

## Holy Week Schedule 聖週禮儀時間表

March 29 3月29日	Passion (Palm) Sunday 基督苦難主日 (聖枝主日)	Mass Time as usual 彌撒時間照常
April 2* 4月2日	Holy Thursday 聖週四 - The Lord's Supper 主的晚餐	Bi-lingual Mass at 7:30 pm (Mandarin and Cantonese) 國語、粵語彌撒在 晚上七時三十分舉行
April 3* 4月3日	Good Friday 聖週五 - The Lord's Passion (Fast & Abstinence) 基督苦難日(守大小齋)	Tri-lingual Rite at 3:00 pm (English, Mandarin and Cantonese ) 英語、國語、粵語禮儀在 下午三時舉行
April 4* 4月4日	Holy Saturday 聖週六 Easter Vigil (復活慶典的夜間禮儀)	Bi-lingual Mass at 9:00 pm (Mandarin and Cantonese ) 國語、粵語彌撒在 晚上九時舉行 (Celebration of Baptism, Confirmation & Eucharist) (施放聖洗、堅振及聖體聖事)
April 5 4月5日	Easter Sunday 基督復活主日	Mass Time as usual 彌撒時間照常

\*There will only be one Mass in The *Paschal Triduum*

逾越節三日慶典只有一台彌撒

Tuesday Evening Mass on March 31 & April 7 at 7:00pm will be suspended

週二晚上3月31日及4月7日晚上七時彌撒取消

### The Paschal Triduum

The *Paschal Triduum* begins with The Lord's Supper on Holy Thursday, and includes Good Friday, Holy Saturday, and Easter Sunday, with the Great Easter Vigil as the high point of the Triduum. According to church tradition, parishioners could obtain a plenary indulgence during the Triduum: Goes to confession and receive Holy Communion

### Holy Thursday- The Lord's Supper

It is a day Christians commemorate the Last Supper shared by Christ with his disciples. On this day four events are commemorated: the washing of the Disciples' feet by Jesus Christ, the institution of the Mystery of the Holy Eucharist at the Last Supper, the agony of Christ in the Garden of Gethsemane, the betrayal of Christ by Judas Iscariot. After the Holy Thursday celebration, the communion bread and wine is taken from

the altar with no formal closing. Instead, the parish is invited to worship the Holy Body of Christ.

Father Nguyen encourages all parishioners to spend time in Adoration of the Blessed Eucharist. You are invited to stay after mass (Holy Thursday evening) or come in the next morning.

The church will open at 9:00am on Good Friday.

### Good Friday- Adoration of the Cross

Fasting and Abstinence

1. Among Catholics, fasting is a Reduction in the normal amount of Food consumption per day: one regular meal plus two other smaller meals without the provision of snacks during the Holy Days of observation.

2. Among Catholics, abstinence is the omission of meat and other meat products, except fish, in the diet during the Holy Days of

observation.

3. Abstinence is practiced by a wider age group of Catholic individuals 14 and up as opposed to fasting which is practiced by Catholics aged 18 to 59. (Christians remember Jesus' crucifixion and burial.)

No Mass is celebrated on this day. The Passion of Jesus Christ is usually celebrated at 3 pm.

On Good Friday, the entire Church fixes her gaze on the Cross at Calvary. Each member of the Church tries to understand at what cost Christ has won our redemption.

The Good Friday service corresponds to the divisions of Mass:

Liturgy of the Word - reading of the Passion. Intercessory prayers for the Church and the entire world, Christian and non-Christian.

Communion, or the 'Mass of the Pre-Sanctified.'

The Veneration of the Cross.

### Easter Vigil

The full meaning of Vigil is a waiting for the coming of the Lord. "The entire celebration of the Easter Vigil takes place at night.

The first part consists of symbolic acts and gestures.

A suitable place should be prepared outside the church for the blessing of the new fire, whose flames should be such that they genuinely dispel the darkness and light up the night.

The Symbolism of Candles:

Light is pure; it penetrates darkness; it moves with incredible velocity; it nourishes life; it illumines all that comes under its influence. Therefore it is a fitting symbol of God, the All Pure, the Omnipresent, the Vivifier of all things, the Source of all grace and enlightenment. It represents also our Blessed Savior and His mission. He was "the Light of the world," (John 8:12)

Even the use of wax has its symbolic meaning. The earlier Fathers of the Church endeavored always to seek out the mystical significance of Christian practices, and one of them thus explains the reason for the Church's law requiring candles to be of wax: Paschal Candles have special decorations to indicate who is represented.

The paschal candle should be prepared, which for effective symbolism must be made of wax, never be artificial, be renewed each year, be only one in number, and be of

sufficiently large size so that it may evoke the truth that Christ is the light of the world. It is blessed with the signs and words prescribed in the Missal. The procession, by which the people enter the church, should be led by the light of the paschal candle alone. The light from the paschal candle should be gradually passed to the candles that all present are holding in their hands. The deacon makes the Easter proclamation, which tells by means of a great poetic text the whole Easter mystery, placed in the context of the economy of salvation. The readings from Sacred Scripture constitute the second part of the Vigil. Finally, the resurrection of the Lord is proclaimed from the gospel as the high point of the whole liturgy of the word. After the gospel, a homily is to be given, no matter how brief.

The third part of the Vigil is the baptismal liturgy. Christ's passover and ours are celebrated. The service also includes confirmation and First Holy Communion.

The celebration of the Eucharist forms the fourth part of the Vigil and marks its high point, for it is in the fullest sense the Easter sacrament, that is to say, the commemoration of the sacrifice of the cross and the presence of the risen Christ, the completion of Christian initiation, and the foretaste of the eternal pasch.

### Divine Mercy Sunday, (April 12)

"According to the teaching of Jesus Christ we human beings not only receive and experience God's mercy but also are commanded to 'show mercy' to others."  
—Pope John Paul II

As a further sign of His forgiving love, Jesus called for a Feast of Divine Mercy to be celebrated in the whole church. Jesus said to sister Faustina, "I want this image to be solemnly blessed on the first Sunday after Easter. That Sunday is to be the Feast of Divine Mercy. On that day, the depths of My Mercy will be open to all. Whoever will go to confession and Holy Communion on that day will receive complete forgiveness of sin and punishment. Mankind will not enjoy peace until it turns with confidence to My Mercy."

According to Guidelines for Divine Mercy Observances from Bishop F. B. Henry., no Novenas at all may take place in parishes during the three-day period of the Easter Triduum. Parishioners

are encouraged to pray at home. The pamphlets for the Novena of the Divine Mercy can be picked up at the church main and side entrances.

7-days Novena Of The Chaplet of Mercy  
Date: April 6 (Monday) to  
April 12 ( Sunday)

Time: This will be prayed 15 minutes before mass or the day's liturgical celebration.

Divine Mercy Sunday:

Date: April 12, 2015

Time: 2:00 – 3.30 pm

Place: Our Lady of Perpetual Help Church

It will be celebrated with prayers, hymns, scripture reading, homily, Act of Entrustment to the Divine Mercy and Exposition of the Blessed Sacrament. Priest is available for the Sacrament of Reconciliation.

### The Image of The Divine Mercy

In 1931, our Lord appeared to St. Faustina in a vision. She saw Jesus clothed in a white garment with His right hand raised in blessing. His left hand was touching His garment in the area of the Heart, from where two large rays came forth, one red and the other pale. She gazed intently at the Lord in silence, her soul filled with awe, but also with great joy. Jesus said to her:

Paint an image according to the pattern you see, with the signature: Jesus, I trust in You. I promise that the soul that will venerate this image will not perish. I also promise victory over [its] enemies already here on earth, especially at the hour of death. I Myself will defend it as My own glory. I am offering people a vessel with which they are to keep coming for graces to the fountain of mercy. That vessel is this image with the signature: Jesus, I trust in You

I desire that this image be venerated, first in your chapel, and [then] throughout the world. At the request of her spiritual director, St. Faustina asked the Lord about the meaning of the rays in the image. She heard these words in reply:

The two rays denote Blood and Water. The pale ray stands for the Water which makes souls righteous. The red ray stands for the Blood which is the life of souls. These two rays issued forth from the depths of My tender mercy when My agonized Heart was opened by a lance on the Cross. Happy is the one who will dwell in their shelter, for the just hand of God shall not lay hold of him. By means of this image I shall grant many graces to souls. It is to be a reminder of the

demands of My mercy, because even the strongest faith is of no avail without works. These words indicate that the Image represents the graces of Divine Mercy poured out upon the world, especially through Baptism and the Eucharist.

Many different versions of this image have been painted, but our Lord made it clear that the painting itself is not what is important. When St. Faustina first saw the original image that was being painted under her direction, she wept in disappointment and complained to Jesus: "Who will paint You as beautiful as You are?"

In answer, she heard these words: "Not in the beauty of the color, nor of the brush lies the greatness of this image, but in My grace".

So, no matter which version of the image we prefer, we can be assured that it is a vehicle of God's grace if it is revered with trust in His mercy.

### 逾越節三日慶典

逾越節三日慶典以主的最後晚餐開始，並以基督苦難日、復活慶典的夜間禮儀及基督復活主日結束。

根據教會的傳統，在這逾越節三日慶典三天內，信友可獲得全大赦：領聖體及辦告解

### 聖週四彌撒—主的晚餐

聖週四彌撒是在晚間舉行，主要是為紀念主的最後晚餐，祂建立感恩祭，並以出自愛心的服務榜樣為門徒洗腳：耶穌是要我們遵行相親相愛的命令，彼此洗腳，亦即彼此服務和彼此相愛的具體表現。

### 遷供聖體

在唸完「領聖體後經」以後，主禮及輔祭等隆重地將聖體恭迎到一特設的祭台或聖堂內的一小聖堂中，在此供奉，讓信友來朝拜。本日彌撒後，要撤去祭台上的一切裝飾和用具。

阮神父邀請各位教友，在聖週四彌撒後及聖週五早上，能騰出時間朝拜聖體，作特別默想和敬禮耶穌在十字架上的犧牲。教堂大門將於聖週五上午九時開放。

### 聖週五參與朝拜十字聖架

### 教友當日要守大小齋

小齋：教會規定凡已足十四歲的教

友，在每年的聖灰禮儀及聖週內星期五紀念基督聖死日，應守小齋，即在那兩天放棄取用熱血動物的肉類食物。

大齋：教會要求年齡已滿十八至五十九歲的教友在每年的聖灰禮儀及聖週內星期五紀念基督聖死日，應守小齋外，還要守大齋，即在那兩天只可飽食一餐，其他兩餐只可進食少許食物，其餘時間可飲流質飲品，但不能進食其他食物（藥物除外）。

這一天，教會以齋戒、讀經、祈禱，來紀念並參與救主基督的苦難、聖死；但不是在哀悼基督的死亡，而是慶祝基督在十字架上的逾越。藉著這個紀念，十字架上的救恩重新臨現在我們身上。今天沒有感恩禮，舉行的是「紀念救主苦難儀式」。最恰當的時間是下午三點左右，因為第九時辰是若望所載主耶穌基督的受難始末。主禮及聖職輔禮人員到祭台前，致敬後，伏於地上，或雙膝跪下，全體默禱片刻。我們面對此偉大的十字架救贖人類的奧跡，應該謙卑地伏地朝拜或用雙膝下跪。

### 今天的禮儀包括三大部分：

1. 聖道禮：聆聽「基督受難史」，是今天禮儀的重點。「信友禱文」部分，是隆重的大祈禱文。
2. 領聖體禮。
3. 「朝拜十字聖架」，因為基督是「一次而永遠」的為我們被釘死在一個十字架上，所以，只朝拜「唯一」的十字架，是更強而有力的標記出此中之深意：一個主、一個救恩、一個教會、一個十字架。朝拜十字聖架的真實意義在於：以聖禮的方式，去經驗基督在十字架上交出自己的生命，為大眾做贖價，而獲得勝利的逾越救恩；並且投身在祂的十字架前，和祂一起，為了別人而存在，而受苦、逾越。

### 聖週六晚的

#### 「復活慶典夜間禮儀」

聖週六，教會靜默的守候在基督的墓穴旁祈禱，默想基督的苦難和死亡，直到舉行「復活節夜間慶典」，這個是禮儀年中最高峰的慶典。

「復活節夜間慶典」是一個光和水的慶節，因為基督的死亡、復活，為我

們帶來了生命之光，讓我們與祂一起出死入生；而水，是進入祂的國度的記號。今晚，我們和所有的新教友一起慶祝重生。所以，今晚慶典的高峰和本質，就是舉行「入門聖事」。今晚的禮儀，包括四大部分：燭光禮、聖道禮、聖洗禮和聖祭禮。「燭光禮」是序曲。熊熊火燄，讓人不由得震懾於「生命之火」的力量。再由這火燄點燃復活蠟，並傳點每個人手中的小蠟燭。「聖道禮」，是今夜慶典的重要部分。藉著聆聽聖言，再一次重溫救恩史。

宣讀「福音」，是聖道禮的高峰。聖洗禮儀「成人入門聖事」，包括了聖洗、堅振、聖體聖事，應一起完成。聖洗聖事展開新生命；堅振聖事堅強這生命；聖體聖事以基督的體血，來滋養門徒，使之能日益基督化。由於這是一個「光」的慶節，燭光禮開始時，都應熄滅所有燈光，只看見新火的亮光。此時，光明與黑暗的對比是十分強烈的。當信友們點燃了手中的蠟燭進堂後，滿堂只見象徵我們生命的燭光。基督在受難、死亡後，進入光榮的復活，完成了祂的「逾越奧蹟」。我們也透過「聖洗聖事」，死於舊有的自我，分享了基督的永恆生命。並且在生活中，不斷和基督一起，自我逾越。如此，我們才能充滿生命力的慶祝這一年之中最重要的「逾越節三日慶典」。

### 神聖慈悲瞻禮

#### 四月十二日(星期日)

教宗若望保祿二世按照耶穌顯現給聖女傅天娜時的指示，在二零零一年將規定在復活主日後的第一個星期日舉行神聖慈悲瞻禮。那正是基督復活後的第八天。從主耶穌顯現給聖女傅天娜的訊息中，教友在當天參與神聖慈悲瞻禮、領聖體及辦告解，可得全大赦。

為回應亨利主教的指示，所有教堂在復活期三天內的主日，不可在教堂內舉行其他慶典，但教友可於家中誦念。因此本堂誦念慈悲串經的日期有以下更改：

本堂將從四月六日(星期一)至四月十

二日(星期日)連續七天，在中、英文彌撒或當天禮節前十五分鐘向慈悲的天主作七日敬禮，誦念慈悲串經。此外，教友可在家中作神聖慈悲敬禮九日祈求，經文小冊子可在教堂正門及側門入口處拿取。

本堂並於四月十二日(星期日)下午二時至三時三十分在永援聖母堂慶祝神聖慈悲瞻禮，內容包括祈禱，歌詠，聖經誦讀，講道，托付救主慈悲禱文及顯供聖體，並舉行修和聖事，希望各教友以積極投入的精神，參與祈禱，來回應基督在聖死與復活的奧跡中對人類所顯示的無限仁愛。

### 慈悲串經

將平凡生活變為不平凡—真福傅天娜修女通向完美之路及使命

主耶穌告訴傅天娜修女：

主耶穌許諾說：「無論他們以這串經向我求甚麼，我也願意賜給他們。」祂補充說：「如果這些意向跟我的旨意相符。」

這些特殊許諾與臨終時有關，也就是善終的恩寵。除了懷著信心堅持不懈地念誦慈悲串經的人外，臨終的人只要床邊有人為他誦念串經，也能獲得這恩寵。

主耶穌說：「司鐸該把這慈悲串經推薦給罪人，作為他們最後的希望。就連最心硬的罪人，如果他祇念一次這串經，也會從我無限的慈悲中獲得恩寵。」

對那些一生最少誦念了一遍慈悲串經的人，主耶穌許諾都賜給他們恩寵，祇要他們作這祈禱時，懷著完全的信心，態度謙遜誠懇，並深深痛悔自己的罪過。

一九九三年四月十八日，復活節後首主日，教宗若望保祿二世於羅馬聖伯多祿廣場宣告列她為真福品。翌日，他向群眾講話時表示：「天主借著真福傅天娜修女豐富的靈修經驗向我們講話。她留給世界神聖慈悲的偉大訊息；鼓勵我們向創造者完全地交付自我。天主賜她非凡的恩寵，使她能夠借著與天主神秘的相交以及默觀祈禱的特殊恩賜，經驗祂的仁慈。」

「真福傅天娜修女，謝謝你提醒世界神聖慈悲的偉大奧秘，這是使人驚嘆的奧秘，是屬於天父，且不能言喻的

奧秘，是今天每一個人和整個世界也極之需要的。」

## Theme Sharing

### Palm Sunday

Today's Palm Sunday mass is usually preceded by procession of the faithful carrying palm branches into the church. This liturgical celebration has a two-fold meaning: commemoration of Our Lord's entrance into Jerusalem; and public acclamation of Jesus as our King by our pledge of loyalty to him.

Palm Sunday is also known as Passion Sunday. Indeed, the theme of today's liturgy is the Passion of Christ which paved the way to his resurrection and ascension into heaven. In his earthly journey, Jesus suffered and died in order to enter into his glory. This is the same path all of us Christians have to take.

The first reading, taken from Isaiah, describes how the servant of the Lord obeyed God's Will by accepting persecution joyfully. This foreshadows Jesus' suffering for the sake of our salvation.

The second reading represents a declaration of the early Church on the role of Christ in our salvation. It depicts Jesus' obedience to the point of death, even death on the cross. It also praises his humility in emptying himself completely for which he was exalted by his Father.

The Passion of Christ in today's gospel is taken from Mark, itself a comprehensive and realistic masterpiece of tragedy in which Jesus suffered in silence and solitude and died seemingly abandoned and forgotten by his Father.

Lord Jesus Christ, you teach us that life's journey can be difficult. However, if we follow you and take up our cross, we will at the end of our earthly sojourn enter into your glory. All praises and all thanksgiving be to you, O Lord. Amen.

## Pope's Monthly Prayers Intention

### April General and Missionary

#### Intention

Universal: Creation

That people may learn to respect creation and care for it as a gift of God.

Evangelization: Persecuted Christians

That persecuted Christians may feel the consoling presence of the Risen Lord and the solidarity of all the Church.

## Rejoice in God's Mercy

With Passion Sunday we begin the final week of Lent and prepare ourselves to celebrate the Paschal Triduum. The Rejoice in God's Mercy program that runs in Advent and Lent has aimed to invite you to participate more readily and more easily in the sacrament of Reconciliation. However, the sacrament of Reconciliation is not only for Advent and Lent; it is a sacrament that Catholics can receive at any time. In addition to Rejoice in God's Mercy on Wednesdays and scheduled diocesan penitential services, most parishes have a regularly scheduled time for Reconciliation throughout the year. If you are not available at the scheduled time or if your situation is complicated and you think you might need more time than usual, the sacrament is always available by appointment with the priest. Jesus never said it would be easy to follow him but he also gave us this sacrament to help us own up to our failings, receive his strength, and start anew. Action: Take concrete steps to make the sacrament of Reconciliation an integral part of your life as a disciple of Christ.

## 2015 Year Of Consecrated Life

### Consecrated like Christ for the Kingdom of God

The consecrated life, through the prompting of the Holy Spirit, "constitutes a closer imitation and an abiding re-enactment in the Church" of the way of life which Jesus, the supreme Consecrated One and missionary of the Father for the sake of his Kingdom, embraced and proposed to his disciples. In the light of Jesus' consecration, we can see in the initiative of the Father, the source of all holiness, the ultimate origin of the consecrated life. Jesus is the One whom "God anointed ... with the Holy Spirit and with power", the One "whom the Father consecrated and sent into the world". Accepting his consecration by the Father, the Son in turn consecrates himself to the Father for the sake of humanity. His life of virginity, obedience and poverty expresses

his complete filial acceptance of the Father's plan. His perfect offering confers an aspect of consecration upon all the events of his earthly existence.

Jesus is the exemplar of obedience, who came down from heaven not to do his own will but the will of the One who sent him. He places his way of living and acting in the hands of the Father. In filial obedience, he assumes the condition of a servant: he "emptied himself, taking the form of a servant ... and became obedient unto death, even death on a cross". In this attitude of submissiveness to the Father, Christ lives his life as a virgin, even while affirming and defending the dignity and sanctity of married life. He thus reveals the sublime excellence and mysterious spiritual fruitfulness of virginity. His full acceptance of the Father's plan is also seen in his detachment from earthly goods: "though he was rich, yet for your sake he became poor, so that by his poverty you might become rich". The depth of his poverty is revealed in the perfect offering of all that is his to the Father. The consecrated life truly constitutes a living memorial of Jesus' way of living and acting as the Incarnate Word in relation to the Father and in relation to the brethren. It is a living tradition of the Saviour's life and message.

## Diocese & Other News

My Dear Brothers and Sisters in Christ:

Jesus' death on the cross bears the signature of the coming kingdom: as the "suffering servant" he takes the place which we on account of our sins should occupy, and takes us up into his attitude of radical obedience, unprotesting self-surrender and total trust in the love of the Father.

Therefore, nothing can again "separate us from the love of God" (Rom 8:39), which was promised to us in his Resurrection and which allows us to have a sure hope of the ultimate and definitive coming of the kingdom. The murder of his beloved Son was not able to destroy God's love for us, and now nothing can revoke his fidelity to his promise.

This mission of Jesus, to prepare and open up the world for the coming kingdom of God, must be continued in the Church: in fact, the Church as a whole is charged with continuing the mission of Jesus by following in his footsteps.

Therefore, we are to pass on the

reconciliation which has been accomplished in him, and the irrevocable alliance of God with us founded on the death and Resurrection of Jesus.

Happy Easter! Free the world from the self-satisfaction and narrowness of sin, and prepare it for, to open it up to, and unite it into the kingdom of God.

✠ F. B. Henry  
Bishop of Calgary.

### Information Day on the Diocesan Priesthood

This day is for men between the ages of 17 and 35 years. It includes talks given by Bishop Henry and priests of the diocese. Location: Sacred Heart Church, 1307 – 14th St. S.W., Calgary, (Housey Hall). Date: Saturday, April 18, 9:00 a.m. – 1:30 p.m. (lunch provided) For further information and to register contact: Office of Vocations Phone: 403-245-2753 E-mail: [mjgaffney@telusplanet.net](mailto:mjgaffney@telusplanet.net)

## Parish Activities

### Bishop Michael Yeung Ming-cheung (楊鳴章主教)

will be visiting our parish during the Holy Week (April 2-5). He would celebrate Masses and lead three spiritual talks (Cantonese) as followings:

#### April 2 (Thursday)

5:30 pm- Welcome Dinner (Upper Hall)  
7:30 pm -The Lord's Supper Mass (Church)

#### April 3 (Friday)

3:00 pm-The Lord's Passion Rite (Church)  
4:30 pm Talk (1) (Upper Hall)  
6:30 pm Light Dinner (Fast and Abstinence from meat)

7:00 pm Talk (2) (Upper Hall)

#### April 4 (Saturday) –

10:00 am-Talk (3) (Upper Hall)  
12:00 noon Lunch (Upper Hall)  
9:00pm Easter Vigil Mass (Church)

#### April 5 (Sunday) –

10:00am-Easter Sunday Mass  
All parishioners are cordially invited to join the Mass, talks, lunch and dinner with Bishop Michael Yeung Ming-cheung.

### Tuesday evening Mass Cancelled

Tuesday Evening Mass (7:00 pm) will be cancelled on March 31 & April 7.

### Chrism Mass 2015

Monday March 30, 7:30 pm, St. Mary's Cathedral. Doors open at 6:30pm. During this Mass, the Bishop blesses the oil of catechumens and the oil of the sick. He also prepares and consecrates the oil of chrism that is used in the sacraments of baptism, confirmation, and holy orders. As the Bishop is the only minister who can consecrate the oil of chrism, this liturgy ritualises his presence through the chrism that will be used for baptisms by priests and deacons throughout the diocese all year.

32nd Annual Outdoor Way of the Cross will take place on Good Friday, April 3, 2015. This solemn and meditative procession will start and end at St. Mary's Cathedral (219-18th Ave. SW). Start time is 9:30am and completion time is 12:30pm. Everyone is invited.

### Special Donation on Good Friday (April 3)

There will be a special collection on Good Friday, April 3 for the Holy Land in support of Christian communities, the works of the Holy Land, the upkeep of the Holy Sites and the formation of future Priests.

Let us give generously to respond to the needs of the Church in the land of Jesus.

### The sacrament of Reconciliation

The sacrament of Reconciliation will be available at parishes throughout the Diocese of Calgary this last Wednesdays of Lent April 1, from 7:30 pm– 8:30pm.

### You shall confess your sins at least once a year

The Second Precept of the Church ("You shall confess your sins at least once a year.") ensures preparation for the Eucharist by the reception of the sacrament of reconciliation, which continues Baptism's work of conversion and forgiveness.

You cannot receive the Sacrament of the Eucharist if you fail to go to Confession within one year.

### Together in Action 2015

Theme: "Let us hold fast to the confession of our hope without wavering for he who has

promised is faithful." (Hebrews 10:23) In 2015 our parish's target will be identical to our portion from the diocese at \$22,297. We plead for your ongoing support. Together we will help thousands within our own communities and abroad through difficult times. Parishioners can pick up the donation envelopes at the entrances. Let's take action now!

## Weekly Activities

Mon March 30

### Chrism Mass

Time: 7:30p.m.

Place: St. Mary's Cathedral

Wed April 1

### OLPH Senior Centre

Time: 9:00a.m.-12:00 noon

Place: OLPH Church Upper Hall

### The Sacrament of Reconciliation

Time: 7:30p.m. -8:30 p.m.

Thurs April 2

### Bishop Michael Yeung Ming-cheung

Time: 5:30 pm welcome dinner

### Holy Thursday – The Lord's Supper

Time: 7:30p.m

Fri April 3

### Good Friday – The Lord's Passion

(Fast & Abstinence)

Time: 3:00p.m

### Bishop Michael Yeung Ming-cheung

Time: 4:30 pm Talk (1)

6:30 pm Light Dinner

7:00 pm Talk (2)

Place: OLPH Church Upper Hall

Sat April 4

### Bishop Michael Yeung Ming-cheung

Time: 10:00 am Talk(3)

12:00 noon Lunch

Place: OLPH Church Upper Hall

### Holy Saturday – Easter Vigil

Time: 9:00 pm

### Legion of Mary ( meeting )

Time: 9: 45 am

Place: K of C Room

Sun April 5 Easter

Mass as usual

## Let There Be Light

### God's Holding Pattern

Many times God will allow a painful situation or a painful circumstance in our life to "swallow us up." This season in our spiritual

growth is a holding pattern. We can't move to the left or the right. All we can do is sit, like Jonah sat in the belly of that great fish, so God can have our undivided attention and speak to us.

God put Jonah in a holding pattern because He needed to speak to his heart. Jonah was all alone. There were no friends to call, no colleagues to drop by, no books to read, no food to eat, no interference, and no interruptions. He had plenty of time to sit, think, meditate, and pray.

When we're deep down in the midst of a difficult situation, God can talk to us. When He has our undivided attention, He can show us things about ourselves that we might not otherwise have seen.

A Few of God's Holding Patterns:

When you are sick in your physical body and you have prayed but God has not healed you yet, you are in a holding pattern.

When you are having problems with your children and you have put them on the altar, but God has not delivered them yet, you are in a holding pattern.

When you have been praying for the salvation of a loved one and they have not been saved yet, you are in a holding pattern. When you are in a broken relationship and you have given it over to God, but it has not been restored yet, you are in a holding pattern.

When the doors slam shut before you can knock on them, you are in a holding pattern. When we are deep in the belly of a difficult situation, there are no interruptions. God has our undivided attention. All we can do is sit, think, meditate, and pray. We cannot run from God because there are no mountains that are high enough, valleys low enough, rooms that are dark enough, or places that are hidden enough from Him.

We must remember to praise Him while we're waiting and remember three things:

The pattern has a purpose.

The pattern has a plan.

The pattern has a process.

So stop struggling and start listening, praying and trusting. He'll keep you right where you are until you can clearly hear Him say, "I love you."

Prayer:

Father, forgive my unbelief. I know You love me and will turn anything around to benefit me. You have planned nothing for me but victories and I am ready to receive them regardless of how difficult the path. Amen

The shortest distance between a problem and a solution is the distance between your knees and the floor. The one who kneels to the Lord can stand up to anything.

## Stories Faith Sharing

### Choosing One's Destiny

"I am willing to give up everything", said the prince to the master. "Please accept me as your disciple." "How does a man choose his path?" asked the master. "Through sacrifice," answered the prince. "A path which demands sacrifice, is a true path." The master bumped into some shelves. A precious vase fell, and the prince threw himself down in order to grab hold of it. He fell badly and broke his arm, but managed to save the vase. "What is the greater sacrifice: to watch the vase smash, or break one's arm in order to save it?" asked the master. "I do not know," said the prince. "Then how can you guide your choice for sacrifice? The true path is chosen by our ability to love it, not to suffer for it."

## Read More Know More

### Veneration of the Cross

Only one cross should be used for the veneration. If the number of people makes it impossible for everyone to venerate the cross individually, the priest may take the cross, after some of the faithful have venerated it, and stand in the center in front of the altar. In a few words he invites the people to venerate the cross and then holds it up briefly for them to worship in silence.

From Roman Catholic Liturgy book

### What were the seven last words of Jesus Christ on the cross and what do they mean?

The seven statements that Jesus Christ made on the cross were (not in any particular order):

(1) Matthew 27:46 : Eloi, Eloi, lama sabachthani?" which means, "My God, my God, why have you forsaken me?" Here, Jesus was expressing His feelings of abandonment as God placed the sins of the world on Him – and because of that, God had to "turn away" from Jesus. As Jesus was feeling that weight of sin, He was experiencing a separation from God for the only time in all of eternity. This was also a fulfillment of the prophetic statement in Psalm 22:1.

(2) "Father, forgive them, for they do not know what they are doing" (Luke 23:34). Those who crucified Jesus were not aware of the full scope of what they were doing because they did not recognize Him as the Messiah. While their ignorance of divine truth did not mean they deserved forgiveness, Christ's prayer in the midst of their mocking Him is an expression of the limitless compassion of divine grace.

(3) "I tell you the truth, today you will be with me in paradise" (Luke 23:43). This was granted because even at the hour of his death, the criminal had expressed his faith in Jesus, recognizing Him for who He was (Luke 23:42).

(4) "Father, into Your hands I commit my spirit" (Luke 23:46). Here, Jesus is willingly giving up His soul into the Father's hands, indicating that He was about to die – and that God had accepted His sacrifice. He "offered up Himself unblemished to God" (Hebrews 9:14).

(5) "Dear Woman, here is your son!" and "Here is your mother!" When Jesus saw His mother standing near the cross with the Apostle John, whom He loved, He committed His mother's care into John's hands. And from that hour John took her unto his own home (John 19:26-27). In this verse Jesus, ever the compassionate Son, is making sure His earthly mother is cared for after His death.

(6) "I am thirsty" (John 19:28). Jesus was here fulfilling the Messianic prophecy from Psalms 69:21: He prompted the Roman guards to give Him vinegar, which was customary at a crucifixion, thereby fulfilling the prophecy.

(7) "It is finished!" (John 19:30). Jesus' last words meant that His suffering was over and the whole work His Father had given Him to do, which was to preach the Gospel, work miracles, and obtain eternal salvation for His people, was done, accomplished, fulfilled. The debt of sin was paid.

## 主日分享

### 聖枝主日

本主日的禮儀根據馬爾谷福音給我們敘述了耶穌的苦難。這篇敘述本身就是一篇十分深奧的道理，感動我們的內心，令我們瞻仰天主的大愛。因為全部苦難已經臨在最後晚餐中，為基督的苦難定出了非常美好和積極的方

位。

耶穌很了解這一切，祂在最後晚餐中將祂的全部苦難提前完成。聖體聖事正是這樣。耶穌拿起餅來，感謝天主，掰開，遞給門徒們說：“你們拿去吃吧！這是我的身體。”又拿起杯來，祝謝了，遞給門徒們說：“這是我的血，新約的血，為大眾流出來的。”耶穌用這些話和這些舉動提前完成了祂的全部苦難，使這個如此殘酷、如此不義的事件成為愛的最大的機會。聖若望說：“祂既然愛了世上屬於自己的人，就愛他們到底。

耶穌在革責瑪尼祂感覺到這一切所要發生的事，心靈悲傷得要死，祂卻以祈禱來面對。祂祈求父來介入，卻不願勉強父做什麼。祂說：“不要照我所願意的，而要照你所願意的。”保祿宗徒多次稱我們是基督的身體的肢體。伯多祿宗徒說過，我們屬於藉著耶穌的復活所建的天主的殿宇。在耶穌死亡和復活的奧跡中，祂是為人所摒棄的石頭，但為天主所精選，成了新聖殿的基石，我們也就成了活石（見伯前 2：7-10）。

耶穌的受難從人的眼光看是個災難、痛苦的事件，其實它也是個積極的事件。在人類歷史上從未有過這樣一件積極的事件。耶穌的苦難是天主的愛的最徹底的體現。

節錄自梵蒂岡廣播電台講稿

## 教宗及福傳祈禱意向

### 四月祈禱及傳教意向

**總意向：**為所有受造物

願人人學習尊重所有受造物，並視其為天主的禮物而予以愛護。

**福傳意向：**為受迫害的基督徒

願受迫害的基督徒能感受到復活基督臨在的安慰，以及全教會的關懷。

## 2015 奉獻生活年

### 像基督一樣，為天國而獻身

獻身生活在聖神推動下，「更切近地模仿著，並在教會內繼續重演著」這種生活方式就是最高的獻身者和為了天國的緣故而為父的宣報者耶穌，祂自己所採取並介紹給門徒的生活方式。根據耶穌的奉獻，我們可以在父、

一切聖德之源的主動中看到獻身生活的最終源頭。耶穌是「天主以聖神和德能所傅油的」；是「父所祝聖而派遣到世界上來的」。子在接受了父的祝聖後，又為了全人類而將自己奉獻給天父。祂的貞潔、服從和貧窮的生活，表明祂完全以子女般的孝心接受父的計劃。祂的完美奉獻為祂在世上的一切作為加上了受祝聖的意義。耶穌是服從的典范，祂由天降下不是為行己意，而是要奉行派遣祂來者的旨意。祂將自己的生活方式及行動全都置於父的手中，以孝順之心接受僕人之身；「空虛自己，取了奴僕的形體…聽命至死，而且死在十字架上」。基督以如此順服的態度，度其獨身而貞潔的生活；雖然祂仍肯定並維護婚姻生活的尊嚴和神聖性。祂如此揭示了童貞生活的超然優點，及其神妙的靈性豐盛果實。祂全然接受父的計畫，也可從祂超然世物之外看出來，「祂本是富有的，為了你們卻成為貧困的，好使你們因祂的貧困而成為富有的」。祂貧窮的程度，從祂將所有一切完全托給父的舉動上揭露無遺。獻身生活的確是降世聖言耶穌上對天父下對世人的生活與行動之道的活生生的記念；是救世者的生活及其訊息的生活傳統。

## 堂區活動

### 楊鳴章主教將於聖週（四月二日至五日）到訪卡城永援聖母堂，主持聖週彌撒及粵語靈修講座，時間如下：

**四月二日（聖週四）：**

下午 5:30 歡迎晚宴（上禮堂）

晚上 7:30 主的晚餐紀念彌撒（聖堂）

**四月三日（聖週五）：**

下午 3:00 主的受難紀念儀式（聖堂）

下午 4:30 第一講：

從貧乏的關係（上禮堂）

晚上 6:30 簡便晚餐（守齋禁肉）

晚上 7:00 第二講：

超越片面認知（上禮堂）

**四月四日（聖週六）：**

上午 10:00 第三講：

到福音的喜樂（上禮堂）

中午 12:00 午餐（上禮堂）

晚上 9:00 復活前夕彌撒（聖堂）

**四月五日（復活主日）：**

上午 10:00 英／粵語彌撒（聖堂）  
誠邀請各教友踴躍參加聖週彌撒、粵語靈修講座、午餐及晚餐，及與楊鳴章主教共聚。

### 週二黃昏彌撒取消

聖週二(3月31日)及  
復活主日週二(4月7日)  
晚上七時彌撒取消。

### 主教祝聖聖油彌撒

日期：三月三十日（星期一）  
時間：晚上七時三十分  
（晚上六時三十分開放）

地點：St. Mary's Cathedral  
(219-18th Ave. SW).

教會在每年聖週四或提前幾天在  
主教座堂，由主教祝聖聖油。通常  
教區全體神父也都參加祝聖禮。祝  
聖聖油是在隆重的彌撒中進行。這  
表示教會對聖油的重視。請各位教  
友盡量參與。

### 耶穌受難日朝拜苦路

室外朝拜苦路—這個莊嚴的步行路  
程，讓我們默想到基督為我們受苦而  
被釘在十字架上的偉大。

日期：四月三日(星期五)

時間：上午九時三十分，

大約於正午十二時結束

地點：在 St. Mary's Cathedral  
(219-18th Ave. SW).

### 基督苦難日捐獻(4月3日)

是日所收的奉獻，將全部呈上羅馬教  
廷以支持及培育聖地未來的神父。請  
慷慨支持及回應！

### 四旬期悔罪禮

卡加利教區內所有教堂在四旬期內最  
後一個星期三 4月1日晚上 7時 30分  
至 8時 30分，將開放給教友辦告解聖  
事。教友應盡量參與與天主修合，以  
準備主基督的來臨！

### 「該告解、每年至少一次」

根據教會規條的第二規，「該告解、  
每年至少一次」，是為督促信友們通  
過修和聖事妥當地準備領聖體。現凡  
於一年內未有妥當辦告解聖事的教

友，不可領受聖體聖事。

## 2015 教區公益金，齊來獻愛心

主題是「藉可忠信那位的許諾，堅持著不動搖的希望。」希伯來書 10 章 23 節，「讓我們一起來行動」(TIA) 現已開始，我們堂區今年的目標與堂區配額同是 \$22,297. 懇請各位教友繼續支持，合力幫助本地社區及國外成千上萬的勞苦大眾。捐款信封可在教堂入口處拿取。請立即行動！

## 活動一週

星期一 3 月 30 日

教祝聖聖油彌撒

時間：晚上七時三十分

地點：St. Mary's Cathedral

星期三 4 月 1 日

永援聖母松柏軒

時間：上午 9 時至正午 12 時

地點：永援聖母堂上禮堂

四旬期悔罪禮

時間：晚上 7 時 30 分至 8 時 30 分

星期四 4 月 2 日

楊鳴章主教歡迎晚宴

時間：下午 5 時 30 分

地點：永援聖母堂上禮堂

聖週四-主的晚餐

時間：晚上 7 時 30 分

星期五 4 月 3 日

聖週五-基督苦難日(守大小齋)

時間：下午 3 時

楊鳴章主教講座

時間：下午 4 時 30 分第一講

晚上：晚上 6 時 30 分簡便晚宴

晚上 7 時第二講

地點：永援聖母堂上禮堂

星期六 4 月 4 日

楊鳴章主教講座

時間：早上：10 時 (第三講)

中午 12 時午餐

聖週六(復活慶典的夜間禮儀)

時間：晚上 9 時

聖母軍

(聖母軍聖母無玷聖心支團)

時間：上午 9 時 45 分(開會)

地點：寫字樓會議室

星期日 4 月 5 日復活主日

彌撒時間照常

## 心靈小品

爲了你

爲了你，我放下了天上的光榮，  
爲了你，我選擇了客店的馬棚，  
爲了你，我拒絕了衆人的擁戴和稱讚，  
爲了你，我由無限的富有變成了貧窮，  
爲了你，我在那一夜沉痛地分了杯和餅，  
爲了你，我在那一夜會叮嚀了又加叮嚀，  
爲了你，我抵受了鞭打、凌辱和嘲諷，  
爲了你，我像羔羊似的被牽到宰殺之地，  
爲了你，我底靈魂不死，我至終捨了性命。  
如今，多少人仍然在變相出賣我，  
多少人依然在傾軋、紛爭，  
多少人都嫌這條路窄而退了去啊！  
今晚，我實在有說不出的傷慟，說不出的傷慟！  
我豈能沒有傷痕  
如果海蠟必須經過沙粒的刺激，才能產生光亮的珍珠；  
如果達味必須經過撒烏耳的追殺，才能鍛煉信靠的美德；  
如果若瑟必須經過兄長的出賣，才能領悟饒恕的真諦；  
如果耶穌必須經過十字架的死亡，才能譜出救恩的樂章；  
我豈能沒有傷痕！  
如果天主需要用地上的眼淚來構成天上的彩虹；  
如果天主的心用物質的損失來牽引靈性的豐富；  
如果天主計劃用人間的無情來襯托天父的恩惠；  
如果天主堅持用苦難的爐火來煉淨人格的雜質；  
我豈能沒有傷痕！  
禱文  
天主，  
求你賜給我一顆寧靜的心去接受我不能改變的事實。  
求你賜給我勇氣去改變我能改變的事。  
求你賜給我智慧去分辨兩者！

## 靈修小故事

牢房變成了聖堂

已故越南籍的阮文順樞機使牢房變成了聖堂

有一天，一名被囚者向獄役要一條電線；獄役雖然已經認識這名被囚者的身分，但也大吃一驚；因爲短短的一條電線也能夠作爲自殺的工具，然而，自殺也是被囚者逃避現實的一個途徑。

不過，這並不是這名被囚者的意思；他是一位神父，性情溫良，非常敬愛他的天主，也熱愛生命。

然而獄役沒有給他電線，給了他一把鉗子，兩人一起造了一條小鏈子，神父用這條鏈子穿了他在另一個監獄中自製的粗糙木十字架。

阮文順樞機自從一九七五年教宗保祿六世任命他爲西貢助理主教後，越南當局以【與梵蒂岡和帝國主義者同謀】的罪名，不經審訊，便把他關在監獄中。十三年的牢獄生活，有九年是隔離拘禁；但他因著堅毅的品性和堅強、勇敢的信德成了基督的肖像；他以麵包屑作爲面餅，三滴酒放在做聖爵和祭台的掌心，香菸紙做聖體櫃；這樣，被人們認是墳墓的牢房變成了聖堂。

教宗本篤十六世曾經說：『阮文順樞機是一位希望之人，他生活在希望中，並將希望傳揚給他所遇到的人。因著這個精神力量，他得以抗拒一切身體和精神上的困難；是希望支持了他度過十三年；是希望協助他，從他遇到的不合理的事中隱約看到天主的計畫。』

教宗若望保祿二世曾請他在聖座四旬期退省活動中講道，要他將自己的經歷做見證。這位越南籍主教以溫和的語氣談了他在牢獄生活中受的苦難，在場的人士都屏著氣聆聽。他在引用聖經中的話時，流露出他的生活實實在在地融入了聖經的教誨；他的信德令人感動，因此，教宗若望保祿二世在向他表示致謝時稱他爲十字架的見證人。教宗若望保祿二世並且說，他的牢獄苦難堅強了我們，它使我們知道，即使我們周遭的一切，甚至我們

的內在倒塌了；基督永遠是我們的支柱。

阮文順樞機去世前一年，梵蒂岡電臺記者會請樞機談談他在監獄中是否有過失去希望的時刻；阮文順樞機這樣回答說：『我會有過非常艱困的時刻，報復的誘惑、絕望的誘惑……等等，但是，在最艱難的時刻，在我陷入最悲慘、最軟弱的時刻，天主向我伸出了手，希望也像雨後的光明回來了。』

## 知多一點點

### 朝拜十字聖架

按照禮儀，如果教友逐一朝拜十字聖架而過分延長禮儀，主禮可拿起十字聖架，站在祭台前中央，以簡短的話邀請教友在原位朝拜十字聖架，以紀念基督的救世犧牲；然後將十字聖架稍微舉起，全體靜默朝拜片刻。

取自聖週禮儀書

### 你知道耶穌架上七言嗎？

耶穌臨終時共說了七句話，分別記載於四部福音中。讓我們一起聆聽耶穌愛的心聲和祂愛的囑托！

1. 耶穌看見母親，又看見祂所愛的門徒站在旁邊，就對母親說：“女人，看，你的兒子！”（若 19：27）
2. 然後又對那門徒說：“看，你的母親！”（若 19：28）
3. 耶穌說：“我實在告訴你：今天你就要與我一同在樂園裏。”（路 23：43）
4. 大約第九時辰，耶穌大聲喊說：“厄裏，厄裏，肋瑪撒巴黑塔尼！”就是說：“我的天主，我的天主！你為什麼捨棄了我？”（瑪 27：47）
5. 耶穌大聲呼喊說：“父啊！我把靈魂交在你手中。”（路 23：46）
6. 此後，耶穌知道一切都完成了，便應驗經上的話，遂說：“我渴！”（若 19：29）
7. 耶穌一嘗了那醋，便說：“完成了”，就低下頭，交付了靈魂。（若 19：31）

其中，耶穌把聖母交給若望預示聖母明認我們為兒女，讓若望稱其母為母親，預示我們人類也有資格稱瑪利亞為母親，顧名思義，這就是耶穌愛的

囑托。祂不僅把自己永遠地留給了我們，也把自己的母親永遠地留給了我們！耶穌是愛，祂的心充滿了愛！

主臨終前對我們說：“我渴！”，其實耶穌並不是真渴，而是在說“我渴望你們的愛”。是的，祂願意我們愛祂，到了渴望的地步。祂在臨終給了我們遺囑，祂渴，祂渴望我們愛祂！