

Theme Sharing

6th Sunday in Ordinary Time

Some time ago I had a lengthy conversation with a Catholic woman about the Church's authority to teach in the name of Jesus. Her forceful response was 'I don't believe that!' Of course this effectively scuttled the conversation and we moved on to other things.

I don't believe that. How sad for a Catholic to even dare to say those words! Nevertheless, this is part of the freedom God gives every human being – to accept or to reject: He has set fire and water before you; put out your hand to whichever you prefer. Man has life and death before him; whichever a man likes better will be given him.

Fortunately no one can judge another person. We simply pray and trust that light will be given.

The world chooses very differently from the way a Christian chooses. That's because the world has a different framework of judgment, and a different starting point. The starting point for making choices in the world is self-centred while for a Christian it is other-centred, the other being God.

The world's choices are pragmatic, driven by money and ideology, and therefore, rather unenlightened and with a short use-by date. They depend on human intelligence and powers of reason, particular circumstances, anticipated outcomes, vested interests, external pressures, and a complex of other considerations, including what was had for breakfast that morning.

For a Catholic the starting point is the teaching of the Church as it comes to us through Scripture and Tradition. We live our lives guided by the Church because we believe she was founded by Jesus Christ. We live by her teachings, her moral precepts, her authority and her way of worshipping God. St Paul's words to the Corinthians can be quoted here: The hidden wisdom of God which we teach in our mysteries is the wisdom that God pre-destined to be for our glory before the ages began.

The hidden wisdom of God, the keys to the kingdom of Heaven, was given by Christ to his Church. This is why a Catholic cannot turn away from the Church and claim to be still following Christ. For all the faults, the many faults, the horrible faults of her members, including the hierarchy, the

Church is still the spotless bride of Christ for whom he gave his very life.

Those who have reached maturity have grasped this truth and have remained faithful; those who imagined that Jesus built his Church on the 'goodness' of his Apostles rather than on Peter's 'faith', have discovered the weak link in their understanding and have quit the Church.

But how does an individual make a decision to entirely believe what the Church believes; how does one get to that point? The answer is one which the world cannot and never will understand - it is through the wisdom bestowed by the Holy Spirit. These are the very things that God has revealed to us through the Spirit, for the Spirit reaches the depths of everything, even the depths of God.

The Holy Spirit who knows the depths of God is given to us at Baptism and Confirmation so that we ourselves might come to know the depths of God. The Holy Spirit shares with us, to the extent that we are capable, the knowledge of God.

Now let me interrupt with some questions which I am imagining some of you might be asking: 'I am a Catholic. I have been baptised and confirmed. How come I do not feel that I know God? How come my faith is still weak? How come I regularly have doubts?'

Having asked the questions on your behalf I must admit I cannot fully answer them, however, I do understand one or two things that are essential if, in the power of the Holy Spirit, we are to know God.

Firstly, the Spirit gives us a desire to know God, to 'see his face' as the Scripture puts it. Do you have this desire? Do you really want to know God, with all your heart? (I am assuming here, of course, that you are already a believer, that you have already found God and now wish to know him.)

Perhaps you were struck, as I was, by the opening sentence of the first reading from Zephaniah a couple of Sundays ago: Seek the Lord all you, the humble of the earth, who obey his commands. Somehow, seeking or knowing God always goes hand in hand with obeying his commands. If you really desire to know God you will be following his way - what Moses calls: the way I have marked out for you... .

The Holy Spirit is not given as warm fuzzy 'I believe' feeling. The Spirit is given also for keeping God's word. The response to the

psalm today shows us what the payoff for doing this is: Happy are they who follow the law of the Lord. Jesus, too, repeatedly made this clear: Still happier those who hear the word of God and keep it! (Luke 11:28)

So, if you are feeling distant from the Lord, ask yourself if you are doing his will, especially as the Church proposes it. Do you believe with all your heart that the Church speaks with God's authority? Do you dissent from important Church teachings? Are you behaving in a way contrary to those teachings? Perhaps it's time to make a serious and mature examination of conscience about all this?

Gospel of joy Evangelii Gaudium

«Gospel of Joy» Church to open the door, issuing prophetic voice

6. There are Christians whose lives seem like Lent without Easter. I realize of course that joy is not expressed the same way at all times in life, especially at moments of great difficulty. Joy adapts and changes, but it always endures, even as a flicker of light born of our personal certainty that, when everything is said and done, we are infinitely loved. I understand the grief of people who have to endure great suffering, yet slowly but surely we all have to let the joy of faith slowly revive as a quiet yet firm trust, even amid the greatest distress: "My soul is bereft of peace; I have forgotten what happiness is... But this I call to mind, and therefore I have hope: the steadfast love of the Lord never ceases, his mercies never come to an end; they are new every morning. Great is your faithfulness... It is good that one should wait quietly for the salvation of the Lord" (Lam 3:17, 21-23, 26).

7. Sometimes we are tempted to find excuses and complain, acting as if we could only be happy if a thousand conditions were met. To some extent this is because our "technological society has succeeded in multiplying occasions of pleasure, yet has found it very difficult to engender joy".[2] I can say that the most beautiful and natural expressions of joy which I have seen in my life were in poor people who had little to hold on to. I also think of the real joy shown by others who, even amid pressing professional obligations, were able to preserve, in detachment and simplicity, a heart full of

faith. In their own way, all these instances of joy flow from the infinite love of God, who has revealed himself to us in Jesus Christ. I never tire of repeating those words of Benedict XVI which take us to the very heart of the Gospel: "Being a Christian is not the result of an ethical choice or a lofty idea, but the encounter with an event, a person, which gives life a new horizon and a decisive direction". [3]

To Be Continued

Apostolic Exhortation Evangelii Gaudium of The Holy Father Francis.

Pope Francis' words

Let's learn to lose our lives for Christ, like a gift or a sacrifice. With Christ we lose nothing!

Diocese & Other News

Social Justice Ministry

Join Catholic Connections: A

Restorative Justice Network in Canada

In responding to the call of Christ on the Cross and the example of Pope Francis, the Most Rev. Gary M. Gordon, Bishop Liaison to Correctional Ministry for the CCCB has initiated Catholic Connections: a Restorative Justice Network in Canada. We invite you to join our Canada wide community of Catholics involved in prison ministry, re-integration and restorative justice activities. Visit our website at www.ccinrj.ca to find out more.

FCJ Christian Life Centre, Calgary

The Newly Revised FCJ -T.E.A.M

(Together Enabling Adult Ministry) PROGRAM WILL BEGIN SEPTEMBER

2014 with T.E.A.M. 16

"The thing the church needs most today is the ability to heal wounds and to warm the hearts of the faithful." Pope Francis

Are you looking to embrace: A deeper spiritual life?, a vision of Ministry that encompasses social thought and expression, as a foundation for ministry?, a broader scriptural background, a grounding in catechetics to enable, compassionate spiritual care? and a shared community-growth experience? Then T.E.A.M. is for you!

This two-year program is a collaborative effort between the FCJ Centre, St. Mary's

University College and the RC Diocese of Calgary. It is open to anyone of any background and any religious affiliation who has a desire to learn about Christian spirituality and express a commitment to justice. Do not miss this opportunity for your own personal growth and development in preparation for ministry.

You are invited to an Information Evening at the FCJ Centre on one of the following evenings from 7:00 to 8:00pm: April 29th, May 29th or June 18th.

For further information::

Tel: (403) 228-4215

FCJ Christian Life Centre

219 – 19th Avenue SW

Calgary, AB T2S 0C8

Visit our website: www.fcjsisters.ca/fcjcentre

And follow the links to Ministry Training Programs.

The Pastoral Centre Library

The Pastoral Centre Library will be unstaffed on Thursdays and Fridays over the next few weeks due to unforeseen circumstances, so it would be advisable to call ahead if you plan to visit (Library at 403-218-5510).

Thank you.

Let There Be Light

Time For God

We try to keep God in church on Sunday morning....

Maybe, Sunday night...

And, the unlikely event of a midweek service.

We do like to have Him around during sickness....

And, of course, at funerals.

However, we don't have time, or room, for Him during work or play..

Because.. That's the part of our lives we think.. We can, and should, handle on our own.

May God forgive me for ever thinking...

That... There is a time or place where...

HE is not to be FIRST in my life.

We should always have time to remember all HE has done for us.

Parish Activities

Exposition of the Blessed Sacrament on March 1

The March's Exposition of the Blessed Sacrament will be led by St. Gabriel Choir on March 1 from 10am to 11am.

Fr. Nguyen will listen to Confession.

Parishioners are encouraged to attend.

Movie Night: Tuesdays with Morrie

Mitch, a sport commentator, ignored his girlfriend and did not make time to do things in life that are of the most value to a human being. Morrie was one of Mitch's professors in college. One day Mitch was watching television and saw Morrie saying that he is dying of Lou Gehrig disease or ALS. He came to see his teacher Tuesdays to learn from him again.

Date: March 1, 2014 (Saturday)

Time: 6pm Potluck and

6:30pm start of movie

Place: Upper Hall of OLPH

Weekly Activities

Wed, Fri 19, 21

OLPH Senior Centre

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

Place: OLPH Church, Upper Hall

Fri 21

OLPH Scout

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

Place: Upper Hall & Lower Hall

Faith Sharing Group (Sacred Heart)

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

Contact: Doris Ho 403-271-6884

Sat 22

Legion of Mary (meeting)

(Immaculate Heart of Mary Praesidium)

Time: 9: 45 a.m.

Place: K of C Room at OLPH Church

Tai Chi Lesson

Time: 10:00 a.m. - 12:00 noon

Place: OLPH Church Lower Hall

Yoga beginner class

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

Place: OLPH Church Lower Hall

Young Adults choir practice

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

Place: OLPH Upper Hall

Faith Sharing Group (Arbour Lake)

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

Contact: Grace Chan 403-208-1806

Sun 23

R. C.I.A

Adult Catechumenate Class
(Cantonese, Mandarin and English)
Time: 9:30 a.m. - 1:30p.m.
Place: OLPH Church Lower Hall
Sunday School
Time: 10:00a.m.-12:30p.m.
Place: Office Building
Youth Group
Time: 11:00a.m.-12:30p.m.
Place: OLPH Church Upper Hall
Pastoral Care Team meeting
Time: 12:30 p.m.
Place: K of C Room

Imitating Christ

Chapter 25 :

Zeal In Amending Our Lives

How do so many other religious who are confined in cloistered discipline get along? They seldom go out, they live in contemplation, their food is poor, their clothing coarse, they work hard, they speak but little, keep long vigils, rise early, pray much, read frequently, and subject themselves to all sorts of discipline. Think of the Carthusians and the Cistercians, the monks and nuns of different orders, how every night they rise to sing praise to the Lord. It would be a shame if you should grow lazy in such holy service when so many religious have already begun to rejoice in God.

To Be Continued

Stories Faith Sharing

True Greatness

Some people feel like a small pebble lost in the immensity of a canyon. But no matter how insignificant we judge ourselves to be, we can be greatly used by God. In a sermon early in 1968, Martin Luther King Jr. quoted Jesus' words from Mark 10 about servanthood. Then he said, "Everybody can be great, because everybody can serve. You don't have to have a college degree to serve. You don't have to make your subject and your verb agree to serve. You don't have to know about Plato and Aristotle to serve. . . . You only need a heart full of grace, a soul generated by love." When Jesus' disciples quarreled about who would get the places of honor in heaven, He told them: "Whoever desires to become great among you shall be your servant. And whoever of you desires to be first shall be

slave of all. For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many" (Mark 10:43-45). I wonder about us. Is that our understanding of greatness? Are we gladly serving, doing tasks that may be unnoticed? Is the purpose of our serving to please our Lord rather than to gain applause? If we are willing to be a servant, our lives will point to the One who is truly great.

No service in itself is small,
None great, though earth it fill;
But that is small that seeks its own,
And great that does God's will. —Anon.
Little things done in Christ's name are great things.

主日分享

常年期第六主日

福音與道德

本主日彌撒中聖道禮儀的主題是「福音與道德」。內容涉及三點：第一點論道德的起源在於天主，第二點論基督福音與傳揚道德的關係，第三點論奉行福音教訓是真正的智慧。

讀經一談及人的自主權：天主造人，賦給人良心，判別善惡，又給人自主之權，要為自己行為的善惡負責，這樣，歸根究底，天主是道德的根源，人要以良心，為自己的行為向天主負責。

聖保祿在書信中勸勉信友奉行福音的教訓。他稱這教訓為奧妙的智慧，又稱它為十字架的道理。他說這教訓不是憑人的智慧，卻是憑天主的大能。奉行它，是人的真正智慧。

道德與福音原來同出一源：天主。兩者並不對立。但是道德的判斷必須運用人的理智，而人理智的運用，往往受私慾感情的干擾，不能時時公正，處處妥貼，它的結論有時不免會與良心道德的原則相抵觸。因此，在基督福音與某地某時的傳統道德之間，便發生了衝突。在這種情況下，我們基督徒便要記住剛才所聽到的聖保祿宗徒的話，而作出明智的選擇，那就是十字架的道理；奉行福音和良心道德才是真正的智慧，也是人真正的幸福所在。

教宗方濟各的話

按照奉獻和犧牲的邏輯，讓我們學習為基督“捨棄”生命。與基督一起，我們什麼都不會失去！

福音的喜樂

「福音的喜樂」

教會要敞開大門

發出先知性的聲音

福傳手冊【二】愛的使徒

第四講：福傳員的責任

[一] “福傳”是福傳員的天職

福傳員為教會服務，為人靈工作，不僅是一種極好的善工，也是一種神聖的使命，更是一個首要的任務。福傳員雖然不像傳教士和司鐸賦有聖職，帶有神印，做那些聖化人靈的工作，但是輔助司鐸傳教救人，實為福傳員的天職。教宗比約十二世在他的[基督奧體]通諭中，曾經說到，‘教會內的每一份子，均有傳教義務，與教會神長合作建設一個興盛的教會……尤其在教會內的服務人員，更應該體會到，他們的工作在現在這個時代，實在是異乎尋常的重要。’請看今日社會的情況，司鐸的聖召是如何的缺乏，福傳工作的範圍卻異常廣泛，這都說明福傳員們的工作，是如何的迫切，特別在亞非二洲和南美傳教區，需要福傳員更為迫切，因為許多的工作，不賴福傳員們的協助不易完成。為此不論在理論或實際方面都不難看出，福傳員們的責任實在重大。

[二] 福傳員的雙重任務

福傳員的任務是雙重的，一是為教會吸收新教友，二是為協助神長督導老教友。關於吸收新教友，最好的方法是通過多與教外人士接觸聯絡，並設法激發起他們的慕道的心情，使他們對研究道理發生興趣，鼓勵他們樂意與教會人士接近，喜愛來教堂，一般來說，慕道班的信友，如果在領洗前祇進過數次教堂，這是不太合宜的，因為假如在領洗前未曾習慣於進教堂，那麼在領洗後恐怕更加不常來教堂了。此外，福傳員們還應該注意，就是我們固然應該特別照顧新教友，關心慕道友，我們對於已經領洗的教友，也不容許疏遠和怠慢，如：家庭的造訪，苦患的慰問，尤其應該注意

他們主日參與彌撒聖祭等問題，即時加以關心援助。 待續

堂區活動

顯供聖體 (三月一日)

永援聖母堂三月份的顯供聖體由佳播聖詠團帶領，時間為三月一日上午十時至十一時。阮神父將為教友聽告解。請各位教友盡量參與！

電影晚會:

最後 14 堂星期二的課

一位疲於奔命的體育新聞記者，每日都為了拼命賺錢而忽略了女友，更忘記了當年初出校門時對生命的熱情和理想。直到某天，知道大學時代他的莫瑞教授因有疾病，每天都掙扎在死亡的邊緣，痛苦不堪。他和老師見面，並開始了每週二下午的最後十四堂課。

日期：三月一日(星期六)

時間：晚上六時 Potluck、
六時三十分放映

地點：永援聖母堂上禮堂

活動一週

星期三、五 19, 21

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 21

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

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 22

(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 12 時

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

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

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 23

成人慕道班 (粵語、國語及英語)

時間上午 9 時 30 分至 1 時 30 分

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

青少年會

時間上午 11 時至下午 12 時 30 分

地點：寫字樓大廈

牧靈關愛組開會

時間：下午 12 時 30 分

地點：騎士會室

師主篇

第二十五章、勤於改過自新

你看有多少修道人，關在修院中，多麼嚴謹守規；他們出門甚少，見人不多；喫粗飯，穿破衣；工作多，說話少，守夜的時間久，清晨早起，念經的時間很久；又屢次看聖書。總而言之，謹守所有的規矩。你細看加爾多及熙篤二會的修道人，或看各會的修道人修女，常是半夜起來，唱聖詠，讚美天主。當著衆位修道人讚美天主的時候，你反倒貪懶好睡，不行善工，真當羞愧。 待續

心靈小品

口中言語

願我口中的言語，心裡的意念，在禱面前蒙悅納。——聖詠 19 篇 14 節
有一句英文諺語說：「君子論理，常人談事，小人議人。」雖然我們不能否認，對人的議論也可以是對人的褒獎，不過這句諺語所強調的是我們議論他人的是非。如今我們身處於一個媒體無所不在的世界，不管是透過報章書刊、電視電台，或是各種網絡社交媒體，我們都不斷間接或直接地、有意或無意地介入別人的生活，窺探了他人的隱私。

更糟的是，他人的生活點滴和隱私排山倒海而來，使我們不再只滿足於名人富豪的流言蜚語，而說長道短、搬弄唇舌變成了我們談話的中心。無論是我們工作場所的同事、教會的弟兄姊妹、鄰居或家人都可能成為鋒利舌頭的目標，為本來不該發生的閒談而感到苦惱。

我們該怎樣改變這種偏好，不再用言語傷害別人呢？讓我們謹記，我們口中的言語上主都會聽到，而祂渴望我們做得更好。我們可以和詩人一起禱告：「我的救贖主啊！願我口中的言語，心裡的意念，在禱面前蒙悅納」(聖詠 19 篇 14 節)。當我們嘗試用那蒙主喜悅的方式來談論別人時，就是尊崇祂。有祂的幫助，我們便能透過所談論的話題來榮耀祂。

求主能夠原諒我，

不當言語傷人們；

助我明白需謹言，

運用智慧助他人。

與其出口傷人，不如緘口無言。

靈修小故事

房間

在半夢半醒之間，我發現自己在一個房間裏。這房間並沒有什麼特別之處，只不過一面牆壁滿是小小的索引卡抽屜。就像圖書館那些字母順序編排的作者或主題目錄。但是這些密密麻麻從地板伸到天花板，並且似乎向各個方向無盡伸展的抽屜有著非常不同的標題。

當我走近這面牆壁時，首先吸引我注意力的是名為“我喜歡過的人”的抽屜。我打開它翻了翻那些卡片。看了幾眼我馬上關了抽屜，每個卡片上寫的名字我都認識，這確實讓我驚訝。無需告知，我很清楚我身處何地。這個沒有生氣卻滿是小抽屜的房間是我一生粗略的記錄。這裏記載著我每時每刻的行為，事無大小，一一在案，讓我的記憶自欺弗如。

當我信手打開那些抽屜探究裏面的內容時，一種好奇心混雜著恐懼令我心

神不寧。有些內容給我帶來快樂和甜蜜的回憶；有些則令我慚愧萬分後悔不已，真害怕有什麼旁人也看到了。一個名為“朋友”的抽屜就在“我背叛過的朋友”旁邊。

在這房間內，題目從世俗平凡的到奇異怪誕的，可謂五花八門。例如有“我讀過的書”，“我說過的謊”，“我給予過的安撫”，“我哈哈大笑過的笑話”。

有些標題惟妙惟肖讓我真想笑出聲來，如“我沖我的兄弟吼叫過的事情”；而有些則讓我難以發笑：“憤怒下我做過的事情”，“我向父母咕噥抱怨過的事情”等。

卡片的內容讓我驚奇不已。卡片的數目常常比我猜測的要多，有時也有比我希望的要少些的。我被我一生浩瀚的內容所震驚。在我 20 年的生活裏我真會有時間來記錄這數千張甚至數百萬張卡片嗎？但每一張卡片又證實了這一事實。每張都是我親筆寫的，每張上都有我的簽名。當我打開名為“我聽過的歌”的抽屜時，我意識到抽屜內的容量在增加。卡片一張挨一張，我翻過兩三碼（一碼合三英寸）後，依然看不到尾。我關上抽屜，感到慚愧，不光因為音樂的質量，更多的是因為我知道這抽屜表明我曾為此耗費過多少時間。

當我翻到“淫念”的抽屜時，我感到一股寒流通遍全身。我把抽屜只打開一英寸寬——我不願探究這個抽屜究竟有多深——然後抽出一張卡。上面記錄的詳細內容讓我戰慄。一想到這樣的時刻也被記錄下來，我直犯噁心。一種動物般的暴怒讓我無法自控。一個念頭佔據了我的大腦：“誰也甭想看到這些卡片！誰也甭想看到這間屋子！我必須毀了它們！”瘋狂之下我猛地把抽屜拉了出來。它有多長我也顧不上了。我必須把它一傾而空燒掉那些卡片。但當我把抽屜拉出重重摔到地上時，一張卡也沒有撤出。我氣急敗壞抽出一張卡，拼命要撕毀它時卻發現它堅如鋼板。

只好認輸，一籌莫展，我把抽屜放回原處。前額抵在牆上，我發出一聲長長的自憐的歎息。這時我看見了那個名為“我與之分享過福音的人

們”的抽屜。抽屜的把手比其周圍的更亮更新，幾乎未被觸摸過。我一拉把手，一個不過三英寸長的抽屜落入我手中。我可以用一隻手就數清有多少張卡。這時我的眼淚奪眶而出。我開始哭泣。抽泣如此深切，我的胃開始隱隱作痛，不久疼痛遍及全身。我跪在地上嚎陶大哭。我因羞愧而痛哭，因滿胸滿腹的羞愧而痛哭。

一排排抽屜在我噙滿淚水的眼眶裏渦旋著。誰也別想知道這間房間，別想！我必須把它鎖起來並藏好鑰匙。但正當我擦去眼淚時，我看見了祂。不可能是祂呀！不能在這裏呀！哦，是誰也不能是耶穌呀！我束手無策地看著祂打開抽屜看卡片。我無法忍受看祂的反應。等我定住神看祂的面孔時，我看到了比我更為深切的悲痛。祂似乎憑直覺翻到了那些最糟糕的抽屜。祂幹嗎非得挨個讀遍呢？終於祂轉過身看看房間那頭的我。祂的眼裏滿是憐憫。但這種憐憫並沒激發我。我低下頭，用手捂住臉，再次痛哭起來。

祂走過來摟住我。祂本可以說許多話，但祂隻字未說。祂祇是和我一起哭。然後祂起身走回滿是抽屜的那面牆。從房間的一頭開始，祂取出一個抽屜，在每張卡上在我的名上簽下祂的名字。

“不”我邊喊邊沖向祂。我從祂的手中奪過卡片，嘴裏說的祇是“不，不”。祂的名字不能落在這些卡片上。但它確實在上面，紅色的，那麼濃厚，那麼深沉，那麼活生生的。耶穌的名字覆蓋了我的。那是用祂的血寫出的。祂溫柔地把卡片拿回，悲哀地一笑繼續簽名。我想我永遠也不會弄明白祂怎麼簽得那麼快，但片刻之後我似乎聽到祂關上最後一個抽屜走回我身旁。

祂把手放在我的肩上，說“完成了”。我站起身，祂領我走出房間。門上沒鎖。還有卡片待寫。