents are also the ones who need support and guidance in order to face their retarded children. Doctors' counselling and empathy is certainly important.
5. From their experience in dealing with the epileptics, they find that sometimes the patients are over-sedated, resulting in their being very sleepy at daytime, hence, affecting their normal schedule and learning activities. Therefore, it is important to adjust dosages of drugs in order to control epilepsy without over-sedation.

## **CONCLUSION**

The physically and mentally disabled all have a special place in the Church. They have their right to become good Catholics. However, their disabilities often become a hindrance to their active involvement in the Church. They are often the silent and neglected group.

Promotion of awareness of the public towards the need of the disabled and a proper recognition of their status in the Church are essential. At present, the several groups working for the disabled are on a voluntary basis. As volunteers may come and go, the functioning of the groups is exposed to the risk of such personnel changes. A more ideal situation is to establish a Ministry in the local Church, so that individual groups can be co-ordinated, and more importantly, the Diocese can offer its help promptly where necessary. In this way, the normal functioning of the groups can be safeguarded even in adverse conditions.

Actually there is already some co-ordination and discussion among voluntary workers. A proposal has been made to the Diocese by the voluntary group for the establishment of such Ministry. We are looking forward to a more promising future for our disabled brothers and sisters.

## **ACKNOWLEDGEMENT**

We are most grateful to Ms. Joyce Chang, Ms. Phyllis Wong and Ms. Judy Wu for their help in supplying information.

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## COUNCIL SECTION

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### MEDICAL SUNDAY

The Medical Sunday was held on 21st October 90 at the Cathedral. The Vicar General Rev. John B. Tsang was the principal celebrant. The theme was "The Evangelistic Mission Of Catholic Medical Workers". In the sermon, Fr. Tsang reminded all medical workers to pay attention to the spiritual needs of patients while attending to their physical needs. Christ in His healing of the diseased healed them spiritually as well, giving them confidence and hope. In the case of terminal patients when modern medical technology came to its limitations, it was the Lord's wish that patients could acquire inner peace and courage to face death through the medical workers. In fact, medical workers were carrying out their evangelistic mission and expressing Christ's love in every aspect of their care for the patients.



### DONATION FOR NEWSLETTER

The Newsletter has appealed for donation recently. Thanks for your generosity. Your prompt response have encouraged us all. In total, we have received more than HK\$8,000. The Editorial Board would continue to work hard. Nevertheless, we need your support spiritually as well. Please do not hesitate to send us your opinion so that we can improve. The following is the list of donors and we would like to express our heartfelt gratitude to them all.

Choi Si Hung  
Ho Hung Chiu  
Patrick Chan  
Dominic Li  
Chan Wing Kin  
Lam Kui Shing Conrad  
Choi Kam Yee Samuel  
Van Langenberg Arthur  
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Leung Chi Ming

### MEDIC CELL

“Medic Cell”. Is this name familiar to you? Were you once a part of this “family”? I do not know if it is the same in the past, but in recent years, the name “Medic Cell” seems only to represent the group of people who gathered around every Thursday evening to talk about whatever that comes out of their mind or a particular subject that is supposed to be prepared and sometimes, there would be Bible studies or meditation. What a misconception this is! I agree that during the gatherings on Thursdays, there usually were only about 10 of us. However, when it comes to going to functions organised by the Catholic society in the main campus, the Medic Cell has so far proved itself to be the largest and best developed cell among the cells of all the faculties. In fact, the Medic Cell consists of a group of people who like to go to gatherings while there are some that only turn up on special occasions.

Perhaps owing to the geographical separation of the Medic Cell from the cells of other faculties, it has grown to become a very independent cell. Every year, we have a school opening mass as well as a retreat. On top of that, we visit hospitals and rehabilitation centres and do many other services. Thus, we offer people of different interests in the faculty of Medicine to become a part of this family.

Apart from all the above, there is a unique characteristic about the Medic Cell. As I said, the Medic Cell consists of lots of people who do not see each other often. However there is a special bond that binds all of us together as members of the Medic Cell. We all love each other, care for each other and we take interests in what each other is doing. By this, we hope that we will learn to love each other as God has loved us. Hence, wishing that we could get closer to God our Father hand in hand.

If it so happens that you are free on a Thursday at around five to seven in the evening, you are invited to come over to Sassoon Road to join us in our gathering. You will be welcomed by all of us.

May God be with you all and the Medic Cell.

Kenneth Tsang  
HKU Medicine (3rd year)

### 幸？不幸？

醫學生若發現病房中有病人有特別的病徵病狀，總怕執輸「鍛鍊身手」的機會。

有一天，有一個患了嚴重地中海貧血的卅歲男病人因併發症入院，我自然沒有錯過機會。

可是在我看他之先，已有不少同學檢查過他的病狀。那時我想他大有可能因為被騷擾太多而拒絕再被我檢查。

但出乎意料之外，他不但沒有拒絕，還為我可惜，可惜我未能及時看到他早一天入院時更明顯的病狀。檢查時，他還不時為自己未能符合我要求的檢查動作而道歉。

他知道我只是個醫學生，只是藉此機會「鍛鍊身手」，對他一點好處也沒有，但他仍欣然地給我查檢。面對着他——一個只有十一、二歲小孩身形但實際已有卅歲的身軀，還有那變形的面容和牙齒，脆弱無力的四肢……我本覺得他可憐。

可是我見到他變形的面容上掛着和善、自足的笑容，殘缺的身軀內有着一夥為他人著想的心，我倒覺得自己渺小了。

探病時，我見他的母親和弟弟探望他，氣氛甚是歡愉——真正在愛中成長的人，能將這份愛更廣泛地散播。

雖然天主沒有賜給他健康的身體，但却賜給他一個愛他的母親，一個愛他的弟弟……和一夥良善的心。

「痛苦與不幸，並不是因為誰的過犯，而是叫天主受光榮。」

（後記：那次，我感動了半天，半天是短是長？總之依然故我，直到有一天……我發現我是久違了「加略山的愛」，或許應該說我是從未懂得「加略山的愛」。）

（註：耶穌基督自願走上加略山，被釘十字架上。）

M. S.

(中文大學醫學院)

## FROM THE NURSES

As usual, our Guild arranged the second retreat of this year ('90) just before Christmas. By "As usual" we mean that the retreats are held twice a year, offering our members a chance to put aside their work and to look at their lives and experience in another way – through common prayers and meditation.

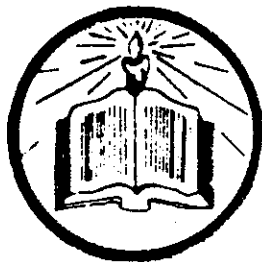
Perhaps we can have a good review of all the themes used in recent years, and that we can have a good look at the number of attendance each time. Any evaluation deduced may offer some sort of guidance for our future planning. However to some extent, these records and numbers are not the most important factors for us – EXCO members – to consider. Somehow we may even ask a simple question, "Why do we need a retreat?"

We often see members coming and going, taking

along with them their experiences of yesterday. One may ask, "How have you been since the last retreat?" In the end, it is not a matter of telling what we have done, where we have gone and ... Instead each of us look at ourselves as we are when we come, taking the places and people to be part of the retreat. Then to each we say goodbye: and we go ... taking along the experiences of yesterday and also today, to greet the events of tomorrow: the daily schedules, the unfinished task, other places, other graces....

So then, in their coming and going, it seems that we may find an answer – why do we need a retreat?

Janet Li,  
Chairman of the Catholic Nurses' Guild



## 淺談家書～聖經

聖經是一本上主親向人類訓導的書，亦是天父寫給祂底子女們的家書，更是一本萬古常新的家書。父藉着這一封家書，向人類大家庭的每一成員展示其慈愛，及寬恕罪人的胸懷，又藉此一家書，向我們訓示，並以一種最新、最科學、亦是最可以接受的方法，教導我們如何立身處世，又如何以上主的方法完成上主所交予我們的使命。

福音是聖經中新約的一部份，是整部聖經中，唯一由主基督耶穌親自傳授訓諭的。福音中，主耶穌不單向我們宣講天國的喜訊，更以身作則，親自傳以待人之道及如何以更美善之生活，回應天父的慈愛。在福音中，我們知道主是一位善牧、兄長、導師，更是一位善治心靈創傷的醫生；恕道、愛人之道及正義感是福音一再提及強調的，我們有否在生活上，從福音精神中更新自我呢？

宗徒書信是耶穌的門徒，於耶穌死而復活，升天之後，寫給相信宗徒宣講有關天國及耶穌的信友的。內中有勸勉、鼓勵、提醒、訓導、昔日信友所面臨之信仰及社會制度之各種難題，這都和今日信眾所面對的一樣。宗徒的書信，不祇是給當時信友的回覆，而亦是給今日信友的指示。保祿宗徒犧牲自我的精神活於書信中，我們又有否學習呢？

舊約是天主藉先知向選民作出訓示，而選民以什麼方法回應上主，以及先知們的信仰生活。在舊約中，天父慈愛的臉容不斷呈現眼前。今天，我們不祇被上主所揀選作其子民，更被提升至父的子女的地位。我們如何計劃於今年，以上主悅納的方式，回應上主呢？

聖經並非是為主日而設的，一個真正的基督徒，又怎麼可以於一個星期中，把上主的聖言，拋於一角，祇在主日中才翻看或稍為聆聽呢？聖言是每一個基督徒的精神食糧，而食糧又為每天所需。現在，讓我們一起更新過往，實踐現在，以閱讀聖經為每天之首要任務。聖神的恩賜，藉上主的聖言，賦予你們。

( 節錄自聖經協會通訊第12期 )

( 天主教香港聖經協會供稿 )

God showed His existence and power so vividly that nobody in the hall of the school were not amazed at His acts and moved. This is my first time witnessing Healing by God in a prayer meeting led by Fr. Wang, a Jesuit. The first part of the whole day's prayer meeting on 25th of November was focused on the healing of spiritual and psychological problems deep within everyone of us. We held a deep repentance about our superstitious acts, hurting of others and ourselves, and in Jesus' name forgave those who had hurt us since our being in the womb. After the spiritual rubbish has been dumped away, the crowd of size 500 got more and more excited about the physical healing in the afternoon.

Fr. Wang just let God do His work during the Mass. He sang under the guidance of the Holy Spirit and asked us not to think of anything, but just sat there and waited for God's hand. Then once in a while he would claim that "Somebody in the congregation is now having the diaphragm healed. He has suffered from a trauma on that part of the body for a long time. He should thank God and praise Him", "One of you has inflammation at the knees, now God is healing you, thank Him", ... After about ten minutes he would stop for a while and asked those benefited to come out to witness God's work. And people came out one by one, some calmly, some very emotionally excited, to announce their feelings during the healing. Most of them felt some force, some heat, or shivering at the diseased part of the body. And that occurred exactly when Fr. was proclaiming God's acts! My friend brought her grandma there to ask for healing, but she herself unexpectedly got God's mercy and tenderness too. That's really a moving experience!

Fr. Wang told us before that the Holy Spirit gave him the gift of knowledge to tell what was happening during the healing process. He has asked for the gift of healing for years but not getting it. Finally he recognised it was his bits of expectation of personal glory as a "supernatural healer" that God might not grant him the gift of healing. Long after he had renounced such thoughts of personalized attachment to the gift, he was given it.

People usually get suspicious over things that they could not explain by themselves. This occurs particularly among educated people and professionals. Sometimes because of such bits of arrogance of man that we reject or cannot accept what is happening in the Charismatic/Pentecostal Movement—a movement acknowledged by the Pope as a solid opportunity for the renewal of the Church, a movement that encouraged the letting go of the ego and enkindling of the fire in our hearts. What the faithful do in the movement were very common as recorded in the Acts of the Apostles in the early phase of the Church and among the saints.

At the end of the day, Fr. Wang reminded us that we should still seek doctor's care after this prayer meeting. God healed in a variety of ways: some instantaneous, some later, and some as an aid to the treatment provided by doctors—in some cases, the diseases get cured rather easily after the prayer meeting but not before. The book "A Key to Charismatic Renewal in the Catholic Church" (Chinese version) stated that God's healing is for supplementing the inadequacy of natural/professional care. If one gets sick and not seeks care, it might be a test of God and such behaviour should not be encouraged. (This makes me think of the Christian Science Church whose headquarter is at Boston.) In addition, the saying that one will get healed by God through one's faith has the risk and error of making people neglect the mystery of God in suffering. Finally, we should remember that the healing is done not by our faith and prayer, but by God, our almighty Father.

**Blessed are those who haven't seen, but believe. I have seen it. And I feel more blessed.**



## LOCAL NEWS

### BACK FROM THAILAND

How are you? Still remember our Medical Missionary trip to Northern Thailand? Thank you very much for your prayers.

We started our journey on 24-9-90 and arrived at Chiangmai in the same evening. First of all, we met the Missionaries in one of the villages. The next day we were divided into two teams, each of which consisted of about 25 members. Each team visited three villages and we stayed in each village for two to three days. Then the two teams met on the day of the Mid-Autumn Festival and we had a celebration together. We were back to Hong Kong on 6-10-90.

The trip was similar to a long retreat camp. We had quiet time and prayer meet every morning and then start "working". Our meals were specially prepared for us. The food was of Hong Kong style, except a little bit hot. During night time, we slept in sleeping bags. There was not much problem in adjustment. In the villages, we could communicate with the local Chinese using Mandarin. As with those Thai and the La Hu people, we needed interpreters.

Besides setting up clinics to provide medical services and dental care, we had also prepared some posters and health talks on food hygiene, smoking hazards and so on. Some of us were responsible for home visits. The aim was to show concern for them and to understand more about their daily living and needs. In each village, we had arranged a show which

LAU YUK FUNG

included songs, dances, plays, slides, puppet shows etc. Moreover, our pastors would preach and introduce Jesus Christ to them. We were glad to see some of them begin to believe in Christ.

As a doctor, I was mainly responsible for medical services. There were four doctors in the trip and totally we had more than two thousand consultations. They usually had minor complaints varying from headache, epigastric pain, musculoskeletal pain to cough and the like. We had also done some minor surgeries including excision of sebaceous cysts and I&D.

In fact, what we could do to them was very little. We could only give them temporary symptomatic relief. Since it is very expensive to visit doctors in their locality, some of them only see doctors once a year, ie when Hong Kong doctors come. But still, I think that the trip is worthwhile. In showing concern to them, we can bear good witness for Christ. It is important that we can serve as a bridge to build up good relationship with them, so that it will be easier for missionaries to make further contact with them.

So we ourselves benefited a lot from the trip. We could have an exposure to the life of missionaries. Also once more, we experience God's presence. We treasure the quiet time and prayer meet a lot. This trip is one of the most wonderful and memorable events for all of us.

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### A PHYSICIAN'S PRAYER

Thank you, O Lord, for the privilege of being a doctor - for letting me serve as Your instrument in ministering to the sick and afflicted.

May I always treat with reverence the human life, which You have brought into being.

Keep me constantly alert to see that the sacred right to live is never violated for even the least individual.

Deepen my love for people so that I will always give of myself gladly and generously to those stricken with illness and suffering.

Help me to listen patiently, diagnose carefully, prescribe conscientiously and follow through faithfully.

Teach me to blend gentleness with skill, to be a doctor with a heart as well as a mind.

Let me be calm without being cold, patient without being weak, and strong without being proud.

Help me, Lord, to give encouragement without over-confidence, to tell the truth without being blunt.

May I be prompt to relieve pain, quick to hold out the hand of honest hope.

Inspire me to show always a special tenderness for the poor and forgotten, for those who are broken in spirit as well as in body.

Grant that I may continually bring to my work the same soothing compassion which You so generously displayed centuries ago in healing the sick of Galilee.

And finally, O Divine Doctor, through my service to the sick, may I merit the heavenly reward which You promised in these thrilling words: "Come you blessed of my Father, possess you the kingdom prepared for you from the foundation of the world."  
(Matt 25:34)

(This prayer was composed by Father James Keller, M.M.)

# FOREIGN NEWS

## WORLD CONGRESS OF FIAMC

The 17th World Congress of FIAMC (International Federation of Catholic Medical Association) was recently held in Bonn. It was a great occasion for rethinking the roles of Catholic doctors and also for gaining new insights and impetus. The following are the Conclusions of the Congress read during the closing session.

1. Prenatal diagnosis is a medical technique which will in some cases reassure pregnant women and avert abortion. However its inherent risks and the fact that it may be used for eugenic selection makes it necessary for the technique to be used in a carefully chosen way, having in mind the sacred character of human life. The investigation should only be undertaken when there is a reasonable chance that it will benefit the unborn child.
2. In vitro fertilization, even when used as a therapeutic approach for sterility in the case of a committed married couple and without the use of donor semen, is marred by separation of the procreative and unitive aspects of conjugal love. It is therefore necessary through further research to seek alternative measures to overcome sterility without offending the dignity of human procreation.
3. Research involving manipulation of the embryo or fetus is unacceptable whenever this endangers the life or natural development of the new human being.
4. The specificity of human beings as individually created men and women is the basis of their equality. Biological, psychological and social deviations are factors which adversely affect sexual identity and need to be better understood by doctors and others endeavouring to assist normal development.
5. "Rational suicide" as a form of euthanasia is a rarity. Since psychopathological traits are found in

almost all suicidal patients, it is important for doctors to give intelligent and dedicated help towards restoring mental health. Aiding and abetting suicide cannot be reconciled with ethics or with catholic faith.

6. Artificial maintenance of life has well known indications and contraindications and should not be undertaken with the exclusive intention of obtaining organs for transplant. As with any other medical approaches, its ethical implications must be carefully evaluated before it is initiated and during its use.
7. Transplantation of organs is a major medical technique which often proves life-saving and it is evident that catholics must have a donor's mind. It is clear that exact diagnosis of death of the donor is essential before transplantation. Death of the brain stem leading to cessation of function and death of the brain is increasingly accepted as an unequivocal evidence of death.

Finally Catholic doctors wish to dedicate themselves to the service of health for all and especially commit themselves to assisting the poor, the abandoned and those suffering in mind and spirit. Pope John Paul II recently said, "New problems are raised for the Christian conscience, demanding of both those involving in health care ministry and those who, by profession work in scientific research and in medical care, an educational updating". In this light Catholic doctors will pledge themselves to investigate, to keep and increase their scientific and professional standard, and to collaborate in finding solutions to ethical problems in medical practice in a way which carefully respects the biological nature and the dignity of the human person.

## CORRESPONDENCE

### PERSONAL VIEWS ON AID

Dear Editor,

17th November 1990

Thank you for sending me the Newsletter of the Guild of St. Luke. Please allow me through this Newsletter to express my views on AID (Artificial Insemination by Donor). Recently I have received a letter from a specialist who is in an effort to persuade the government to permit ten AID children to be fathered by one single semen donor. I regret to say that I find his proposal utterly repugnant. My reasons are as follows:

I believe that only a married couple have the right to have sexual intercourse and in this way to bring children into the world. They have no right to have children through adultery or by quasi-adulterous means such as AID. If they cannot have children in the normal way, they should try adoption.

The use of AID is, I believe, an attack on the unity of the family. It violates the right of the husband to be the father of his wife's children, the right of the children to be generated and nurtured by their own parents, to know who these parents are, and to be brought up in an atmosphere of candour and truthfulness not of secretiveness and deceit.

It is not, moreover, in the interest of society in general that successive generation should not know

their generic parentage, or that children should be exposed unnecessarily to the danger, however slight, of incestuous relationships.

The Chinese people in Hong Kong have clearly manifested their repugnance for this procedure. There are excellent ethical grounds for their attitude. It should be respected.

I have sent a letter to express my views to the doctor concerned. I sincerely hope that my views may arouse concern and discussions among the members of the Guild of St. Luke. I will also write to the Hon. Elizabeth Wong, the Secretary of Health & Welfare, to put forth my views to her attention.

Best regards.

Sincerely Yours,  
Patrick H.W. Chan

(University Health Service,  
University of Hong Kong)

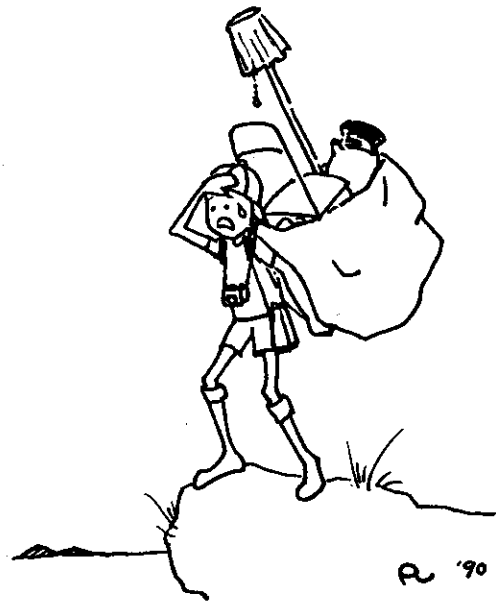
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### SPIRITUAL REFRESHMENT

#### FURNITURE OF LIFE

A tourist from the States visited a rabbi. He was astonished to see that the rabbi's home was only a simple room filled with books. The only furniture was a table and a bench.

"Rabbi, where is your furniture?" asked the tourist.  
"Where is yours?" replied the rabbi.  
"Mine? But I'm only a visitor here. I'm only passing through," said the American.  
"So am I," said the rabbi.



(cartoon by Polly Lam)

## **APOLOGY**

There were some misprints in the last issue of the Newsletter. "Fr. J Russel" should be "Fr. J Russell" and "Dr. Thilemon Choi" should be "Dr. Philemon Choi". We would like to express our apology to Fr. Russell and Dr. Choi for these errors.

## **IN EVERLOVING MEMORY OF REV. FR. CRONIN**

Rev. Fr. Fergus Cronin S.J., our beloved old friend of Guild of St. Luke, passed away on 8th December 90 in Canossa Hospital. Surely he would be fondly remembered, in our hearts and in our prayer.

### **EDITORIAL BOARD**

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