

## Theme Sharing

### Birth of St. John the Baptist

The Feast of the Birth of St. John the Baptist, celebrated on June 24 of each year, is a major feast (or Solemnity) of the Church. If it falls on a Sunday, as in today's case, then the Feast will displace an Ordinary Sunday of the year in the Church's liturgical calendar. This is an honour rarely accorded to a saint. John (the Baptist) is the forerunner of Christ; and in the person of John, the Old Testament reaches its climax. Hence, we celebrate this important feast today in place of the 12th Sunday in Ordinary Time. Today's gospel reading centres on the birth of John and on how this God-chosen name was confirmed by his parents. The other two readings speak about his mission and his ministry. John's birth brought immense joy to mankind. Archangel Gabriel told Zechariah that many would rejoice at his son's birth, itself a most extraordinary event and no less a miracle. When John grew up, he was guided by God to live in the wilderness. He was entrusted with a very special mission; namely, to prepare the way of the Lord. Described in the gospel as a forceful prophet, John proclaimed a baptism of repentance for the forgiveness of sins. Because of John's holiness, the people figured that he might be the long awaited Messiah. However, John quickly dismissed their speculation. With great humility, he told the crowd that he was only *"the voice in the wilderness, preparing the way of the Lord."* He said, *"Someone mightier than I is coming, and I am not worthy to loosen the thongs of his sandals."* Indeed, the one to come was Jesus, the true Messiah and God the Son made flesh. Truth and blunt messages often are not welcome. No doubt, John would feel the same, and there could have been moments of frustration, disappointment, and a sense of failure during the course of his ministry. In fact, he was arrested, imprisoned and eventually beheaded by Herod. Just like the suffering servant of God in the first reading, John might feel that he had laboured in vain and had spent his strength to no avail. However, it may be comforting for him to know that he had accomplished his mission in the best possible way because he had died for the sake of faith. This is why John is now so deeply revered by the Church. On the frustration of the servant of the Lord,

God says, *"It is too small a thing for you to be my servant, to raise up the tribes of Jacob, and restore the survivors of Israel; I will make you a light to the nations, that my salvation may reach to the ends of the earth."* (Isaiah 49:6) This statement applies aptly to Jesus, but in a way it may also apply to John. By his preaching and martyrdom, John is the light not only for the Israelites, but also for all Christians.

The Feast of the Birth of John the Baptist is immensely popular in many parts of the world, confirming his deep-rooted influence, as forerunner of Christ, on the life of Christians. His teaching deepens our faith and exhorts us to be truly repentant of our sins so that we can receive God's graces and put our trust in God and his divine providence.

We should rejoice in this Feast, and be thankful for all the divine graces gifted to us through St. John the Baptist. By his faithfulness, courage, untiring effort to proclaim God's word as well as his ultimate sacrifice to bear witness for God, John has assumed a forerunner's role in the Paschal Mystery of Christ. For this, John is now sharing in the glory of this Mystery for all eternity.

### **Pope World Mission and Prayers Intention**

#### July General and Missionary Intention

General Intention: Work Security. That everyone may have work in safe and secure conditions.

Missionary Intention: Christian Volunteers. That Christian volunteers in mission territories may witness to the love of Christ.

#### Food Crisis in West Africa

On Food Crisis in West Africa we collected a total amount of \$3,330.00 in donations. This sum will be sent to our Diocese for emergency relief efforts to assist those affected by the Food Crisis in West Africa.

Thanks for your generous support!

#### OLPH Summer Mass schedule

Mass schedule in July and August will be revised as follows:

Saturday : 5:00pm ( in Mandarin)

Sunday: 9:30 am (in English)

11:00 am (in Cantonese)

Tuesday ( 7:00 pm) English Mass will be suspended

Normal Mass schedule will be resumed from September 2.

#### Summer Bulletin Break

This is the last church bulletin before summer. It will be resumed in the week of September 2.

#### Together in Action

Theme is "Love Never Ends."

(1 Corinthians 13:8)

The 2012 Diocesan's Appeal campaign, "Together in Action", has commenced. Our parish's final target will remain at \$50,000. Donation envelopes can be picked up from both the front and the side entrances. As of June 7, our campaign has received a total of \$19,455.00

Let's take action now to respond to Christ's love and sacrifice for the salvation of mankind.

May God bless you for your generous support!

## Diocese & Other News

### **Charities and Development Ministry**

For the poor Sunday can seem to be just another day of trying to find food, shelter and a sense of belonging. Each week the Feed the Hungry Family helps approximately 500 people experience a different Sunday - food, family, and respect at St. Mary's Hall in the heart of Calgary. Monday, August 13 is the 22nd Annual Golf Tournament in support of the Feed the Hungry Program. If you are interested in golfing at the beautiful Silvertip Resort in Canmore as part of this annual fundraiser, we'd love to hear from you! Cost is \$250/golfer or \$1,000/team of four. For more information contact Samantha Jones at 403-218-5531 or [samantha.jones@calgarydiocese.ca](mailto:samantha.jones@calgarydiocese.ca) or visit [www.calgarydiocese.ca/feed-the-hungry-golf-tournament.html](http://www.calgarydiocese.ca/feed-the-hungry-golf-tournament.html)

#### Centennial Committee

Seeking a few more images for our Diocesan Jubilee Historical Display. Does your family have a photograph that tells us something surprising or inspiring about the

history of our Diocese? It may be a special gathering, family devotions, or a meaningful moment with a story to tell. The image does not have to be 'old' as we plan to include images from any time within the past 100 years. We are looking for good quality, visually interesting photos and permission to use them, if chosen, in the display to be circulated around the parishes next year. We are hoping to represent all aspects of Diocesan life in the display, which is designed to inspire and educate us. For more information please contact: 100years@calgarydiocese.ca or call 403-218-5502. Thank you!

The Life & Family Resource Centre is still looking for couples struggling with fertility issues to help form a support group. For more information or to sign up please contact Gabriele at 403-218-5504.

Retrouaille will be offering its next retreat on September 28-30th. Retrouaille is a program for married couples experiencing difficulty. For more information on this program please call Gabriele at 403-218-5504.

YOUCAT: Youth Catechism of the Catholic Church. Developed with the help of young Catholics and written for high-school age people and young adults, YOUCAT is an accessible, contemporary expression of the Catholic Faith. YOUCAT is keyed to the Catechism of the Catholic Church, so people can go deeper. The questions are direct and honest, even at times tough; the answers straightforward, relevant, and compelling. YOUCAT will likely become the "go-to" place for young people to learn the truth about the Catholic faith.

## Weekly Activities

Mon, Wed, Fri 25, 27, 29

OLPH Senior Centre

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

Place: OLP Church Upper Hall

Mon 25

St. Angela School Year End Mass

Time: 9:00a.m.

Place: OLP Church

Saturday 30

Legion of Mary (meeting)

(Immaculate Heart of Mary Praesidium)

Time: 9:45a.m.

Place: K of C Room at OLP Church  
Parish Summer BBQ and Camping

Time: 1:00pm depart from church

Place: 197 Camp Winchell Coulee

Tai Chi Lesson

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

Place: OLP Church Lower Hall

Sunday July 1

Parish Summer BBQ and Camping

Time: 9:30am depart from church

Place: 197 Camp Winchell Coulee

## Imitating Christ

### Chapter 20 :

#### The Love Of Solitude And Silence

More than this, the security of the saints was always enveloped in the fear of God, nor were they less cautious and humble because they were conspicuous for great virtues and graces. The security of the wicked, on the contrary, springs from pride and presumption, and will end in their own deception. To Be Continued

## Stories Faith Sharing

### King Canute on the Seashore

Long ago, England was ruled by a king named Canute. Like many leaders and men of power, Canute was surrounded by people who were always praising him. Every time he walked into a room, the flattery began. "You are the greatest man that ever lived," one would say.

"O king, there can never be another as mighty as you," another would insist.

"Your highness, there is nothing you cannot do," someone would smile.

"Great Canute, you are the monarch of all," another would sing. "Nothing in this world dares to disobey you."

The king was a man of sense, and he grew tired of hearing such foolish speeches.

One day he was walking by the seashore, and his officers and courtiers were with him, praising him as usual. Canute decided to teach them a lesson.

"So you say I am the greatest man in the world?" he asked them.

"O king," they cried, "there never has been anyone as mighty as you, and there never be anyone so great, ever again!"

"And you say all things obey me?" Canute asked.

"Absolutely!" they said. "The world bows

before you, and gives you honor."

"I see," the king answered. "In that case, bring me my chair, and we will go down to the water."

"At once, your majesty!" They scrambled to carry his royal chair over the sands.

"Bring it closer to the sea," Canute called.

"Put it right here, right at the water's edge."

He sat down and surveyed the ocean before him. "I notice the tide is coming in. Do you think it will stop if I give the command?"

His officers were puzzled, but they did not dare say no. "Give the order, O great king, and it will obey," one of them assured him.

"Very well. Sea," cried Canute, "I command you to come no further! Waves, stop your rolling! Surf, stop your pounding! Do not dare touch my feet!"

He waited a moment, quietly, and a tiny wave rushed up the sand and lapped at his feet.

"How dare you!" Canute shouted. "Ocean, turn back now! I have ordered you to retreat before me, and now you must obey! Go back!"

And in answer another wave swept forward and curled around the king's feet. The tide came in, just as it always did. The water rose higher and higher. It came up around the king's chair, and wet not only his feet, but also his robe. His officers stood before him, alarmed, and wondering whether he was not mad.

"Well, my friends," Canute said, "it seems I do not have quite so much power as you would have me believe. Perhaps you have learned something today. Perhaps now you will remember there is only one King who is all-powerful, and it is he who rules the sea, and holds the ocean in the hollow of his hand. I suggest you reserve your praises for him."

The royal officers and courtiers hung their heads and looked foolish. And some say Canute took off his crown soon afterward, and never wore it again.

By James Baldwin

## Read More Know More

### Hope

Hope is the theological virtue by which we desire the kingdom of heaven and eternal life as our happiness, placing our trust in Christ's promises and relying not on our own strength, but on the help of the grace of the Holy Spirit. "Let us hold fast the confession

of our hope without wavering, for he who promised is faithful." "The Holy Spirit . . . he poured out upon us richly through Jesus Christ our Savior, so that we might be justified by his grace and become heirs in hope of eternal life."

The virtue of hope responds to the aspiration to happiness which God has placed in the heart of every man; it takes up the hopes that inspire men's activities and purifies them so as to order them to the Kingdom of heaven; it keeps man from discouragement; it sustains him during times of abandonment; it opens up his heart in expectation of eternal beatitude. Buoyed up by hope, he is preserved from selfishness and led to the happiness that flows from charity.

Christian hope takes up and fulfills the hope of the chosen people which has its origin and model in the hope of Abraham, who was blessed abundantly by the promises of God fulfilled in Isaac, and who was purified by the test of the sacrifice. "Hoping against hope, he believed, and thus became the father of many nations."

Christian hope unfolds from the beginning of Jesus' preaching in the proclamation of the beatitudes. The beatitudes raise our hope toward heaven as the new Promised Land; they trace the path that leads through the trials that await the disciples of Jesus. But through the merits of Jesus Christ and of his Passion, God keeps us in the "hope that does not disappoint." Hope is the "sure and steadfast anchor of the soul . . . that enters . . . where Jesus has gone as a forerunner on our behalf." Hope is also a weapon that protects us in the struggle of salvation: "Let us . . . put on the breastplate of faith and charity, and for a helmet the hope of salvation." It affords us joy even under trial: "Rejoice in your hope, be patient in tribulation." Hope is expressed and nourished in prayer, especially in the Our Father, the summary of everything that hope leads us to desire.

We can therefore hope in the glory of heaven promised by God to those who love him and do his will. In every circumstance, each one of us should hope, with the grace of God, to persevere "to the end" and to obtain the joy of heaven, as God's eternal reward for the good works accomplished with the grace of Christ. In hope, the Church prays for "all men to be saved." She longs to be united with Christ, her Bridegroom, in the glory of heaven:

Hope, O my soul, hope. You know neither the day nor the hour. Watch carefully, for everything passes quickly, even though your impatience makes doubtful what is certain, and turns a very short time into a long one. Dream that the more you struggle, the more you prove the love that you bear your God, and the more you will rejoice one day with your Beloved, in a happiness and rapture that can never end.

## 主日分享

### 聖若翰洗者誕辰

今天教會慶祝基督的前驅，若翰洗者的誕辰。這是一個重要的節慶，因為在若翰身上舊約達到了它的頂峰。今天的彌撒福音敘述若翰的誕生，以及怎樣給他取了天主選定的名字。其他兩篇讀經分別提起他的任務和宣講，談到他後來的生活。

若翰的誕生給人帶來極大喜樂。天使早已告訴匝加利亞，許多人要因這孩子的誕生而喜樂。因為若翰的誕生不尋常，是一件出奇的事情 ---

若翰長大後受著天主的默啟到曠野裏去生活。他負有一個十分重要的使命：預備默西亞的來臨。

福音說他是強有力的先知，宣講悔改的洗禮，為得罪之赦。再說，若翰自持很謙虛。由於他出眾的表現，人們以為他可能是默西亞；他堅決否認，表示出極大的謙遜。他說，他只是荒野中的呼號者的聲音，喊人預備上主的道路；又說，“但是比我強的一位要來，就是解祂的鞋帶，我也不配”。要來的一位是耶穌，他是真的默西亞，是降生成人的天主聖子。

若翰可能覺得自己虛度一生，沒有成功，終究失敗。但是天主聖神安慰他，叫他知道，他奉獻了自己的生命，這是最有效最有力不過的方式實踐了他的使命。老實說，如果他當時不是殉道而逝世的話，今日他聖德的名譽便不會是這麼崇高。

對上主的僕人的消極感覺，天主的反應是：“你作我的僕人，復興雅各伯支派，領回以色列遺留下的人，還是小事，我更要使你作萬民的光明，使我的救恩達於地極。”這句話首先應當拍合在耶穌身上，但是我們也可以

把它看作也是對若翰洗者說的。因為借著他的宣講，更借著他的殉道，若翰洗者不但是以色列民族的光明，而且也成為所有基督信徒的光明了。

若翰洗者誕辰的節慶，在許多地區，普及流行。這表明它對基督信徒的宗教生活仍舊很有影響。若翰作耶穌的前導的使命今日依舊合時。由於他，我們對耶穌的信仰有更深的根基。由於他，我們更覺得有必要，以真誠的悔改，準備接受天主的恩寵，滿心依賴天主，聽從祂的上智安排。

若翰洗者誕辰的節慶在教會的禮儀裏佔有重要的地位，甚至可以在星期天主日上慶祝。對一位聖人來說，這是少有的例子。

所以我們要因這個節慶而喜樂。接受天主在這個節慶上，通過這位聖人的榜樣賜給我們的種種恩寵。若翰洗者忠貞，勇敢，不辭勞苦，宣講天主的話，不惜犧牲性命，為主作證。他在事先參與了基督的逾越奧蹟。現在他永遠地生活在這奧蹟的光榮當中。

## 教宗及福傳祈禱意向

### 七月祈禱及傳教意向：

祈禱意向：安全工作。為每個人都能在安全的條件下工作。

傳教意向：為基督教的志願人員祈禱。願他們在做義務工作時，都能見證基督的愛。

## 堂區活動

### 緊急援助西非糧食短缺

#### 災民奉獻

在援助西非糧食短缺所獲得的奉獻為 \$3,330.00。本堂將全數交給教區作為緊急援助西非之用。

感謝各位教友慷慨支持，並願主降福您們！

### 暑期主日彌撒

七、八月之主日彌撒將更改如下：

星期六主日提前彌撒：五時(國語)

星期日早上彌撒：九時三十分(英文)

十一時(粵語)

星期二黃昏彌撒暫停

九月二日開始，主日早上彌撒及星期二黃昏彌撒將照以往時間舉行。

## 暑期堂區通訊

本星期的堂區通訊將為本暑期前最後一期，堂區通訊將於九月二日再刊。

### 教區公益金，齊來獻愛心

主題是「愛永存不朽」(格林多人前書第十三章八節)2012年教區公益金「讓我們一起來行動」(TIA)，籌募經已展開。本堂今年的目標是50,000元，捐款信封可在聖堂入口處拿取。截至6月7日，捐款已累積至\$19,455元。就讓我們立即行動，慷慨解囊。在此感謝各教友慷慨解囊，並願主降福您們！

## 活動一週

星期一、三、五 25, 27, 29

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

星期一 25

St. Angela School 學年完結彌撒

時間：上午9時

地點：永援聖母堂

星期六 30

聖母軍(開會)

(聖母軍聖母無玷聖心支團)

時間：上午9時45分

地點：聖堂二樓騎士會室

堂區夏日燒烤及露營大會

時間：下午一時由聖堂出發

地點：197 Camp Winchell Coulee

楊式太極班

時間：上午10時至下午12時30分

地點：永援聖母堂下禮堂

星期日七月一日

堂區夏日燒烤及露營大會

時間：上午9時30分由聖堂出發

地點：197 Camp Winchell Coulee

## 師主篇

### 第二十章、愛清靜寡言

縱然他們修了大德行，受了奇妙的聖寵，可是謹慎謙遜的心未曾減少一點。惡人的平安，是從自滿自恃來的，他們終究是自己欺哄自己。 待續

## 靈修小故事

### 美麗的蝴蝶

有一天，一個男孩發現掛在枝條上的蟲繭露出了一點缺口，一隻美麗的蝴蝶正努力破繭而出。經過一段時間的掙扎，蝴蝶看來已筋疲力盡，無奈仍受困於繭內。因此，男孩決定要幫助蝴蝶一把。他拿起剪刀，小心翼翼將蟲繭剪開，蝴蝶便輕易爬了出來。細看之下，蝴蝶只有萎縮的身軀和捲縮的翅膀。起初男孩寄望蝴蝶的翅膀將會展開，身軀變得有力。不過，蝴蝶萎縮的身軀始終無力振翅高飛，終其一生，只能拖著捲縮的翅膀在地上爬行。男孩從未想過自己的善意反害了蝴蝶。原來蝴蝶破繭而出的掙扎，目的是迫使體內的養份流向翅膀，使翅膀有力開展，自由高飛。

很多人假設信仰生活應該是喜樂平安，恬靜自然。幾時遇到困擾、不安、憂慮或掙扎，直覺便以為這是信德薄弱的後果，心想只要多祈禱，加深信仰，煩惱便會得到化解。

不過，以耶肋米亞先知的經驗為例，信仰的道路不一定是平坦安穩。首先，先知是在不情願之下接受天主的邀請：「上主，你引誘了我，我讓我自己受了你的引誘；你確實比我強，你戰勝了。」(耶二十7)先知的信仰旅程原來是充滿抗拒和掙扎。保祿亦認為，作耶穌的門徒也不是一條安穩輕鬆的道路：「你們不可與此世同化，反而應以更新的心思變化自己，為使你們能辨別甚麼是天主的旨意……。」(羅十二2)

同樣，伯多祿也經過一番掙扎才明白跟隨耶穌的代價。當他被立為宗徒之長不久，他便對耶穌所預言的掙扎、挫敗，甚至被殺害提出異議：「主，千萬不可，這事絕不會臨到你身上！」(瑪十六22)但耶穌斥責他說：「撒殫，退到我後面去！你是我的絆腳石，因為你所體會的，不是天主的事，而是人的事。」(瑪十六23)綜觀前人的經驗，跟隨耶穌要付出代價。這代價就是甘願放棄對舒適、安穩和嘉許的渴求，放棄物質社會的成功或幸福標準，並甘願接受因愛而帶來的承擔與犧牲。

由此可見，信仰的記號絕不是一般人所假設的溫馨、舒適，甚至浪漫，反之，跟隨耶穌往往使人陷於惶恐，毫無安全感當中。尤其當我們完全信賴天主的時候，手中好像沒有甚麼可以抓緊時，天堂與地獄只是一線之差而已。

如果信仰的道路不是一條平坦大道，難怪耶穌在社會大眾當中不容易找到認同。社會輿論喜歡質疑教會某些紀律或堅持，過於嚴苛或不切實際，例如每當有神職人員的性醜聞曝光，司鐸的獨身傳統照例又會引起責難；幾時電視傳來教宗老態畢現、行動不便的畫面，戀棧權勢的指責又會不絕於耳；遇上教會為履行公義而逆流而上，高聲疾呼時，不明其解者以為教會是爭取出位，另有企圖。

明白信仰的代價是一回事，願意付出又是另一回事。這種貪圖安逸、避免犧牲的想法也潛伏在教會群體內，伺機而動。面對信仰無止境的邀請，迂迴曲折的道路，人總有疑惑軟弱的一刻。為此，我們不需為教會內天下烏鴉一樣黑的情況而沮喪。教會與眾不同的地方，就好像伯多祿一樣，縱有不明白、不想接受的時刻，但總不放棄相信。當耶穌責斥他的想法不是天主的想法後，他並無離開，而是退到耶穌後面去。雖然在惶恐中，他始終跟隨耶穌進入耶路撒冷；雖然在昏睡中，他始終陪著耶穌在革責瑪尼山園度過惶恐的一夜；雖然躲在膽怯的人群中，他始終走在耶穌的苦路後面遠遠注視；雖然因出賣耶穌而滿面羞慚，他始終在晚餐廳靜候祂的顯現。

如果天主願意我們在信仰中掙扎而成長，刻意迴避只會使我們的生命變得萎縮無力。讓我們不拒絕困難，因為困難使人變得堅強；讓我們不逃避問題，因為問題的解決使人變得智慧。

香港公教報網站

## 知多一點點

### 望德

望德是超性的德行，藉著望德我們期盼天國和永生，視之為我們的幸福；我們所信靠的是基督的許諾，所依賴的不是我們自己的力量，而是聖神恩寵的助佑。「應該堅持所明認的望德，

毫不動搖，因為應許的那位是忠信的」(希 10:23)。「這聖神是天主藉我們的救主耶穌基督，豐富地傾注在我們身上的，好使我們因祂的恩寵成義，本著希望成為永生的繼承人」(鐸 3:6-7)。望德是回應人對幸福的嚮往，這嚮往是天主放置在人心內的；望德接受那激發人行動的各种希望，並予以淨化，使之導向天國；望德保護人不致陷於敗興；望德在無依無靠中給予支持；望德使期待永福的人心花怒放。望德的熱情奔放預防自私，導向愛德的幸福。

基督徒的望德重振並滿全選民的希望。這希望始於亞巴郎，並以亞巴郎的希望為典型，亞巴郎在依撒格身上蒙受天主很多的許諾，並因祭獻獨子的試探得到淨化。「他在絕望中仍懷著希望而相信了，因此便成了萬民之父」(羅 4:18)。

基督徒的望德自耶穌傳道之初，即在宣告真福之時，就開始展開。真福引起我們對天鄉的盼望，一如嚮往新的預許之地；真福為耶穌的門徒指出到達天鄉之路，他們須經歷各種試探。但是，因著耶穌基督的功績和苦難，天主在望德中保護我們，「望德不叫人蒙羞」(羅 5:5)。望德是「靈魂的鐵錨」，既穩妥又堅固，「深深地拋入了……作前驅的耶穌已為我們進入了的那帳幔的內部」(希 6:19-20)。望德也是一種武器，在爭取救恩的戰鬥之中保護我們：「穿上信德和愛德作甲，戴上得救的望德作盔」(得前 5:8)。即使在試探中，望德也帶給我們喜樂：「論望德，要喜樂；在困苦中，要忍耐」(羅 12:12)。望德在祈禱中得以表達並獲得滋養，尤其在主禱文(天主經)

中，「我們的天父」是望德教我們想望的一切的綱要。

因此，我們可以期盼天主對那些愛祂，並承行祂旨意者所應許的天上的光榮。在任何情況下，每一個人應依賴天主的恩寵，期盼「恆心到底」和獲得天上的喜樂，作為天主對那些因基督的恩寵所完成的善功，所給予的永遠賞報。在望德中，教會祈求「所有的人都得救」(弟前 2:4)。教會渴望在

天上的光榮中，與其淨配基督結合為一：

希望吧！我的靈魂啊，希望吧！你不知那日子和那時間。你要悉心注意，一切會很快地過去，雖然你的不耐把確實的認為可疑，把短促的當作長久。請想一想，你越戰鬥，越能對你的天主証實你的愛，有一天你就越能與你的「至愛」，生活在幸福中，在欣喜若狂中，永無盡期。