

Holy Week Schedule 聖週禮儀時間表

March 24* 3月24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 28* 3月28日	Holy Thursday 聖週四 - The Lord's Supper 主的晚餐	Tri-lingual Mass at 7:30 pm (English, Cantonese and Mandarin) 英語、國語、粵語彌撒在 晚上七時三十分舉行
March 29* 3月29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, Cantonese and Mandarin) 英語、國語、粵語紀念禮儀 在下午三時舉行
March 30* 3月30日	Holy Saturday 聖週六 Easter Vigil (復活慶典的夜間禮儀)	Tri-lingual Mass at 9:00 pm (English, Cantonese and Mandarin) 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 31 3月31日	Easter Sunday 基督復活主日	Mass Time as usual 彌撒時間照常

Tuesday Evening Mass on March 26 & April 2 at 7:00pm will be cancelled
週二晚上 3月26日及4月2日七時彌撒取消

Please Pray for Universal Church St. Joseph, Patron of the universal Church

Splendour of Patriarchs
Head of the Holy Family,
You were asked by the Successor of Peter to
watch over the universal Church,
the Family of those who believe in your son.
Intercede for all Christians
So that they may, at all times,
deny themselves,
take up their cross

請為普世教會及個人祈禱

大聖若瑟，我們在困難中奔赴你面前
特來求你護佑。求你在我們困難急需
中用你的大能來幫助我們。大聖若
瑟、聖家的勤奮守護人，請你保佑耶
穌基督所選的後裔，一如你從前在耶
穌聖嬰性命有危險時救了他，現在也
求你同樣的保護聖教會、使她脫免仇
敵的惡計和其他的危險困難。求你也
常常保護我們每一個人、使我們效法

你的榜樣。靠著你的助佑，使我們在
世聖善的生活、妥善的去世、得享天
國永福。阿們。

Theme Sharing

Fourth Sunday of Lent

The Prodigal Son

Scripture readings are taken from *Joshua*
5:9-12, *2 Corinthians* 5:17-21 and *Luke*
15:1-3 & 11-32.

Although the parable in today's gospel is
known as "the Prodigal Son", the focus of
the story is really on the merciful father.
The father has two sons, and the parable
may also be divided into two parts. The first
part is on the younger son, the prodigal son.
After squandering the entire share of his
inheritance in a foreign land, he comes to his
senses and reflects on his degrading past.
He decides to go home and asks for his
father's forgiveness. Instead of rejecting this
wayward son of his, the father welcomes him
back with open arms. The second part of the

gospel then dwells on the elder son and his
reaction to his brother's homecoming.
The Catechism of the Catholic Church likens
the first part of the parable to the process of
a Christian's conversion and repentance
(CCC #1439). The latter part is used to
demonstrate the effects of the Sacrament of
Reconciliation (Confession). This Sacrament
enables us to reconcile with God and with
the Church. It also enables us to anticipate
in a certain way the judgment to which we
will face at the end of our earthly life (CCC
#1468-1470).

There are two key statements in today's
parable. One is on the resolution of the
prodigal son to repent: "*I will get up and go
to my father; and I will say to him 'Father, I
have sinned against heaven and before
you.'*" The other statement is on the joy over
a repentant sinner, in the words of the father
to his elder son, "*We should celebrate and
rejoice, because this brother of yours was
dead and has come to life; he was lost and
has now been found.*" These two themes are
further illustrated in today's first and second
reading.

The first reading shows the Israelites, after
wandering in the wilderness for 40 years, at
long last reach the Promised Land. With
produce of the land, they celebrate the
Passover to thank God for having purged
their shame in Egypt and accepting back to
their homeland. The festive scene resembles
the father's celebration of the return of his
prodigal son in today's gospel.

Paul reminds us in the second reading that,
by his death and resurrection, Jesus has
reconciled us with the Father so that we can
come to life again. Lent is a time for the
Church to prepare catechumen for baptism
to receive a new life. It is also a time of
conversion and repentance for baptized
Catholics so to turn back to God. The
parable of the Prodigal Son shows us the
necessary steps in our reconciliation with
God. When we have sinned against God, we
need to reflect on his love for us, trust in his
mercy, acknowledge our sinfulness and ask
for his forgiveness. We must resolve to
follow his commandments and never to sin
again. As for our fallen brothers, we should
follow the example of our Heavenly Father's
mercy and compassion, accept them back
and rejoice over their conversion as shown
in the gospel: "*Let us celebrate and rejoice,
because this brother of yours was dead and
has come to life; he was lost and has been*

found."

"O my God, I am heartfully sorry for having offended you, and I detest all my sins because of your just punishment, but most of all because I have offended you my God, who is all good and deserving of all my love. I firmly resolve, with the help of your grace, to sin no more, and to avoid all occasions of sin. Amen."

Year of Faith

Oct 11, 2012

Nov 24, 2013

Open the Door of Faith

The Goal for Year of Faith

in our parish:

Catechetical Studies Refresher;

Spend ten minutes a day to meditate on the Bible and to study the Catechism.

Faith of itself, if it does not have works, is dead. James 2:17

Pope Benedict XVI's Lenten

Message

3. The indissoluble interrelation of faith and charity

In light of the above, it is clear that we can never separate, let alone oppose, faith and charity. These two theological virtues are intimately linked, and it is misleading to posit a contrast or "dialectic" between them. On the one hand, it would be too one-sided to place a strong emphasis on the priority and decisiveness of faith and to undervalue and almost despise concrete works of charity, reducing them to a vague humanitarianism. On the other hand, though, it is equally unhelpful to overstate the primacy of charity and the activity it generates, as if works could take the place of faith. For a healthy spiritual life, it is necessary to avoid both fideism and moral activism.

The Christian life consists in continuously scaling the mountain to meet God and then coming back down, bearing the love and strength drawn from him, so as to serve our brothers and sisters with God's own love. In sacred Scripture, we see how the zeal of the Apostles to proclaim the Gospel and awaken people's faith is closely related to their charitable concern to be of service to the poor (cf. Acts 6:1-4). In the Church, contemplation and action, symbolized in some way by the Gospel figures of Mary and Martha, have to coexist and complement each other (cf. Lk 10:38-42). The

relationship with God must always be the priority, and any true sharing of goods, in the spirit of the Gospel, must be rooted in faith (cf. General Audience, 25 April 2012). Sometimes we tend, in fact, to reduce the term "charity" to solidarity or simply humanitarian aid. It is important, however, to remember that the greatest work of charity is evangelization, which is the "ministry of the word". There is no action more beneficial – and therefore more charitable – towards one's neighbour than to break the bread of the word of God, to share with him the Good News of the Gospel, to introduce him to a relationship with God: evangelization is the highest and the most integral promotion of the human person. As the Servant of God Pope Paul VI wrote in the Encyclical *Populorum Progressio*, the proclamation of Christ is the first and principal contributor to development (cf. n. 16). It is the primordial truth of the love of God for us, lived and proclaimed, that opens our lives to receive this love and makes possible the integral development of humanity and of every man (cf. *Caritas in Veritate*, 8).

Essentially, everything proceeds from Love and tends towards Love. God's gratuitous love is made known to us through the proclamation of the Gospel. If we welcome it with faith, we receive the first and indispensable contact with the Divine, capable of making us "fall in love with Love", and then we dwell within this Love, we grow in it and we joyfully communicate it to others. Concerning the relationship between faith and works of charity, there is a passage in the Letter to the Ephesians which provides perhaps the best account of the link between the two: "For by grace you have been saved through faith; and this is not your own doing; it is the gift of God; not because of works, lest anyone should boast. For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them" (2:8-10). It can be seen here that the entire redemptive initiative comes from God, from his grace, from his forgiveness received in faith; but this initiative, far from limiting our freedom and our responsibility, is actually what makes them authentic and directs them towards works of charity. These are not primarily the result of human effort, in which to take pride, but they are born of faith and they flow from the grace that God gives in abundance. Faith without works is like a tree

without fruit: the two virtues imply one another. Lent invites us, through the traditional practices of the Christian life, to nourish our faith by careful and extended listening to the word of God and by receiving the sacraments, and at the same time to grow in charity and in love for God and neighbour, not least through the specific practices of fasting, penance and almsgiving. To Be Continued

Diocese of Calgary

Come, sit in this chair—

be reconciled.

Today we hear the familiar Gospel of the prodigal son. The eldest son resents the celebration with which his younger brother is received and refuses to accept him and forgive. Because God reconciled us to himself through the suffering of Christ, like the prodigal son we also can be released from the sins of our past. God does not hold on to our trespasses. As St. Paul explains to the Corinthians, in Christ, everything has become new! As disciples, we are expected to 'pay it forward', to be ambassadors for Christ and live as ministers of reconciliation by bringing reconciliation to one another. If you are burdened by your trespasses or have failed to extend the gift of reconciliation you have received, come, sit in this chair—be reconciled.

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 from 7:30 – 8:30pm. Come, sit in this chair—be reconciled.

Action: Take one step to heal a broken or damaged relationship.

Parish Activities

The Sacrament of Reconciliation –

will be available at parishes throughout the Diocese of Calgary all the Wednesdays of Lent. March 13, 20, 27 from 7:30pm–8:30pm.

Candidacy for Ordination as

Deacon

Mr. Ron Fortier, Mr. Edward Lam and Mr. Bill Young will be admitted to candidacy for ordination as deacon by Bishop Frederick Henry at a mass at 9:00 a.m. on Saturday March 16 at St. Mary's Cathedral. Please

pray for them.

March Youth Night- Laser Quest

Date: Saturday, March 16th

Time: 7:00pm

Location: Talk at Upper Hall and
Laser Quest will follow

Please come and join the March Youth Night!
Talk will start at 7:00pm in the Upper Hall
and we will be leaving for Laser Quest at
8:00pm. All youths and young adults are
welcome to attend. Please contact Porscha
Lau at (403) 826-3693 for further details.

Together in Action 2013

Theme: "...You will be my witnesses.."

Acts 1:8

The 2013 Diocesan's Appeal
campaign, "Together in Action", has
commenced. Our parish's final target is
\$50,000. We plead for your ongoing support.
Together we will help thousands within our
own communities and abroad through
difficult times. Let's take action now!

Weekly Activities

Wed, Fri 13, 15

OLPH Senior Centre

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

Place: OLPH Church Upper Hall

Wednesday 13

The Sacrament of Reconciliation

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

Place: OLPH Church

Friday 15

Way of the Cross in Lent

Time: 8:30a.m. (English)

Place: OLPH Church

Faith Sharing Group (Sacred Heart)

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

Contact: Doris Ho 403-271-6884

Saturday 16

Legion of Mary (meeting)

Time: 9: 45 a.m.

Place: K of C Room

Tai Chi Lesson

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

Place: OLPH Church Lower Hall

Yoga beginner class

Time: 2:00 p.m. - 3:15 p.m.

Place: OLPH Church Lower Hall

Way of the Cross in Lent

Time: 4:30p.m. (Cantonese & Mandarin)

Place: OLPH Church

Young Adults choir practice

Time: 6:00 p.m. - 8:00p.m.

Place: OLPH Upper Hall

Youth Night- Laser Quest

Time: 7:00pm

Sunday 17

Birthday Blessing Sunday

School and Youth Group

Time: 10:00 a.m. Mass

R. C.I.A

Adult Catechumenate Class

(Cantonese, Mandarin and English)

Time: 9:30 a.m. - 1:30 p.m.

Place: OLPH Church Lower Hall

Sunday School

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

Place: Office Building, K of C Room

Youth Choir- choir practice

Time: 11:00a.m.-12:30p.m

Place: Office Building

Imitating Christ

Chapter 23: Thoughts On Death

Therefore, in every deed and every thought,
act as though you were to die this very day.
If you had a good conscience you would not
fear death very much. It is better to avoid sin
than to fear death. If you are not prepared
today, how will you be prepared tomorrow?
Tomorrow is an uncertain day; how do you
know you will have a tomorrow?

To Be Continued

Faith Sharing Stories

Believe In The Holy, Catholic Church

Every Sunday, each Catholic at Mass makes
the Profession of Faith (the Creed) and
publicly confirms his or her belief in the
Church. Of course, these words do not
simply convey our acceptance of the
existence of the Church, even nonbelievers
can say and do as much. But as Msgr.
Ronald Knox said, when you've said these
words, "you've said a mouthful. If you
believe in the holy Catholic Church, then it
follows that you believe in all the rest of the
Creed; it would be silly to believe in the
Church and not believe in what the Church
tells you."

Exactly right. If I believe in the Church, then
what I am really saying is that I *trust* the
Church to teach me, in the name of Christ, in
matters related to the Creed, the
Sacraments and the Commandments (in
other words, the content of the *Catechism*).

That only makes sense: if I want to go to
Heaven, and I believe that the Church was
established by Christ to guide me along the
narrow path to salvation (cf. Mt 7:13-14),
then I depend on the Church to "show me
the path to life." (Ps 16:11)

On the other hand, if I don't trust the Church
to teach me about these things (or even just
some of them) or if I reserve final judgment
to myself, then as a matter of intellectual
honesty alone or simple rational
argumentation, I should stop saying the
Creed. Concretely, this means that if I do not
accept Church teaching on abortion,
contraception, homosexual behavior and
"same-sex marriage", divorce, cohabitation,
etc., then I have to ask myself in all sincerity
and humility, to what extent do I *truly*
"believe in the holy, Catholic Church."

Here is what St. Thomas Aquinas said on
this topic: "For what makes something a
matter of faith is God's truth revealed in
Sacred Scripture and the Church's teaching.
So whoever does not adopt the Church's
teaching, derived from the truth revealed in
Scripture, as an infallible and divine rule,
does not have the disposition of faith, but is
holding matters of faith in some other way
than by faith. Because he picks and chooses
from the Church's teaching, what he takes
as his infallible rule is his own will." (ST II ' II,
5, 3)

Strong words, those, and clear ones, too,
and worthy of our reflection, especially since
we say the Creed week after week. They
come to us from the saint that the Church (to
include Vatican II) has always looked to in
modern times to teach us in the ways of faith.
What St Thomas means is this: if I pick and
choose what to accept in Church
teaching-here I am especially thinking of the
Commandments, since that is where most
controversy lies today-then my ultimate
guide to salvation is not the Church, but my
own personal judgment. And that, my dear
people, is a very dangerous disposition.
Jesus said, "If you love me, you will keep my
commandments." (In 14: 15) Our Lord
established the Church to guide us along the
sure and certain path to eternal life. As her
faithful children, may we trust the Church to
do just this and may we say the Creed each
week with conviction. Rev. Paul N. Check

主日分享

四旬期第四主日—蕩子回頭

彌撒中的兩篇讀經和福音分別取自舊約若蘇厄書第 5 章第 9 到 12 節，聖保祿宗徒致格林多人後書第 5 章第 17 到 21 節，聖路加福音第 15 章第 1 到 3 以及 11 到 32 節。福音的內容是大家所熟悉的蕩子回頭的故事。

這是耶穌講的一個比喻。這比喻的核心是一位慈祥的父親，他有兩個兒子。比喻也分兩個部分。第一部分講論小兒子，他就是比喻題目上所說的蕩子。他到外鄉揮霍了他的財產之後，悔改回家，受到父親的熱烈接待。同一比喻的第二部分談到那慈祥的父親的大兒子。

在新編《天主教教理》(1992) 1439、1468-1470 條，蕩子回頭比喻的第一部分被引用來描述悔改的起源與發展；第二部分則用來闡述懺悔（告解）聖事的三種效果，那就是：與天主和好，與教會和好，以及提早接受死後要受的天主的審判。

在本主日的彌撒禮儀中，這個比喻的教訓集中表達在其中兩句話裡。一句是比喻蕩子所說的：「我要起身，到我父親那裡去，對他說：父親！我得罪了天，也得罪了你」；另一句是他父親對他哥哥說的：「你這個弟弟，死而復生，失而復得，我們應當歡宴快樂！」本主日彌撒中的讀經一和讀經二分別從不同的經驗發揮這兩句話的意義。讀經一引用從前以色列人逃出埃及進入客納罕福地的經驗來比擬一個罪人的悔改。在這樣的比擬之下，從前以色列人在客納罕過第一個逾越節時所擺設的喜宴，便是蕩子回頭比喻中父親為兒子的悔改而宰殺肥牛犢的歡宴了。

讀經二的作者聖保祿宗徒認識了復活的基督。他強調「悔改」使人與天主和好，成為一個新造的人，而所以如此的原因，則是完全出於耶穌基督的功勞。

四旬期是候洗者（望教者）準備領洗，和領過洗的信徒再次悔改，與天主重修和好的時期。在這時期讀「蕩子回頭」的故事，我們不但看出悔改的途徑，那就是：在墮落中懷念天主的慈愛，抱著對天主的信賴，向天主承認過錯，求天主寬恕，並在天主面前立定志向，以後必事事服從祂的命令，

同時也會體驗到天主的仁慈，因而效法祂，開放心胸，高興接納墮落後又悔改了的弟兄：「因為你這個弟弟，死而復生，失而復得，我們應當歡宴快樂！」

天主耶穌，基利斯督，我重罪人，得罪於天主，今為畏天主，尤為愛天主萬有之上，一心痛悔我之罪過。定心再不敢得罪於天主。望天主赦我之罪，亞孟。 節錄自梵蒂岡電台

信德年

打開信德之門

本堂為教友實行再慕道的金句：

每日十分鐘默想聖經及研習教理；

信德若沒有行為，自身便是死的。

雅各伯書 2:17

2013 年教宗四旬期文告：

相信仁愛便激發愛德

三、信德與愛德兩者有彼此相連不可分解的關係

由上面的觀點來看，可以清楚地知道，信德與愛德是絕不能分開，更非對立的。這兩個超性德行親密相連，若視二者之間有對立或基本上就互相矛盾，這是誤導。太強調信德的優先和決斷性，並低估，甚至輕視具體的愛德工作，使愛德工作淪為含糊不清的人道主義，那是過於偏頗；然而，另一方面，過份強調愛德的首位，以及愛德所產生的行動，似乎愛德工作可以取代信德一樣，也同樣無補於事。要過健全的靈修生活，唯信主義和道德行動主義，兩者都必須避免。基督信徒的生活在於不斷攀登山峰，去會見天主，為能帶著從天主那裡所汲取的愛與力量下山，好能以天主自己的愛來服事我們的弟兄姊妹。在聖經裡，我們看到宗徒們熱心傳揚福音來激發人們的信德，以及他們對濟貧愛德服務的關心，這二者之間的關係有多麼密切（參宗六 1-4）。在教會裡，默觀與行動——其象徵代表分別以福音中的人物瑪利亞和瑪爾大（參路十

38-42），二者必須共存而且互補。與天主的關係必須永遠排為第一，而那真正與人分享財物的福音精神是要扎根在信仰上的（參 2012 年 4 月 25 日本篤十六世周三接見群眾道理）。但我們有時會經常把「愛德」這個詞匯局限為精誠團結或僅是人道援助。我們務必要記住，最大的愛德工作就是傳揚福音，也就是「宣道的職務」。對自己的近人，沒有什麼行動比分享天主聖言、分享福音中的好消息、帶領他與天主建立關係更有益處，因此也更有愛德。傳揚福音是提升人性的最崇高，也是最具體的行為。正如天主僕人教宗保祿六世在《民族發展》通諭中所寫的，宣揚基督是對民族發展最首要、最主要的貢獻（參 16 號）。天主實踐並宣講了最根本的真理，就是天主先愛了我們，這真理促使我們接受這愛，因而能夠發展全人類，並發展每一個人。（參《在真理中實踐愛德》8）

基本上，一切事物都來自愛，也歸向愛。福音向我們宣講了天主對我們不求回報的愛了。如果我們懷著信德迎接這愛，我就會經驗到那與天主初次並不可缺的接觸——這接觸能使我們「愛上天主」，並接著在這愛內存留並成長，以及喜悅地將這愛傳遞給他人。說到信仰與仁愛工作之間的關係，厄弗所書（二 8-10）中有一段章節，或許是最好的說明：「因為你們得救是由於恩寵，借著信德，所以得救並不是出於你們自己，而是天主的恩惠；不是出於功行，免得有人自誇。原來我們是祂的化工，是在基督耶穌內受造的，為行天主所預備的各種善工，叫我們在這些善工中度日。」由此可見，整個救恩是來自天主的自動自發，來自祂的恩寵，來自在信德中得到的天主的寬恕；但是天主的自動自發，不但限制我們的自由和責任，反而還能使我們獲享真正的自由和真誠地履行責任，並引導兩者朝向仁愛的工作。仁愛的工作主要不是人類自己努力的結果，故不應自傲，而那是出於信仰，從天主賜予豐富的恩寵流露出來。信德沒有行動，就好比不結果實的樹木；信愛兩德，雙方彼此蘊涵。四旬期邀請我們，要透過傳統的方式

履行教友生活，更專心和更用時間聆聽天主聖言並領受聖事，同時加強愛德，以及對天主和近人的愛，特別是借著齋戒、悔改及幫助他人，來滋養我們的信德。 待續

堂區活動

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13、20、27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！

侯選執事

Mr. Ron Fortier, Mr. Edward Lam 及 Mr. Bill Young 將於3月16日在 St. Mary's Cathedral 的上午9時彌撒中被選為侯選執事，請大家為他們祈禱。彌撒將由亨利主教主持。

青年晚會—激光遊戲

日期：三月十六日星期六
時間：晚上七時
地點：聖堂上禮堂

卡城激光遊戲中心

請參加三月青年晚會！晚上七時在上禮堂靈修講座，八時聖堂出發到激光遊戲中心，歡迎堂區所有青年及年輕成人組參加。詳情請與 Porscha Lau (403)826-3693 聯絡。

2013 教區公益金，齊來獻愛心

主題：「...為我作證人...」

(宗徒大事錄第一章八節)

本堂今年的目標是\$50,000。懇請各位教友繼續支持，合力幫助本土社區及國外成千上萬的勞苦大眾。請立即行動！

活動一週

星期三、五 13, 15

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 13

四旬期悔罪禮

時間：晚上7時30分至8時30分

地點：永援聖母堂

星期五 15

英語拜苦路

時間：上午8時30分

地點：永援聖母堂

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 16

聖母軍(聖母軍聖母無玷聖心支團)

時間：早上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時至上午12時30分

地點：永援聖母堂下禮堂

瑜珈初班

時間：下午2時至下午3時15分

地點：永援聖母堂下禮堂

粵語國語拜苦路

時間：下午4時30分

地點：永援聖母堂

永援聖母青年團練習聖詩

時間：晚上6時至8時

地點：永援聖母堂上禮堂

青年晚會—激光遊戲

時間：晚上7時

地點：聖堂上禮堂

卡城激光遊戲中心

星期日 17

神父祝福生日的主日學、

青年會會員

時間：10時彌撒

成人慕道班 (粵語、國語及英語)

上午9時30分至下午1時30分至

地點：永援聖母堂下禮堂

主日學

時間：上午10時至下午12時30分

地點：寫字樓大廈

青少年聖詠團-練習聖詩

時間：上午11時至下午12時30分

地點：寫字樓大廈

師主篇

第二十三章、默想死亡

你該整肅你的思言行爲，就如同今天要死一般。若你良心潔淨，你必定不怕死。躲避罪惡，比躲避死好多了。若你今天預備得不妥當，明天怎麼能預備得妥當呢？況且明天是個不可靠

的日子，因為你有沒有明天，怎麼能知道呢？ 待續

靈修小故事

他苦路善功

有一青年教友不幸患了不治之症，痛楚萬分。他並沒有埋怨天主，只是感謝祂所恩賜的禮物。

在四旬期開始，他帶著病到聖堂拜苦路。其實每一處苦路，他是耗盡全身體力虔拜的。他深深體會到耶穌每一鞭的痛，拳打腳踢的虐待，剝掉衣服的恥辱，每一跌倒的無奈！痛在祂身，他卻如聖母瑪利亞般痛在心！

他的痛實是極其卑微，不足掛齒！

而在每一處苦路中，這青年專心默想耶穌的悲傷、痛苦。分擔祂的痛苦和傷心。我的人民啊！難道我虧負了您？我什麼地方對不起您？請您答覆我，尤其是透過拜苦路，重新經歷這靈性的旅程，願意分擔祂的一切痛苦和奉獻自己給全能者耶穌基督。

祂爲了我們的罪衍，甘願聽從上主的訓示，爲我們作贖價而犧牲，就是這樣連在最後的一口氣，他也是爲別人求情。祂在主內，而他也與耶穌心連心，彼此共融在一起。

奇怪的是當他去覆診時，那些癌細胞完全消了。至於那日子和那時刻，除父一個外，誰也不知道，連天上的天使都不知道。(瑪 24:36)

你們應當謹慎，免得你們的心爲宴飲沈醉，及人生的掛慮所累時，那意想不到的日子臨於你們，因爲那日子有如羅網，臨於全地面的一切居民。

所以你們應當時時醒寤祈禱，爲使你們能逃脫即將發生的這一切事，並能立於人子之前。」(路 21:34-36) 耶穌回答說：「我實實在在告訴你：人除非由上而生，不能見到天主的國。」(若 3:3)

他不是死人的，而是活人的天主，所以你們大錯了！(谷 12:27)