



IVE THIRD ORDER HONG KONG

NEWSLETTER

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Groups of The Third Order in Hong Kong

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The Third level is made up of a wide variety of lay people, or diocesan priests, who are friends, or have a spiritual affinity with us, or are benefactors of our missions, or our families and relatives of our religious Family. These are “life” members of the Third Order who are united with us by prayers and charity. They share the same love for God and for the Congregation. Third Order members manifest the Incarnate Word in their lives in their own environments, in their families, in their work, in their studies, in their Parishes, and in all others situations. Twenty four persons have been admitted to the Third Order of The Institute of the Incarnate Word as third level order members. This admission took place on December 27 2009, during the mass celebrated by the Provincial Superior Fr. Luis Jorge Montagna IVE. And the homily was preached by the priest in charge of the IVE Third Order in Hong Kong Fr. Juan Pablo

Saju IVE. After The holy mass we continued the celebration in the school hall with songs and different kinds of folk dances. We would like to thank all the members of the Third Order and members of the different groups, (Apostleship of Prayers, Altar Servers, Choir Members and The Center) who helped us in the preparation of this beautiful feast.





How can anyone think that even a single moment of this marvelous process of the unfolding of life could be separated from the wise and loving work of the Creator, and left prey to human caprice? Certainly the mother of the seven brothers did not think so; she professes her faith in God, both the source and guarantee of life from its very conception, and the foundation of the hope of new life beyond death: "I do not know how you came into being in my womb. It was not I who gave you life and breath, nor I who set in order the elements within each of you. Therefore the Creator of the world, who shaped the beginning of man and devised the origin of all things, will in his mercy give life and breath back to you again, since you now forget yourselves for the sake of his laws" (2 Mac 7:22-23) (John Paul II – Evangelium Vitae N° 44)

PRO-LIFE TOPIC

THE ROAD TO MARRIAGE: COURTSHIP

1-COURTSHIP: A TIME OF PREPARATION

What is courtship? It is the time of preparation for marriage. Marriage is a great thing, a great responsibility and a reality that often imposes many sacrifices (as do all things that are truly worthwhile in this world). This is precisely why it requires preparation. This preparation consists of three fundamental stages: 1) a remote, 2) a proximate, and 3) an immediate preparation.

1) The remote preparation to marriage begins in infancy, in the judicious pedagogical teaching within the family.

This teaching is geared toward leading children to discover themselves as beings gifted with a rich and complex psychology and a specific personality with its strengths and weaknesses.

This is the period when esteem for all authentic human value in interpersonal and social relationships is imbued with all that is meant for the formation of character, for the control and proper use of one's own inclinations, for the way to consider and find persons of the opposite sex, etc.

2) The proximate preparation consists—from an appropriate age and with an adequate catechesis—of a more specific preparation to celebrate and to lead a moral and spiritual life befitting the sacrament of marriage.

This coincides with the stage properly called "courtship."

3) Finally, the immediate preparation is the one received in the months prior to the nuptial celebration.

Many of the negative phenomena plaguing today's family and

social life (such as divorce, separation, lack of understanding, etc.) can be resolved with a proper preparation for marriage.

The one who does not know in what or toward what one is sailing, embarks on an unfortunate journey and shipwrecks at port.

He who intends to get married must know what "to get married" means. Many know whom they want to marry without consciously knowing what they are doing when they get married.

This is why we have courtship. Courtship points to three fundamental things: learning what marriage is; knowing the person who will be the "other part" of the marriage; and finally, acquiring all that is needed so that the undertaking may have a happy journey and a better end.

LEARNING WHAT MARRIAGE IS

First, one must learn what marriage is. It is a sacrament, and it is a partnership for life—a contract to love and help each other for life, and to bear and educate children. During the courtship, the couple should take advantage to internalize the reality they will undertake with the celebration of marriage.

They must learn (by studying, reading, speaking with one another, seeking advice, refreshing their sacramental catechesis) the meanings of the matrimonial union, its indissolubility, fecundity, and the way to educate their future children.

They must plan what their marriage will be like; they must talk about the material, psychological, and spiritual difficulties that sooner or later they will face and how they will resolve and overcome them.

They must talk about the role God and the Church will play in their married life and about their own role within the Church.

2) KNOWING EACH OTHER

Marriage is an everlasting union between a man and a woman. They must know one another well enough to understand clearly the person who will be accompanying them during the entire journey through life. To know means to recognize, to realize who one is and how the other is.

To know that person's psychology, weaknesses, virtues, reactions.

To know also their thoughts in regards to faith, marriage, and children.

This understanding, however, is limited.

During the courtship, this knowledge is relative and can only be absolute and complete once married.

It is achieved through total respect.

Excessive familiarity and closeness is futile and their avoidance absolutely necessary when getting to know each other. Excessive familiarity and closeness do not provide greater knowledge; rather, they generally breed contempt.

"Familiarity breeds contempt," so the saying goes. This may also be applied to couples. Therefore, courtship does not give the couple the right to engage in any type of impurity. Moreover, the most important thing that one should know about the other is his or her capacity for sacrifice and for self-control.

"Is that person able to assert self-control and to reject passionate impulses? Or, on the other hand, is he or she incontinent?" Knowing this is essential because it will foreshadow future behavior in the marriage.

If he is capable of asserting self-control with his girlfriend, he will also be capable of being faithful to her when she becomes his wife..

If they are able to remain chaste when they are together, they will also be able to support each other through illness or other difficulties.

They will endure any other event which imposes sacrifices such as physical distance, or emotions that are strictly of a spiritual nature.

If he is not able to control his sexual instinct in its most basic expression (affection, improper caresses, kisses), it will be difficult for him to control his passions of anger, contempt or even yelling.

If he had the opportunity, or if he finds himself in a propitious atmosphere, it will be arduous for him to resist the temptation of alcoholism, adultery, and even drugs (the great temptation to "escape" the diffi-

culties of modern life).



"I feel that the greatest destroyer of peace today is abortion, because it is a war against the child, a direct killing of the innocent child, murder by the mother herself." (Mother Teresa)

"And if we can accept that a mother can kill her own child, how can we tell other people not to kill one another?" (Mother Teresa)

"By abortion the Mother does not learn to love, but kills her own child to solve her problems. And, by abortion, that father is told that he does not have to take any responsibility at all for the child he has brought into the world. The father is likely to put other women to the same trouble. So abortion leads to more abortion."

May Umaga Pa ba?

Sa Bawat araw na dumating, Umaga ko'y laging makulimlim. Pagka't balot ito ng pangitain, ng mga araw na ika'y may ibang kapiling.

At sa bawat usal ng iyong pag-amin, isip ko'y lito, puso ko'y nagdurugo sa panibugho.

Mata ko'y mulat, diwa ko'y gising, di malaman kung anong gagawin.

Dito sa malayong lugar na kung saan aking tiniis ang lungkot, gutom at pagod, makamtan lamang ang ating ninanais.

Datapwa't sa aking pagkawala, ika'y di nakatiis ang tawag ng laman ang iyong ninais, pati kabuhayan nati'y nanganib.

Kung sa unang sumpa ng pagbago, pangako mo'y napako, sayang na pagmamahal na sa iyo'y aking inalay.

Puso ko'y nagtiwala sa iyong sumpa, ngunit ako pala'y walang mapapala. Ilang pangako ba ang kailangan? Ilang pagpapatawad ba ang sa iyo'y dapat igawad? Isa, dalawa o higit pa ba?

Upang umagang inaasam ay makamtan na.

Maaaring ngayon o bukas umaga natin ay umigkas kapag puso ko'y nakaalpas sa sakit at hapdi ng nakalipas.

At laging tandaan, lahat ng bagay ay may hangganan at sa bawat kasalanan, may kaparusahan na galing sa Diyos na may lalang. Kaya't di sapat ang pag-amin kung walang pagbabagong gagawin.

Ang katapatan ng puso ang tangi kung hiling upang pag-ibig ko'y muling magising sa pagkakahimbing. Buhay nati'y isa lang, maaaring mahaba o maiksi.

Kaya't ito ang aking pakli, ingatan at h'wag pagapi sa bisyong lumalason sa bawat himaymay ng ating laman. Mahirap gawin, ngunit kung nanaisin di malayong makalimutan.

Tiyaga, tiwala sa sarili at dasal na sana'y ating makamtan at maa- sumpungan ganda ng isip at katuwiran. Wala nang away, wala ng gusot, pagkat sa pagsubok tayo'y nakalusot.

Kaya't halina, umaga nati'y harapin at simulang baybayin ang tamang landas ng buhay tungo sa magandang kinabukasan. Walang iba kundi ang umaga ng ating Buhay.

By: Merlyn C. Rizado





**IVE THIRD ORDER HONGKONG
CHRISTMAS PARTY
DECEMBER 20.2009**



THE SERVANT OF THE LORD AND THE VIRGIN OF MATARA

HONGKONG: Sister Maria Laetitia Crucis Tsang made her final Profession on 13th December.



TAIWAN: Sister Mary of Good Council Cheung made her First Profession on 19th December.



Taiwan: (lest to right): Final Profesión: Sr. Maria del Desierto –First profesión: Sr. Maria Birhen ng Manaoag, Sr. Mary Help of Christians Luk, Sr. Maria Ina ng Awa. On 19th December.