

# NEWSLETTER

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

Spring 91

香港天主教醫生協會

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## PASTORAL CARE IN HOSPITALS :

### DESCRIPTION

Members of the Pastoral Care Unit respond to and care for the spiritual and emotional needs of our patients. Spiritual needs are concerned with the meaning and quality of life, hope, self-identity, self-worth, forgiveness and reconciliation. Emotional needs are concerned with one's feelings, support and presence, relationships, comforting and consoling the patients' family.

A visit to a patient is a pastoral ministry. It is "pastoral" in the sense that the person is one with the Spirit of God as revealed in Jesus Christ, our Good Pastor. This view is seen in a Christian perspective. We believe that God calls all peoples of different faiths: Buddhist, Islam, Taoist, Hindu to render similar care to fellow human beings. So with this belief, we serve our brothers and sisters who seek our service even if they believe differently than ourselves or indeed profess not to believe at all.

As we serve our patients, we use friendly relationship as a tool. As we interact with each other, we do hope to help them sense the presence of a loving and caring God in the midst of sickness, pain, suffering or even death. We do hope, too, to care for the patients in a wholistic way. So, with this in mind, we co-operate with the medical and nursing staff, medical social worker and physiotherapists to be able to have a wholistic assessment of a patient as far as can be possible.

## THEME : PASTORAL CARE IN HOSPITALS

### INTRODUCTION

It is a common saying that "Priests take care of people's soul and doctors take care of people's body." Certainly, the body and the soul are two integral components that make up one's whole self. Nowadays, when the call for wholistic approach to patients is on the rise, the psychological and spiritual aspect of patients is being increasingly emphasized.

In this issue of the Newsletter, our theme is 'Pastoral Care in Hospitals'. There are several passages giving brief description about the work of pastoral care workers in different hospitals in Hong Kong. Some workers also share their personal experiences with us. We have no attempt to make lengthy discussion about pastoral care in hospitals but we do hope that through all these, we can arouse more awareness and concern about these front-line workers, and more importantly, the work that they are cultivating.

We focus our attention on the patient and their feelings both verbal and non-verbal. Man must work through a whole network of negative feelings: feelings of guilt, anger, depression, fear of his own weakness and of others before he is ready to accept at least at the feeling level the peace in one's heart.

We extend our service to the patients' family members, relatives and to our hospital's staff as needed.

## AIMS AND OBJECTIVES

1. To comfort, accompany the sick and terminally ill, give support to their family members especially during crises.
2. To be present to them, hear their questions and give them the chance to talk about what is deep in their heart.
3. To stand with them as they deal with feelings or concerns about the past, present or future.
4. To share ourselves with them.
5. To be able to assist the patients to gain an integrated view of life, illness and death (as a continuation of life).
6. To inform the church, parish and other people concerned of their admission as requested. To render sacramental services and prayer services as needed.
7. To visit all dying-patients and support them and their relatives during the final stage of illness of the patients.

(prepared by Pastoral Care Unit of Ruttonjee Hospital)

## 醫院牧靈服務：

牧靈服務是透過接觸、聆聽、陪伴，與病者建立一份彼此關係的友誼，以尊重、真誠的態度，與病者分享或分擔其內心感受，使其在痛苦生活中獲得支持，並協助其找出生命的意義。

另一方面亦包括與病者家人接觸，以助他們減輕及接受因親人患病所帶來的壓力與痛苦。

## 牧靈的意義：

跟隨基督～以基督博愛作為服務力量的根源。

滿全生命～使生命因殘缺更見完美。

生命質素～與病者共同去尋求人性完整，良好的生命質素，肯定本身存在價值，與他們共同併進，以積極心態，從正面去面對痛苦與死亡。

## 牧靈工作者的工作，大致上可分為：

### ① 給予患病者支持：—

以尊重、接納的態度，陪伴、聆聽病者心聲，並透過坦誠分享及回應，使病者內心情緒得以宣洩，亦因着陪伴，使病者孤獨感減輕，而在接觸的當中，協助他恢復信心，從痛苦當中，找出生命的意義。

### ② 陪伴臨終者：—

使垂危者知道，當時的他並非孤單的臥着，等待死亡，而是有一同行者在身旁，給予他力量與支持，希望他能在一平安心境裏，在擁有着人的尊嚴與價值中，靜靜的完成他生命最後一程。

### ③ 與家屬接觸：—

在此憂慮痛苦當中，我們希望透過接觸與傾談，協助他們在精神上壓力得以減輕，與病人達致更進一步的瞭解與關懷，共同面對及分擔這段痛苦的生活，將愛與關懷共融在這痛苦生活中。

### ④ 宗教信仰方面：—

為不同宗教信仰的病者服務，使他們在此病苦當中，從其本身信仰裡找到支持、力量。從宗教層面，找出生命的意義。

(以上節錄自律敦治醫院的牧靈工作介紹)

## PASTORAL CARE - A PARISH INVOLVEMENT

In the Prince of Wales Hospital in Shatin, there is a group of voluntary workers visiting the patients regularly. They are from the St. Benedict Parish nearby.

The Pastoral Care Team of St. Benedict Parish was set up in 1988. Well before this, there was already regular visiting of patients in the Prince of Wales Hospital, which was mainly done by an Irish sister and a parishioner. At that time, there was no formal team established. Later with the recognition of such a need, the Parish established their first Pastoral Care Team in 1988. Initially there were 30-40 voluntary workers, but the number decreased gradually due to difficulties encountered during their visiting. In 1989, the Team held a course on Clinical Pastoral Care. Thereafter, another 10-20 voluntary workers joined in the Team.

Concerning their work in visiting, basically, two voluntary workers are responsible for four wards. They usually visit the patients in the evening once a week. Every time after they have finished their visiting, the two workers will share between themselves what they experienced that night and problems concerning the patients. Moreover, the team has a regular meeting once a month, during which they share the Bible, discuss conditions of their patients and problems arise during their visits.

Their pastoral care team has a significant place in the Hospital. The hospital staff always welcome their visit and sometimes even refer patients to them for their care.

They visit both Catholics and non-Catholics. Sometimes they visit the patients at their homes for follow up care after their discharge. Occasionally they also help the family members in organising the funeral after the patient dies.

## BEING A PASTORAL WORKER IS A GIFT.....

The present chairman of the Pastoral Care Team in St. Benedict Parish is Mrs Kung. We had a conversation together and Mrs Kung shared some of her experience in visiting patients.

She has been involved in this work for more than four years. She thinks that this work is meaningful and worthwhile, which deserves time and effort. She has been a patient herself and she well understands what the patients need and what it is like to be left alone in the hospital.

This becomes her incentive in visiting patients. During her visit, she stays with the patients, accompanies them, listens to them, shares with them and helps them to do what they are difficult to do by themselves, like cleaning of body or changing of clothes. To her, being a pastoral worker is a "gift" from God and she is one who has such gift. Although she spends much time and effort on this, she never feels tired. Jesus said, "What you do unto the least of these brothers, you do it unto me." These words influence her much.

In these few years of voluntary work, Mrs Kung sees the fruit of their effort. The patients accept them and appreciate what they have done. Some patients and their relatives express their gratefulness by donating money to the Team which is collected as a foundation fund for pastoral work. This money would all be spent on patients in need of various daily necessities.

Mrs Kung hopes that clinical pastoral care can be further promoted so that more people understand its importance and join their work. At present, she has a little wish. She hopes that their team can have a small office in the hospital so that their work can be facilitated.

## 威爾斯醫院牧靈義工

在沙田威爾斯醫院有一個義工牧靈團體，經常探訪院中的病人。他們就是來自沙田聖本篤堂區牧靈部的義工。

聖本篤堂的牧靈部成立於一九八八年。在此之前，堂區的一位愛爾蘭修女及另一位教友已開始經常性探訪威爾斯醫院的病人。當時沒有任何團體或規模。後來堂區覺察到有這方面的需要，於是，在一九八八年，正式成立了牧靈部。起初該小組招募了三十四位義工，算是不錯的成績，但後來，由於在探訪方面遭遇到的困難，義工數目陸續減少。到一九八九年，小組舉辦了「醫院臨床義工課程」，由此再吸納了十多位義工加入。

基本來說，義工每二人為一組，分別負責四個病房的探訪工作。每星期義工會探訪醫院一晚。每次探訪完結後，二人便會分享當晚探訪的經過。此外，該會每月有一次例會，當中除了有聖經研討外，大家也會討論所接觸的病人的情況及需要，及在探訪時遭遇到的困難。

她們這個牧靈部在威爾斯醫院有一定的地位。院方經常樂意給予方便，對她們的探訪表示歡迎。有時候，醫護人員會主動介紹病人給她們作探訪。

她們除了探訪教友外，非教友亦一樣探訪。在有需要時，亦會主動接觸病者的家人，甚至病人死後，她們有時也會參予或協助他的身後事。

## 探病人是「神恩」……

聖本篤堂牧靈部的現任會長是龔陳美勝。在一次簡短的談話中，她與我們分享了她在探訪病人方面的經驗。

她參與這工作已有四年之多，一直都是以義工身份做探訪。她認為即使在這工作上花上心力和時間，也是值得的，因為這實在是很有價值和意義的工作。她自己在過去曾是病人，明白到在醫院若沒有人探訪及關心，是多麼痛苦的事。病者的需要和感受她都瞭解。這些都成了她探訪病人的推動力。

她認為，探病人是一種「神恩」，而她是這項神恩的。即使一星期多晚探訪，她亦不覺疲累。耶穌說：「你們為這些兄弟中最小的一個做的，就是為我做了。」這句話對她影響很深。

在幾年來探病人的工作中，龔太亦看到她們工作的成果，例如病者對義工的接受和對她們工作的認同。有些病者及家人會捐錢給她們作為牧靈基金。這些錢都會用於病人身上，例如購買衣服及日用品。

另一方面，在聆聽病人的分享當中，她分享了他們寶貴的人生經驗。他們生命的經歷，豐富了她的生活，使她更認識到人生。

龔太希望醫院牧靈工作能得到更大的推廣，使更多人明白它的意義和重要性，加入她們的工作。她們堂區最近舉辦了善會日，在當中她們再招募了一批義工，對她們來說，是一個鼓勵。現時她有個小小的願望，就是希望她們在威爾斯醫院內有一個辦公室，使工作進行及推廣更順利。

## RUTTONJEE HOSPITAL PASTORAL CARE UNIT

The Ruttonjee Hospital Pastoral Care Unit was established in 1984 when an Irish sister set up the Unit after studying a course of hospice care in U.K. In 1985, she became the full time employed staff. In 1987, an additional staff was employed.

The Hospital offer a lot of help to the Pastoral Care Unit. The staff of the Unit can have access to the Record Office where they can obtain information regarding the religious status of the patient and other useful information as well. This greatly facilitates their approach to the patients and their communication with them. The staff of the Unit are provided with beepers so that those patients in need can get in touch with them immediately. The pastoral care workers visit the patients regularly, exploring their needs both spiritually and emotionally. They visit not only those Catholic patients but non-Catholics as well. Father Tam visits the hospital once a week and another Vietnamese priest visits Vietnamese patients biweekly. The Unit has frequent connection and sharing with pastoral care units of other hospitals. A monthly meeting with the pastoral care unit of Queen Mary Hospital is held regularly.

We had a short conversation with Miss Yuen, staff of the Pastoral care Unit. She had participated in the Unit in the form of voluntary service for three months before she subsequently joined the Unit as a full-time employed staff. Reflecting on her work as a pastoral care giver, she remembered well the feeling of helplessness on entering the ward at the time when she first joined the work. Her problem lied in the difficulty in the consolidation of her role in the process of illness and healing of patients. Later with more experience, she realised that the essence of hospital pastoral care is to accompany the patients throughout their entire process of illness and healing. She firmly believed that there would be the presence of God in the midst of her and the patients. Looking forward to the future, she hoped that pastoral care could gain wider acceptance with more people recognising its importance, and their work could be continuously promoted.

## 瑪麗醫院牧靈工作

早於四十年代的時候，已過世的明之剛神父正負責港島南區的牧民工作。當時他已經常探訪瑪麗醫院的病人。這工作他一直做了三、四十年之久。到了七十年代，教區特別委派司鐸負責瑪麗醫院的牧民工作。當時主要集中於照顧教友的信仰生活，尤其聖事上的（送聖體、告解、洗禮、傅油等）。到八零年代初，由修士及修女的義工開始加入工作行列。到一九八四年，教友亦參與工作，現在，全職的工作人員共三位（呂德能神父、劉文漢先生及廖玉霞修女），他們每人均會到醫院探訪病人（包括教友及非教友）。其他義工人員包括來自天主教護士會及聖母軍的兄弟姊妹。此外，也有菲律賓及越南的兄弟姊妹，分別照顧院內菲籍及越南病人的需要。

他們牧靈工作的範圍包括：①聖事上——洗禮、傅油等，由神職人員執行；②靈性上——信仰上的幫助及支持；③心理上——精神上的支持及問題的輔導；④物質上——例如幫助解決日用品上的缺乏。

工作人員每天都會面對各種困難，例如與護理人員之間的關係（如不瞭解、不合作），面對病人無法解決的難題（人生的意義等），及對醫療知識的缺乏等。然而，他們都願意積極接受有關的培訓，例如臨床牧靈教育，以求在工作上更有進步。

### THE MIND OF A PASTORAL CARE WORKER SISTER GLORIA

I was asked to share some thoughts on what pastoral care is and how it fits in the hospital situation. As I reflected on my experience, I made a marvelous discovery. It came to me that pastoral care was the visible part of Christ's ministry.

I haven't made a study of Christ's healing miracles. What comes to memory is Christ saying, "Go in peace!" "Be at peace!" And then followed by the words, "Be healed!". How often did Christ use touch as part of the healing process, offer water to someone in need, show compassion to the family, mourn with the family?

The ideal situation would be if the medical doctor and the pastoral care giver work together and try to truly focus on the whole person. The medical doctor does not have the time to focus on the whole person and the pastoral care giver does not have the medical expertise. As a team we could try to focus on the whole person who needs physical healing and spiritual healing in order to "Go in peace", to live as full a life as possible as their desires and capacity allow. Together, we can more deeply share in Christ's ministry.

The Kingdom is now and we are all to be part of it.

## CONCLUSION

The above passages are giving information about the work of pastoral care workers in several hospitals. They are not meant to be comprehensive. However, between the lines we can still easily find the devotion of these workers, their hopes and the problems they encounter.

The pastoral ministry is a ministry of love. It is love of God made visible. However, it is also invisible that it may be overlooked. Now that when we are emphasizing a wholistic approach to patients, pastoral care is becoming more important in the curing process of patients.

Certainly, there is still a long way to go before but the fire is already sparked.

### FOR US DOCTORS

'Priests take care of people's soul and doctors take care of people's body.' Hence, there is always a temptation for us medical people to look out for physical problems alone and neglect the emotional and spiritual component of patients. It is very true that we cannot afford to spend hours to 'chat' with the patients, like the spiritual workers do, and to have a detailed exploration into their inner self. However, many a times it is the quality that matters but not the quantity. Perhaps, a caring look, an encouraging smile, or a comforting sentence is all that an anxious patient longs for. All these do not take up much time. It is just a matter of seeing it or not, and being or not being. While we appreciate the work of those pastoral workers, we ourselves might start thinking about our role in this pastoral ministry of ours. After all, a mission of pastoral care is a mission of love which we should all express in whatever role we take up on earth.

## COUNCIL NEWS

8-1-1991 A Requiem Mass for Fr. Cronin was held in Hong Kong Wah Yan College

24-3-1991 The Annual Retreat of the Guild was held in the Honey-ville Retreat House

## AGM

The 38th Annual General Meeting of our Guild will be held on the 26th July 1991 at the Royal H.K. Golf Club, Island Rd, HK. The meeting will begin at 7 p.m. and will be followed by dinner at 7:30 p.m. Our guest of honour will be Mr. Anthony Rogers, Q.C., Chairman of Barristers Association. All are welcome. For further information and registration, please contact Dr. C.K. Law (QEH, RT. Unit, Tel: 7102111)

## FOREIGN NEWS

### CONGRESS ON AIDS

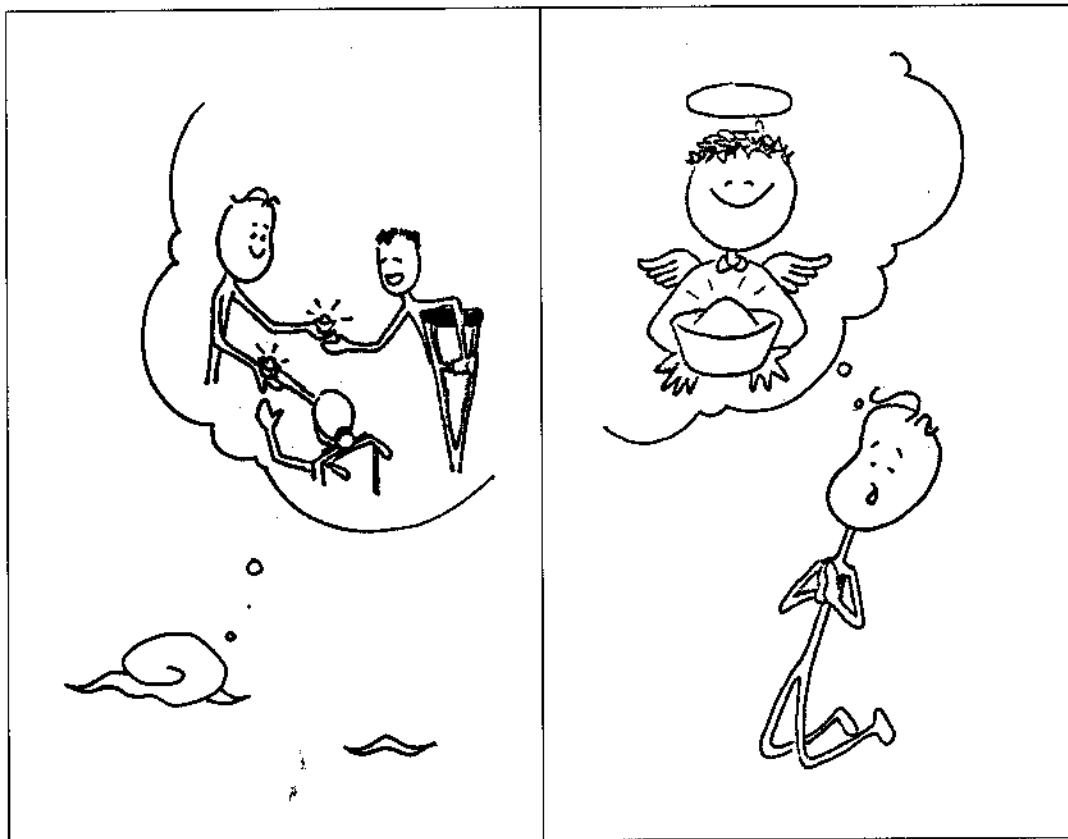
The 10th Congress of the Asian Federation of Catholic Medical Associations will be held on November 8-11, 1992 at Collins International House, Bangkok, Thailand and the main theme of the Congress will be on AIDS. There will be discussion concerning how and what Catholic doctors and Churches in Asia can do about this problem.

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### SPIRITUAL REFRESHMENT MIRACLES

A traveller asked a priest, "What are miracles?"

"Well, there are miracles and miracles. In your land it is regarded as a miracle if God does someone's will. In our country, it is regarded as a miracle if someone does the will of God."



Cartoon by  
Polly Lam

## FROM OUR NURSES

### THE EARLY HISTORY OF THE HONG KONG CATHOLIC NURSES' GUILD

The Columbans were in Hong Kong since 1949 and had settled into their nursing work at the Ruttonjee Sanatorium. Meanwhile they made acquaintance with the staff of other hospitals. Then there came an idea of establishing a Guild of Catholic nurses in Hong Kong.

With the help from various Fathers and Sisters, the Bishop's imprimatur was obtained and preparation was made in enrolling members from different hospitals.

Finally it was 1953 when the first meeting was held at the Ruttonjee. Reverend Fr. A. Granelli was appointed the first Spiritual Director. Council members were elected.

It was Reverend Fr. R. Gallagher, S.J. who consolidated the foundation and brought about the Guild's Constitution and induction ceremony.

In 1958 we joined the International Catholic Committee of Nurses and Medico-social assistance (C.C.I.A.M.S.) as correspondent member and became an Adherent member later on.

Since 1969, various branches were set up in different hospitals including Queen Elizabeth Hospital, Kwong Wah Hospital, Queen Mary Hospital, Kowloon Hospital, Ruttonjee Sanatorium and Hong Kong Sanatorium. Nurses from hospitals not belonging to branches of the Guild were grouped as 'non-branch members'.

Meanwhile we had Fr. H. Beretta giving birth to the English version of our Guild's song and the presently-used Chinese version was composed by Fr. Wing-Yiu Lau. In the later days there were our own publications as well.

In 1978 we witnessed the Silver Jubilee Celebration. This year we shall celebrate the 38th Anniversary of our Guild.

## FROM OUR STUDENTS

### 由真福八端看戰爭

港大醫學院一羣天主教同學於本年初舉行了週年退省，主題為「承擔與同行」，並且邀請了吳智勳神父作導師。該次退省所分享之福音為山中聖訓(瑪五)，特別是其中之「真福八端」，正是我們所「承擔」之信條，因此成為反省之中心。

當時適逢波斯灣戰爭前夕，真福八端中之『溫良的人是有福的……』及『締造和平的人是有福的……』(瑪五：五及九)兩端，令我反省對戰爭的態度。

神父在講及「溫良」的時候，強調耶穌絕對是一個溫良的人；祂從不用暴力解決問題，即使祂責罵人，或者用鞭子驅逐聖殿內的商人，其出發點亦為人之益處；在耶穌面對猶太人的殺害時，祂也不以天主性打擊他們，反而甘願被不義之人釘在十字架上，而且更要寬恕他們。

反觀今日，部份人相信戰爭能達致公義及和平，理由是戰爭「能粉碎野心家之侵略」。有人認為這場波斯灣戰爭不符合聖奧斯定所提及之「公義之戰」的條件，皆因某些聯軍國家只為石油而戰，並非為求公義云。老實說，當人類面對被釘死之耶穌時，還能說戰爭毫無不公義之成份嗎？若人為自己應得的麵包及土地而殺掉來犯者，耶穌會高興嗎？除非人能絕對避免戰爭中之任何痛苦（開玩笑?!），否則即使僅一人死於戰禍，流淚的始終是耶穌；就算人被迫開戰，他也只能因智慧不足、未能效法耶穌而感到羞愧，絕非感到光榮。

提到締造和平，神父說這並不同愛好和平。為和平付出努力，遠比愛好困難；要達致真正的和平，各人就要跟隨耶穌去犧牲自己。正如其他幾端真福，這是耶穌很高的要求，絕非易事。對於真福八端，自覺渺小。

願主佑平安。

曾三峰 港大醫二

EMMANUEL CHANG

On December 8, 1990, we all lost a good, good friend in the person of Fr. Fergus Cronin, SJ, OBE.

He was foremost a kind and understanding priest. He had never been known to say any unkind words, or raise his voice. When he was the warden of Ricci Hall, he was most popular with the undergrads (believers as well as non-believers).

He was the founding Spiritual Director of the Guild way back in 1953, has retired in 1980, but was asked to retain his links as an Honorary Adviser, as we felt he just could not just break off with us after all those years. During the formative years of the Guild he was known to have personally contacted each member in the week or two preceding each annual retreat.

He was also the Spiritual Director of the Catholic Women's League whose members held him in such warm esteem that during his last illness, they took turn to be continuously at his side for the duration of his hospital stay. At all levels of society, he was highly regarded and his wise advice and counselling were much sought after in such areas as the University of Hong Kong, the Board of Education, Housing Society, etc etc. He was no wonder awarded the O.B.E. by H.M. the Queen some years ago.

We who have been lucky enough to come across such a fine person profoundly mourn his passing away. Let us all commend to the Lord to bless his kind soul.

We all respectfully convey our heartfelt sympathy and condolence to his bereaving sister in Dublin, Mother Patrick, and his elder brother Father Vincent Cronin, in London, and of course to the Jesuit Fathers of Hong Kong.

「凡受天主默感所寫的聖經，為教訓、為督責、為矯正、為教導人學正義都是有益的。」(弟後3:16)這是聖保祿宗徒在其牧函中對教內人士的勸勉。同時，我們由此可以看到天父藉着這家書（聖經）對祂子女的教導，使我們更能正確地生活出天主子女的特色。在聖經內我們可以尋覓到天父的旨意，如山中聖訓、愛德的金科玉律及怎樣預備迎接天國的來臨等；都是天父對我們的教導和期望，祂要我們默存心中，反覆思量，然後在生活中實踐。一位曾將多種語文翻譯成拉丁文的聖人耶羅尼莫說過：「不認識聖經等於不認識基督。」而整本聖經，不論舊約和新約也是以基督為主。可見聖言對我們基督徒紮根信仰的重要。

溝通是人與人之間建立關係的基本橋樑，在日常生活中，我們藉着溝通與家人及朋友交流及加深瞭解，而教會的啓示憲章25節指示我們與天主溝通的方法是：「當我們祈禱時，我們向天主講話，當我們閱讀天主聖言時，我們聽祂講話。」這是基督徒與天父溝通的雙程行車線，使我們在祈禱中可以向祂傾訴苦與樂，在閱讀聖經時則可以聽到天父對我講的說話。所以，我們要培養一種聖言祈禱的生活；使我們能從聖言中反省自己的信仰生活，領悟天主對自己的獨特旨意。

耶穌在加里肋亞開始宣講就以「你們悔改，信從福音吧！」(谷1:14)來儆醒世人。信從福音，即以聖經為中心，以它來作待人處事的準則。它更能提示我們革除自我中心的思想。例如：愛是含忍的、變賣你的一切，施捨給窮人、不可滿足本性的私慾等。這些金句更能幫助我們瞭解自己，辨別對錯，從而改善個人的品性。

香港基督徒整日忙碌，很容易扮演瑪爾大的角色(路10:38-42)，而忘却了「人生活不只靠餅，而也靠天主口中所發出的一切言語。」(瑪4:4)這些「瑪納」可以幫助我們靈修上的成長，使我們透過聖言的滋養增強內修生活。尤其是我們在煩惱與不安的日子中，它更能幫助我們跨越一切，藉着反省、祈禱，定能從中得到明悟。

胡樞機在「邁向光輝的十年」牧函中指出「接受聖言、學習聖言、實踐聖言、分享聖言、宣講聖言」對基督徒的重要。這樣，我們更可以肯定它在信仰中扮演的角色，閱讀、反省、祈禱，引領我們在生活中實踐聖言的教導，使我們領悟生命的意義，更熱愛生活，積極關心社會和鄰人。

(天主教聖經協會供稿)



## HUNGER FOR YOU, JESUS, BREAD OF LIFE

SAMMY SOU

One lovely noon during lunch, Thomas, a manager in IBM, shared his experience with me. He said, "When we don't care about our faith and relation with God, it is usually OK in our daily lives. But when you start to get in touch with Him again, you will find yourself very hungry for Him. There isn't the word ENOUGH."

Also not long ago, after a vigil (all night prayer) in Lamma Island, Mario, a Guild's member, I and two others, had a long and extended sharing about our recent conversion and joyful experience of Jesus. Mario said, "Only about one year ago, I calmly and confidently told Rebecca (our editor) and Paul that I was totally satisfied with the present earthly life. No question of it." But after we have tasted God again, nothing can replace Him and compete for His place in our life and within our heart.

I was trained as a dentist. I have changed my career into health care management. Yet many friends in various occasions still eagerly asked me questions about dental problems and related treatments. I think this is a common experience for members of the Guild. A friend in the Charismatic Renewal said, "If people care and are enthusiastic over the health and wellbeing of their soul so much as over their teeth and body, how wonderful that will be!"

Years ago I started to think that God built many natural rules for the world and He seldom interferes with our lives and the world's affairs. Maybe this is a common thought among people, implicitly or explicitly, of today, in particular educated ones. Recently I found this concept totally wrong! God loves man, from the very beginning in creation, to the surrender of Himself on the cross, and to this very moment! Not one second has God left us unattended. But usually it is ourselves who keep Him away.

Sometimes we do allow Him to touch our soul transiently, in prayer, in reconciliation, in Mass...but never, never interfere too much, God, please. I have my career goals, my life, my plans. I want to fully express and exhibit my potentials and control my life. I want to grow

as an individual, as a unique one, and have my own identity. God respects us so much that He seldom uses forceful way to occupy our hearts. He displays His signs and signals, and patiently waits for our response in free will. God is love.

God gave me half a year of 'retreat' after I have come back from USA. No chance of competition, no aggressiveness. Family's concern over my career gradually became pressure upon me; also wandering in my heart were repeated disappointment and unfulfilled expectation after two years' preparation and hard work to change my career.

But in that period, what I described as 'wilderness in my life', I dwelled and encountered God. And same as the brothers I mentioned, I know what I want now and in future. More interesting is that: God gives more and more fantastic experience about Him when I really open myself to Him, seek him, and take time to serve Him and His people. Vivid and moving experience, I want to emphasize. He is so generous in enhancing my faith in him and my relation with him. When you are generous to God, He will be more generous to you.

I strongly believe that 'if you seek, you can also find'. To seek is just a matter of will and time usage - the most important and limited resource in our life, especially in Hong Kong. To be frank and bold, before I would never allocate so much of my time to God - until entering that unexpected 'wilderness in my life'.

Never could I imagine myself doing vigils regularly almost every Saturday far in Lamma Island. It might not be a problem in secondary school. However, during university education and in particular the professional career, I know more of myself, what I am doing, what I should achieve, my wish, and more importantly, the world. No deep prayers ever since.

Religious programmes and activities, yes, but no time consuming soul-touch-God exercise which I could not see the outcome and pragmatic side of it. Sometimes I did

enjoy prayer and feel very moved, but when I got out of the prayer room/church, I often found the good things gone fast. This happens more frequently when I get older. No more fresh feeling of God. I even asked myself whether prayer meetings and religious gatherings were only rose gardens, or even deceptive places where I could hide myself temporarily from the wild world. I still said short prayers several times a day.

However, now I find the 'big pearl' Jesus described. The peace He left to us is what the world cannot offer. Nothing could be traded for it.

Many people no longer believe in a living Christ or a caring Christ because they have no time to prepare themselves to seek Him. They no longer believe because they don't pray any more (when I say prayer I mean deep and wholehearted prayer, which usually takes time to develop, say, 20 minutes). They do believe the existence of God, but he has no more active nor lively relation with them. He means nothing in their daily lives (except the weekly hour in church).

Prayer is like going out in the sun. You sit there, get tanned, and come back. The sun is like God. The sun rays (His love and peace) shine upon you and immerse you. And people will notice the difference of you after the sunbathing. Deep prayer is not a service we offer to God, nor a sacrifice for Him. It is an encounter with Him. A time to be soaked in His love. A one-to-one relation with the living Christ, a lively relation.

God is a Spirit. We should worship Him with Spirit and truth (sincerity). He doesn't need your lip service. It won't give Him one more grain of glory unless the prayer is done with your heart. Deep prayer needs the preparation of the heart and mind set, and time.

We are not radios. We can't simply switch ourselves from FM (full of materials) to AM (the Almighty) in one click! In our prayer I guess over 90% is spent on asking for God's favour: Lord please grant me the Holy Spirit, peace, Your wisdom.... However, we should know that God cares and know what we want. Usually it is us that cannot abandon our worries and needs and bring them to prayer. If you still grasp them tightly and let your heart preoccupied with them, Jesus cannot take them away (under the deep respect for you and His no violence principle) and touch your mind and heart.

The only way to keep your worries from becoming a distraction is to submit them to the Lord in a spirit of praise. Praise, praise the Lord! Trust Him that He does care your needs. Praise and give thanks, thousand times more than we routinely do. A hunger for Christ, a longing for Him and for the salvation of all souls is the best guide and funnel into deep prayer. Silence, time, and a simple but eager-for-God environment, both internal and external to your body, are necessary for freeing the soul to be touched by God.

Weeks ago I did worry about working full time again. The non-challenging conditions helped me to be in close contact with Him. I wished the job would not degrade our relationship. Now I have undergone the test and feel exceptionally good. Thank God. One who really throws the whole self to You will never get disappointed. I serve the Church in an active way, But often take caution that it is not my will but follow His. Being too busy, no matter in our job/schooling or in serving our Church, is a very good way to progressively separate oneself from Him. I need more deep prayer to keep on listening to His will.

When we feel hungry, we eat. When we feel sleepy, we go to bed. However we are so occupied with our daily lives that our souls have lost the appetite for Jesus, the bread of life. When can we reawaken our inner lives, to feel the hunger for Him?

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## CORRESPONDENCE

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Dear Editor:

On behalf of the Archbishop Angelini, our President, and the entire Pontifical Council for Pastoral Assistance to Health Care Workers, I wish to thank you most cordially for having send us a copy of the Newsletter of the Guild of St. Luke. We find the publication to be the kind of exemplary local stimulus for catholics engaged in the health professions which is most necessary and useful in the Church. Keep up the good work!

We particularly note the information you provide on the Hong Kong Pastoral Association for the Deaf and the Volunteers of Suffering, two very helpful initiatives which we are sure will bear abundant fruit for the Lord.

Thanking you once again and encouraging you and all your collaborators to continue and further enrich this worthwhile endeavor, I am

Prayerfully yours in Christ,

Fr. Felice Ruffini, M.I.  
Undersecretary

Dear Editor,

In the Winter 90 issue of the Newsletter there were two articles that specially drew my attention. The report of the World Congress of FIAMC gave us some refreshing view points on various catholic medical ethics and ground for further thinking on some controversial medical procedures. The letter by Dr. Patrick Chan against Artificial Insemination by Donor had my full support. Though I regard myself to be quite liberal and far from being a puritan, I think that AID is technically and morally equivalent to committing adultery by both parties albeit being blind folded and with consent of the husband.

Yours Sincerely,  
Francis Lee  
(Private Practitioner)

## 一點回應

各位通訊編委：

很多謝你們寄來的通訊(90·冬)。可能由於身在異鄉，一切「家書」都感到特別親切。我覺得這期通訊內容十分充實，讀後便想寫信多謝大家的努力，但由於懶惰，沒有動筆，隨後亦忘記了。

今天晚上，我和太太閒話家常，才發覺她這個忙於家務及照顧兩個小孩的母親，也閱讀了這期通訊，而且對中大同學寫的那篇「幸？不幸？」很有感觸，而我却對那小段 Spiritual Refreshment 很是欣賞，時常都問自己是否隨身帶了太多「家當」。這樣，這期通訊就幫我倆作了一次近月來少有的神修分享。

既然你們令我倆夫婦受惠，我覺得讓你們知道你們所付出的是這麼有意義，實在是我的責任。這終於驅使我今晚提起筆，寫下對你們的感謝。

我十分希望大家能繼續努力，因為很多人正期待你們另一次努力的成果。

主內

莫俊強

26/4/91

Glasgow, U.K.

## THANK YOU

THE EDITORIAL BOARD WOULD LIKE TO THANK  
DR. HARDON ABDULLAH FOR HIS KIND  
DONATION TO THE NEWSLETTER LATELY.

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