

Holy Week Schedule 聖週禮儀時間表

March 20 3 月 20 日	Passion (Palm) Sunday 基督苦難主日 (聖枝主日)	Mass Time as usual 彌撒時間照常
March 24* 3 月 24 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
March 25* 3 月 25 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
March 26* 3 月 26 日	Holy Saturday 聖週六 Easter Vigil (復活慶典的夜間禮儀)	Tri-lingual Mass at 9:00pm (English, Mandarin and Cantonese) 英語、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)
March 27 3 月 27 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 22 & March 29 at 7:00pm will be suspended

週二 3 月 22 日及 3 月 29 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
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.

Holy Saturday and the Easter Vigil

Renew one's baptismal promises

The Easter Vigil is also called the Paschal Vigil. In [Roman Catholic Church](#), the Easter Vigil is the most important [Mass](#) of the [liturgical year](#). The full meaning of Vigil is a waiting for the coming of the Lord. All Catholics should try to attend this beautiful service.

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，在這三天內，信友可用下列任何一種方式獲得全大赦：

領聖體及辦告解

聖週四彌撒—主的晚餐

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）。

聖週六晚「復活慶典夜間禮儀」

重發領洗誓詞

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。

Theme Sharing

Fifth Sunday of Lent

Repentance and New Life

Today is the 5th Sunday of Lent. The gospel paints the scene of an adulterous woman being dragged before Jesus, awaiting him to pronounce his verdict. The story ends with Jesus pardoning the woman and letting her go. Jesus forgives the repentant woman, not because of his acceptance of human weakness or failure, but so that she can start afresh and begin a new life again. This truly reflects the words of the Lord through prophet Ezekiel: *"I take no pleasure in the death of a wicked man; but I delight in the conversion of such a man that he may live."* (Ezek 33:11)

The gospel story goes with Jesus preaching in the temple. The scribes and Pharisees bring before him a woman caught in adultery and ask for his opinion as to how she should be dealt with. They are trying to set a trap so they can find fault with Jesus. Jesus certainly does not fall into their trap. His

reaction takes all of them by surprise as shown in the following passage from Luke: "When the scribes and Pharisees kept on questioning him, Jesus straightened up and said to them: *'Let anyone among you who is without sin be the first to cast a stone at her.'* Upon hearing what Jesus said, the scribes and Pharisees went away, one by one, beginning with the elders. Eventually, Jesus was left alone with the woman standing before him. Jesus straightened up and said to her, *'Woman, where are they? Has no one condemned you?'* She said, 'No one, sir.' And Jesus said, *'neither do I condemn you. Go your way, and sin no more.'*" (John 8:7-11)

A similar message is given in the first reading. Isaiah tells the Israelites then in exile in Babylon not to look back at the old days. Instead, they should focus on the future and on all the marvelous things God will do for them. The Lord will turn wilderness into paradise for them: *"I will give water in the wilderness, rivers in the desert, to give drink to my chosen people."* This symbolizes a sinner turning away from sin and entering into a new life.

In the second reading, Paul speaks about the inner change he has experienced since his conversion. A deeper knowledge of Christ gives him a new value, perspective and vision. *"I forget the past and just look ahead; I am racing for the finish, for the prize of a new life in Christ,"* says Paul.

Today's scripture readings perhaps can be summed up with the message that we should: (a) treasure the new life we received through our conversion; (b) forget the past and unload the burden of our past sins and failures; and (c) look forward to the bright future that God has prepared for all repentant sinners.

The scriptures for the last two Sundays focus on contrition (or repentance), whereas this Sunday talks about the importance of the resolution never to sin again. The Catechism of the Catholic Church puts it most aptly: "Contrition and resolution are closely related; true resolution follows true contrition; while half-hearted resolution reflects half-hearted contrition."

Let us praise God for his mercy and compassion. And let us always treasure these words of Christ in our hearts, *"Go your way, and sin no more!"*

Rejoice in God's Mercy

Whether we are busybodies or just plain busy, our attachments can keep us from seeing ourselves clearly. The disciplines of prayer, fasting, and almsgiving bring us back to the basic truth of who we are before God. It can be frightening to let go of all the externals but St. Paul reminds us today that these are rubbish. All that matters is what lies ahead, the prize of the heavenly call of God in Christ Jesus. In the sacrament of Reconciliation, Jesus offers us not punishment but love. Action: Consider what it would cost you to forgive and what you could gain.

Misericordiae Vultus

Extraordinary Jubilee of Mercy

Francis, Bishop of Rome, Servant of The Servants of God, to all who read this letter
Grace, Mercy, and Peace.

The appeal Jesus makes to the text from the book of the prophet Hosea – "I desire love and not sacrifice" (6:6) – is important in this regard. Jesus affirms that, from that time onward, the rule of life for his disciples must place mercy at the centre, as Jesus himself demonstrated by sharing meals with sinners. Mercy, once again, is revealed as a fundamental aspect of Jesus' mission. This is truly challenging to his hearers, who would draw the line at a formal respect for the law. Jesus, on the other hand, goes beyond the law; the company he keeps with those the law considers sinners makes us realize the depth of his mercy. To Be Continued.

Diocese & Other News

THE 33RD ANNUAL OUTDOOR WAY OF THE CROSS

Good Friday, March 25th, 2016 is only three weeks away. We are still looking for people to help as cross carriers, readers, First aiders, and people to assist with crowd control. This event starts at 9:30am at St. Mary's Cathedral. The Sacrament of Reconciliation will be available from 8:30am. Please call Marilou LeGeyt at 403-218-5519 for more information or visit www.wayofthecross.ca to register as a volunteer.

Parish Activities

Thank you for your support of Syria

Emergency Relief Fund

Thank you for your generous support of Syria Emergency Relief Fund last week. We collected a total amount of \$1,877 in donations.

May God bless you and your family!

Chrism Mass 2016

Monday March 21, 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.

The sacrament of Reconciliation

As part of the Year of Mercy, the Diocese of Calgary invites you to re-discover the meaning of the sacrament of Reconciliation in your life. In addition to the regular parish schedule, the sacrament of Reconciliation will be available at parishes throughout the Diocese of Calgary all the Wednesdays of Lent (March 16, and 23) 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.

Special Donation on Good Friday (March 25)

There will be a special collection on Good Friday March 25 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.

Together in Action 2016

The 2016 "Together in Action" The theme this year is: "Blessed are the merciful, for they will be shown Mercy."

Our parish's target is \$22,133, as designated by the Diocese. This year's TIA is led by Queen of China Club. We plead for your generous support. Donation envelopes are being distributed with your 2015 donation tax receipts. Let's give sacrificially, act out our faith, and join Together in Action.

Words of Life Reflection

For everything in the world – the craving of the flesh, the greed of eyes and people boasting of their superiority – all this belongs to the world, not to the Father. The world passes away with all its but those who do the will of God remain forever.
(1 John 2:16 - 17)

Weekly Activities

Wed, Fri March 16,18

OLPH Senior Centre

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

Place: OLPH Church Upper Hall

Wed March 16

The Sacrament of Reconciliation

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

Friday March 18

Way of the Cross in Lent

Time: 8:30a.m

OLPH Scout

Time: 6:30pm.-8:30pm

Place: Upper Hall & Lower Hall

Faith Sharing Group (Sacred Heart)

Time: 7:30p.m.-10:00p.m.

Contact: Doris Ho 403-271-6884

Saturday March 19

Legion of Mary (meeting)

Time: 9:45a.m.

Place: K of C Room at OLPH Church

Tai Chi Lesson

Time: 10:00 a.m. - 12:30p.m.

Place: OLPH Church Lower Hall

Yoga beginner class

Time: 11:30 a.m. - 12:45p.m.

Place: OLPH Church Upper Hall

R. C.I.A (Mandarin)

Time: 3:00 p.m. - 5:00p.m.

Place: K of C Room

Way of the Cross in Lent

(Cantonese & Mandarin)

Time: 4:30p.m

Young Adults choir practice

Time: 5:00p.m.-7:00p.m.

Place: OLPH Upper Hall

Sunday March 20

R. C.I.A (Cantonese and English)

Time: 9:30 a.m. - 12:30 p.m.

Place: OLPH Church Lower Hall

Sunday School

Time: 10:00a.m.-1:00p.m.

Place: OLPH Church Office Building

Stories Faith Sharing

Work in the Field

A young man crossed the desert and finally came to the monastery of Scete. There, he asked to hear one of the abbot's lectures - and was granted permission. That afternoon, the abbot's discourse was about the importance of work in the field. After the lecture, the young man said to one of the monks: "That was amazing. I thought I would hear a fine sermon about virtues and sins, and the abbot spoke only of tomatoes, irrigation and so forth. Where I come from, all believe that God is merciful: all one must do is pray." The monk smiled and replied: "Here we believe that God has already done His part; now it is up to us to continue the process."

Read More Know More

The Definition of Sin

1. Sin is an offense against reason, truth, and right conscience; it is failure in genuine love for God and neighbor caused by a perverse attachment to certain goods. It wounds the nature of man and injures human solidarity. It has been defined as "an utterance, a deed, or a desire contrary to the eternal law."
2. Sin is an offense against God: "Against you, you alone, have I sinned, and done that which is evil in your sight." Sin sets itself against God's love for us and turns our hearts away from it. Like the first sin, it is disobedience, a revolt against God through the will to become "like gods," knowing and determining good and evil. Sin is thus "love of oneself even to contempt of God." In this proud self-exaltation, sin is diametrically opposed to the obedience of Jesus, which achieves our salvation.
3. It is precisely in the Passion, when the mercy of Christ is about to vanquish it, that sin most clearly manifests its violence and its many forms: unbelief, murderous hatred, shunning and mockery by the leaders and the people, Pilate's cowardice and the

cruelty of the soldiers, Judas' betrayal - so bitter to Jesus, Peter's denial and the disciples' flight. However, at the very hour of darkness, the hour of the prince of this world, the sacrifice of Christ secretly becomes the source from which the forgiveness of our sins will pour forth inexhaustibly.

主日分享

悔改與新生

四旬期第五主日

本星期是四旬期第五主日，福音講到一個在行奸時被抓到的婦人。這並不意味著耶穌體念人性軟弱而原諒那婦人的罪行。故事的教訓是在別處。「福音前歡呼詞」援引的厄則克耳先知的話，「我決不願意罪人喪亡，卻願意罪人離開歧途，好能生存。」這句話點出了本主日彌撒的主題，那就是：悔改後的新生活。

現在，我們先從福音說起。福音記載耶穌在聖殿中教導民衆的時候，經師和法利塞人帶來一個在行奸時被抓到的婦人。他們問耶穌怎樣處置她。這明明是試探耶穌，和耶穌作對，爲的是要找到把柄，可控告他。耶穌怎樣應付這詭計呢？福音這樣繼續記載說：他們不斷地追問他，他就挺起身來對他們說：「你們中誰沒有罪，先向她投石吧！」他又彎下身，在地上寫字。他們聽了這話，從年紀老的開始，一個一個退出去，只留下耶穌和站在中間的婦女。耶穌於是挺起身來對她說：「女人！控告你的人在哪裡？沒有人定你的罪嗎？」她說：「主！沒有人。」耶穌說：「我也不定你的罪。去吧！從今以後，不要再犯罪了！」（若 8:7-11）

本主日讀經一是依撒意亞先知講述從前天主拯救了他們祖先經過紅海，逃出埃及的事跡，接著便勸勉他們不必再追念過去，而要專心期望天主將對他們做的事，那就是天主將使曠野變成樂園。在本主日彌撒禮儀中讀依撒意亞先知的這篇預言，其中「我在曠野中使水湧出，在沙漠裡使河流成渠，供我揀選的子民飲用」這幾句話顯然意味著罪人悔改後的新生命。在讀經二裡聖保祿宗徒自述歸化後的轉變。他說：「他認識了基督，就有了

新的價值觀」；又說：「他已忘卻過去，像賽跑者那樣奔向在基督內的新生命」。

綜合福音和兩篇讀經的記載，我們儘可把本主日彌撒的訊息歸納為以下三點。那就是：一、愛惜那由於悔改而重新獲得的生命，二、忘記過去因犯罪而造成的不幸情況，三、專心期望天主給我們悔改了的人所預備的美好前景。

如果我們把上主日和前主日的彌撒道理說作是講痛悔的道理，那麼本主日的彌撒道理是講定改的。要理問答說得好：「痛悔和定改是相關連的；有真心痛悔，必有真心定改；沒有真心定改，也沒有真心痛悔。」

我們聽聽耶穌的話吧：「從今以後不要再犯罪了」。基督我們讚美你！

節錄自梵蒂岡電台

慈悲面容

慈悲特殊禧年詔書

天主眾僕之僕、羅馬主教方濟各願所有閱讀本函的人士，充滿恩寵、慈悲及平安

在這重要的一面，耶穌要求我們反省歐瑟亞先知的話：「我喜歡仁愛勝過祭獻」（歐 6:6）。耶穌肯定，從那時起，門徒的生活規律，當把慈悲放在中心，正如耶穌與罪人共餐所示範的。再次，慈悲被啓示為耶穌使命的一個基礎面向。這為耶穌的聽眾，確具挑戰，因為他們常按法律表面劃分界線。另一方面，耶穌超越法律；祂選擇與法律所視為罪人的人同夥，正好讓我們瞭解祂慈悲的深度。待續

堂區活動

感謝支持援助敘利亞難民

多謝大家上週為援助敘利亞難民的慷慨奉獻，我們共籌得 1,877 元。願主與你們同在！

主教祝聖聖油彌撒

日期：三月二十一日（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

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。

四旬期悔罪禮

卡加利教區內所有教堂在四旬期內逢星期三（

3月16及23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。

基督苦難日捐獻（3月25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！

2016 教區公益金，齊來獻愛心

2016 年教區 TIA 籌款的主題為：『憐憫的人是有福的，因為他們會獲得憐憫。』本堂所須籌募的數目為教區指定的 22,133 元，今年公益金將由聖母會負責統籌，懇請各位慷慨解囊，繼續支持教區公益金，捐款信封現正與 2015 年退稅收條一起發出。讓我們無私奉獻，活出信仰，攜手一起行動！

每週生活聖言反思

原來世界上的一切：肉身的貪欲，眼目的貪欲，以及人生的驕奢，都不是出於父，而是出於世界。這世界和他的貪欲都要過去，但那履行天主旨意的，卻永遠存在。（若壹 2:16、17）

活動一週

星期三、五 3月16, 18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

星期三 3月16日

四旬期悔罪禮

時間：晚上7時30分至8時30分

星期五 3月18日

四旬期苦路善功

時間：上午8時30分

永援聖母堂童軍

時間：晚上6時30分至8時30分

地點：永援聖母堂上下禮堂

信仰小團體（Sacred Heart）

時間：晚上7時30分至10時

聯絡：Doris Ho 403-271-6884

星期六 3月19日

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：聖堂二樓騎士會室

楊式太極班

時間：上午10時至12時30分

地點：永援聖母堂下禮堂

瑜珈初班

時間上午11時30分至12時45分

地點：永援聖母堂上禮堂

成人慕道班（國語）

時間：下午3時至5時

地點：聖堂二樓騎士會室

四旬期苦路善功（廣東話及國語）

時間：下午4時30分

大專青年團練習聖詩

時間：下午5時至7時

地點：永援聖母堂上禮堂

星期日 3月20日

成人慕道班（粵語及英語）

時間上午9時30分至12時30分

地點：永援聖母堂下禮堂

主日學

時間：上午10時至1時

地點：寫字樓大廈，聖堂騎士會室

靈修小故事

你沒有罪嗎？

有一位神父向一個法官傳福音，講到人有罪，當悔改信天主。法官很不以為然，說：“我經常指出別人有罪，當判多少刑，從來沒有想到自己有罪。” 神父說：“你真以為自己沒有罪麼？請先聽我講個故事：某人來教堂參與彌撒，回家後發現自己錢包忘在教堂了。就急匆匆地來到

神父跟前查詢，神父說：“姐妹，不要急，剛才打掃清潔時是有人拾到一個錢包，不過已經被我們打開看過了，你說錢包是你的，那麼請你說說裡面都有些什麼？”那姐妹一五一十地說清楚了錢包裡的款項。神父認為確實無異，便把錢包還給了她。

故事並沒有講完。神父接著說：有一位女青年來參與主日彌撒，回家後發現自己丟了一樣重要的東西，她摸摸胸口，發現自己的“心”忘在教堂裡了，於是急忙返回教堂。神父說：“的確，有人撿到一個“心”，但不知是不是你的，請你說說你的‘心’藏了些什麼，以便對証”。那女青年就把心中諸如善良、友愛、正直等光明一面的東西都說了出來。神父問：“還有嗎？”青年人為了取回屬於自己的“心”，祇好硬著頭皮把平時不願說、不敢說、不想承認的一些東西都說了出來。她說，表面上我很大方，但我自己知道我心裡的“嫉妒”是蠻強烈的，誰要是那一方面比我好一些，我心裡就說不出的不舒服，就連自己姐姐比我長得漂亮些，我心裡也常不是滋味。在人看來，我是一個規矩的女孩，可誰知道我內心深處藏有污穢的念頭？……

神父對法官說：“天主教對罪的概念不僅僅是法律意義的罪；法律追究人的行為，但天主的律法卻要追究到人的思想。”法官打斷神父的話說：“我懂了，從這個意義上講，人人都有罪，我也有罪，的確需要悔改了。”聖經中的“罪”，原義是“未中

的”，即人的言行思想若不能“打中”（符合）天主的心意，這都算“罪”。該做的沒有做是罪，不該做不該想的在做在想也是罪。聖經指出人的罪，旨不在貶低人的價值，而是讓人認識自己的本相，從而去依靠替人贖罪的羔羊耶穌基督，真正恢復人被造之初的聖潔形象和崇高地位。

[經文] 羅 1:28-29 “他們存邪僻的心……裝滿了各樣不義、邪惡、貪婪、惡毒、滿心是嫉妒、凶殺、爭競、詭詐、毒恨……”

羅 3:23 “因為世人都犯了罪，虧缺了天主的榮耀。如今卻蒙神的恩典，因基督耶穌的救贖，就白白的稱義”。

知多一點點

罪過的定義

1. 罪過是一個違反理性、真理、正直良心的過錯；罪過是因了對某些事物反常的依戀，而欠缺了對天主和近人的真愛。罪過傷害人的本性並傷害人的連帶責任。罪過定義為「違反永恆法律的一句話，一個行動，或一個願望」。
2. 罪過是一個冒犯天主的行為：「我得罪了禱，唯獨得罪了禱，因為我作了禱視為惡的事」。罪過是起來違反天主對我們的愛，並使我們的心背向天主。如同第一個罪，罪過是違命，反抗天主，願意成為「如同天主一樣」，要認識和決定善和惡。如此，罪過是「自私自愛，竟致輕視天主」。因這自傲自大的高舉自己，罪過與救主耶穌的順命完成救恩，背道而馳。
3. 正是在苦難中，基督的仁慈克勝罪惡，也在苦難中，罪惡十分清楚地顯示了它的兇猛及其多面的邪惡：首長和民衆的無信、殺人的仇恨、排斥、嘲笑，比拉多的怯懦，兵士們的殘暴，猶達斯對耶穌如此無情的背叛，伯多祿的否認以及門徒們的遺棄。然而，就在這黑暗和今世首領的時辰，基督的奉獻隱秘地成了寬恕我們罪過的源源不絕的泉源。