

NEWSLETTER

香港天主教醫生協會

THE GUILD OF ST. LUKE, ST. COSMAS & ST. DAMIAN HONG KONG

December 2004

CONTENT

FROM THE EDITOR

COUNCIL NEWS

- A missionary trip to Taunggyi, Myanmar
- Overnight retreat – a dialogue with God
- Submission on the Law Reform Commission of Hong Kong on their Consultation Paper “**Substitute Decision-Making and Advance Directives in Relation to Medical Treatment**”
- Sharing meeting with Prof. Victor Yu - “**An alien in a foreign land – a Christian doctor journey**”
- Support scheme for the Medical and Health Care of the clergy
- Medical Sunday
- Mass for the deceased

SPIRITUAL REFRESHMENTS

- “Waste of time”
- 祈禱是...祈禱不是...
- 避靜中吃飯也要守靜默?
- The ancient art of “Lectio Divina” - Part 1
- Medical Sunday Prayer for health care workers and the sick

LETTER TO THE EDITOR – From Fr. Harold Naylor

COMING EVENTS

FROM THE EDITOR

This issue of newsletter contains reports of a variety of recent activities of the guild. These include : submission on the consultation Paper “*Substitute Decision-Making and Advance Directives in Relation to Medical Treatment*”, a missionary trip to Myanmar, the Overnight retreat, the Medical Sunday Mass, the Mass for the Deceased, support scheme for the medical and health care of the clergy.

We hope this wide spectrum of activities can provide spiritual formation of our members, as well as opportunities for contributing our service, and achieving our mission as Catholic doctors.

There is also an article on Lectio Divina , a form of contemplative praying, which you may find interesting to read, but more importantly, useful to put into practice.

Christmas and the new year is coming. May God bless you and your family, grant you peace, joy and love in the coming year.



COUNCIL NEWS

A missionary trip to Taunggyi, Myanmar (27 August to 5 September)

Michael

Four Council members (Joyce Ching, Sara Tong, Kwan Chi Keung, Michael Poon) and a youth worker Fiona Ching (Joyce's sister) visited Taunggyi Archdiocese, Myanmar for ten days. They carried a mission of Medical, English language and Bible teaching to Zetamans and sisters there. Zetamans (Little Evangelizers) are local girls who want to be sisters or to help the poor there. Taunggyi was a place of poverty with no tourist spot but it was filled with faith and God's love. With only 2% catholic population in Taunggyi, Archbishop Matthias have gathered a group of Little Evangelizers ten year ago to help the poor in villages and forests where there was no medical support at all. After a short period of training, they were sent out in pairs to villages. Though they had limited medical knowledge they were the only hope of cure from villagers. Some of them died of Malaria at young age during their stay in the village. In fact villagers could not afford the cost of mosquito net or insecticide.

“...No one has greater love than this, to lay down one's life for one's friends....” (John 15:13)

Before the trip we met several times to prepare the content and notes of the lessons. During our stay we shared with them on first aid, approach to common symptoms like fever and diarrhoea, blood pressure measurement, practical English and catechism of the Church. We also visited seminaries, orphanages and disabled home. Although there was difficulty to communicate by English, Zetamans and sisters were very willing to share their faith and asked questions. It was their faith to God even in the worst situation that deeply moved us. In fact, we took more than we gave. We learnt what the true faith was and we found the Kingdom of God in Taunggyi.

“*This is my commandment: love one another as I love you.*” (John 15:12)

After coming back to Hong Kong, we shared our experiences and feelings with brothers and sisters during the AGM of the Hong Kong Lay Missionary Association and Medical Sunday. We look forward to next missionary trip in future.



Overnight retreat – a dialogue with God (25-26 September)

It was two years ago that the Guild organized overnight retreat. It was difficult for members to spend a weekend in retreat house especially those with children. The Guild received a gift from God – Fr. Stephen Tong, the director of Xavier House, a Jesuit Father, was very willing to be our retreat master. During the preparation meeting with Fr. Tong and Dr. Francis Mok, Fr. Tong reminded us that we should concentrate on our Lord in such a short retreat.

Seventeen members spent a weekend with God. On the first day Fr. Tong introduced to us ‘Lectio Divina’ – to pray with Bible. We then started the prayer with relaxation exercise and asked Holy Spirit to guide us.. ‘Lectio Divina’ included preparation (make oneself’s mind relax and quiet), Bible reading (slow spelling, word by word, for three times) meditation, prayer (dialogue with God) and lastly contemplation (rest in God). We practiced together and then we had another prayer at night in Eucharist Adoration. Fr. Tong kept his talk as guidance on our prayer instead of a spiritual lecture. We spent most of the time to pray and to practise ‘Lectio Divina’. I had a new experience with God, which I never expected before the retreat.

Thanks be to Fr. Tong and our Lord. Alleluia.

Details of Lectio Divina can be found from:

<http://www.hss.org.hk/verse/lectio.htm> (Chinese)

<http://www.valyermo.com/ld-art.html> (English)



Submission on the Law Reform Commission of Hong Kong on their Consultation Paper “*Substitute Decision-Making and Advance Directives in Relation to Medical Treatment*”

In response to the Consultation paper of “Substitute Decision-Making and Advance Directives in Relation to Medical Treatment”, a meeting coordinated by Dr. Francis Mok has been held in August at Holy Spirit Seminary. Participants included representatives from the Guild, Nursing Guild, Pastoral Care Unit and Fr. Choy Wai Man. Our Master, Dr. Peter Au Yeung subsequently drafted and submitted our comment to the Law Reform Commission of Hong Kong on behalf of the Guild. The consultation paper can be downloaded from <http://www.hkreform.gov.hk/reports/decision-e.htm> while our submission can be downloaded from our web www.medicine.org.hk/guild. The submission is summarized as follows:

1. We note that individual autonomy, which is not diminished in mental incapacity, as the basis of this consultation exercise, but that it is limited in a number of ways.
2. We assert that the first premise of personal autonomy is being alive, because the exercise of freedom is impossible outside of life.
3. We reaffirm the sanctity of life, which allows that a person can in conscience refuse forms of treatment that would only secure a precarious and burdensome prolongation of life. Indeed, the approach to a person’s death should be to use

4. proportionate treatment available without engaging in any form of overzealous treatment.
5. We note that incapacity is relative to the decision to be made, but the document tended to treat incapacity as on-off and makes little allowance for fluctuations in decision-making capacity.
6. We note the problems of dementia in relation to the terms of AD as proposed by this consultation paper.
7. We note the diagnostic and prognostic uncertainties of VS and assert that the value and dignity of VS persons are in no way affected by their state. VS persons should not be considered burdens of society.
8. We assert that AD must not be allowed to effect euthanasia, which is illegal and unethical.
9. We voiced our concerns over the status of AD, illustrating them with problems involving the organ donation card.
10. We welcome the witness requirements which ensure validity of AD, but suggest the Singapore witness requirements may be better. We note their approach to protect against undue influence, which merits further exploration.
11. We note the problem of the applicability of AD, including being able to foresee future situations in which the AD should operate. We note that an AD

- which is too specific can fail to take certain situations into account whilst a general AD can be too vague
11. The problem of the scope of AD being only advance refusal or (as is the present case) both refusal and directions for treatment was discussed. The problems of limiting AD to terminal illness, irreversible coma and VS were highlighted.
 12. We outlined other problems with AD including those concerning revocation and the setting up of a central registry. We note the reluctance of the local population regarding end-of-life issues and commend the Commission for recommending strategies to promote understanding.
 13. We suggested that additional options for pre-incapacity decision-making be considered.
 14. We welcome the proposal to amend the Mental Health Ordinance (Cap 136) so that comatose and VS patients are brought into the legal protection within the framework of that statute.
 15. We urge the Commission to recommend setting up a framework for assessing the best interests of mentally incapacitated persons.
 16. We suggest that the Commission consider options (see para 89m above) to provide a competent person to influence the choice of a surrogate decision-maker when he has become subsequently mentally incapacitated.

17. We commend the Commission's decision to include nutrition and hydration as basic care which should always be given. We also argue that withdrawal of ANH in VS persons and dying patients represent the withdrawal of basic care and such withdrawal is condemned by us as euthanasia by omission, to which we express our absolute opposition.
18. We note the thorny issue of medical research in mentally incapacitated persons. The approaches of the Law Commissions of England and Wales and Scotland provide pointers to avenues warranting further exploration.
19. There should be administrative steps to provide protection for healthcare workers acting in good faith for following an advance directive which they do not know is invalid; or for instituting or withholding treatment against an advance directive, of which they have no knowledge.
20. There should be administrative steps to provide protection for healthcare workers acting in good faith, to preserve the life of a mentally incapacitated person, or to prevent a serious deterioration in the health of such a person, in an urgent situation, when the validity or applicability of his AD is doubted or disputed.
21. There should be administrative steps taken to provide protection for conscientious objectors.



“An alien in a foreign land – a Christian Doctor’s journey” Sharing by Prof. Victor Yu (4 October)

Daniel (medic 06)

記得十月四日(星期一) 那天,我放學後帶著疲倦的身軀走到伊利沙伯醫院(QEH)。那時,我還記自己是迷了路的,幾經波折才找到聚會的房间。Professor Yu (牧師) 很友善地跟我傾談醫學院的生活,完全沒有架子。接著他就開始證道了。在他的證道裏,我不難發現他也經歷很多甜酸苦辣,他除了要應付平常作為醫生的繁忙事務外,還參與不少福傳的工作。他去過世界各地不同的國家探訪和傳教,不用出外時又在醫院裏或家人中傳教。現年六十歲的 Professor Yu 還在十年前修讀神學成為牧師。他覺得作為一個基督徒,與常人不同之處,在於就算十分忙碌,十分疲倦(尤其是香港的醫生更甚),應盡量把愛心帶給身邊的人;不單止是病人,還有同事。這番話把我從疲倦的深淵中拉回來,我不禁記起陳日君主教也曾提醒過公教醫生,我們這份不是平常的職業,而是一份使命,他以聖路加作例子說明他既是醫生,要醫人生理上(Physical) 的病痛,也要背負起基督徒的使命,把信,望,愛活出來,用自己的行為感染身邊的人,使到他們平安,這樣不也能醫治他們心理上(Psychological) 的空虛嗎?回想起這些日子來,我在瑪麗醫院(QMH) 上 Senior Clerkship Block A Medicine 時,我每次”clerk case”(即是跟病人問病歷和做檢查) 都沒有傳達這份愛的信息,我承諾以後的日子裏不論有多忙碌都要用心關懷病人,要活出”愛人如己”這條誠命,也要以聖人路加作為榜樣。



有人問到余牧師為何已經是一位教授,不但沒有架子,而且這麼平易近人呢?他說了兩點:第一,人人都知道一山還有一山高,自己又那裏算高呢?第二,不要把權位名利看得太重,耶穌基督曾說過”凡高學的必被貶仰,凡貶仰的必被高舉”(路 18:14)。我覺得很有道理,這提醒了我以前作為一個聖母軍時以聖母精神作為榜樣和教訓:”謙虛”。

我覺得天主真是待我不薄,就算我從未去過伊利沙伯醫院(QEH),不知道聚會的地方,甚至迷路了,最後還是引領了我來聽 Professor Yu 的講道;正如醫學生的生涯,我也常常迷失方向,到考試時又十分徬徨,但只要我們堅信主,依賴主,祂是不會捨棄我們的,每次也啓示我們一條光明的路來走。



Support scheme for the Medical and Health Care of the clergy

Rebecca Yeung

This is a scheme jointly organized by the Guild of St. Luke and the Catholic Nurses' Guild, with an aim to enhance the health care support for the priests. At this first stage, the target would be focused on parish and diocesan priests.

The scheme basically consists of the following three levels :

1. Parish medical teams - Each parish will be under the care of a medical team consisting of least one doctor and one nurse. They will be out-reaching and would pay visits to the priests, and act as their health advisors.
2. Deanery clinics - Clinics run by Catholic doctors are identified at each deanery region, to provide general medical care to the priests when needed.

3. Specialists network – A network of specialists of various specialties will be established. The priests can be referred to the specialists when needed.

Volunteer Catholic doctors and nurses have been recruited and the scheme will begin to function this month. More volunteer doctors and nurses are needed so that a more adequate supportive network can be established and the scheme can be further developed and expanded.

You can provide your help by joining any of the above levels of support.

Those who are interested please contact Dr Rebecca Yeung at ymw01@netvigator.com or pager 72251097.



Medical Sunday (15 October) Sara

This year's Medical Sunday was special because it was the first time to be jointly organized by the Guild, the Catholic Nurses' Guild and Diocesan Commission for Hospital Pastoral Care. The mass was held on 25 October, 2004 (Saturday) at St. Ignatius Church. It was our pleasure and honour to have Fr. Dorminic Chan as our principal celebrant and Miss Any Chau from Pastoral Care as our MC for the mass. At the end of the mass, Dr. Stephen Foo gave us a brief introduction to the support scheme for the health care of the Clergy and the Religious. The mass was followed by a sharing session.



Dr. Joyce Ching gave us a short talk on a missionary trip to Taunggyi, Myanmar in August. Three other council members from our Guild (Kwan, Michael and Sara) and Fiona Ching (Joyce's sister) also joined this meaningful mission. Several beautiful posters were displayed showing their work during the mission. Dr. Peter Au-yeung then enlightened us on the current issue of Advanced Directive.



We have to thank the hard work of all those who helped in the preparation of the event, to our special guests and all those who participated. Above all we give thanks to God, whose love and grace have surrounded us abundantly. We wish to see you all next year.



Mass for the deceased (7 November) Michael

After participating in functions of the Guild for ten years, I found the most meaningful mass is the Requiem Mass. By offering mass for our deceased members, we confess the unity of the Church on earth and the Church in heaven. We pray for their souls and eternal peace and we also ask for their prayers. We congratulate them for their entrance to eternal life. How beautiful it is! As we all look forward to the salvation and resurrection, there is nothing on earth that we cannot release from our hands. Prof. Rosie Young is always present in the mass for the deceased every year. Thanks to Vansie (Med. 5 HKU student) and Poeman (Med. 4 HKU student) who was the pianist and MC of the mass. Although most Guild members cannot attend the mass, I believe all of us will pray for our beloved, especially in November, the month of all souls.





SPIRITUAL REFRESHMENTS

“Waste” of time Francis

This were the words that echoed in my mind when I left the Xavier House after the overnight retreat of the Guild on 26th Sep – but in a much POSITIVE sense.

Our retreat master, Rev. Tong, taught us how to pray using the method “Lectio Divina”. During the practice, I was asleep 60% of the time, wandering in thoughts 30% of time ... Nothing very concrete remained in me after the 24 hours of retreat.

But I was not disappointed as I usually did if I got little from attending an event.

Rev. Tong told me that God loved me – not the perfect and ideal me but the real me at the point of time, even when I was weary, sleepy or even unconscious. So, I still felt being loved by God when I dozed off during my prayer.

Rev. Tong also told me that to pray was just to be “with” God. God doesn’t ask for my smartness, intellect nor even holiness but just my time. So there is NO real waste of time when one is with God. Our “homework” when we go back to our daily life is to find time to be “wasted” with God. When I told this to my wife, she said that she also wanted some of my time to be “wasted” with her, our sons ... and possibly anyone that I really loved!

Solitude: We do not value "solitude" enough. We think it is a "waste of time" for not doing anything which watching a movie or cleaning the home can satisfy. "Solitude" is spending quality time with God and sensing His presence within us. -- Fr Philip Heng, S.J.--



祈禱是...祈禱不是... Elizabeth

祈禱是在主內休息。原來祈禱就是在主內休息。我第一次感受到耶穌所說的：「凡勞苦和負重擔的，你們都到我跟前來，我要使你們安息。」(瑪 11:28) 這份安息不是要死後才能得到的安息，原來在祈禱中，我的靈魂可享受這份安息。在主內休息。

祈禱不是為尋求答案

在祈禱中，我像一塊海綿正吸著水，吸收著天主的愛和力量，直至海綿完全濕透，水要從海綿流出來一樣。基督的愛和力量充滿著整個我，讓我有力量去面對生活的壓力和工作。我可將我的問題、煩惱帶到主前，但我不需要運用腦力去想答案或解決方法，這只會是自己想出來的意思。唯有一切交在主手中，祈禱的力量就是主的力量，自然能應付一切。天主改變我心。

避靜中吃飯也要守靜默? Michael

一位朋友在避靜完結時反映，在吃飯時守靜默很不自然，如果能夠跟他人分享信仰更好。神父這樣回答：「避靜的目的是加強與天主的關係，和其他人分享信仰，很自然會將焦點放在人身上，分散了對天主的注意力，其實去感受天主的臨在更重要。」另一位朋友分享吃飯守靜默的感覺：「我可以清晰的知道我在吃甚麼，活在當下。有一刻我在欣賞牆上的畫，我就忘記了我正在吃雪梨，原來人的感官就是這樣不濟，只能夠集中在一項。」想起一行禪師的話：「活在當下，我食知我食，我知我行。吃飯時除了感謝上天的賞賜，也要想念正在忍受飢餓的兄弟姊妹。」吃飯時感謝天父賜的日用糧，睡覺時也感受被主包圍的溫暖，時刻渴望與主靜靜的相遇，這就是避靜。



Accepting the Embrace of God: The Ancient Art of Lectio Divina (Part I)

by Fr. Luke Dysinger, O.S.B.

1. THE PROCESS of LECTIO DIVINA

A VERY ANCIENT art, practiced at one time by all Christians, is the technique known as lectio divina - a slow, contemplative praying of the Scriptures which enables the Bible, the Word of God, to become a means of union with God. This ancient practice has been kept alive in the Christian monastic tradition, and is one of the precious treasures of Benedictine monastics and oblates. Together with the Liturgy and daily manual labor, time set aside in a special way for lectio divina enables us to discover in our daily life an underlying spiritual rhythm. Within this rhythm we discover an increasing ability to offer more of ourselves and our relationships to the Father, and to accept the embrace that God is continuously extending to us in the person of his Son Jesus Christ.

Lectio - reading/listening

THE ART of lectio divina begins with cultivating the ability to listen deeply, to hear "with the ear of our hearts" as St. Benedict encourages us in the Prologue to the Rule. When we read the Scriptures we should try to imitate the prophet Elijah. We should allow ourselves to become women and men who are able to listen for the still, small voice of God (I Kings 19:12); the "faint murmuring sound" which is God's word for us, God's voice touching our hearts. This gentle listening is an "atunement" to the presence of God in that special part of God's creation which is the Scriptures.

THE CRY of the prophets to ancient Israel was the joy-filled command to "Listen!" "Sh'ma Israel: Hear, O Israel!" In lectio divina we, too, heed that command and turn to the Scriptures, knowing that we must "hear" - listen - to the voice of God, which often speaks very softly. In order to hear someone speaking softly we must learn to be silent. We must learn to love silence. If we are constantly speaking or if we are surrounded with noise, we cannot hear gentle sounds. The practice of lectio divina, therefore, requires that we first quiet down in order to hear God's word to us. This is the first step of lectio divina, appropriately called lectio - reading.

THE READING or listening which is the first step in lectio divina is very different from the speed reading which modern Christians apply to newspapers, books and even to the Bible. Lectio is reverential listening; listening both in a spirit of silence and of awe. We are listening for the still, small voice of God that will speak to us personally - not loudly, but intimately. In lectio we read slowly, attentively, gently listening to hear a word or phrase that is God's word for us this day.

Meditatio - meditation

ONCE WE have found a word or a passage in the Scriptures which speaks to us in a personal way, we must take it in and "ruminate" on it. The image of the ruminant animal quietly chewing its cud was used in antiquity as a symbol of the Christian pondering the Word of God. Christians have always seen a scriptural invitation to lectio divina in the example of the Virgin Mary "pondering in her heart" what she saw and heard of Christ (Luke 2:19). For us today these images are a reminder that we must take in the word - that is, memorize it - and while gently repeating it to ourselves, allow it to interact with our thoughts, our hopes, our memories, our desires. This is the second step or stage in lectio divina - meditatio. Through meditatio we allow God's word to become His word for us, a word that touches us and affects us at our deepest levels.

Oratio - prayer

THE THIRD step in lectio divina is oratio - prayer: prayer understood both as dialogue with God, that is, as loving conversation with the One who has invited us into His embrace; and as consecration, prayer as the priestly offering to God of parts of ourselves that we have not previously believed God wants. In this consecration-prayer we allow the word that we have taken in and on which we are pondering to touch and change our deepest selves. Just as a priest consecrates the elements of bread and wine at the Eucharist, God invites us in lectio divina to hold up our most difficult and pain-filled experiences to Him, and to gently recite over them the healing word or phrase He has given us in our lectio and meditatio. In this oratio, this consecration-prayer, we allow our real selves to be touched and changed by the word of God.

Contemplatio - contemplation

FINALLY, WE simply rest in the presence of the One who has used His word as a means of inviting us to accept His transforming embrace. No one who has ever been in love needs to be reminded that there are moments in loving relationships when words are unnecessary. It is the same in our relationship with God. Wordless, quiet rest in the presence of the One Who loves us has a name in the Christian tradition - contemplatio, contemplation. Once again we practice silence, letting go of our own words; this time simply enjoying the experience of being in the presence of God.

(Full article can be downloaded from: <http://www.valyermo.com/ld-art.html>)

LETTER TO THE EDITOR

Cloning is very topical.

Listening to Richard Dawkins of Oxford speak on the BBC, he said he would not have liked his daughter to be cloned four years ago, as she would suffer too much as she grew up from the press. After all a "clone is just like an identical twin". Science fiction has much about clones for the last generations. Now Dawkins would like to think of cloning himself, as he would find it fun to see himself as a young boy again. He foresees cloning to become as wide spread as IVF in the future.

Now what to think about this! In a school laboratory it is difficult to cultivate human cells, but I think it is done at universities. Many students now study Biotechnology, and I would imagine places like CU are already producing human embryos. The reasons behind is - IF YOU CAN DO IT! After all many laboratories are doing so!!!

I think of what is happening in Iraq, and what happens in war. People are so enraged that they kill. When the Americans landed on some Islands during the Pacific war in the 1940s, very few prisoners were taken, partly because the Japanese wanted to fight to death, but also because the Americans were so angry that they probably shot the wounded and prisoners. It is being done even today in Iraq and many places. What are we to think. The sanctity of human life?

The Church has been against abortion for long. It occurs in HK and many advanced countries on demand. Are we convinced of the value of human life?

But to go back to cloning! If we can make a culture of human cells, and if we can fertilise the human ova with human sperm, why not let it develop into an embryo?

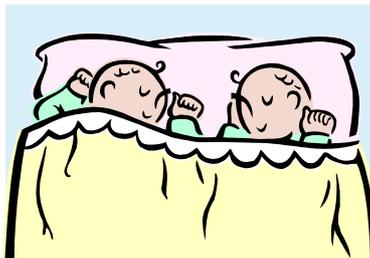
The cells before the blastocyst stage are undifferentiated, and so could be used to inject into damaged cells of the brain and so on. Do we not make human transplants? Now the pharmaceutical companies are very interested in all this, seeing an apparent cure for Parkinson's disease and many other diseases. There is a gold mine to be made by therapeutic cloning.

So what do we say.

Medical science was to prolong human life and make it comfortable. It has now intervened to the extent that people live who naturally would have died decades ago. Government wants to cut medical expenses, so euthanasia is a tempting way to reduce medical costs! Do we not have the control of our lives and so we can terminate it as we will, and family members could terminate lives of burdensome old people, and may be others could decide that we need "euthanasia".

Such is the world we live in today. Are medical doctors to remain true to their vocation of curing and enabling people to live comfortably and for as long as they can? Are medical doctors to be used to terminate human life, in the womb, as embryos. Should medical science manipulate life, to bring human beings into existence from parents who can't have children, and can they even produce stem cells to cure, and or even clone people who want to. We are to be people with formed consciences who make decisions as we see as good. Are we formed with the values of the Gospel and the teaching of the Church? What is the opinion of catholic authorities?

Over to you, Yours sincerely,
Fr. Harold Naylor 22 Nov. 2004



+++++



COMING EVENTS

NEW YEAR GATHERING

20 February 2005

Nursing Quarter, QEH

公教醫療日祈禱文

慈愛的天父，感謝您創造了和護庇著萬物生靈；
更賜人類分享分擔您哺育生命的能力。
今天，我們特別為您所召選和派遣的弟兄姊妹祈求：
**他們是日夜在前線照顧生死病患的醫生、
護士、各科專職治療師、牧靈工作者和工友；**
是在後勤努力的藥劑師、化驗師等；
是醫藥衛生政策的制定者和推行人；
是默默從事生命科研的學者。
願這醫療大隊伍中的每一位，
都能善用您賜予的智慧和能力，
謀求人類的健康和幸福。
以來自您的大愛，關顧弱小，安慰傷痛。
施恩的聖神，請保守他們的心思念慮，
好能持守正確的醫療道德；
保護他們身心健康，免於惡疾的侵害；
提醒他們敬業慎行，去完成您的交托。
主，耶穌，感念您在世時對病苦者的矜憫，
我們大膽地再把因天災戰禍和各種疾病
而受苦的弟兄帶到您面前，求您治療他們身心靈的痛傷。
上主，我們明白，生命源於您的氣息。
我們不能左右他的短長，但您也願意我們賦上色彩；
所以，請垂聽我們的呼求；上主，願一切光榮歸於您。
亞孟

Any comments, suggestions, or change
of addresses?
Please send all to
guildstluke@hkbn.net

EDITORIAL BOARD

Chief Editor

Dr. Rebecca Yeung

Board Members

Dr. Francis Mok Dr. Michael Poon
Dr. Joyce Ching Dr. Stella Wong

Home Page:

<http://www.medicine.org.hk/guild>

Correspondence:

Newsletter Editorial Board,
281, Queen's Road East, Hong Kong

e-mail:

guildstluke@hkbn.net