



POPE FRANCIS CONDEMNS MAFIA AS 'ADORATION OF EVIL'

“You are excommunicated!”

(Vatican Radio & Clarim) – Pope Francis concluded his one-day trip to the southern Italian region of Calabria with strong words against the Calabrian mafia, saying that it is “adoration of evil and contempt for the common good.” He said those who have chosen the “evil road” as being “excommunicated”; the crowd responded with applause. He made these statements during his homily for the high mass for the feast of Corpus Domini in Sibari. Thousands attended the open-air mass under the hot sun.

The Pope’s visit to the region, marked by violence and corruption and renowned for mafia activity, was highly anticipated by the locals, who in recent months were rocked by the murder of Fr. Lazzaro Longobardi, as well as the death of a three-year-old boy, the innocent victim of a mafia homicide.

In his homily, the Pope spoke about the evils that can occur when adoration of God is replaced by adoration of money.

“Your land, which so beautiful, knows the signs of the consequences of this sin,” he told those assembled. “This evil must be fought, must be expelled.” He called on the local Church to expend itself even more “so that good can prevail.”

“Our children ask this of us,” he added.

He said faith can help in responding to these demands. He called the faithful of the Church in Calabria to be brothers

“
On my knees, I ask you:
repent so you do not
go to hell!”

”

POPE FRANCIS

and to show each other practical solidarity, noting signs of hope in local families and in the Church. He also urged young people not to allow themselves to be robbed of hope.

He told the faithful his trip was intended to express his support for the local Church, to confirm the people in faith and charity, and to encourage them in their journey with Jesus Christ.

“Today,” he continued, “we ask the Lord to enlighten us and to convert us, so that we truly adore only him and we renounce evil in all its forms.”

He concluded, saying that in adoring Christ and following him, parishes will



grow in faith and charity and they will be places where people walk alongside each other and support, help and love each other, even in difficult moments.

It is not the first time that Pope Francis has addressed the Mafia. The *Vatican Information Service* reported that on March 21, Pope Francis met with more than 700 families of the victims of the mafia, representing approximately 15,000 persons who have lost loved ones as a result of mafia violence.

On that occasion, he departed from his prepared discourse and said, “I feel that I cannot finish without saying a word to those who are absent today, to the absent protagonists: to the men and women of the mafia. Please, change your lives, convert, stop what you are doing, stop doing harm. And we pray for you. Convert, I ask you this on my knees; it is for your own good. This life you are living now will not bring you pleasure, it will not bring you joy, it will not bring you happiness. Power, the money you have now from your many dirty dealings, from your many mafia crimes, is blood money, it is power that is stained with blood, and you will not be able to take it with you to the next life.

What is an excommunication?

Excommunication (Latin *ex*, out of, and *communio* or *communicatio*, communion— exclusion from the communion or fellowship or sharing), is the principal and severest censure in the Catholic Church. It is a medicinal, spiritual penalty that deprives the guilty Christian

“
Do not give in to the
temptations of the
Mafia.... Do not be scared
of confronting evil!”

”

POPE BENEDICT XVI

Repent, there is still time, so as not to end up in hell. This is what awaits you if you continue on this path. You have a father and a mother: think of them. Cry a little, and repent.”

Pope Benedict XVI – “Barbarous Assassination”

Pope Benedict had also confronted the problem when he declared in a visit to Sicily in 2010, “Do not give in to the temptations of the Mafia.... Do not be scared of confronting evil! Together you will be a forest of faith,” that is capable of “profoundly renewing your land.”

In his meeting with priests and religious, Benedict XVI also referred to

“The barbarous assassination of Fr Giuseppe Puglisi, who belonged to this presbyterate, killed by the Mafia.”

On June 28, 2012, Pope Benedict XVI issued the decree naming Puglisi a martyr for being “killed in hatred of the faith” and proclaimed him Blessed in the presence of hundreds of thousands of faithful who attended the beatification Mass.

Rev. Giuseppe Puglisi was shot in the back of the head in September 1993 after turning his church in a rough Palermo neighborhood into a focal point of the anti-Mafia campaign.

Pope John Paul II – “Thou shalt not kill!”

Saint John Paul II had similarly strong words to say. In a visit to Agrigento, Sicily on May 1993, the Holy Father said, “The Sicilian people, who are so rooted in life, who love life and give life, cannot forever live under the pressure of a contrary civilization of death. A civilization of life is needed. In the name of the crucified and risen Christ, who is the way, the truth and the life, I say to those responsible: be converted, one day the judgment of God will come!”

He hammered again on this idea on November 1994: “Those responsible for violence and arrogance stained by human blood will have to respond before the justice of God.”

“You must understand that you cannot

“
In the name of Christ,
be converted! God’s
judgment will come!”

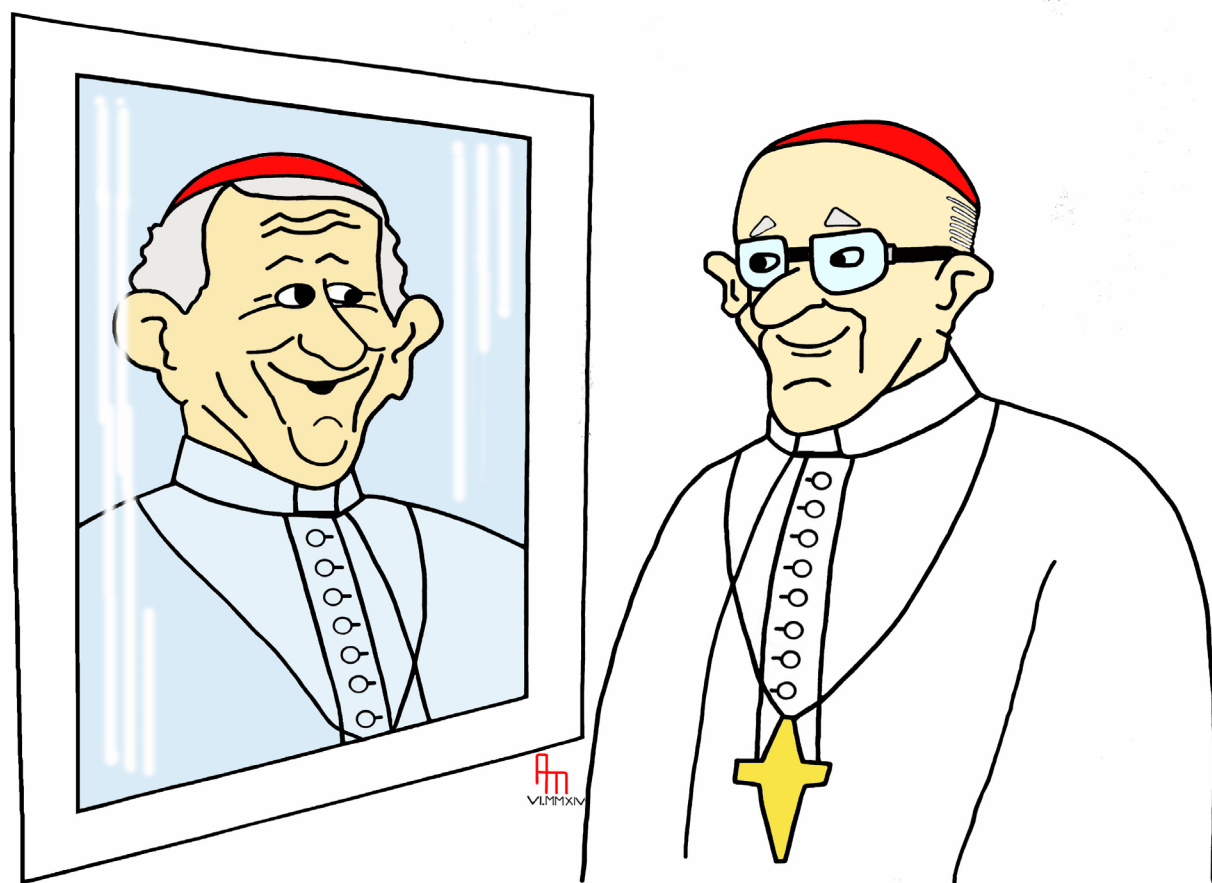
”

SAINT JOHN PAUL II

kill the innocent. God once said, ‘Thou shalt not kill.’ No man, no human organization, no mafia can kill or stamp out this most holy right of God!” he added.

John Paul II’s former personal secretary, Cardinal Stanislaw Dziwisz, said in 2011 that the late pontiff “got truly angry only twice in his life,” and one of those times was in Agrigento, “when he denounced the Mafia.”

John Paul II had to pay a price for his words. Following his denunciation of the Sicilian Mafia, several attacks were carried out against church targets in the ensuing months, including the bombing of two churches and the *Uffizi*. ■



"Pope Benedict has made a very significant act. He has opened the door, has created an institution, that of the eventual popes emeritus.... I will do the same as him, asking the Lord to enlighten me when the time comes and that he tell me what I have to do, and he will tell me for sure."

We were wrong ...

THERE were inaccuracies in our reporting about the future new priest of the Macau Diocese, Deacon Cyril Law. He contacted *O Clarim* through a friend after reading the report. Our sincerest apologies. Herewith are the corrections.

Cyril entered the Salesian Aspirantate at 13 and went to the United States to study Philosophy and Theology when he was 17. There he graduated with a major in Philosophy and a minor in Theology.

Contrary to our report, Cyril never stu-

died at the Holy Spirit Seminary in Hong Kong.

In 2007, he was Lecturer and Academic Secretary in the School of Christian Studies at the University of Saint Joseph.

He joined the Diocesan St Joseph Seminary of Macau in 2009, having lived in Macau for three years. He received formation locally and in Rome.

Deacon Cyril was ordained a deacon for the Diocese of Macau last year by Bishop Lai, and he is currently studying for a doctorate in England. ■

English Masses in Macau

Saturday (Anticipated Mass)
5:30 PM – St Francis Xavier (Mong Ha)
6:30 PM – Our Lady of Mt Carmel (Taipa)

Sunday
10:00 AM – St Francis Xavier (Coloane)
10:00 AM – Our Lady of Mt Carmel (Taipa)
11:15 AM – Salesian Institute
12:00 NN – Our Lady of Fatima
4:30 PM – St Augustine
5:30 PM – St Joseph the Worker
6:00 PM – Sé Cathedral

TAGALOG MASS
10:30 AM – St Augustine

USEFUL TELEPHONES FOR FILIPINO MIGRANTS IN MACAU
Philippine Consulate
2875-7111
Immigration Department
2872-5488
Labor Department – 2840-0333
Police – 2857-3333
Emergency – 999
Enquiry – 181

CHINA

Devotion to the Sacred Heart of Jesus a fact of life (I)

WILHELM K.MÜLLER, SVD

Every Chinese family has the typical image of the Sacred Heart, even after the social and political upheavals and the atheistic propaganda of the regime. The first church dedicated to the Sacred Heart dates back to 1863: destroyed in the cultural revolution, it was rebuilt in 1999. Devotion and consecration to the Sacred Heart has sustained the lives of missionaries and their evangelization: among these, Arnold Janssen, Josef Freinademetz, and Daniele Comboni.

(AsiaNews) - Devotion to the Sacred Heart of Jesus in China is a fact of life for the Catholic faithful, just as, and perhaps more so than, in all the regions of the Catholic Church throughout the world. Ask a Chinese Catholic if he is familiar with the devotion to the Sacred Heart of Jesus and you'll likely insult him, as if you had doubts about their orthodoxy and orthopraxis.

Even today, an encounter with the spiritual life and traditions of the Chinese faithful is edifying. Especially if one recalls that their life has been subjected to drastic, often sad changes due to mutations in the rhythm of life: internal migration, and especially the propaganda of antireligious ideals and values imposed by so many 'authorities'.

External expressions of devotion to the Sacred Heart of Jesus are plentiful. In homes and sanctuaries, the icon of the Sacred Heart is ever present, shack-

led by the Crown of thorns, surrounded by flames of love, sprinkled with drops of blood and the cross planted in the middle. These signs invite one to remember God's eternal love for mankind, a love manifested in the life and death of His Son. They are a remembrance of the unspeakable suffering of Jesus, inflicted upon Love Incarnate, concentrated as it were in the puncturing of his heart after death. The icon, a part of the promised special blessings for every family, remains a strong foundation and proclamation of the center of the Christian faith, an urgent call to the apostolate for every Christian, to give a response of our own faith and love.

The countless churches and chapels dedicated to the Sacred Heart of Jesus in China witness to this widespread devotion. The first church in honor of the

► SEE PAGE 4

FATHER ARTEMIO BALANA JR TALKS ABOUT THE PHILIPPINE COMMUNITY IN MACAU

“Nobody can bring us down”

PEDRO DANIEL OLIVEIRA
pedrodanielhk@hotmail.com

Filipinos are a sociable people with strong religious beliefs, but they are also subject to labour injustices in Macau. Nevertheless, for Father Artemio Balana Jr “nobody can bring us down.” For a more dignified treatment, the member of the Society of Our Lady of the Most Holy Trinity suggests the local Government to review, once more, the law for employment of non-resident workers.

O CLARIM – You have lived in Macau for three years as part of Society of Our Lady of the Most Holy Trinity (SOLT). How do you see the local Philippine community?

ARTEMIO BALANA JR – Most of us are friendly people. Filipinos are approachable. Anyone can ask us anything and we can mingle anytime everywhere in Macau.

CL – What is the most problematic issue that the community has to deal with in Macau?

A.B.J. – There are cases of salaries not being paid according to the labour contracts, which mainly affect domestic workers.

CL – Should the Government review once more the law for employment of non-resident workers to give them a more dignified treatment at the work place?

A.B.J. – I think so, because sometimes Macau residents are also concerned about this matter. When we ask some local friends or *Caritas* they can give us support and guidance on how to solve legal issues. It’s been difficult, but we do our best to assist our community...

CL – Several legislators already said in the Legislative Assembly of Macau and in the media they are against the employment of non-resident workers because they believe this labour force is taking the jobs of the locals. Do you believe this?

A.B.J. – I don’t think Filipinos are taking the jobs of the locals, because they are here mainly for specific works such as domestic helpers, although we may find them in hotels and casinos, where they are not dealers

CL – I presume that most of the Filipinos are unprotected in the labour market...

A.B.J. – Yes, they are! When they have problems with employers sometimes it’s difficult for them to seek for



help, especially on legal matters.

CL – It seems that Philippine community is one of the most underprivileged because the majority is earning below the rising cost of living in Macau. Do you think that local people tend to look down on Filipinos?

A.B.J. – I don’t really think so because the Philippine people can adjust to many things, especially in terms of dealing with employers or co-workers if they work in a company. They are willing to share what they have. I think nobody can bring us down, especially the locals, because Filipinos can adjust to any situation.

CL – Does religion play a key role in their life of struggle and unfairness they receive from others?

A.B.J. – Yes, it sure does. The majority

is Catholic but some are practising other Christian beliefs. In Macau there are a lot of Catholic charismatic movements, such as El Shaddai, Couples for Christ - Global, Ebed Adonai, Loved Flock, Couples for Christ - Foundation of Family Life, Sandali Muna e Elim. These religious movements unite our community.

CL – We can also find Filipinos with Macau ID and others who are non-resident workers with relevant job positions in higher education and in private sector. Are they committed to religious duties?

A.B.J. – Whether locals or not, well off people or not, if they have time to participate and contribute, particularly at church activities or to volunteer with us on social issues, they are willing to do so. They need time for this kind of activities, but most of them are very busy with their

work because they are only available on Sundays. Sometimes they can find time, others they just can’t... ■

Helping one another

Father Jay Gapayao who has been in Macau for two years already find their countrymen very much invigorated whenever they have a Filipino priest among them. “That applies even in other countries, as much as in the Philippines. Since the very much beginning of my stay here they flock around and treat me very well. It’s something nice, special, and I feel

grateful,” he noted. In Catholic Pastoral Center, at Francisco António Street, we may see not only much liturgical activities but it is also a gathering point. “We just like to enjoy the celebration and to be guarded at same time because it’s a way of being together, which will bring us a peace of mind. It’s about helping one another and to be there,” added the SOLT priest. ■

O Clarim

Subscription From

One-year subscription
(including postage)

Macau.....MOP\$200.00

Hong Kong.....HK\$250.00

Foreign.....US\$50.00

Name: _____

Address: _____

Phone: _____

Fax: _____

Email: _____

I would like to receive “O Clarim”
from ____dd____/mm____/yy

Please make direct deposit or
cheque payable to O CLARIM
Banco Comercial de Macau
Account no. 1069965111.

Please send or fax the deposit
slip to confirm payment.

SUNDAY JUNE 29, 2014

Solemnity of Saints Peter and Paul

ACTS 12:1-11; 2 Tim 4:6-8, 17-18; Mt 16:13-19

Two Apostles, Just one Church

PETER AND PAUL had a very important role in the incipient Church. Both of them are essential references for what the Church should be: a community of believers in Christ. But the two of them were quite different.

According to the information we have and what the readings tell us, Peter was a simple man, a fisherman. He did not have any special study or training. He did his learning by following Jesus on the roads of Palestine. Learning was not easy for him. He was certainly not a model of fidelity. Just recall that during Jesus' final hour, Peter, to avoid personal danger and embarrassment, had no problem in telling that he did not know Jesus at all. But he did repent from his sins. And Jesus always confirmed him as the head of the apostles. We do not have much information about what he did after Jesus' resurrection. We do know that he ended up his days a martyr in Rome, sealing with his blood his fidelity to Jesus who had called him to become a 'fisher of people' when he was a simple fisherman at the lake of Galilee.

Paul never met Jesus during his life. He was well educated in human and religious studies. Most probably he was



from a middleclass family, since he had Roman citizenship. He comes across as a very committed person; when he was convinced of something, he lived it to the full. Being a Pharisee he persecuted Christians to defend the purity of the faith, but when he encountered Jesus on the road to Damascus, he became a fervent follower of the Gospel. He preached the Good News forcibly and convincingly at every opportunity. And if he

had no opportunity, he came up with one to preach.

The two of them had more than a heavy dispute during those first days of the Church. Paul was very adamant in his way of understanding how the life of the early Church should be organized. Peter was always more open, trying to avoid big problems, and trying not to polarize one group or another. But the two felt for, and were members of, the

same Christian Church.

Peter and Paul teach us something fundamental: the Church, the Christian community, is something more than a group of people who get along well with each other. It is faith that unites us. There is room for many differences in everything else. So we must dialogue, be open to the truth of the other, knowing that we agree in the most important thing: the Gospel, without imposing ourselves on others.

There will always be conflict in the Christian community. This is normal. But, like Peter and Paul, we are united by our faith in Jesus and we are called to accept each other. So that we all become one, since this is the great witness of the Gospel that we as Christians should give to the world.

For reflection

- How do we solve conflicts in our family or community?
- Do we feel that beyond differences there is something deeper and more valuable that unites us?
- Can Peter and Paul teach us something to help us solve conflicts in a Christian way? ■

Fr. Fernando Torres, CMF
Claretian Publications

Devotion to the Sacred Heart in China

► FROM PAGE 2

Sacred Heart was consecrated in 1863 in Zhangzhuangcun (now in the Diocese of Xianxian, Hebei), at that time called "the number one church of northern China." It was a historical event, after long years of apparitions of the Heart of Jesus to St. Margaret Mary Alacoque (1673-1675) and the ecclesiastical imprimatur to celebrate the liturgy publicly (in 1765 for Poland alone, in 1856 for the whole Church).

This first church dedicated to the Sacred Heart in China was destroyed in 1976, at the end of the cultural revolution, but was rebuilt and dedicated on October 10, 1999. Today, according to a booklet on the history of Xianxian, there are 52 churches and chapels in the diocese in honor of the Sacred Heart of Jesus.

We do not know how many churches in other dioceses are dedicated to the Sacred Heart. The table of contents of the recent *Guide of the Catholic Church in China* indicates only the address of

many churches, but without the title of dedication.

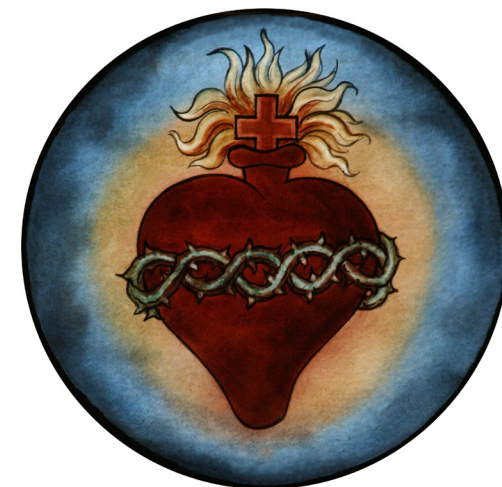
A BOOST TO THE MISSION

The large number of churches dedicated to the Sacred Heart in the Diocese of Xianxian is perhaps due to this territory – like the majority of the dioceses of Hebei in the past – having been under the missionary and pastoral care of the Jesuits, who were intimately connected with this spirituality from the outset after the apparitions of Jesus to St. Margaret Mary. Yet the missionaries of the classical orders, Franciscans, Dominicans and the more recent congregations, are also fed by the rich spirituality of the Sacred Heart. It is a spirituality that has essentially grown out of the theology of John's gospel, patristic theology and medieval mysticism (especially male and female monasteries in the Teutonic regions). Then, the rich bloom with the impetus of the apparitions of the Sacred Heart to St. Margaret Mary. The personal encounter with

the Heart of Jesus became a decisive factor in the foundation of missionary institutes, pushing religious men and women to go into the "missions", devoting themselves to the work of evangelization.

Among many other examples, this is shown by the life of St. Arnold Janssen, founder of the Society of the Divine Word: he was so devoted to the Sacred Heart of Jesus, that on this feast in 1875 he consecrated himself to Him. This day was then considered as the date of the founding of his society. The spiritual life of his missionary congregation has also centered on the Sacred Heart of Jesus: in its missionary houses there abounded the icons of Paray-le-Monial; all Community prayers concluded with: "And may the Heart of Jesus live in the hearts of all men."

The Divine Word missionaries who went to China breathed the devotion to the Sacred Heart. Among these, especially notable is St. Joseph Freinademetz (one of the first Divine Word missionaries in Shandong province) who referred everything to the Sacred Heart. He



found it significant that on 1 June 1881, in the month dedicated to the Sacred Heart, he had set out on a journey from Hong Kong to Shandong, and that the 24th of the same month, feast of the Sacred Heart, he arrived.

In 2003, Janssen and Freinademetz were canonized along with Daniele Comboni, founder of the Combonian missionaries; he too was an eminent devotee of the Sacred Heart. ■

DEADLY PEST

Cockroaches in the soul

I HATE COCKROACHES. Each morning, when I go for my first shot of caffeine, I see them scurrying over the kitchen counter. With a squirt of liquid detergent, I eliminate them, one by one.

Cockroaches are one of the oldest creatures around. One website says “the oldest cockroach fossil ever found was 350 million years old. To put that in perspective they predated the very first known dinosaurs by 150 million years and were around not only to watch their demise but also remain in our world today in a nearly unchanged form.” Wow!

I get asked now and then why God created cockroaches. My standard reply is that I don’t know, but I am sure that in the Last Judgment, God will explain to us in detail why we needed cockroaches. Eeeeww!

But there is something more menacing than the kitchen cockroach. I mean the cockroaches in our soul – pride. Pride is like cockroaches in a number of ways: it hides in the little dark and dirty corners of our heart and soul, it proliferates if not checked, it is never completely eliminated, and it stays with us till we die.

There is one difference, though. Cockroaches are easily detected. Not so for pride. A spiritual writer once said that pride brings with it its own anesthetic. That’s what makes it dangerous. It disguises itself in different forms, and adapts to the personality of each one. Whether you are the timid type or the out-going type, the introvert or the extrovert, the melancholic or the boisterous, the easy-going or the hardworking, there is a brand of pride that fits your size.

Our whole lifetime struggle to become “perfect as the heavenly Father is perfect” (Matthew 5:48) is taken up to a large extent by the battle against pride. The reason is that all sin comes from pride. Name any sin and there is an element of pride in it.

A great little booklet that I read once a year (*The Seven Capital Sins*) explains: “Pride is the greatest of sins because it is the summit of self-love and is directly opposed to submission to God. It is, therefore, the sin **most hated by God**, and the



one He punishes most severely. ... Pride is likewise the greatest sin because it is the fountainhead of the self-love in which all other sins take root: ‘From pride all perdition took its beginning.’ (Tobit 4:14).”

It is pride that makes us want to be noticed by others, to be appreciated and praised by them. Pride makes us touchy, leads us to vanity. Pride makes us intolerant of other’s opinions, overbearing, critical, inconsiderate, quarrelsome. It makes us resentful or sus-

picious of others, magnifies the hurts we receive, nurses the grudges we have against others. Pride makes us want to control every situation, makes us insist on having things our own way. Pride can make a man scrupulous over minute things while neglecting more important matters. Name any sin and you will find pride in it.

What to do? First of all, pray to the Holy Spirit for his light, ask him to show us the truth. Someone once asked Saint Josemaría: “How do I know that

in my prayer I am speaking with God?” He replied, “If you see the shadows in your life.” When we stand before God who is Truth and Light, right away we see what is wrong with us and our self-righteousness melts under his gaze. Saint Teresa of Avila said that humility is simply the truth – knowing ourselves and knowing God. This is why Saint Augustine prayed: “*noverim me, noverim te*” – let me know myself, let me know you.

Secondly, meditate on the example of Jesus Christ, meek

and humble of heart. In Bethlehem, on Calvary, in the Blessed Sacrament, his actions only speak of humility and love. No complaints, no desires of revenge, only forgiveness.

Third, take advantage of humiliations, because they are the way to humility. We can be humiliated by certain situations or events, or by people. God is speaking to us through them.

Fourth, frequently seek forgiveness from Jesus, especially through the Sacrament of Reconciliation. To kneel and ask forgiveness is a humbling act, and humility attracts grace.

Let us end with this prayer written by Rafael Cardinal Merry del Val (1865-1930), Secretary of State for Pope Saint Pius X:

*O Jesus! meek and humble of heart, Hear me.
From the desire of being esteemed,*

*Deliver me, Jesus.
From the desire of being loved...
From the desire of being extolled ...
From the desire of being honored ...
From the desire of being praised ...
From the desire of being preferred to others...
From the desire of being consulted ...
From the desire of being approved ...
From the fear of being humiliated ...
From the fear of being despised...
From the fear of suffering rebukes ...
From the fear of being calumniated ...
From the fear of being forgotten ...
From the fear of being ridiculed ...
From the fear of being wronged ...
From the fear of being suspected ...*

*That others may be loved more than I,
Jesus, grant me the grace to desire it.*

*That others may be esteemed more than I ...
That, in the opinion of the world, others may increase and I may decrease ...
That others may be chosen and I set aside ...
That others may be praised and I unnoticed ...
That others may be preferred to me in everything...
That others may become holier than I, provided that I may become as holy as I should... ☩*

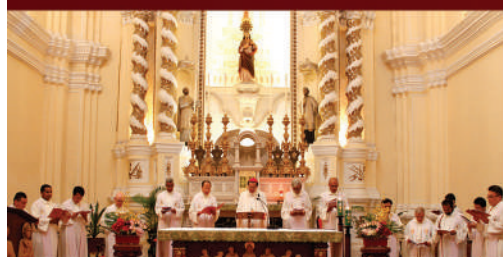
MACAU CELEBRATES DOUBLE CANONIZATION

On the 21st of June, Saturday, the Diocese of Macau celebrated the canonization of Saints John XXIII and John Paul II at the St Joseph's Seminary.

Bishop José Lai, in his brief speech, recalled the achievements of the two Popes, among them, the role of John XXIII in preventing a nuclear war between the United States and the then Union of Soviet Socialist Republics, and John Paul II's invention of the World Youth Days. He cited the two Roman Pontiffs as models of virtue and intercessors before God.

The celebration included some moments of Adoration of the Blessed Sacrament, followed by lunch.





鄧思恩神父
Fr Tadeu Tang

每位大司祭是由人間所選拔，奉派為人
行關於天主的事，為奉獻供物和犧牲，以贖罪過，同情
無知和迷途的人，
因為他**自己**也為**弱點**
所糾纏。因此祂怎樣
為**人民**奉獻**贖罪祭**，
也當怎樣為自己奉獻。

- 希伯來書 5:1-3

本教區兩位神長，陳寶存神父及鄧思恩神父於五十年前的六月廿八日從已故的戴維理主教手中晉升鐸品。今年他們的一班聖若瑟修院的舊同學及學生，為慶祝他們晉鐸金禧及緬懷昔日的情景，特別籌備了一台拉丁文大禮彌撒。而為了避免與兩位神長所屬的堂區發生沖突，特提前於本月廿二日舉行，並敦請教區主教黎鴻昇主持，兩位神父聯同其他多位在澳門工作的司鐸共祭。

適逢該日教區亦舉行聖若望二十三世教宗及聖若望保祿二世教宗宣聖活動，大批教友參與感恩祭，坐滿了整個聖堂。

For every high priest chosen from among men is appointed to act on behalf of men in relation to God, to offer gifts and sacrifices for sins. He can deal gently with the ignorant and wayward, since he himself is beset with weakness. Because of this he is bound to offer sacrifice for his own sins as well as for those of the people.

- Heb 5:1-3

禮儀於下午五時在歌詠團的「你是大司祭」的莊嚴歌聲中展開。該首樂曲是兩位神父的學生林洪光特為他們的金禧慶典而作。而多位舊同學亦在彌撒中以拉丁文讀經，同時為使在場的信友能明白經文內容，教區社會傳播中心特印製了一本附有中葡及拉丁文的彌撒冊子，以供各教友之用。黎主教在講道中讚揚兩位神父五十年來為教區做的工作，同時亦希望有更多年青人接受天主的召喚，投身教會的工作。另外鍾志華同學亦特為今次金禧填寫並親自領唱了一首新曲「派遣我」，以表揚兩位神長接受了天主的召喚去服務教會。

聖祭後，多位教友都表示，非常感謝兩位神父多年來的牧民工作，並祝願他們繼續服務教區，同時亦希望有多些機會聽到教會的傳統音樂，感受到頌主的歌聲。



陳寶存神父
Fr Francisco Chan