

Holy Week Schedule 聖週禮儀時間表

April 17* 4月17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
April 18* 4月18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
April 19* 4月19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, 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)
April 20 4月20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 April 15 & April 22 at 7:00pm will be suspended

週二晚上 4月15日及 4月22日七時彌撒取消

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

It is a day Christians commemorate the Last Supper shared by Christ with his disciples.

On this day four events are commemorated: the washing of the Disciples' feet by Jesus Christ, the institution of the Mystery of the Holy Eucharist at the Last Supper, the agony of Christ in the Garden of Gethsemane, the betrayal of Christ by Judas Iscariot. After the Holy Thursday celebration, the communion bread and wine is taken from the altar with no formal closing. Instead, the parish is invited to worship the (holy Body of Christ). 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. (Christians remember His crucifixion and burial)

No Mass is celebrated on this day. The Passion of Jesus Christ is usually celebrated at 3 PM

On Good Friday, the entire Church fixes her gaze on the Cross at Calvary. Each member of the Church tries to understand at what cost Christ has won our redemption.

The Good Friday service correspond to the divisions of Mass:

Liturgy of the Word - reading of the Passion.

Intercessory prayers for the Church and the entire world, Christian and non-Christian.

Veneration of the Cross

Communion, or the 'Mass of the Pre-Sanctified.'

The Veneration of the Cross

Easter Vigil

The full meaning of Vigil is a waiting for the coming of the Lord. "The entire celebration of the Easter Vigil takes place at night.

The first part consists of symbolic acts and gestures

A suitable place should be prepared outside the church for the blessing of the new fire, whose flames should be such that they genuinely dispel the darkness and light up the night.

The Symbolism of Candles:

Light is pure; it penetrates darkness; it moves with incredible velocity; it nourishes life; it illumines all that comes under its influence. Therefore it is a fitting symbol of God, the All Pure, the Omnipresent, the Vivifier of all things, the Source of all grace and enlightenment. It represents also our Blessed Savior and His mission. He was "the Light of the world," (John 8:12)

Even the use of wax has its symbolic meaning. The earlier Fathers of the Church endeavored always to seek out the mystical significance of Christian practices, and one of them thus explains the reason for the Church's law requiring candles to be of wax:

Paschal Candles have special decorations to indicate who is represented.

The paschal candle should be prepared, which for effective symbolism must be made of wax, never be artificial, be renewed each year, be only one in number, and be of sufficiently large size so that it may evoke the truth that Christ is the light of the world. It is blessed with the signs and words prescribed in the Missal. The procession, by which the people enter the church, should be led by the light of the paschal candle alone. The light from the paschal candle should be gradually passed to the candles that all present are holding in their hands. The deacon makes the Easter proclamation, which tells by means of a great poetic text the whole Easter mystery, placed in the context of the economy of salvation.

The readings from Sacred Scripture constitute the second part of the Vigil.

Finally, the resurrection of the Lord is proclaimed from the gospel as the high point of the whole liturgy of the word. After the gospel, a homily is to be given, no matter how brief.

The third part of the Vigil is the baptismal liturgy. Christ's passover and ours are celebrated. The service also includes confirmation and First Holy Communion.

The celebration of the Eucharist forms the fourth part of the Vigil and marks its high point, for it is in the fullest sense the Easter sacrament, that is to say, the commemoration of the sacrifice of the cross and the presence of the risen Christ, the completion of Christian initiation, and the foretaste of the eternal pasch.

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

聖週四彌撒是在晚間舉行，主要是為紀念主的最後晚餐，祂建立感恩祭，—以及祂出自愛心的服務榜樣為門徒洗腳：是耶穌要我們相親相愛的命令，彼此洗腳，亦即彼此服務和彼此相愛的具體表現。

遷供聖體

在唸完「領聖體後經」以後，主禮及輔祭等隆重地將聖體恭迎到一特設的祭台或聖堂內的一小聖堂中，在此供奉，讓信友來朝拜。本日彌撒後，要撤去祭台上的一切裝飾和用具。

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〉。

這一天，教會以齋戒、讀經、祈禱，來紀念並參與救主基督的苦難、聖死；但不是在哀悼基督的死亡，而是慶祝基督在十字架上的逾越。藉著這個紀念，十字架上的救恩重新臨現在我們身上。今天沒有感恩禮，舉行的是「紀念救主苦難儀式」。最恰當的時間是下午三點左右，因為第九時辰是若望所載主耶穌基督的受難始末。

主禮及聖職輔禮人員到祭台前，致敬後，伏於地上，或雙膝跪下，全體默禱片刻。我們面對此偉大的十字架救贖人類的奧跡，應該謙卑地伏地朝拜或用雙膝下跪。

今天的禮儀包括三大部分：

1. 聖道禮：聆聽「基督受難史」，是今天禮儀的重點。「信友禱文」部分，是隆重的大祈禱文。
2. 領聖體禮。
3. 「朝拜十字聖架」，因為基督是「一次而永遠」的為我們被釘死在一個十字架上，所以，只朝拜「唯一」的十字架，是更強而有力的標記出此中之深意：一個主、一個救恩、一個教會、一個十字架。朝拜十字聖架的真實意義在於：以聖禮的方式，去經驗基督在十字架上交出自己的生命，為大眾做贖價，而獲得勝利的逾越救恩；並且投身在祂的十字架前，和祂一起，為了別人而存在，而受苦、逾越。

聖週六晚的

「復活慶典夜間禮儀」

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。

「復活節夜間慶典」是一個光和水的慶節，因為基督的死亡、復活，為我們帶來了生命之光，讓我們與祂一起出死入生；而水，是進入祂的國度的記號。今晚，我們和所有的新教友一起慶祝重生。所以，今晚慶典的高峰和本質，就是舉行「入門聖事」。

今晚的禮儀，包括四大部份：燭光禮、聖道禮、聖洗禮和聖祭禮。「燭光禮」是序曲。熊熊火燄，讓人不由得震懾於「生命之火」的力量。再由這火燄點燃復活蠟，並傳點每個人手中的小蠟燭。「聖道禮」，是今夜慶典的重要部分。藉著聆聽聖言，再一次重溫救恩史。

宣讀「福音」，是聖道禮的高峰。聖洗禮儀「成人入門聖事」，包括了聖洗、堅振、聖體聖事，應一起完成。聖洗聖事展開新生命；堅振聖事堅強這生命；聖體聖事以基督的體血，來滋養門徒，使之能日益基督化。

由於這是一個「光」的慶節，燭光禮開始時，都應熄滅所有燈光，只看見新火的亮光。此時，光明與黑暗的對比是十分強烈的。當信友們點燃了手中的蠟燭進堂後，滿堂只見象徵我們生命的燭光。

基督在受難、死亡後，進入光榮的復活，完成了祂的「逾越奧蹟」。我們也透過「聖洗聖事」，死於舊有的自我，分享了基督的永恆生命。並且在生活中，不斷和基督一起，自我逾越。如此，我們才能充滿生命力的慶祝這一年之中最重要的「逾越節三日慶典」。

Theme Sharing

Palm Sunday

(Passion Sunday)

Otherwise known as Passion Sunday, it

is also the first day of the Holy Week. To commemorate the glorious entry of Jesus into Jerusalem, today in many churches, there is blessing of palm branches followed by procession into the church where the Mass is celebrated.

The solemn ritual signals the beginning of the Passion of Christ. It also portrays the triumphant entry of Jesus into the Kingdom of Heaven.

Before the procession begins, the gospel reading gives an account of Jesus' entry into Jerusalem. Through the chanting of the crowds, Matthew affirms that Jesus is the Son of David, the one who comes in the name of the Lord. He also quotes from the book of the prophet Zachariah to affirm the kingship of Christ, "Tell the daughters of Zion. Look, your King is coming to you, humbled and mounted on a donkey, and on a colt, the foal of a donkey."

Today's scripture reading shows two contrasting images of Christ's Passion: his suffering and his glory. The first reading speaks about the "Servant of the Lord", symbolizing the humility, self-denial and total obedience of Christ in his sufferings. The second reading is a canticle and proclamation of faith: "Jesus humbled himself, obediently accepting death, even death on the cross!

Because of this, God highly exalted him and bestowed on him the name above every other name."

In today's lengthy gospel account of the Passion of Christ, there are two scenes in Judas Iscariot's betrayal of his master worthy of our attention. Firstly, Judas betrayed Jesus for 30 pieces of silver. Secondly, Judas later regretted his deed and brought back the silver pieces to the chief priests, saying that he had sinned and had "betrayed innocent blood." As the chief priests refused to take the money back, Judas threw them into the sanctuary. These two scenes in fact are strikingly similar to the "Allegory of the Shepherds" in the book of the prophet Zechariah. In that allegory, God likened himself as shepherd of the Israelites. However, the Israelites showed no

respect to the Lord, treated him as their servant and offered to pay him only the basic wage of 30 pieces of silver. The Lord was displeased and told Zechariah to throw the silver pieces into the temple treasury. He further broke the two staves used in shepherding of flocks, signifying that he was going to break his covenant with the Israelites. By quoting this passage from Zechariah, Matthew is trying to tell us that Jesus will establish a new covenant with all peoples. Palm Sunday marks the beginning of the Holy Week in the liturgical calendar of the Church. In his famous writing "Spiritual Exercise", St. Ignatius of Loyola, founder of the worldwide Jesuit Order, puts Jesus' glorious entry into Jerusalem as the central theme of meditation for the 3rd week of spiritual reflection. His advice for the week to his fellow Jesuit retreatants is: "in union with Christ in his sufferings, and in union with him in his glory." This is precisely the message of today's scripture readings. Hopefully today's teaching can serve as a timely motivation and consolation to those of our brothers and sisters who have faced, or are facing, difficult trials in their lives and are still struggling to keep their faith in the Lord.

Rejoice in God's Mercy

With Passion Sunday we begin the final week of Lent and prepare ourselves to celebrate the Paschal Triduum. The Rejoice in God's Mercy program that runs in Advent and Lent has aimed to invite you to participate more readily and more easily in the sacrament of Reconciliation. However, the sacrament of Reconciliation is not only for Advent and Lent; it is a sacrament that Catholics can receive at any time. In addition to Rejoice in God's Mercy on Wednesdays and scheduled diocesan penitential services, most parishes have a regularly scheduled time for Reconciliation throughout the year. If you are not available at the scheduled time or if your situation is complicated and you think

you might need more time than usual, the sacrament is always available by appointment with the priest. Jesus never said it would be easy to follow him but he also gave us this sacrament to help us own up to our failings, receive his strength, and start anew.

Diocese & Other News

Outdoor Way of the Cross

31st Annual Outdoor Way of the Cross will take place on Good Friday, April 18, 2014. This solemn and meditative procession will start and end at St. Mary's Cathedral (219-18th Ave. S.W., Calgary). Start time is 9:30am and completion time is 12:30pm. Everyone is invited!

Celebration of Canonization

Tuesday April 29, 2014, 7pm, St Mary's Cathedral. Doors open at 6pm. On April 27th Pope Francis will canonize Popes Blessed John XXIII and John Paul II in Rome. Join us in a local celebration of the canonization of these two holy Bishops of our time. All welcome.

Office of Vocations

Information Day on the Diocesan Priesthood

This day is for men between the ages of 17 and 35 years. It includes talks given by Bishop Henry and priests of the diocese. Location: Sacred Heart Church, 1307 – 14th St. S.W., Calgary (Upper Hall).

Date: Saturday, May 3rd, 10:00 a.m. – 1:30 p.m. (Lunch provided). For further information and to register contact: Office of Vocations at 403-245-2753. E-mail: mjgaffney@telusplanet.net.

Vocations –

Assembly of Women Religious

An Invitation to Single, Young Women – Are you between the ages of 16 and 35? Have you ever wondered about religious

life? Do you have questions? Come spend a day with a small group of Sisters: Sunday, June 1st from 12.30 to 5.30 p.m. at St. Luke's Parish, 1566, Northmount Drive NW, Calgary. Register at: www.facebook.com/vocationsretreat2014 or contact Sr. Terry: 403-228-3623 or tksmithfcj@yahoo.ca.

Parish Activities

The Sacrament of Reconciliation

The sacrament of Reconciliation will be available at parishes throughout the Diocese of Calgary this last Wednesday of Lent April 16 from 7:30 pm– 8:30pm.

Prayer Cards for the Canonization of Pope John Paul II & Pope John XXIII.

To celebrate the canonization of the two popes this month, parishioners can pick up the prayer cards at the main and side entrances.

Chrism Mass – April 14 (Monday)

Chrism Mass will be held at St. Mary's Cathedral on Monday April 14, 7:30pm. Doors open at 6:30pm. During this Mass, the Bishop blesses the oil of catechumens, the oil of the sick, and the oil of chrism. The chrism is freshly prepared for the baptizing of catechumens at the Easter Vigil and for convenience, the other oils are blessed on this day as well. This unique liturgy is an expression of unity of the diocesan Church with her Bishop in preparation for all liturgies throughout the year. All parishioners are encouraged to attend.

Special Donation on Good Friday (April 18)

There will be a special collection on Good Friday, April 18 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.

Divine Mercy Sunday, April 27

"According to the teaching of Jesus Christ we human beings not only receive and experience God's mercy but also are commanded to 'show mercy' to others."

—Pope John Paul II

As a further sign of His forgiving love, Jesus called for a Feast of Divine Mercy to be celebrated in the whole church. Jesus said to sister Faustina, "I want this image to be solemnly blessed on the first Sunday after Easter. That Sunday is to be the Feast of Divine Mercy. On that day, the depths of My Mercy will be open to all. Whoever will go to confession and Holy Communion on that day will receive complete forgiveness of sin and punishment. Mankind will not enjoy peace until it turns with confidence to My Mercy."

According to Guidelines for Divine Mercy Observances from

Bishop F. B. Henry, no Novenas at all may take place in parishes during the three-day period of the Easter Triduum. Parishioners are encouraged to pray at home. The pamphlets for the Novena of the Divine Mercy can be picked up at the church main and side entrances.

7-days Novena Of The Chaplet of Mercy Date: April 21 (Monday) to April 27 (Sunday)

Time: This will be prayed 15 minutes before mass or the day's liturgical celebration.

Divine Mercy Sunday:

Date: April 27, 2013

Time: 2:00 – 3.30 pm

Place: Our Lady of Perpetual Help Church

It will be celebrated with prayers, hymns, scripture reading, homily, Act of Entrustment to the Divine Mercy and Exposition of the Blessed Sacrament. Priest is available for the Sacrament of Reconciliation.

Family Rosary during the month of May

The month of May is traditionally dedicated to the Blessed Virgin Mary. Fr. Nguyen or Sisters, along with representatives from different church groups, will bring the Statue of the Blessed Virgin Mary on pilgrimage from home to home and pray family rosary in the month of May. Fr Nguyen will also bless the home during the visit upon request by the family. Parishioners are encouraged to invite their godchildren or godparents, friends and relatives to join the family rosary.

To participate as a host family in this devotion, please call Sr. Chan or Parish Office.

We will pray the Rosary 20 minutes before each Sunday Mass, and we will pray the Rosary and sing hymns with Choir in front of the Cove of Mary before 11:30 a.m. Mass. Parishioners are encouraged to take part in the Rosary and sing together in dedication to Mother Mary.

OLPH Breakfast Corner

CFF (Catholic Family Fellowship) will be hosting a Breakfast Corner on Sunday, April 27th.

Time: After the 8:30 am Mass, complimentary Tea & Muffins will be served. After 10:00 am & 11:30 am Mass, Western style breakfast will be served.

Venue: OLPH Upper Hall

Ticket price : \$ 5.00 each (Western breakfast & drinks included)

Tickets are available at the religious article counter until April 20, 2014.

Dr. John Poon will be hosting a Talk on "Healthy Life "at 1:00 p.m.

All Parishioners and friends are welcome!

Together in Action

".....Faith Working Through Love."

(Galatians 5:6)

Our parish's portion is \$24,300. We will complete all outstanding TIA projects of our parish in 2014. 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

Mon April 14

Chrism Mass

Time: 7:30p.m.

Place: St. Mary's Cathedral

Wed April 16

OLPH Senior Centre

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

Place: OLPH Church, Upper Hall

The Sacrament of Reconciliation

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

Place: OLPH Church

Perpetual Help Harmony Choir

Time: 7:00p.m.-9:00p.m.

Place: OLPH Church, Upper Hall

Thurs April 17

Holy Thursday – The Lord's Supper

Time: 7:30p.m

Fri April 18

Good Friday – The Lord's Passion

(Fast & Abstinence)

Time: 3:00p.m

Sat April 19

Holy Saturday – Easter Vigil

Time: 9:00 pm

Legion of Mary (meeting)

(Immaculate Heart of Mary Praesidium)

Time: 9: 45 am

Place: OLPH Board Room

Sun April 20 Easter

Mass as usual

Stories Faith Sharing Heavenly Perspective

Fanny Crosby lost her sight as an infant. Yet, amazingly, she went on to become one of the most well-known lyricists of Christian hymns. During her long life,

she wrote over 9,000 hymns. Among them are such enduring favorites as "Blessed Assurance" and "To God Be the Glory."

Some people felt sorry for Fanny. A well-intentioned preacher told her, "I think it is a great pity that the Master did not give you sight when He showered so many other gifts upon you." It sounds hard to believe, but she replied: "Do you know that if at birth I had been able to make one petition, it would have been that I was born blind? . . . Because when I get to heaven, the first face that shall ever gladden my sight will be that of my Savior."

Fanny saw life with an eternal perspective. Our problems look different in light of eternity: "For our light affliction, which is but for a moment, is working for us a far more exceeding and eternal weight of glory, while we do not look at the things which are seen, but at the things which are not seen. For the things which are seen are temporary, but the things which are not seen are eternal" (2 Cor. 4:17-18).

All our trials dim when we remember that one glorious day we will see Jesus!

[Read More Know More](#)

Baptism: A Life Long Journey

Baptism is a serious step—a step we spend much time getting ready for. We get new clothes, we get a candle to light the way, water to help us grow, oil for strength, even companions for the journey. But that is only the beginning of a much longer journey, a lifetime journey of commitment and discipleship. Our journey begins with an invitation, a call from God through the Christian community to live the gospel as committed disciples of Christ. When we accept the invitation, that call and response are ritualized and made visual and "real" for us in the celebration of Baptism.

The final Lent before the initiation was a special time for catechumens. It was like a 40-day retreat including prayer, fasting and other forms of self-scrutiny as they prepared to accept the faith and be received in the Church. Lent started out as the Church's official preparation for Baptism which was celebrated only once a year at the Easter Vigil. That is why the Scripture readings for the liturgies of Lent and Easter are so heavily filled with baptismal allusions.

In some instances, infant Baptism became a routine ritual bordering on magic. It is our firm Catholic belief that the Sacrament of Baptism expresses the wonderful gift of God by which we are "made holy," become "children of God" and "temples of the Holy Spirit." We must take care, however, not to restrict God's gift to one single moment (the pouring of water) or overlook that part of the sacrament that is our lifelong response to God's gift. American catholic.org

The Sacrament of Confirmation

II. The Signs And The Rite Of Confirmation

By Confirmation Christians, that is, those who are anointed, share more completely in the mission of Jesus Christ and the fullness of the Holy Spirit with which he is filled, so that their lives may give off "the aroma of Christ." By this anointing, the confirmed receives the "mark," the *seal* of the Holy Spirit. A seal is a symbol of a person, a sign of personal authority, or ownership of an object. Hence soldiers were marked with their leader's seal and slaves with their master's. A seal authenticates a juridical act or document and occasionally makes it secret. Christ himself declared that he was marked with his Father's seal. Christians are also marked with a seal: "It is God who establishes us with you in Christ and has commissioned us; he has put his seal on us and given us his Spirit in our hearts as a guarantee." This seal of

the Holy Spirit marks our total belonging to Christ, our enrollment in his service for ever, as well as the promise of divine protection in the great eschatological trial.

III. The Effects of Confirmation

It is evident from its celebration that the effect of the sacrament of Confirmation is the special outpouring of the Holy Spirit as once granted to the apostles on the day of Pentecost.

From this fact, Confirmation brings an increase and deepening of baptismal grace:

- it roots us more deeply in the divine filiation which makes us cry, "Abba! Father!";
- it unites us more firmly to Christ;
- it increases the gifts of the Holy Spirit in us;
- it renders our bond with the Church more perfect;
- it gives us a special strength of the Holy Spirit to spread and defend the faith by word and action as true witnesses of Christ, to confess the name of Christ boldly, and never to be ashamed of the Cross:

主日分享

聖枝主日基督苦難日 光榮的犧牲

本主日是苦難主日的第一天，也就是聖枝主日。在本主日的彌撒開始前，許多教堂裡舉行聖枝遊行，紀念耶穌受難前的「榮進耶路撒冷」。這禮儀留給人的印象很深，因為它一方面意味著受難的開始，另一方面卻預示將來的榮進天國。

本主日彌撒前聖枝遊行時誦念的福音，取自聖瑪竇福音第 21 章第 1 到 11 節，內容描述耶穌榮進耶路撒冷的情況。在這段福音記載中，聖瑪竇不但藉著群眾的齊聲高呼，說明耶穌是達味之子，是奉上主的名而來的先知，而且更援引匝加利亞先知的預言，肯定耶穌的不尋常身

份。

本主日彌撒中的讀經一和讀經二，分別談到耶穌受難的受凌辱和顯光榮的一面。讀經一選自舊約依撒意亞先知書第 50 章，內容是講上主的僕人，它意味著耶穌在受難時自謙自卑，甘心忍受凌辱。耶穌愈自謙自卑，甘心忍受凌辱，天主就愈舉揚祂，賜給祂一個名號，超越一切名號。這是初期教會的一首讚美詩和一種信德宣言上的話。本主日彌撒中的讀經二選自聖保祿宗徒致斐利伯人書第 2 章，它援引上述的那首讚美詩和信德宣言。

我們說過，在現行的教會禮儀中，聖枝瞻禮是苦難主日的開端。在聖依納爵所撰寫的「神操」一書中，耶穌榮進耶路撒冷，也是「神操」第三週默想耶穌苦難的第一個默想題目。在這一週中聖依納爵提出的箴言是：「與我同受苦難；與我共享福樂。」這也是本主日聖枝瞻禮彌撒禮儀給於我們的訊息和教訓。

節錄自梵蒂岡電台廣播稿節

堂區活動

四旬期悔罪禮

卡加利教區所有教堂在四旬期內最後一個星期三 4 月 16 日 晚上 7 時 30 分至 8 時 30 分，將開放給教友辦告解聖事。

教宗若望保祿二世及若望二十三世祈禱喏

為慶祝這兩位已故教皇將於本月被冊封，歡迎教友於正門及側門入口處索取祈禱喏。

主教祝聖聖油彌撒

日期：四月十四日（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。

基督苦難日捐獻 (4月18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！

神聖慈悲瞻禮

教宗若望保祿二世按照耶穌顯現
給聖女傅天娜時的指示，在二零零
一年將規定在復活主日後的第一
個星期日舉行神聖慈悲瞻禮。那正
是基督復活後的第八天。從主耶穌
顯現給聖女傅天娜的訊息中，教友
在當天參與神聖慈悲瞻禮、領聖體
及辦告解，可得全大赦。

為回應亨利主教的指示，所有教堂
在復活期三天內的主日，不可在教
堂內舉行其他慶典，但教友可於家
中誦念。

因此本堂誦念慈悲串經的日期有
以下更改：

本堂將從四月二十一日(星期一)至
四月二十七日(星期日)連續七天，
在中、英文彌撒或當天禮節前十五
分鐘向慈悲的天主作七日敬禮，誦
念慈悲串經。此外，教友可在家中
作神聖慈悲敬禮九日祈求，經文小
冊子可在教堂正門及側門入口處
拿取。

並於四月二十七日(星期日)下午二
時至三時三十分在永援聖母堂慶
祝神聖慈悲瞻禮，內容包括祈禱，
歌詠，聖經誦讀，講道，托付救主
慈悲禱文及顯供聖體，並舉行修和
聖事，希望各教友以積極投入的精
神，參與祈禱，來回應基督在聖死
與復活的奧跡中對人類所顯示的
無限仁愛。

聖母月家庭玫瑰經聚會

五月是聖母月，阮神父或修女們，
及堂區善會代表，將於五月帶同聖
母像探訪教友家庭，誦唸家庭玫瑰
經。如有需要，阮神父會同時為教
友家庭舉行聖屋儀式。

我們並鼓勵主持家庭玫瑰的家
庭，邀請其代子女或代父母參與家
庭玫瑰。

有意邀請聖母、阮神父或修女們到
家中誦唸家庭玫瑰經的教友，請致
電陳修女或堂區辦事處。

我們特別恭敬聖母，並在主日每台
彌撒前 20 分鐘公唸玫瑰經，並在
十一時三十分彌撒前於戶外聖母
岩前誦唸玫瑰經。

早餐交流會及講座

為促進堂區教友情誼，公教家庭協
會特設早餐交流會。

日期：四月二十七日 (星期日)

時間：八時三十分彌撒後有茶點招
待十時及十一時三十分彌撒後有
精美西式早餐供應

地點：卡城永援聖母堂上禮堂

費用：精美早餐每位五元
(包飲品)

購票：由即日起至四月二十日在
聖物部購買

講座：下午一時由潘振 醫生主講
健康生活

祈望各教友攜同親友擁躍參加

教區公益金

「讓我們一起來行動」

主題：「...以愛德行事的信德。」

迦拉達書：第五章六節

今年本堂的配額為\$24,300。我們
將於 2014 年內完成堂區未完成的
公益金承諾的工程。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

星期一 4月14日

教祝聖聖油彌撒

時間：晚上七時三十分

地點：St. Mary's Cathedral

星期三 4月16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

四旬期悔罪禮

時間下午 7 時 30 分至 8 時 30 分

地點：永援聖母堂

永援聖母歌詠團

時間：晚上 7 時至晚上 9 時

地點：永援聖母堂上禮堂

星期四 4月17日

聖週四-主的晚餐

時間：晚上 7 時 30 分

星期五 4月18日

聖週五-基督苦難日(守大小齋)

時間：下午 3 時

星期六 4月19日

聖週六(復活慶典的夜間禮儀)

時間：晚上 9 時

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：寫字樓會議室

星期日 4月20日復活主日

彌撒時間照常

心靈小品

生命之謎

生命是一個旅程。基督親自用祂的
世上生命來旅行，而祂所作的每一
趟旅行都有很深的意義。祂出生於
旅途中，而緊隨著祂出生的是成為
難民逃往埃及。童年時代祂在旅途
中走失了，後來祂周遊巴肋斯坦的

城鎮和鄉村，然後榮進耶路撒冷，不久又踏著沈重的步伐，痛苦的走上加爾瓦略。最後，前往厄瑪烏、加里肋亞，然後回歸天鄉。

生命是一個旅程。為某些人，它是沒有意義的旅程，但為我們，那是天主安排的一段旅程。他在旅途的起點安放我們的脚步，讓我們上路，然後在旅途的終點等待我們。我們都知道，世無永城，我們的現世生命只是異域，不是家鄉。

把生命看成旅程或朝聖，至少解釋了生命的意義，它有助於解釋生命中的坎坷和悲傷。在旅途的終點，所有的事物將會被修正，一切也都能得到幸福的合一。我們是旅人，因此注定要面對許多的困難。然而我們將懷著信心去開始每個新的一天，相信一切所發生的事，對愛天主的人都有好處。

世事無常，所以我們該提醒自己：「我只有一次機會走過此世，因此，如果有我可以表現的慈悲，或我能行的善，讓我現在就做它吧！千萬別遲延或忽視它，因為我將不會再走過這同一條路。」

而且如果有時我們在途中感到疑惑，或甚至暫時迷失了方向，我們也知道何處可以找到路標。宗徒們像我們一樣，也經常陷於困惑。他們會對基督說：「主！我們怎麼知道那條路呢？」（若十四5）耶穌回答說：「我是道路、真理、生命。」（若十四6）

因為基督是我們的道路，所以我們的旅行就成了神聖的。而且因為我們是通過祂走向父，所以我們不只是生命的旅人，我們也不只是過客，我們是朝聖者。我們的生命是一次朝聖，否則，它就毫無意義與目的。

靈修小故事 避難磐石

有一年休假時，我沿著大湖岸邊漫步。當我走近一堆巨石旁邊時，看到巨大的岩石中間有個小凹壁，一棵小植物正在此扎根生長。這株植物顯然汲取了足夠的陽光和水分，又獲得額外的保護，因為即使是狂風暴雨，也不能傷害其嫩葉。這株植物的安全棲息地，不禁令我想起這首耳熟能詳的聖詩：「永久磐石為我開，讓我藏身在禱懷。」這些詩句表達了我們面臨惡人攻擊時的心聲。這些惡人心懷傲慢、冷酷無情，也不敬畏上主（聖詠 94 篇 4-7 節）。當我們被那作惡的人攻擊時，千萬不要忘記詩人的見證：「但上主向來作了我的高台，我的天主作了我投靠的磐石。」（22 節）

上主是我們的磐石，是可靠和強而有力的。祂是我們的避難所，當災難來臨時，祂能讓我們安然度過。詩人提醒我們：「你要投靠在祂的翅膀底下」（聖詠 91 篇 4 節）。在上主保護之下，我們不怕惡者攻擊。當困難來到時，我們可以信靠上主的扶助。

知多一點點

聖洗聖事的舉行 入門聖事禮儀的意義

聖洗聖事的意義和聖洗所賜的恩寵可由其各項儀式的舉行而洞悉：
劃聖號—

表示候洗者將歸屬基督，因為聖號是基督的記號，指出基督在十字架上為人類贏得了救恩。

聖言的宣講—

向信友宣佈天主所啓示的真理，並要求信友作信仰的回應，指出聖洗是活出信仰的聖事。

驅邪禮—

表示聖洗要將候洗者由罪惡中解放出來。

聖洗聖水—

教會懇求天主藉著聖子，使聖神的德能降臨到付洗用的水上，領洗者能因聖洗而由水和聖神誕生。

洗禮—

使領洗者參與基督的逾越奧蹟，以死於罪惡而活向天主。

傅油—

表示新教友領受聖神的恩賜，與受傅者—基督結合，分擔基督的司祭、先知與君王的職責。

白衣—表示新教友穿上了基督，與基督一起復活了起來

蠟燭—

由復活蠟點燃，表示在基督內，新教友是「世界的光」。

初次恭領聖體—

成為天主的孩子，並穿上婚宴服裝的新教友，被邀請來參加天主羔羊的婚姻饗宴，領受基督的聖體、聖血—滋養新生命的食糧。

隆重降福—完成聖洗聖事的舉行。

聖洗聖事的恩寵

現在讓我們看聖洗聖事為領洗者所帶來的恩寵：

一.罪過的赦免

藉著洗禮，領洗者所有的罪過：原罪、個人所犯的所有的罪，以及因罪而應得的懲罰，全都被赦免；但是，新教友仍會經歷罪的現世後果，如：苦難、病痛、死亡、人格的軟弱，以及傾向罪惡的心....等

二.成新人

聖洗聖事不但洗清領洗者所有的罪過，也使領洗者成為一個新人、天主的義子，與基督共同繼承天國的產業，並成為聖神的居所

三.加入基督的奧體—教會

聖洗聖事使新教友加入教會，成為教會的成員，服務教會，並服從教會的領導人；並開始參與信友的福傳與使徒工作。

四.與全體信友結合成一體

聖洗使所有的基督徒都結成一體。

五. 印上永恆的印記

聖洗聖事為基督徒刻下永恆的印記一顯示信友是屬於基督的人。

堅振聖事

堅振和聖洗及感恩（聖體）聖事共同組成「基督徒入門聖事」，我們必須維護這三件聖事的一體性。因此，我們應向信徒解釋，為使聖洗的恩寵達到圓滿，接受堅振聖事是必要的。事實上，「因著堅振聖事，他們（受過洗的人）與教會更完善地連結起來，又因受到聖神特別力量的充實，更責無旁貸地以言以行，去宣揚並維護信仰，作基督真實的見證人」。

堅振聖事的標記和儀式

在堅振聖事的儀式中，該細想傅油的標記，以及它所象徵的和所蓋下的屬神印記。傅油，就聖經上和古代的象征來說，含義豐富：油是富裕和喜樂的標誌，它潔淨（在沐浴前後的傅油）和滋潤身體（為運動員和角力者的傅油）；它是治癒的標記，因為它紓解瘀腫和傷口的痛楚；它也帶來美麗、健康和力量的光彩。

在聖事生活裡，「傅油」也有上述的含意。在洗禮前，傅上「候洗聖油」，象徵淨化和強化；給病人傅油表示治療和安慰。洗禮後，在「堅振禮」和「聖秩授予禮」中傅以「聖化聖油」，是祝聖的標記。

藉著堅振聖事，即那些接受了傅油的基督徒，更圓滿地分享耶穌基督的使命，充滿聖神的富饒，使他們的生命更能散發出「基督的馨香」。

藉著傅油，領受堅振者接受了一個「記號」，就是聖神的印記。印記代表個人的印信，是他權力的標記，是他擁有某物的標記。因此，士兵蓋上他們將領的印記，奴隸蓋上他們主人的印記。印記証實一個

法律行為，或一分文件，並在某些情況下，有保密作用。

基督宣稱自己是天父所印証的。同樣，在基督徒身上也蓋了印：「那堅固我們同你們在基督內的，並給我們傅油的，就是天主；他在我們身上蓋了印，並在我們心裡賜下聖神作為保證」（格後 1:22）。這聖神的印記標示出我們整個屬於基督，永遠加盟為祂服務，也標示出天主的許諾，要在末世的重大考驗中，保護我們。

堅振聖事的效果

從堅振聖事慶典的舉行，可得知此聖事的效果是：聖神圓滿地傾注在接受堅振者身上，正如昔日五旬節那天，傾注在宗徒身上一樣。從這一事實，可知堅振聖事帶來聖洗恩寵的加增與加深：

- 它使我們更深入地扎根在與天主的父子關係裡，使我們呼號：「阿爸，父呀」（羅 8:15）；
- 它使我們更緊密地與基督結合；
- 它在我們內加增聖神的恩賜；
- 它使我們與教會的連繫更趨完美；
- 它賦予我們聖神的特別力量作基督的真實見證人，以言以行傳揚並維護信仰，勇敢宣認基督的名字，且決不以十字架為恥。