

Theme Sharing

Christ The King

Prince of Peace

At the trial of Jesus, Pontius Pilate asked him the question, "Are you the king of the Jews?" And Jesus answered, "Yes, I am a king. I was born for this. I came into the world for this, to bear witness to the truth and all who are on the side of truth listen to my voice" (Jn 18:37). But he also declared that his kingship was not of this world. Today it is only with difficulty that we can begin to understand the idea of the kingdom of God, or the Rule of God. To the modern mind the concept of kingly rule has overtones of authoritarianism and repression, but this was not so in biblical times. The kingdom of God is non-political and non-national. It is concerned with a special kind of justice, not based on fallible human laws, but with help and protection for the weak, the poor and the helpless. If the justice of God really operated in our world it would bring peace between nations, and between individuals.

In Jesus' time, justice in many ways was trampled underfoot by the rule of the powerful in the days of the Roman empire. To remedy this a completely fresh start was necessary, something God alone could initiate. This new element is what is meant by the kingdom of God, a kingdom which liberates from the forces of evil and would reconcile divided peoples. Although Christ denied that his kingdom is of this world, nevertheless he holds real power, which will be revealed at the end of time. It is interesting how people vested with royal and imperial power were at a loss when confronted with the moral power of Christ. Their reaction was to strike out blindly, to use violence against his threat to their power. For power is often recognised only by winning in a confrontation.

Jesus spoke of the kingdom of God in parables, in every one of which a mystery lies hidden. For example, to Jews the mustard seed was the smallest of all seeds, the most insignificant of all things. Yet out of it comes a huge tree. God's kingdom comes in a hidden way, even in spite of seeming failure. But, as with the mustard seed, this small beginning holds the promise of a magnificent ending. "I think that what we suffer in this life can never be compared to

the glory, as yet unrevealed, which is waiting for us," St Paul wrote (Rom 8:18). At first sight there seems to be a contradiction between the present and the future in Jesus' references to the kingdom. The kingdom is here and now, we are told and yet we are asked to look forward and in the Our Father pray, "Thy kingdom come." Jesus gives the answer to this. "The kingdom of God does not come in such a way as to be seen. No one will say, "Look here it is," or, "There it is," because the kingdom of God is within you" (Lk 17:20f).

A Kingdom of Justice, Love and Peace Paul speaks of Jesus Christ at the end of time handing over the kingdom to God the Father. The Preface of today's Mass repeats this but describes Christ's kingdom as one of truth and life, of holiness and grace, of justice, love and peace. This ideal is not to be merely a future hope but is to be worked for in the present. The kingdom is our hope, but somehow it is also in our midst, in the process of becoming. The gospel tells us how we are to promote the fuller coming of God's kingdom among us. It comes whenever justice is done for the hungry, the thirsty, the naked, and the oppressed. To behave in this way is to imitate the Shepherd-King himself who is presented in our Gospels as one who rescues from situations of alienation, who feeds, gives rest, heals and makes strong. Among his final words was a promise to the thief being crucified at his side, that he would be enfolded by the eternal love of God, in paradise.

The way to serve Christ our King is to work for the coming of his kingdom. In working for the relief of the deprived, the oppressed and the outcast we are serving Christ in person, because he fully identifies himself with all those in need, right up to his final moment in this life. The disciple of Christ the King cannot afford the luxury of comfortably "keeping myself to myself" or "Well anyway, I do nobody any harm." To be deaf to the cries of the neighbour in need is to be deaf to Christ. To be blind to the anguish of the dying is to be blind to Christ. To take Jesus Christ as our Shepherd-king involves becoming shepherds in some way ourselves; for the work goes on.

Rejoice in God's Mercy

Christ the King

Catholics celebrate the sacrament of Reconciliation because we recognize that sometimes we fail to do as we ought and because we believe in God's mercy and forgiveness. The priest can help you and you can trust the Holy Spirit to guide you. Even if you don't know how you can change your life, showing up makes you open to the grace that the sacrament brings. The Diocese of Calgary invites you to re-discover the meaning of the sacrament of Reconciliation in your life. Action: Do you celebrate the sacrament of Reconciliation regularly? If so, share your positive experience with someone this week. If you are afraid to go to Reconciliation, speak about your reservations with a priest or someone you know who does participate in the sacrament.

Saints Quotes

November 21 – Monday

The Hail Mary is dew falling from heaven to make the soul fruitful. It is a pure kiss of love we give to Mary.-

St. Louis Grignon de Montfort

November 22 – Tuesday

Arise, soldiers of Christ, throw away the works of darkness and put on the armour of light.- St. Cecilia

November 23 – Wednesday

The Lord measures out perfection neither by the multitude nor the magnitude of our deeds, but by the manner in which we perform them.

-St. John of the Cross

November 24 – Thursday

When one does one's own duty, one must not be concerned, because God's help will not be lacking.-

St. Gianna Beretta Molla

November 25 – Friday

None of us is alone in this world. Each of us is a vital piece of the great mosaic of humanity as a whole.-St. John Paul II

November 26 – Saturday

Our wish, our object, our chief preoccupation must be to form Jesus in ourselves, to make his spirit, his devotion, his affections, his desires and his disposition live and reign there.-

St. John Eudes

Diocese & Other News

COP22 Marrakech - Letter to our Canadian delegates from the Canadian Conference of Catholic Bishops

Faith leaders in Canada assures our Canadian delegates of their prayers and support as they, along with other government representatives attend the COP22 meeting in Marrakech, Morocco - "We pray in particular that the Paris Agreement will be implemented in a way that is effective, just and attentive to the poor." To read Pope Francis' message to COP22 participants, follow the link:

<http://www.news.va/en/news/pope-urges-int-community-to-act-in-combating-clima>. To read 'Laudato Si' and the Path to COP22 see link:

http://www.pas.va/content/accademia/en/events/2016/cop22/final_statement.html

Food safety - Feed the Hungry

You and your friends can start a Feed the Hungry cook team! As part of our recruitment strategy, we will be holding a food safety training course on May 6th 2017 at the Catholic Pastoral Centre 120 - 17 Ave SW. Cook teams have one lead and approximately three to four other volunteers. They are ideally scheduled one Sunday every six weeks. If you are interested, please contact, Sartre Jean-Gilles at feedthehungry@calgarydiocese.ca or 403-218-5532.

Parish Activities

Amending Donation Envelopes

Dear Brothers and Sisters in Christ: As you might have noticed, many donation envelopes were not picked up annually. We understand some parishioners may have moved away, while others no longer attend mass at our parish. Still some parishioners are deceased. However, our annual ordering still had to be processed in numerical sequence of the donation envelopes even though many have not been used for years. Selective ordering is more expensive and time consuming to process.

We understand you may be used to your existing donation envelope numbers but in order to eliminate the unused donation numbers and to avoid wasted envelopes, we will need to re-assign a new set of donation

envelope numbers to the parishioners starting in 2017.

The new donation envelope number will come into effect on January 1, 2017. If you have any inquiries, please contact the parish office (403-265-7926).

Thank you for your cooperation.

*Parish will inform the members of the donation envelope number changes by letter.

2017 Donation Envelopes

2017 Donation Envelopes are available for parishioners to pick up at the Church main entrance .

Rejoice in God's Mercy

Even with the Extraordinary Year of Mercy behind us, doors across our Diocese remain open for you to experience the peace, love, and joy brought by participating in the sacrament of Reconciliation. 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 Advent. November 30, December 7, 14 and 21 from 7:30pm-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.

Exposition of the Blessed Sacrament on December 3

The December's Exposition of the Blessed Sacrament will be led by Parish Pastoral Council on December 3 from 10am to 11am. Fr. Nguyen will listen to Confession. Parishioners are encouraged to attend.

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. As of October 14, our campaign has received a total of \$37,140.95. We plead for your ongoing support. Parishioners can pick up the donation envelopes at the entrances.

Weekly Activities

Wed, Fri Nov 23, 25

OLPH Senior Centre

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

Place: OLPH Church Upper Hall

Fri Nov 25

OLPH Scout

Time: 6:30pm.-9:30pm

Place: Upper Hall & Lower Hall

Sat Nov 26

Legion of Mary (meeting)

Time: 9:30a.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

Young Adults choir practice

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

Place: OLPH Upper Hall

Faith Sharing Group (Arbour Lake)

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

Contact: Grace Chan 403-208-1806

Sun Nov 27

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.-12:30p.m.

Place: OLPH Church Office Building

Youth Group

Time: 11:00a.m.-1:00p.m.

Place: OLPH Church Office Building

Catholic Family Fellowship Meeting

Time: 12:30p.m.-3:30p.m.

Place: Upper Hall

Young Adults visit

Time: 2:00pm-3:00pm

Masion Senior Living

Time: 2:00pm-3:00pm

Let There Be Light

A to Zen of Life

A - Avoid negative sources, people, places, things and habits.

B - Believe in yourself and succeed.

C - Consider things from every angle.

D - Don't give up and don't give in.

E - Enjoy life today, yesterday is gone and tomorrow may never come

- F - Family and friends are hidden treasures, seek them and enjoy their riches.
 G - Give more than you planned to.
 H - Hang onto your dreams.
 I - If opportunity doesn't knock, build a door.
 J - Just do it
 K - Keep trying no matter how hard it seems.
 L - Love yourself.
 M - Make it happen.
 N - Never lie, steal or cheat. Always strike a fair deal
 O - Open your eyes and see things as they really are
 P - Practice makes perfect.
 Q - Quality not quantity in anything you do.
 R - Remember that silence is sometimes the best answer.
 S - Stop procrastinating.
 T - Take control of your own destiny.
 U - Understand yourself in order to better understand others.
 V - Visualise it and focus
 W - When you lose, don't lose the lesson.
 X - Xcellence in all your efforts.
 Y - You are unique, nothing can replace you.
 Z - Zero in on your target, and go for it.

Stories Faith Sharing

Is Your Cross too Heavy to Bear?
 Complainingly I told myself,
 "this cross is too heavy to wear"
 And I wondered discontentedly
 why God gave it to me to bear.
 And I looked with envy at others
 whose crosses seemed lighter than mine
 And wished that I could change my cross
 for one of a lighter design -
 And then, in a dream, I beheld the cross
 I impulsively wanted to wear,
 It was fashioned of pearls and diamonds
 and gems that were precious and rare.
 And when I hung it around my neck
 the weight of the jewels and the gold
 Was much too heavy and cumbersome for
 my small, slender neck to hold -
 So I tossed it aside and before my eyes
 was a cross of rose-red flowers
 And I said with delight as I put it on,
 "this cross I can wear for hours" -
 For it was so dainty and fragile,
 so lovely and light and thin,

But I had forgotten about the thorns
 that started to pierce my skin -
 And then in my dream I saw "my cross,"
 rugged and old and plain,
 That clumsy old cross I had looked upon
 with discontented disdain -
 And at last I knew that God had made
 this "special cross for me,"
 For God in His great wisdom knew
 what I before could not see,
 That often the loveliest crosses
 are the heaviest crosses to bear,
 For only God is wise enough
 to choose the cross we can wear -
 So never complain about your cross,
 for your cross has been blessed,
 God made it just for you to wear
 and remember, God knows best!

Read More Know More

Apostolicam Actuositatem Young persons

Young persons exert very important influence in modern society. There has been a radical change in the circumstances of their lives, their mental attitudes, and their relationships with their own families. Frequently they move too quickly into a new social and economic status. While their social and even their political importance is growing from day to day, they seem to be unable to cope adequately with their new responsibilities.

Their heightened influence in society demands of them a proportionate apostolic activity, but their natural qualities also fit them for this activity. As they become more conscious of their own personalities, they are impelled by a zest for life and a ready eagerness to assume their own responsibility, and they yearn to play their part in social and cultural life. If this zeal is imbued with the spirit of Christ and is inspired by obedience and love for the Church, it can be expected to be very fruitful. They should become the first to carry on the apostolate directly to other young persons, concentrating their apostolic efforts within their own circle, according to the needs of the social environment in which they live.

Adults ought to engage in such friendly discussion with young people that both age groups, overcoming the age barrier, may become better acquainted and share the special benefits each generation can offer the other. Adults should stimulate young

persons first by good example to take part in the apostolate and, if the opportunity presents itself, by offering them effective advice and willing assistance. By the same token young people should cultivate toward adults respect and trust, and although they are naturally attracted to novelties, they should duly appreciate praiseworthy traditions.

主日分享

基督普世君王節

今天基督普世君王節的讀經告訴我們耶穌是一位慈悲的君王，祂的王國是一個慈悲的王國，可惜今天所選讀的祇是路加所載耶穌臨終前的片段，但我會以路加對整件事的報導跟大家分享。

耶穌在十字架上的情景像一出獨幕劇。路加記載耶穌的第一句話便是：“父呀，寬恕他們吧，因為他們不知道他們做的是什麼。”最明顯的“他們”是指殺害他的人，因為接著有三類人在嘲諷祂。

第一類是民衆的領袖，他們說：“如果這人是天主的受傅者，就救他自己罷！”——這是具宗教性的一句話，意思是：你現在若不能自救，便不是我們所期待的救主。第二類是兵士，他們說：“如果你是猶太人的君王，就救你自己罷！”這是一種政治性的諷刺，意思是若你連自己也救不了，又怎能做君王？然而十字架上偏偏釘了這個牌——“猶太人的君王”。第三類就是兩個強盜中的一個，傳說是左盜，在倫理上他是個作奸犯科的人，他帶著幸災樂禍的口吻說：“你不是默西亞嗎？救救你自己和我們罷！”。但正當衆人極盡譏諷之時，天主的慈悲亦顯露在三類人身上。

首先是顯露於倫理上有正義感的強盜身上，通常說是右盜，他承認自己罪有應得，看到耶穌是清白的。他還說了一句很美麗的話：“耶穌，當你來為王時，請你紀念我！”當人群在叫囂譏笑，當耶穌最需要安慰的時候，這強盜直呼耶穌之名，把祂視為朋友。強盜亦知道自己毫無功德，無權要求救贖，祇能依賴天主的慈悲，所

以他祇求耶穌為王時紀念他，耶穌卻莊嚴地宣判：“我實在告訴你，今天你就要與我一同在樂園裡。”。有人指出耶穌似乎未對任何門徒作過類似的保證；但一位誠心懺悔，再沒有機會為自己的罪作賠補的人，他卻如此慈悲厚待。

第二類是政治性的迫害者，而以一位羅馬百夫長為代表。他眼見所發生的事，便說：“這人實在是個義人”。這位百夫長可能也會譏笑及釘死耶穌，不過耶穌在十字架上表現的寬恕感動了他，令他承認自己錯殺善人，這是懺悔的表現。基督的慈悲令一位看不起猶太人、釘死祂的羅馬人都悔改。

路加記載群眾——第三批人——看見這些事後捶著胸膛回家，即是說連群眾都感受到耶穌的慈悲，懷著懺悔的心離去。天主沒有因為耶穌之死而大發義怒，雖然有地震，但聖經沒有記載地震壓死人，所以耶穌死在十字架上並不是天主顯義怒的時刻，相反地，我們看到天主的恩寵流注其間，看到愛的勝利。三批在宗教上、政治上、倫理上反對基督的人，都因基督的慈悲而獲得懺悔的機會。這一年來，我常指出路加強調天主的慈悲，這是路加福音的精華，希望大家都能緊記。每當我們提到基督君王時，便會聯想到基督的公義，但路加福音中的基督君王並不強調公義，反而突出慈悲：祇有天主的慈悲才是真正的福音，任何人仰賴祂的慈悲必定得救，願意大家都把握到這一點。每個人在不同的程度上都犯過罪，但基督早就為我們向天父祈求：“父啊！寬恕他們吧！因為他們不知道自己做的是什麼”。“他們”不單是指強盜或當日迫害祂的人，亦包括了日後的我們。我們也許沒有右盜那麼壞，但他尚且因為相信耶穌的慈悲而得到救贖，何況是我們呢？這實在是一個很大的鼓舞。

堂區活動

奉獻信封重組

親愛主內的兄弟姐妹：大家可能察覺到每年有許多奉獻信封沒有人領取，原因是有些教友搬離本埠或居住太遠，也有些年長的教友不能獨自返回教堂或離世等等。然而，我們每年的奉獻信封必須要按照捐贈信封的號碼順序排列而訂購，為了消除未使用的奉獻信封號碼，並避免浪費信封，我們將重新分配奉獻信封號碼。

新的捐款信封號碼將於2017年1月1日開始生效。如有任何查詢，請聯絡堂區辦事處(403-265-7926)，不便之處，敬請原諒！*本堂將以信函通知捐款信封號碼更改的教友。

2017年奉獻信封

2017年奉獻信封開始分發，請捐獻信封用戶，到教堂正門入口處領取。

將臨期悔罪禮

卡加利教區內所有教堂在將臨期內逢星期三(11月30日、12月7, 14, 21日)晚上7時30分至8時30分，將開放給教友辦告解聖事。

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。教友應盡量參與與天主修合，以準備主基督的來臨！本堂將臨期告解聖事時間將如教區所定，集體悔罪禮將取消。

十二月顯供聖體

永援聖母堂十二月份的顯供聖體由堂區牧民議會帶領，時間為十二月三日上午十時至十一時。當天除了朝拜聖體外，阮神父將為教友聽告解。請各位教友盡量參與！

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。

截至10月14日，捐款已累積至37,140.95元。捐款信封可在聖堂入口處拿取。

活動一週

星期三、五 11月23, 25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

星期五 11月25日

永援聖母堂童軍

時間：晚上6時30分至8時30分

地點：永援聖母堂上禮堂及下禮堂

星期六 11月26日

聖母軍

時間：上午9時30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

大專青年團

時間：下午5時至7時

地點：永援聖母堂上禮堂

信仰小團體 (Arbour Lake)

時間：晚上7時30分至10時

聯絡：Grace Chan 403-208-1806

星期日 11月27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12時30分

地點：寫字樓大廈，聖堂騎士會室

青年會

時間：上午11時至12時30分

地點：永援聖母堂上禮堂

公教家庭開會

時間下午12時30分至3時30分

地點：永援聖母堂上禮堂

大專青年團探訪 Mission Senior

Living

時間：下午2時至3時

心靈小品

明白三件事

做基督徒要明明白白，不能人雲亦雲，盲目接受，糊裡糊塗。新約聖經告訴我們要明白三件事。

一、明白主的愛

保祿說主的愛，是何等長闊高深。長是指時間而言，天主對人類的愛是永恆不變的。闊是指範圍的廣大，不分種族、文化、性別，對所有的人，天主都一樣施慈愛。高是指天主愛的積累。地球最高的山峰也望塵莫及。深更是難以形容，深到底，取之不竭。

二、明白主的旨意

不可作糊塗人，要明白主的旨意。基督徒行事不能憑己意，當遵從天主的旨意。如何才能明白天主的旨意呢？保祿提了三點，一要完全奉獻。二不要效法世界。三心意要更新。要多讀聖經，求聖神引導。明白天主的旨意，還要有遵行天主旨意的決心。值得注意的是，不要把自己的意思說成是天主的旨意。我認識一位信徒，他常常把自己的意見說成是天主的旨意，在他每次講話之前，他總是加上一句：“天主跟我說……”。所以我們不要糊裡糊塗，要真正真明天主的旨意。

三、明白聖經真理

有一位信主多年，對救恩，對聖經真理仍是糊裡糊塗。有一位弟兄信主十年多，有一次我問他。“耶穌為什麼釘十字架？”他回答說：“耶穌因為犯罪才被釘於十字架。”真是叫人哭笑不得，欲哭無淚。真正的基督徒要追求明白聖經真理，在真道上堅固不致動搖，辨別是非，抵擋邪說異端，不受異端的迷惑。不受似是而非道理的迷惑。

靈修小故事

干枯的木杖長出玫瑰花

一個素以聖潔自居的隱士一天他經過城外，看見一個人坐在河邊哭泣。走近的時候，隱士認出那人就是惡名昭著的強盜。未及急步離開，那人已跑上來，俯伏在他的腳前，承認自己一切的罪過，並誠心祈求寬恕。隱士聽過他的滔天大罪，便驕傲地向他說：“你希望獲得寬恕嗎？我看干枯的木杖長出玫瑰花，比你獲得公義天主的

寬恕更容易！”隱士說完便轉身走了，留下那人在絕望的邊緣掙扎。當隱士走了不遠，他手中的木杖便在地上生根，無論他怎樣用力，也無法把它拔出來。接著木杖長出新芽，還開滿玫瑰花。那時，隱士聽到一個聲音說：“干枯的木杖長出玫瑰花，比慈愛的天主拒絕施恩與罪人還要來得容易！你能拒絕一個真心悔改的人嗎？”故事中的隱士，一生努力潛修，痛恨犯罪，的確很難想象罪惡可以如此輕易得到寬恕。他對強盜的一番話，看似無情，但卻不無道理。如果罪人可以輕易得到天主的寬恕，那麼公義何在呢？人還有需要努力行善避惡嗎？隱士潛修多年，然而還有很多需要學習的地方。他守正不阿，無疑是一個值得稱讚的人。不過，一枝長出玫瑰的木杖，讓他發現天主的慈愛，遠遠超出了他的理解和期待。耶穌臨死時說：“父啊！寬恕他們吧！因為他們不知道他們做的是什麼。”

知多一點點

梵蒂岡第二屆大公會議文獻 青年

在當代社會中，青年一代具有非常大的影響。他們的生活環境、思想方式以及他們和自己家庭間的關係，有了根本上的改變。他們過度迅速地進行了一個新的社會和經濟環境中。當他們在為社會和政治上的重要性日漸增高時，他們似乎承擔不起他們應接受的新任務。

他們在社會上所增加的分量向他們要求一種相當的傳教工作，同時他們的天賦品質也使他們適於這種活動。因為他們的人格自覺漸漸成熟，生活的熱望和洋溢的熱情催迫他們去負起自己的責任，要他們願意在社會和文化生活中，扮演起他們的角色。這種熱情如果能受到基督的滋潤，並含有對教會牧人的服從和愛戴，豐富的收穫是可以預期的。他們自己應該成為青年一代最先而且最直接的宗徒，以青年人的身份，在青年人中，顧及到他們所處的社會環境，去進行傳教工作。成年人要和青年人作友善的交談，務使雙方面超越年齡的距離，彼此相識，

互相提供自己所有的優點。成年人要首先以身作則，有機會時，也可用智慧的建議和有效的幫助去激勵青年從事傳教事業。青年一代則宜培育對成年人的尊敬和信任心，固然青年一代天然地傾向新奇，對有價值的傳統他們卻也應有相當的尊重。

兒童們也有他們所特有的傳教工作。在他們的夥伴中，盡自己的力量，去作基督活的證人。