

Theme Sharing

29th Sunday in Ordinary Time

Rendering to Caesar

No sooner had the Berlin Wall fallen, marking the end of the Cold War, than another ominous divide in our world made its appearance. This new division is between the Muslim world and what was once the Christian West. The Muslim world has experienced an extraordinary growth in fundamentalism. Many countries there have imposed or are seeking to impose the law of the Koran as the law of the state. Algeria in North Africa, just off the southern tip of Europe, is presently the scene of a murderous East-West conflict. Some European countries feel threatened, particularly France, with its large Muslim population and close historical ties with Algeria. Muslims demands that their schoolgirls be allowed to wear the veil in French public schools. Strange how people so often adopt the attitudes and strategies of their adversaries. Muslim fundamentalism in Arab countries has been matched by a noticeable "move to the right" in western countries. Now even the more moderate mainstream parties are calling for tighter immigration laws. The signs for the future are ominous, to say the least.

The clash between religion and the secular state is not new. The story of the Christian West is largely a history of this conflict. For the first few centuries of its existence, Christianity was fiercely persecuted by the state, leaving in its wake, a bloody trail of martyrs. All that changed with the conversion of the emperor Constantine. Soon Christianity became the state religion. Now the boot was on the other foot. The high point of the power of religion came at Canossa in the high Middle Ages when an excommunicated emperor knelt in the snow and humbly submitted to a pope to regain his imperial crown. In the Caesar-God contest, that round went decidedly to God. All throughout the Middle Ages the church extended its sphere of influence into the secular domain. With the break-up of Christianity in the sixteenth century the process began to reverse. The French Revolution marked a decisive turning point in favour

of the state. Napoleon made the point dramatically, when he took the imperial crown from the pope and placed it himself on his own head. Ever since the state has been clawing back the ground once claimed by the church. And the church has ceded its former influence reluctantly. The boot has changed feet once more.

Today's gospel, with its famous "Render to Caesar the things that are Caesar's and to God the things that are God's" has a particular topicality in our world. While the principle is clear and unambiguous, its application in particular circumstances is quite another matter. The Catholic Church Catechism points out three circumstances where citizens are obliged in conscience to refuse obedience to the civil authorities. They are when the laws are "contrary to the moral order, to the fundamental rights of persons and to the teachings of the gospel." The principle is clear. However, its application may not be so simple when there is an apparent clash of rights. The complexity of these issues may render them unsuitable topics for the pulpit. What the preacher can and must do, is advise believers on the obligation of Christian behaviour in all circumstances. No matter how deeply they hold their convictions or how warmly they espouse their causes, they must never resort to violence. And that includes intimidation in all its forms. Muscular crusades, whether modern or medieval, cause irreparable harm. The end never justifies the means. We live, even in Ireland, in a world of pluralism. There are others whose principles and beliefs differ radically from ours. The state must also take cognisance of them. Our only resort is persuasion. Persuasion is always a gentle art. We best persuade by living our Christian lives to the full, remembering always that "the anger of man works not the justice of God."

Diocese & Other News

Memorial Liturgy for Those Mourning Miscarried or Stillborn Infants

Join us in a prayer gathering to commend our children communally into the embrace of our merciful God and to

support those who are grieving the loss of a child. Memorial Liturgy will be held on Friday, November 24, 2017 at 7pm, at Sacred Heart Church (1307 14 St SW, Calgary, AB). Please register at www.miscarriageliturgy.ca or call 403-218-5500. E-mail: MemorialLiturgy@calgarydiocese.ca

Parish Activities

World Mission Sunday

Theme: Rediscovering Mission at the Heart of Christian Faith
October 22nd, 2017

Today, we celebrate World Mission Sunday! We are called to offer our prayers and generous financial support, through the Society for the Propagation of the Faith, for the worldwide mission of Christ. We are asked to reach out to the peripheries, people in remote villages, towns, and cities by using the witness and work of missionaries and local priests. Please keep all missionaries in your daily prayers.

Exposition of the Blessed Sacrament on November 4

The November's Exposition of the Blessed Sacrament will be led by Sunday School & Young Adults Group on November 4 from 10am to 11am. Fr. Nguyen will listen to Confession. Parishioners are encouraged to attend.

Father Joseph Nguyen and Pastoral Care Team member will visit cemeteries to pray for Fr. John Mak and all departed

parishioners on:
November 11, Saturday to St. Mary's Cemetery, Eden Brook Memorial Gardens chapel after 9 a.m. Mass . In the afternoon, we will go to Queen's Park cemetery Columbarium chapel and Mountain View Memorial Gardens . If anyone would like to join us, please contact Sr. Magdalena Chan (403-690-2973) and give her the Lot number.

Altar Serving Workshop

Altar serving training will be held on Sunday October 29 after 10am Mass at the Upper Hall. It is required for all active

altar servers. Light lunch will follow.

2018 Charities Appeal Raffle

Charity Appeal raffle is an annual fundraiser of Alberta Knights of Columbus Charitable Foundation and State Executive Council. The profits are shared (50%) going back to our Council 10119 which is all donated to OLPH Church.

Contacts: John Luk, Tony Tong & Bill Tsang. \$5 per ticket; Book of 8 for \$40.00 For prizes and draw dates details, please refer to poster in bulletin board.

OLPH Parish Pastoral Council (PPC) Annual General Meeting

AGM will be held on Sunday, Oct 29, 2017 at 1:00pm at the Upper Hall. All parishioners are welcome to join. A light lunch will be served.

The AGM is an excellent opportunity to meet the PPC members, find out the 2017 activities of all the other Parish Groups, and the upcoming plans in 2018 for Our Lady of Perpetual Help Church.

Together in Action 2017

The theme this year is: "Blessed are the merciful, for they will obtain MERCY." (Matthew 5:7)" Our parish's target is \$22,607 as designated by the Diocese. As of September 20, our campaign has received a total of \$41,809.65. We plead for your ongoing support.

Weekly Activities

Wed, Fri October 25, 27

OLPH Senior Centre

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

Place: OLPH Church Upper Hall

Fri October 27

OLPH Scout

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

Place: Upper Hall & Lower Hall

Sat October 28

Legion of Mary (meeting)

Time: 8:00 a.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: OLPH Lower Hall

Young Adults Band practice

Time: 4:00p.m.-6:00p.m.

Place: OLPH Upper Hall

Young Adults Choir Patrice

Time: 6:00p.m.-7:30p.m.

Place: OLPH Lower Hall

Sun October 29

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

Parish Pastoral Council Annual

General Meeting

Time: 1:00p.m.

Place: OLPH Upper Hall

Christmas Play Practice

Time: 2:00p.m.-4:00p.m.

Place: OLPH Upper Hall

Stories Faith Sharing

The Voice of the Martyrs

In Kiangsi, China, two Christian girls, Chiu-Chin and Ho-Hsiu-Tzu, and their pastor, were sentenced to death. As on many such occasions in church history, the persecutors mocked and scorned them for being so foolish as to die for an unseen God. Then they promised the pastor that if he would shoot the girls they would release him. He accepted. The girls waited patiently in their prison cells for the moment of their execution. They prayed quietly together. Soon guards came for them and led them out. A fellow-prisoner who watched the execution through the barred window of his prison cell, said that their faces were pale but beautiful beyond belief, infinitely sad but sweet. They were placed against a wall, and their pastor was brought forward by two guards. They placed him close in front of the girls and put a pistol into his hand. The girls whispered to each other, then bowed respectfully to their pastor. One of them said: Before being shot by you, we wish to thank you heartily for what you have meant to us. You baptized us, you taught us the way of eternal life, you gave us a holy communion with the same hand in

which you now have a gun. May God reward you for all that you have done for us. You also taught us that Christians are sometimes weak and commit terrible sins, but they can be forgiven again. When you regret what you are about to do to us, do not despair like Judas, but repent like Peter. God bless you, and remember that our last thought of you was not one of indignation against your failure. Everyone passes through hours of darkness. We die with gratitude. They bowed again to their pastor, closed their eyes, and stood silently waiting. The pastor had obviously hardened his heart – he raised the pistol and shot them. No sooner had they fallen to the ground, then the communist guards put him against the wall for immediate execution. As they shot him, no one heard words of repentance, only the sound of screaming. Some people recant their faith, and not every Christian stands firm. At VOM we often talk about those who come through persecution triumphantly. But for every person like that, there are many who don't, and God still works through those failures.

Sometimes we have to accidentally eat salt to realize that not everything is sugar. Sometimes we have to see failure in order to appreciate the great faith of those who overcome persecution. Pray for the people like the Chinese pastor, that even though they deny Christ, that they might embrace once more the forgiveness and love that God offers. Pray that every person that has denied Christ might become a Peter, that their testimonies be examples of God's forgiveness.

Read More Know More

Can you help with my confusion over Confession?

I went to confession for years and years worth of stuff and I didn't make a valid confession. I went back and tried to make a valid confession but left some of the things out that I said in the last confession, because I forgot. Also, I'm not sure if I downplayed some of my sins because it had been so long since I had committed those particular sins. I can't really remember my state of mind at the time. Part of me says I did, but I can be

scrupulous at times. Also, I forgot to ask forgiveness for anything I forgot, and there may have been some mortal sins that I had forgotten. Confession was agonizing and I have anxiety and was just wondering if I should go back and do it all over (again), or just trust in God's mercy even though I have doubts about my confession. My mind is doing summersaults over this. I am completely torn. I don't even feel good about going, even though I'm glad I got it over with. I just don't know if it was good enough. I thought that after I completed my penance, I might feel better. I don't. I'm even more depressed. Should I take that as a sign that I should go back? Should I receive communion? I don't know! The thought has occurred to me that I'm just being scrupulous, but then I wonder if I'm in denial. This is driving me absolutely mad. I know when I was in there; I tried my hardest to make a good confession. If I downplayed some things, I don't know. At the time, it felt like I did the best I could.

What should I do?

Re: confusion and confession

By the third sentence I knew that you have a problem with scruples.

You are being quite scrupulous. When one goes to Confession, all one's sins are forgiven--even the ones that are forgotten.

When one remembers a forgotten sin, he just mentions it the next time he confesses--not because it isn't already forgiven, but as an act of sorrow and repentance.

How you feel does not determine the validity of the sacrament. Your sins are forgiven--now be at peace!

Fr. Vincent Serpa, O.P.

主日分享

常年期第廿九主日

屬於天主的該歸還天主

今日的福音，常為人津津樂道。其背景是耶穌進入耶路撒冷後，把在聖殿中做買賣的人趕走，並開始對猶太當權者加以責斥。當權的人完全處於被動和推打的劣勢，意識到必須反守為攻，展開對耶穌一浪接一浪的攻擊。今日福音記載的，是第一個回合。

這回合是由法利塞人策劃的。本來按常理，宗教性的法利塞人與政治性的黑落德黨人，是不可能合作的。黑落德黨人與羅馬人合作，替羅馬人窺伺猶太人，是羅馬人的祕密警察，是民族中的賣國賊，在宗教上是罪人，接近他們也會玷污自己，如今法利塞人爲了除去耶穌，心中有了仇恨，甚麼原則都不顧了，拉攏政治性人物相幫，但表面上仍保持清高的外貌，祇是派門徒出馬，與黑落德黨人合作，設圈套陷害耶穌。

橋段是政治性的，考慮周詳。他們先用讚美的說話套住耶穌，說祂是誠實的、講真理的、不顧忌人的、不看情面的，然後問：“應該納稅給凱撒嗎？”他們不問事實“有沒有納稅給凱撒？”事實上人人都要納稅，他們不想提自己也在納稅給凱撒。他們是問原則上“應不應該納稅給凱撒？”這是個非常煽情的問題，可能的答案似乎祇有三：“不知道，無可奉告”、“應該納稅”、“不應該納稅”。

若耶穌答“不知道”，會令群眾很失望，一個如此偉大的師傅，竟連這個問題也沒有主見；沒有道德勇氣怎能帶導別人？假如耶穌答“應該”，則會令普通猶太群眾很失望，他們一直認爲耶穌是帶領他們趕走羅馬人的領袖；耶穌肯定失去這些草根階層的支持。如果耶穌答“不應該”，雖令猶太群眾高興，但卻構成叛亂罪，黑落德黨人自會報告羅馬人，由羅馬人除去耶穌，不用自己動手，招致群眾反對。

他們以爲這回合的部署無懈可擊，想不到耶穌沒中他們的圈套，反以更高的圈套回敬他們，向他們要一個稅幣，還假裝無知地問肖像和名號是誰的。從他們拿出稅幣的行動和對耶穌的回答，足以令群眾反感。耶穌暗示自己並未擁有這稅幣，而認爲羅馬錢幣是污穢的法利塞人，卻把稅幣攜帶在身。耶穌也不回避問題，清楚表明：“凱撒的該歸還凱撒。”這是一針見血的話，梅瑟的法律要求：“誰的財物就該歸還給誰”。稅幣既有凱撒的肖像和名號，是屬於他的，按梅瑟法律，必須還給凱撒。耶穌的回答，既遵守羅馬法律，又符合梅瑟的法律。

以一句有智慧的話就擊倒敵人，並不是耶穌的目的，第二句話“天主的該歸還天主”，才是福音的訊息。這句話既有警惕性，也有提示性。法利塞人是猶太人的宗教領袖，是屬於天主的人，理應把心歸向天主。耶穌以這句話扶起他們，把屬於天主的心，歸還天主，不要再投向邪惡。這句話才是整段福音的精粹所在。

有人把今日的福音看成是政教分離的基礎，政治與信仰各不相屬，其實這不是主要的意思。法利塞人的心充滿邪惡，借用政治去達到除去敵人的目的。耶穌要人內心真誠，心是天主的居所，印上天主的肖像，是屬於天主的。這段聖經直指我們的內心，要求我們把“屬於天主的歸還天主”。

堂區活動

2017 普世傳教節

十月二十二日

「在基督信仰重新發現使命」

普世傳教節是普世教會及福傳的全球標誌。全世界的每一個堂區都會在十月慶祝。

今天是普世傳教節。世界各地的教區，在非洲，亞洲，大洋洲，美洲和歐洲，我們都團結一起慶祝普世傳教節。

世界各地的天主教徒都被召用祈禱和慷慨的捐獻支持，以分享信德、用福音傳遞希望：

- * 通過當地神父及傳教士爲在偏遠鄉村，城鎮和城市人民的工作。
 - * 透過在教會內兄弟姐妹的服務，幫助兒童，老人，難民，病人及孤兒。
 - * 將福音的希望帶給最貧窮的家庭。
 - * 一切的希望與和平都是來自基督，請大家慷慨解囊並爲福傳工作的人及今天的教會祈禱！
- 願主降福你們！

十一月顯供聖體

永援聖母堂十一月份的顯供聖體由主日學及大專青年團帶領，時間爲十一月四日上午十時至十一時。當天除了朝拜聖體外，阮神父將爲教友聽告解。請各位教友盡量參與！

阮神父及牧靈關愛組成員將於煉靈月往墓地為已亡麥神父及教友祈禱：

11月11日(星期六)早上九時彌撒後到聖瑪利墓地及伊甸墓園 (Eden Brook Memorial chapel) 小聖堂祈禱。

午膳後到女皇公園墓地骨灰菴小聖堂 (Queen's Park Cemetery Columbarium chapel) 及山景紀念花園 小聖堂(Mountain View Memorial Gardens chapel) 祈禱。

任何教友想參與祈禱, 或想牧靈關愛組在墓地為你的親友祈禱, 請提供地段號碼並請聯絡陳修女(403-690-2973) 或堂區辦事處。

輔祭培訓班

輔祭培訓班將於下主日(10月29日)十時彌撒後舉行, 誠意邀請所有輔祭參加, 隨後有簡便午餐供應。

2018 慈善獎卷

每年一度騎士會慈善獎卷開始發售, 每張伍元, 每本八張共四十元。所得利潤百份之五十回饋 10119 分會, 全數將直接捐贈永援聖母堂。請聯絡 John Luk/Tony Tong/Bill Tsang 購卷。詳情請參閱大堂海報。

永援聖母堂堂區牧民議會週年大會

堂區牧民議會週年大會將於十月二十九日下午一時於上禮堂舉行, 當天將有簡便午餐供應, 歡迎所有教友參加。

2017 教區公益金, 齊來獻愛心

2017 年教區 TIA 籌款的主題為:「憐憫人的人是有福的, 因為他們要受憐憫。」瑪竇福音: 第五章七節
截至 9 月 20 日, 捐款已累積至 41,809.65 元。

懇請各位教友繼續支持, 慷慨解囊!

活動一週

星期三、五 10 月 25, 27 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 10 月 27 日

永援聖母堂童軍

時間: 晚上 6 時 30 分至 9 時 30 分

地點: 永援聖母堂上禮堂及下禮堂

星期六 10 月 28 日

聖母軍

(聖母軍聖母無玷聖心支團)

時間: 8 時 (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: 永援聖母堂下禮堂

大專青年團樂隊練習

時間: 下午 4 時至 6 時

地點: 永援聖母堂上禮堂

大專青年團練習聖詩

時間: 下午 6 時至 7 時 30 分

地點: 永援聖母堂上禮堂

星期日 10 月 29 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

堂區牧民議會週年大會

時間: 下午 1 時

地點: 永援聖母堂上禮堂

聖誕話劇排練

時間: 下午 2 時至 4 時

地點: 永援聖母堂上禮堂

靈修小故事

交托~石頭修士

有一個年輕人, 他擁有一棟非常漂亮的房子, 這房子一共有二層, 樓上樓下各有五間房間, 一共十個房間。這位年輕人, 他常常以擁有這棟房子, 而感到驕傲,

有一天他聽到, 有一陣輕輕的敲門聲, 於是他便去應門, 當他把門打開的時候, 他驚奇的發現, 來拜訪他的竟然是耶穌, 祇見耶穌跟他說: 孩子我願意進到你家裡來, 你是否歡迎讓我在你家住下呢? 年輕人又驚又喜的說: 歡迎! 歡迎! 親愛的主耶穌請進, 於是他把耶穌帶到了二樓, 也把最好的一個房間給了耶穌, 於是耶穌便住下來了。在第二天早上的時候, 他聽到了一陣, 非常急促的敲門聲, 他心裡面想, 是誰啊! 這麼早就來敲門了, 於是他便到樓下去把門一開, 發現到原來是魔鬼來了, 祇見魔鬼非常凶狠的對他說: 我也要進到這個家裡來, 年輕人非常的生氣, 說我不准你來, 於是他們二個人打成一團, 費盡了九牛二虎之力, 這個年輕人到了晚上, 終於把魔鬼趕出去了, 也把大門鎖上了。這時候他帶著疲憊的身心, 回到了房間, 心裡面想說奇怪, 耶穌不是已經住到我家裡來了嗎? 難道他沒有聽到我的求救聲嗎? 難道他沒有聽到我跟魔鬼扭打的聲音嗎? 他怎麼不來幫助我呢? 於是他跑到樓上, 想要問耶穌到底是怎麼一回事, 這時祇見耶穌跟他說 孩子你一共有十個房間 你住了其中的九間 而我祇住了其中的一間 這時候年輕人仿佛被敲了一下 他馬上跟耶穌道歉說 主耶穌非常的抱歉 很對不起 不如這樣好了

我們一人一半
我把五個房間讓給你
我住在另外五個房間好不好
這樣就過了第二天
在隔天早上的時候
他還是聽到一陣
非常急促的敲門聲
於是年輕人開始害怕起來了
他心裡面想說
不會又是同一隻魔鬼來找我
可是萬一是別人來找我呢
他便跑到樓下去應門了
他悄悄的把門打開
想透過門縫來看
到底是誰來敲門
可是他發現
還是那隻魔鬼來敲門了
於是又是一陣的扭打
他費盡了九牛二虎之力
把門關上了
他更加的納悶心裡面想說
我明明把五間房間都讓給了耶穌
爲什麼耶穌
還是不願意來幫助我呢
於是他跑到了二樓
再一次的問耶穌
到底是怎麼一回事
這個時候那耶穌跟他說
孩子啊這樣好了
我們來交換
你把十個房間都留給我
你來住到我家裡好不好
這個時候
年輕人聽了耶穌這番話
覺得非常的慚愧
他終於覺悟了
他不但把十個房間
完全交給了耶穌
同時他也把大門的鑰匙
也一併的交給了祂
給了耶穌
他就平平安安的回到了房間
休息去了
再隔了一天 清晨的時候
還是一陣的急促敲門聲
這時候年輕人又慌了起來
可是這時候他想起了
耶穌不是已經住在我的家裡了嗎
不是已經成爲我生命的主人了嗎
那我還擔心什麼呢

祇見耶穌從樓上走到了樓下
去開門了
這時候年輕人他也想一探究竟
到底會發生什麼事
祇見耶穌把大門打開
來敲門的果然還是那隻魔鬼
可是這個時候
耶穌以萬王之王的身份
把門打開了
魔鬼看到了是耶穌來應門
便跪下來和耶穌說
很抱歉我敲錯了門
親愛的朋友
這則故事
如果說我們把房間
比喻成我們的心
如果我們沒有把我們的心
完完全全的交託給耶穌
給我們生命當中的這個大主
我們的天主
我們還是會被世俗當中的
一些財富或是其它的物質
所迷惑所干擾
而無法真正的獲得
內心的平安與喜樂
親愛的朋友
你的心是不是已經
完完全全毫無保留的
心甘情願的交託給耶穌呢

知多一點點

舉行彌撒聖祭時應該遵守的規則和應該避免的事

彌撒聖祭必須由司鐸來舉行；彌撒聖祭的本質不但是共用宴席，更是一個祭獻，因此決不能把彌撒視同普通的晚餐；舉行彌撒聖祭時絕對必需使用彌撒經本裏面的聖祭禱詞，並頌念教宗和教區主教的名字；禁止教友在彌撒中講道，而司鐸在講道中不能祇談政治或世俗的事物，掏空了天主聖言純真的內容意義；身負重罪的教友必須先辦告解才能領聖體。舉行彌撒聖祭時，爲了適應世界不同地方人民的感性，可以合法地採行具有創造性和適應性的措施；必須絕對禁止把彌撒禮儀作爲試驗和個人任意行事的場所；舉行彌撒聖祭時，必須使用新鮮的無酵餅和純葡萄釀製不參

雜其他物質的酒，其他任何食品和飲料都不能成爲舉行彌撒聖祭的有效材料；此外，也必須避免某種大公合一性質的做法，那些做法即使懷著善意，卻相反舉行彌撒聖祭的規則；不能在非基督信仰的宗教神聖場所舉行彌撒聖祭，也不能把其他宗教的元素引入彌撒聖祭中；必須尊重司祭與在俗教友的區別，避免把在俗教友神職化；女兒童或婦女可以輔祭；尊重羅馬禮節的習慣，應在領聖體之前行互祝平安禮；領聖體時的姿態或跪下或站立，必須在司祭面前立刻咽食聖體，也容許同一天二次領聖體。誰丟棄聖體，或帶走聖體，或爲了褻瀆而保存聖體，即刻受自科絕罰的處分。最後，鼓勵教友朝拜聖體，但是在沒有妥當看守的情況下，聖體不能片刻明供。任何天主教徒發現任何妄用禮儀的情況時，必須通知教會當局。