



# 聖神天主堂

## Sheng Shen (Holy Spirit) Parish

1187 Rue Michael Street, Ottawa, Ontario K1J 7T2  
 Tel: (613) 747-2080 Fax: (613) 747-6115  
 Web: www.ottawachinesecatholic.org



### 2015年3月份堂區通訊

Priest Moderator

梁增仁神父 Rev. Stephen Liang  
 stliang@rogers.com

Deacon Pastoral Coordinator

范浩泉執事 Deacon Peter Fan  
 peter@fan.com

Administration Team

羅靜如 Angelina Lo angelina.cy.lo@gmail.com  
 曾煥華 Adison Tsang adisonsang@gmail.com  
 莫淑蘭 Suk Lan Mok slmokslmok@gmail.com  
 黃庭光 Bosco T.K. Wong wongbosco27@hotmail.com  
 陳淑薇 Magdalene Chan magchan@rogers.com  
 陳瑞朝 David Chan davidchan2233@gmail.com

主日感恩祭 Sunday Mass

星期日上午十一時半 Sunday 11:30am

成人慕道 Rite of Christians Initiation of Adults (RCIA)

(粵語, 國語, 英語)

星期日上午十時半 Sunday 10:30am

青少年活動 Children/Youth Activities

星期日上午十時半 Sunday 10:30am

兒童禮儀 Children Liturgy

星期日上午十一時半 Sunday 11:30am

堂區辦公時間 Parish Office Hours

星期二至五早上十時至中午十二時  
 Tue-Fri 10:00am-12:00pm

惠捐支票抬頭:

Please make all cheques payable to:  
 "Sheng Shen Chinese Catholic Community"



2015.03.15

**四旬期第四主日**  
**Fourth Sunday of Lent**

但行真理的必來就光。  
 约 3:21

But whoever lives the truth comes  
 to the light.  
 John 3:21



2015.03.22

**四旬期第五主日**  
**Fifth Sunday of Lent**

愛惜自己生命的、就失喪生命。在這  
 世上恨惡自己生命的、就要保守生命  
 到永生。  
 约 12:25

Whoever loves his life loses it, and  
 whoever hates his life in this world  
 will preserve it for eternal life.  
 John 12:25



2015.03.29

**聖枝主日**  
**Palm Sunday of the Lord's  
 Passion**

錫安的民哪、〔民原文作女子〕不要  
 懼怕、你的王騎著驢駒來了。  
 约 12:15

Fear no more, O daughter Zion;  
 see, your king comes, seated  
 upon an ass's colt.  
 John 12:15

## 教宗方濟各三月份的祈禱意向 Pope Francis Prayer of Intention for March

**Universal 總意向：For Scientist 為科學家**

That those involved in scientific research may serve the well being of the whole human person.

願從事科學研究者，能為全人類的福祉而服務。

**For Evangelization 福傳意向：For Women's Contribution 為婦女的貢獻**

That the unique contribution of women to the life of the Church may be recognised always.

願婦女對教會生活的獨特貢獻常受到重視。

### PASTOR'S MESSAGE: March 2015

/ Fr. Stephen Liang

#### Sunday, March 15, 2015 : Fourth Sunday of Lent: John 3: 14-21

...God did not send his Son into the world to condemn the world, but that the world might be saved through him – John 3: 14-21

In his encounter with Nicodemus, Jesus challenges him - and us - to re-think our understanding and vision of God: to see God present in all things, in every moment, in every heart, especially when God seems most absent, when we feel no reason for hope or joy. May we embrace such grace in our own lives: to behold the God of life and joy even in the brokenness, the pain, the despair we all encounter in our journey to God's dwelling place.

In today's Gospel, Jesus challenges us to see God beyond our limited and narrow perspective: to see the love of God all around us in the love of family and friends, in the beauty and bounty of all creation, in every act of justice and mercy we witness. Jesus reveals a much bigger God than we can imagine: a God who does not condemn but loves, who does not punish but lifts up, who does not destroy but reconciles. This is the God we meet in the person of Jesus - God who is loving Father, compassionate Physician, wise and generous Friend - and in whom we discover our identity as children of God and participants with God in the work of re-creation.

在他的與尼苛德摩的對話，耶穌向他和我們挑戰 - 重新思考我們對上主的理解和視野：要明白上主在每事，每刻，每個心靈的常在。特別當我們感到絕望或沒有喜悅的時候。願我們在自己的生活，擁抱這樣的恩典：在走向天國的路程，我們雖然遇到打擊，痛苦，絕望，仍需保持活在主內的喜悅。

在今天的福音，耶穌挑戰我們，超越我們有限的和狹隘的視野：明白上主的愛常在我們身邊的家人和朋友，在主美麗和富饒的創造，在我們見證每個正義和仁慈的行為。耶穌揭示了我們一個偉大的上主：上主不譴責但愛我們，不懲罰但扶持我們，不破壞但和我們修和。我們在耶穌的化身見到上主 - 上主是慈愛的天父，體恤的醫師，聰明大方的朋友 - 而在其中，我們發現我們是上主的孩子和與上主再創造的工作參與者。

為響應環保及節省印刷開支，堂區由九月份開始用電郵發放每月的通訊。教友如欲索閱印製的堂區通訊，可向堂區辦事處聯絡。

To be environmentally friendly and to minimize our printing cost, our parish will start to distribute the monthly parish bulletin electronically effective this September. Parishioners wishing to get the hard copy bulletin should approach the Parish Office.

所有聖事禮儀的諮詢，特別是殯葬，結婚或嬰孩洗禮等禮儀，首先要直接與梁增仁神父或范浩泉執事聯絡及會面後才可訂定舉行日期。會面時，自會解釋禮儀程序及其他資料。

All Sacramental requests, especially funeral, wedding and infant baptism, must first book an appointment with Fr. Stephen Liang or Deacon Peter Fan before any decision be made on the date of the event. They will be briefed about procedures and requirement in the interview with either Fr. Liang or Deacon Fan.

此通訊只刊登堂區主辦的活動及有關資料。內容由行政事務管理決定。

All material that is submitted for publication in the bulletin must be parish-sponsored activities. The publication of such material is at the discretion of the Administration.

堂區現推出 "奉獻彌撒咭" 給教友選擇以 "奉獻彌撒" 方式向亡者家人或親友致悼念 / 為亡者靈魂安息祈禱 / 感恩用途。此方法與目前奉獻彌撒沒有改變，教友仍舊向堂區辦事處登記日期奉獻彌撒，(每台奉獻彌撒收費 \$15.00)，而堂區辦事處會隨後以奉獻彌撒咭通知被奉獻彌撒者及其家人有關日期等事宜。



朝拜聖體  
**HOLY HOUR**

修和聖事 Lent Reconciliation  
二零一五年三月 March 2015  
03月14日(星期六) 下午一時三十分  
March 14, 2015 (Saturday) 1:30PM



<https://www.facebook.com/pages/Sheng-Shen-Catholic-Parish/501505729860726>

## Rite of Election 甄選禮

二月廿二日堂區三位候洗者：王劉滿琴，張婧及 Samiya 在代母，同行入及其他教友陪同下參予了在大主教總堂由主教 Prendergast 主持的甄選禮，並與主教拍照留念。



## 加東青年營籌委拜訪我們堂區 2015 Ga Tung Youth Camp Organizing Committee visited our Parish

On Saturday, February 7, the Organizing Committee of the 2015 Eastern Canada Chinese Catholic Living Camp visited our Parish to promote the Camp for the coming Labor Day Weekend. More than 10 members of our Parish, both young people and other adults of our Parish welcome them. With the information and exchange of ideas, we hope to augment the participation of the young people from our parish. For information, please contact the Parish Office.

加東青年營籌委於二月七日來渥太華拜訪我們堂區的青年。是日為周六，也有約十位我們堂區的青年朋友參加。和加東朋友暢聚甚歡，及積極討論今年青年營的籌備情況。盼望今年我們有更多青年參與。詳情請和堂區辦事處聯絡。



## February Prayer Meeting 二月份祈禱會



祈禱會首先跟從教宗方濟各二月份的祈禱意向為囚犯，尤其是年輕人，能重建有尊嚴的生活，及為婚姻分居者能在基督團體中獲得接納與支持而祈禱。

同時也為各出席者的意願祈求；又特別為 Kevin Ng 與家人，關梁蓮，Teresa Szeto 的母親，Linda Hardinge 與她的子女，Fr. Cody & his sister Shella 祈禱。

之後，誦念玫瑰經及分享有關修和聖事的意義與指引。

### 修和聖事

1. 罪過令我們離棄了天主，但上主的慈悲寬宏及我們的真心悔改卻能使我们與主重建親密的關係。
2. 引用路加福音（路：18:9-14）法利塞人和稅吏祈禱的比喻，反思自滿，驕傲和批判別人的心態，與謙卑，敢於承認犯錯，懇求恕諒的對比。
3. 引用聖若翰洗者呼籲眾人悔改及基督也接受他受洗的事蹟，反省自己的思言行為及與人交往中，可有抵觸主的誠命或逃避應該做的事宜而誠意懺悔改過。

## Ash Wednesday, 2015



截至 2015 年 03 月 01 日，培聖基金共籌得 \$2,168.80。

As at 01 March, 2015, donation for Vocation Development Fund amounted to \$2,168.80.



# 喜氣洋洋迎新春 Chinese New Year Celebration



Bishop Christian Reisbeck 第一次親臨我們的堂區主持農曆新年感恩祭。彌撒前他首先祝聖了堂區新置的聖杯，跟著與聖母無原罪傳教修會的修女 (MIC) 及堂區代表會談。輔理主教，了解堂區與 MIC 修會的聯繫，堂區的運作有賴義工的群策群力，財務保持平穩；青少年的事工發展；團體成立 60 週年慶典的籌備，及跨越六十年的一些計劃。

感恩祭開始時，Bishop Christian 首先祝賀大家羊年快樂，求主降福及帶領團體，並提及感受到團體的活躍精神。



輔理主教主持了團體成立 60 週年慶典的揭幕儀式，並由籌備委員會主席方良炎 ( JamesFong ) 簡報本年內一系列配合慶典的活動，而正月十日十一日 ( 星期日 ) 將有主教及輔理主教為我們在早上主持感恩祭，晚間移至宴會廳晚宴歡聚慶祝。

由 Alain 引導的婦女組醒獅隊有威猛出色的表現，為慶祝會序幕增添不少氣勢。



堂區用了 Jessica Cheung 送出她親手自製的紅包賀年炮竹掛串贈送 Bishop Christian 為新年禮物。在此謹向 Jessica 致謝。



吳楊老師領導的民族舞蹈，民歌組 / 長青組及 Felicia Au 的歌唱節目為慶祝會加添了色彩。

50/25/25 的抽獎券共得 \$396.05，堂區佔五成的款項為 \$198.15



今年的慶祝會參加人數有二百多人，事前的場地清潔及佈置，安排食物禮品，與會後的餐具洗滌與場地收拾，全賴義工們的熱誠參與與青少年協調的環保處理食物渣滓而迅速順利完成。堂區萬分感謝他們的任勞任怨精神。



祭孔祀祖在 1715 年三月十九日，教宗克來孟已全面禁止。二百二十年之後，在 1935 年三月二十八日教宗比約十二世，藉傳信部回答吉林教區主教詢問的機會，已解除此項禁令。但當日吉林已屬滿洲國，而且連年戰爭，訊便傳達不便。1939 年日軍佔領山東，孔子的老家；為了政治目的，大事舉辦祀孔活動，反對者科以重刑。那時田耕莘（尚未升樞機）正是陽穀教區主教，急電羅馬請示，可幸他屬下的傳教士多是德國人（與日本同屬軸心國，通訊較為方便）。傳信部及時重申前令，准許教友參與民俗式的祀孔典禮。

請注意，「祭祖」一詞，台灣已改為「敬祖」，這樣用起來，更可以避免誤解。

（我們堂區的敬祖儀式，大約起始於 1983 年，完全遵守）香港的版本。可以分為三個主題：1—祭天，2—敬祖，3—團拜。

1：祭天，就是崇拜天主，我們教會最大而最完美的祭天儀式，便是彌撒。不過，敬祖時，我們可以共同朗誦信經，因為我們不但朝拜一般人的造主，而更信奉耶穌所啟示的愛人，救人並接納人類享永生的天主。新春開始，我們更可以祈求上主賞賜大家健康與平安。這一節禮儀可用香港本的讀經和歌唱等。

2：敬祖，在中國文化來講，飲水思源，追思報德，本是文化留下來的傳統；而天主教的信仰，好似興奮劑一樣，注入我們文化內，能使它更為活躍，更具意義。例如面對祖先牌三鞠躬，普通認為理所當然的，如果加入教會「諸聖相通功」信仰道理的話，我們更可以為祖先祈禱，做刻苦，或著向他們祈禱。我們的祖先都未受洗，大家不會相信他們都下地獄吧。耶穌的祖先在亞巴朗之前，同其他未曾認識耶穌的人類，完全下地獄嗎？不可能的。因為人類依良心做事，不會被仁慈的天父，拋棄不顧。但我們從未認識過他們，沒有感情，更不會為他們祈禱了。在這裏請大家深思一下，天主的本性和時間的道理：昨天已屬過去，存在於人的記憶中；明天，尚在希望內，毫無把握；屬於我們的只有今天，或者現時。而為天主則是沒有時間的限制，過去，將來，為祂都是現實。這是祂的超越性，我們不能完全明白的。這就是說我們現在的祈禱，對百年前的祖先，也可能有了功效，也就是說，因我們今天的代禱，幾百年年前的他們，已接受了天主的助佑。神學家稱為「預見」。天主「預見」耶穌的救贖，就賞賜聖母始胎無原罪。大家想過這道理嗎？

祈禱並非只多念幾遍經文，因為認真的講，祈禱就是人與天主的密切溝通；愛天主，讚美主，崇欽，悔罪，求恕，都是祈禱；在生命中，接受天主的聖意，忍受病苦也都是祈禱。聖金口若望說，人不祈禱就像兵無槍，鳥無翅，成為廢物。故此聖經勸人「應時常祈禱，不要灰心」（路：18：1）。丈夫返工，以基督徒作風，愛主愛人的精神去工作；婦人主持家務，以基督的精神，在家中教養子女，也都是祈禱。自然地，晚間家庭公共祈禱，也應受到鼓勵。

團體敬祖時，很難一一提出先人的名字，不過可以留下三分鐘，讓每人追念自己的祖先，尤其是思考自己可做且應做的善事，好像童軍的日行一善；和每人生活中應受的苦，好以基督的精神，去接受。煉靈所需要的，就是這類補贖的神功。

奉獻時可用花，香，菓，免用酒肉等食物，（參閱聖詠 106，28 節）。好避免令人妄想，亡者還需要食物，因為民間仍有《餓死鬼》的傳說。

表揚忠孝：在我們團體中，如有某兄弟姐妹，特別辛苦地，照顧家中長者或病者，也可以在此表揚一下。這對其本人是一種鼓勵，為參禮者也是一種感召，引入加入本堂區愛德組，探訪堂區內的孤獨老人等。

3：團拜，新年敬祖加入團拜也是富有意義的活動，新年見面彼此問候一番，歡笑幾聲，尤其在過往彼此有點問題的人們，以笑泯怨仇，忘記前嫌，也是一個好機會。有人想問化它，不要浪費時間，我則不以為然。宜使出席者都能彼此拉拉手，尤其是初次見面的朋友們，自然時間不要太長。試想一下，耶穌最大的誠命是愛人，不識或不接觸人，如何去愛人呢？

教宗本篤十六世「在真理中實踐愛德」的通諭內告訴我們：科技全球化，能使千里成為隣人，但沒有使我們成為兄弟姐妹。然而弟兄手足之情，正是基督徒追求的精神。有時我們心中想，非洲有飢荒，但我有心無力，愛莫能助，這是事實。但你有否看到在我們社區內，就有須要幫助的人？你有無設法將手伸出去？我們都要努力克服「冷情」「利己」「妒恨」等邪情，並更加努力接納兄弟姐妹之間的差異。如此方可避免最後審判者的怨言：「我飢時，你們沒有給我吃的」。 (瑪：25 章)。最后可以大家手拉手，共唱天主經，以結束我們的敬祖禮儀。

## 農曆新年敬祖禮



二月廿二日感恩祭後，梁神父帶領著堂區行政組，財務組，牧靈議會各小組代表舉行了敬祖禮，按照傳統奉上生果香燭，祈禱表示對祖先的孝愛和對已亡親友的懷念。

## Fr. Vogels' Workshops on Job



Fr. Vogels helped us in understanding the structure and message of the book of 'Job'. His clear presentation deepened our knowledge and insight in the Bible message. The presentation was so interesting that many more members from our Parish attended.



We pray that more and more parishioners would benefit from these workshops. It builds our Biblical and spiritual foundation.

The next series of workshops by Fr. Vogels would be launched in the Fall 2015. Please watch for the announcements.



*Lent offers us all a very special opportunity to grow in our relationship with God and to deepen our commitment to a way of life, rooted in our baptism. In our busy world, Lent provides us with an opportunity to reflect upon our lives and to pray more deeply.*

*As we enter the season of Lent, I ask that you choose a Lenten discipline that will draw you closer to Jesus, and prepare you for a fresh experience of the Easter Triduum, Holy Thursday, Good Friday and Easter.*

*With that in mind, this month's reflection is on the meaning of Lent.*

### Beginning of Lent

Ash Wednesday marks the beginning of the Season of Lent. It is a season of penance, reflection, and fasting which prepares us for Christ's Resurrection on Easter Sunday, through which we attain redemption.

The Church emphasizes the penitential nature of Ash Wednesday by calling us to fast and abstain from meat. Catholics who are over the age of 18 and under the age of 60 are required to fast, which means that they can eat only one complete meal and two smaller ones during the day, with no food in between. Catholics who are over the age of 14 are required to refrain from eating any meat, or any food made with meat, on Ash Wednesday.

This fasting and abstinence is not simply a form of penance, however; it is also a call for us to take stock of our spiritual lives. As Lent begins, we should set out specific spiritual goals we would like to reach before Easter and decide how we will pursue them—for instance, by going to daily Mass when we can and receiving the Sacrament of Reconciliation more often.

### Ashes

Ashes are an ancient symbol of repentance. The distribution of ashes reminds us of our own mortality and calls us to repentance. In the early Church, Ash Wednesday was the day on which those who had sinned, and who wished to be readmitted to the Church, would begin their public penance. The ashes that we receive are a reminder of our own sinfulness.

The distribution of ashes can also be linked easily to the death and resurrection motif of Baptism. To prepare well for the day we die, we must die now to sin and rise to new life in Christ. Being marked with ashes at the beginning of Lent indicates our recognition of the need for deeper conversion of our lives during this season of renewal.

### Why do we put ash on our forehead?

Ashes are applied to our forehead in the sign of the cross as the words, "Remember, you are dust and to dust you shall return" are spoken to us. This act symbolizes our mortality as well as our need for ongoing repentance. It is a reminder that this life is short and merely a foreshadowing of what we shall become through the redemption of Jesus Christ on the cross. The work of our redemption will not be complete until we are raised from the dead, in resurrected bodies like His own and called to the eternal communion of heaven.

### Where do the ashes come from?

The ashes for Ash Wednesday normally are made from blessed palm branches from the previous Palm Sunday. The ashes are sprinkled with Holy Water and incensed before distribution.

### When do I wash the Ashes off my face?

There is no specific instruction on how long ashes are to be worn. You can, in fact, wash them off immediately after the service if you want. Many people choose to wear their ashes for the remainder of the day both as a reminder of their own mortality and as a witness before those around that they are a follower of Christ and are entering into a season of examination and abstinence.

### What is the significances of the 40 weekdays before Easter?

The 40 days of Lent, which precedes Easter is based on two Biblical accounts: the 40 years of wilderness wandering by the Israelites and our Lord's 40 days in the wilderness at which point He was tempted by Satan.

Each year the Church observes Lent where we, like Israel and our Lord, are tested. We participate in abstinence, times of fasting, confession and acts of mercy to strengthen our faith and devotional disciplines. The goal of every Christian is to leave Lent a stronger and more vital person of faith than when we entered.

The Catechism of the Catholic Church states, "The seasons and days of penance in the course of the liturgical year (Lent, and each Friday in memory of the death of the Lord) are intense moments of the Church's penitential practice. These times are particularly appropriate for spiritual exercises, penitential liturgies and pilgrimages as signs of penance, voluntary self-denial such as fasting and almsgiving, and fraternal sharing (charitable and missionary works)." (CCC 1438)

### When does Lent end?

Lent officially ends on Holy Thursday. That is when the "Triduum", great three Days of Holy Thursday, Good Friday and Holy Saturday occur leading to Easter. Easter is not only a day but an Octave (eight day) celebration leading to a Season of the Church, Easter Season, which ends on Pentecost.

### Giving something up

For most older Catholics, the first thought that Lent brings to mind is giving something up. Lent is about conversion, turning our lives more completely over to Christ and his way of life. That always involves giving up sin in some form. The goal is not just to abstain from sin for the duration of Lent, but to root sin out of our lives forever. Conversion means leaving behind an old way of living and acting in order to embrace new life in Christ. For catechumens, those preparing to be received in the Catholic faith at the Easter Vigil, Lent is a period intended to bring their initial conversion to completion.

### Scrutinies: Examining Our Lives

The primary way that the Church assists the catechumens (called the elect after the celebration of the Rite of Election on the First Sunday of Lent) in this conversion process during Lent is through the celebration of the rites called Scrutinies. These ritual celebrations on the Third, Fourth and Fifth Sundays of Lent are communal prayers celebrated around the elect to strengthen them to overcome the power of sin in their lives and to grow in virtue. To scrutinize something means to examine it closely. The community does not scrutinize the catechumens; the catechumens scrutinize their own lives and allow God to scrutinize them and to heal them.

All of us are called to continuing conversion throughout our lives, so we join with the elect in scrutinizing our own lives and praying to God for the grace to overcome the power of sin that still infects our hearts.

Many parishes today seek to surface the concrete issues that the elect need to confront; these issues then become the focus of the intercessions during the Scrutinies. Every Catholic should spend some time reflecting on what obstacles to gospel living exist in his or her own life. Then when the Scrutinies are celebrated, we will all know that the prayers are for us as well as for the elect.

Taking seriously this dynamic of scrutiny and conversion gives us a richer perspective on Lenten "giving up." What we are to give up more than anything else is sin, which is to say we are to give up whatever keeps us from living out our baptismal promises fully. Along with the elect we all need to approach the season of Lent asking ourselves what needs to change in our lives if we are to live the gospel values that Jesus taught us. Our journey through these forty days should be a movement ever closer to Christ and to the way of life he has exemplified for us.

### Scrutinies and Penance

The elect deal with sin through the Scrutinies and through the waters of the font; the already baptized deal with sin through the Sacrament of Penance. The same kind of reflection that enables all members of the community to share in the Scrutinies can lead the baptized to celebrate this Sacrament of Reconciliation to renew their baptismal commitment.

Lent is the primary time for celebrating the Sacrament of Penance, because Lent is the season for baptismal preparation and baptismal renewal. Early Christian teachers called this sacrament "second Baptism," because it is intended to enable us to start again to live the baptismal life in its fullness. Those who experience the loving mercy of God in the Sacrament of Reconciliation should find themselves standing alongside the newly baptized at Easter filled with great joy at the new life God has given all of us.

### Prayer, Fasting and Almsgiving

The three traditional pillars of Lenten observance are prayer, fasting and almsgiving. The key to renewed appropriation of these practices is to see their link to baptismal renewal.

#### Prayer

More time given to prayer during Lent should draw us closer to the Lord. We might pray especially for the grace to live out our baptismal promises more fully. We might pray for the elect who will be baptized at Easter and support their conversion journey by our prayer. We might pray for all those who will celebrate the Sacrament of Reconciliation with us during Lent that they will be truly renewed in their baptismal commitment.

#### Fasting

Fasting is one of the most ancient practices linked to Lent. In fact, the paschal fast predates Lent as we know it. The early Church fasted intensely for two days before the celebration of the Easter Vigil. This fast was later extended and became a 40-day period of fasting leading up to Easter. Vatican II called us to renew the observance of the ancient paschal fast: "...let the paschal fast be kept sacred. Let it be celebrated everywhere on Good Friday and, where possible, prolonged throughout Holy Saturday, so that the joys of the Sunday of the Resurrection may be attained with uplifted and clear mind" (Liturgy, # 110).

Fasting is more than a means of developing self-control. It is often an aid to prayer, as the pangs of hunger remind us of our hunger for God. The first reading on the Friday after Ash Wednesday points out another important dimension of fasting. The prophet Isaiah insists that fasting without changing our behaviour is not pleasing to God. "This, rather, is the fasting that I wish: releasing those bound unjustly, untying the thongs of the yoke; setting free the oppressed, breaking every yoke; sharing your bread with the hungry, sheltering the oppressed and the homeless; clothing the naked when you see them, and not turning your back on your own" (Is 58:6-7).

Fasting should be linked to our concern for those who are forced to fast by their poverty, those who suffer from the injustices of our economic and political structures, those who are in need for any reason. Thus fasting, too, is linked to living out our baptismal promises. By our Baptism, we are charged with the responsibility of showing Christ's love to the world, especially to those in need. Fasting can help us realize the suffering that so many people in our world experience every day, and it should lead us to greater efforts to alleviate that suffering.

Abstaining from meat traditionally also linked us to the poor, who could seldom afford meat for their meals. It can do the same today if we remember the purpose of abstinence and embrace it as a spiritual link to those whose diets are sparse and simple. That should be the goal we set for ourselves—a sparse and simple meal. Avoiding meat while eating lobster misses the whole point!

### Almsgiving

It should be obvious at this point that almsgiving, the third traditional pillar, is linked to our baptismal commitment in the same way. It is a sign of our care for those in need and an expression of our gratitude for all God has given us. Works of charity and the promotion of justice are integral elements of the Christian way of life we began when we were baptized.

### Prayer

There are as many ways to pray, but a few prayer methods can help us in particular to spiritually prepare ourselves during Lent:

#### Make your abstinence a prayer-in-action.

As Catholics we are called to give up something for Lent. Chocolate, coffee, that extra helping of dinner, etc. Whatever it is, you can make what you're giving up for Lent a prayer as well: a prayer-in-action. Whenever you encounter the object you are abstaining from or the time of day that you would normally enjoy it, take a moment to say a prayer in recognition of your wholeness in God even without what you have given up. Thank God for the freedom to be completely yourself without this and, at the same time, acknowledge the gift of its existence in the world.

#### Pray the Stations of the Cross.

One of the most common traditions of Lent is to pray the Stations of the Cross. This prayer helps us reflect on the passion and death of Christ in preparation for Good Friday observance and the Easter celebration. This special devotion allows us to follow Jesus Christ on his way to Calvary. The Stations is one of the most important devotions honouring the passion of Jesus.

What matters most in the Stations of the Cross is to follow Jesus Christ in his passion and to see ourselves mirrored in him. Whether we know it or not, we bear the imprint of his cross. We are judged unjustly, we fall, we find life's journey hard, we know the mystery of death, and we recoil from it. To face life's dark side in ourselves and in our world, we need images of hope, and Jesus offers images of hope in his passion. By accompanying him on the Way of the Cross, we gain his courageous patience and learn to trust in God who delivers us from evil.

#### Reflect deeper on your liturgical prayer.

When you attend Mass during Lent, be conscious of and meditate on the words you pray in the liturgy. For example, the Eucharistic Prayer, the highlight of each Mass, has special significance during Lent. After receiving communion, you may want to sit and reflect more deeply on this great prayer of the Church.

#### Start a practice of daily prayer that will last after Lent.

Perhaps the best prayer advice is to use Lent as a time to instill prayer habits that will last long after Lent has concluded.

四旬期間(二月十八日至三月廿九日),堂區定於每星期五下午五時三十分安排拜苦路禮儀。請教友踴躍參予,祈禱紀念及默想耶穌受難始末,為復活節來臨做好準備。

During this Year's Lent (18/2 to 29/3), the Way of the Cross is scheduled on every Friday evening at 5:30 p.m. Parishioners are invited to participate at this devotion in commemorating and meditating the journey of Jesus Christ's passion.



**聖神天主堂 Sheng Shen (Holy Spirit) Parish**  
**2015 聖灰主日及聖週禮儀 Ash Wednesday & Holy Week**

時間	禮儀	地點
二月十八日(星期三) 晚上七時	聖灰主日 <b>Ash Wednesday</b>	聖堂
三月十四日(星期六) 下午一時半	明供聖體、團體悔罪修和禮儀及告解 <b>Holy Hour , Lenten Penitential Service</b>	聖堂
三月二十九日 (星期日) 上午十一時半	基督苦難主日(聖枝主日) <b>Passion (Palm) Sunday</b> 請教友上午 11:15 在教堂正門集合	聖堂
三月三十一日 (星期二) 晚上七點半	聖油彌撒 <b>Chrism Mass</b>	主教座堂 <b>Notre Dame Cathedral Basilica</b> 385 Sussex Drive, Ottawa, Ontario, K1N 1J9
四月二日 (星期四) 晚上八時	聖週四 - 主的晚餐 <b>Holy Thursday</b> 黃昏感恩祭 (聖油進堂禮, 彌撒, 濯足禮, 朝拜聖體)	聖堂
四月三日 (星期五)  下午一時半 下午三時  下午五時	聖週五 - 救主受難紀念 (守大小齋) <b>Good Friday</b> -拜苦路 -救主苦難禮儀, 聖道禮, 朝拜十字聖架, 領聖體 -預習聖週六禮儀	聖堂 聖堂 聖堂
四月四日 (星期六) 晚上八時	聖週六 - 復活慶典夜間禮儀 <b>Easter Vigil</b> 候洗者當晚領洗, 堅振及領受聖體	聖堂
四月五日 (星期日) 上午十一時半	復活主日感恩祭 <b>Easter Sunday</b>	聖堂



## Church's Two Choirs Visited to the Glebe Centre and Carlingview Manor



### Don Bosco Award

This 7th annual event was held on Feb 28, 2015 evening in recognition of various youth volunteers who have exceeded expectations through their volunteer work in their parish or in their organization. The gala was named after St. John Bosco, the "Father and Teacher of Youth," known as the patron saint of youth ministry. The special themed awards given out were all named after saints who lived their lives passionately in service to God. This year it was held at Blessed Sacrament Parish in the Glebe area. There were 14 awards this year.

I was so fortunate to be nominated by our Parish and was awarded for St. Catherine of Sienna: Passion for the Church Award. I am deeply humbled by this award and happy to share with our strong and active volunteer team in our Parish. Without your help and support, nothing can be accomplished.

This reward is a blessing but more importantly to recognize from the Catholic community in Ottawa that our Sheng Shen Parish were awarded since 2013; Alain Chan in 2013 and May Nung in 2014. We play an important role in Missionary Discipleship and in supporting youth ministry and evangelization.

God revealed to me through the Gala that He is truly among us and our Centre; He is calling us to continue serving Him "joyfully" and not to be afraid of including Him in our services. Let us continue to pray for the youth in our community!

/ Linda Au



### 家和萬事興：齊心走上寬恕的路程 - 心靈治療講座與避靜

#### Forgiveness in our common Journey – Retreat and Therapy

「寬恕」是人際關係的基本條件，更是保障家庭健康的基礎。生存在這個世界就是需要共融，和睦相處，互相關注，互相鼓勵。可惜人與人相處往往因多種因素而產生了誤會、衝突，得罪了他人，傷害了自己。破裂的關係往往就是因為彼此無法寬恕，無法接納對方的過失與自己的錯誤，受害的是家人、親友等等。

洪修女希望在今日的講座與避靜內能夠協助大家尋找個人的方法去處理內心的痛苦與精神的負擔，學習修和的過程。這也是教宗方濟各對夫婦與家庭最關注的重點之一。

日期	三月十四日 (星期六) March 14 (Saturday) - 講道 (Homily) 三月十五日 (星期日) March 15 (Sunday) - 講座 (Workshop)
時間	下午一時三十分 1:30 p.m.
地點	聖神天主堂 1187 Michael Street
主講者	<b>洪吟芳修女 Sr. Cecilia Hong, MIC (聖母無原罪傳教女修會)</b> 出生於上海，一九五七年到達香港，在聖母無原罪傳教女修會的栽培下接受了教育。一九六七年進入 MIC 修會於一九七〇年在滿地河發了初口 再次回香港完成了師範，從事十餘年的教育工作。(曾經擔任了德望小學與中學教師一職，亦在小學兼小學校長之職位兩年。)一九八二年洪修女再次被調往加拿大服務上。於一九八四年派往渥太華聖母無原罪修會所舉辦的天主教華人中心服務。洪修女特別關注大專華僑留學生的個人與信仰生活的成長。一九八五年在渥太華大學牧民中心主任神師的邀請下擔任了大學的牧靈工作。洪修女開始對青年與家庭牧靈工作產生了特別的興趣與關心。於是在渥太華聖保祿大學完成了神學學士與心理學碩士學位。從此洪修女熱心投入了神修與心理的輔導工作。 一九九五年洪修女回應溫哥華總教區的邀請擔任了溫哥華總教區天主教家庭服務中心的心理輔導師一職，開始了她對夫婦與家庭的心靈輔導的專業，同時亦兼任兩間天主教中學的心理輔導工作。在這段期間洪修女與加拿大華人夫婦懇談會 (CCMEA) 建立了密切的關係，多次合作舉辦夫婦講座。在二〇〇〇年因修會大會的選舉，洪修女被召回滿地河擔任輔總會長一職管理亞洲省的修會團體。 二〇〇七年，洪修女再次被邀請回溫哥華總教區復職心理輔導工作，再次為夫婦、家庭與青年服務，尤其為天主教華人團體舉辦了多次的講座與避靜。可惜在二〇一四年二月，聖母無原罪傳教女修會結束了修會在溫哥華九十二年的傳教工作。洪修女亦因此而同歸滿地河，終結了在溫哥華總教區的服務工作。洪修女將會繼續為華人團體服務，樂意接納不同華人團體的邀請而舉辦夫婦與家庭生活的講座與避靜。洪修女深深體會到輔助夫婦的關係能保護家庭的溫暖，培育優秀的子女，創造一個良好的社會。

## 我們團體的創建者： 聖母無原罪傳教女修會，你知多少？

《愛·常傳》帶大家了解戴麗雅修女以及她所創立的聖母無原罪傳教女修會。以下的兩集特輯可讓你有更深的認識：

### 愛•常傳 - 加國女孩的中國夢 <http://youtu.be/ggOMrGIODPU>

一個來自加拿大，一生被病痛困擾的女孩，怎樣創立一個向外傳教的女修會，把福音傳到中國？



### 愛•常傳 - 春風化雨 <https://www.youtube.com/watch?v=C6MeQEhkVKI>

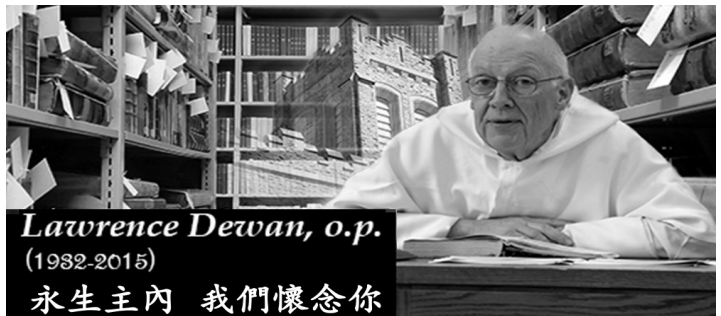
三位把一生奉獻給教育事業的修女，三個不同的故事。  
《愛·常傳》帶大家看看幾位聖母無原罪傳教女修會的修女怎樣活出天主給她們的召叫。

## 團體消息 Announcement

- ✓ 明供聖體/團體悔罪修和禮儀及告解定於三月十四日(星期六)下午一時三十分舉行。洪吟芳修女將在悔罪修和禮儀中作講道分享，而梁神父，池神父及Fr. Ernest將分別以英語，廣東話或普通話為大家辦告解。

Holy Hour & Lenten Penitential Service will be held on 14 March (Saturday) at 1:30 p.m.

- ✓ 由洪吟芳修女主持的「家和萬事興」講座/避靜定於三月十五日(星期日)感恩祭後舉行。



關梁蓮女士  
主懷安息



# 福安福園

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### 一站式方便

一站式「殯儀接待中心」現已開放，方便家人在本墓園舉行殯儀及接待親友。本墓園同一地點提供殯儀、傳統土葬、火化及骨灰龕位等一站式即時或預置服務，方便無比。

### 祖先也移民

我們已移居到一個環境優美，生活安定的加國社會。這時我們有否想到在他方已故的先人或親屬呢？我們提供多種室內及室外骨灰龕位，供選擇，豐儉隨意……

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## 財務委員會快訊 News from The Finance Council

Members of the Finance Council met on Saturday February 21, 2015. The following are highlights of the key financial issues discussed:

1. The 2014 Annual Financial Statements were reviewed and approved. Overall there was a surplus for 2014.
2. Our input to the Diocese Year-end Package (containing annual financial reports and supporting documents required by the Diocese) was reviewed and approved by the Committee members.
3. Budgets for the two major items of our 60th Anniversary Celebration, the Dinner/Gala on Sunday October 11, 2015 and the Journal of Sheng Shen Parish Diamond Jubilee ( 聖神天主堂鑽禧特刊 ), were also tabled and approved.

We have posted our 2014 Annual Financial Statements at the Notice Boards located at the Entrance and in the Basement of our Parish. Parishioners who want further information are welcome to contact any members of the Finance Council. / James Fong

本堂之財務委員會成員在 2015 年 2 月 21 日星期六舉行例行會議，討論以下的主要財政項目：

1. 確實和批准 2014 年度之財政報告。總括來說本堂在 2014 年之收入和支出是有盈餘的。
2. 確實和批准我們呈交主教之每年年結報告及相關文件。
3. 商量和批准我們六十週年堂慶之兩個主要活動之財政預算。在 2015 年 10 月 11 日星期日舉行之六十週年堂慶晚宴及聖神天主堂鑽禧特刊。

我們已經在本堂之入口及地庫報告板貼上 2014 年度之財政報告。教友如欲得到更多詳細資料，請與本堂之財務委員會成員聯絡。 / 方良炎

### Extracts from Friday Fax

**ARCHBISHOP'S MESSAGE ON VOCATIONS:** Archbishop Prendergast's video message on Vocations is now available on our website (<http://www.catholicottawa.ca/>). In this Year of Consecrated Life, please take a moment to view the video clip and pray for vocations to the priesthood and consecrated life.

**PERMANENT DIACONATE – INFORMATION SESSIONS:** Is the Lord calling you to the Permanent Diaconate? Come and discover what the diaconate is all about. All men in the Archdiocese are invited; married men are encouraged to come with their wives. If you wish to attend a session or have more info, please contact Deacon Michael Seath (613-834-1840); (mseath@archottawa.ca). Sessions: Wed., Mar. 11, 7:00 - 9:00 p.m. at St. Mary Parish, 100 Young St., in the St. Catherine room; Sat., Mar. 14, 9:00 - 11:00 a.m. at St. Patrick Basilica, 220 Kent Street, downstairs in the Scavi; Mon., Mar. 16, 7:00 - 9:00 p.m. at St. Martin de Porres Parish, 3891 Richmond Rd., in the conference room.

**WORLD YOUTH DAY 2016:** The Archdiocese of Ottawa is bringing a group of Young Adults (18-35) to World Youth Day in Krakow, Poland, July 19 - August 2, 2016. Approximate cost: \$3400. Limited spots available. To register please contact Ted (613-738-5025 x231); (thurley@archottawa.ca).

**LENTEN RETREAT:** Offered by the Catholic Teachers' Guild of Ottawa. Sat., Mar. 28, 9:00 a.m. - 4:00 p.m. at Dominican University College. Led by Sr. Hosanna Christi, Sr. Maria Regina and Sr. John Mary of the Sisters of Life.

Theme: "Into the Heart of Life: Mary's Maternal Love." Mass will be a focus of the day; opportunities for Confession will be provided. Includes hot lunch. Fee: \$50, payable at the event. Register by Mar. 21: (ctgottawa@gmail.com).

### 牧靈議會 Pastoral Council

陳瑞朝 David Chan (Coordinator)	davidchan2233@gmail.com
Bosco Kung	boscokung@yahoo.ca
楊建華 Yang Jian Hua	yanghjh@hotmail.com
Richard Chan	chanric@gmail.com
Dorothy Chan	613-747-2276
方良炎 James Fong (財務委員會代表)	jifong@rogers.com
曾煥華 Adison Tsang (當然委員)	613-769-6238
黃英 Huang Ying (當然委員)	yinghuangcanada@yahoo.ca
羅靜如 Angelina Lo (當然委員)	angelina.cy.lo@gmail.com
Li Dan (秘書 Secretary)	lidancanada@gmail.com

### 財務委員會 Finance Council

鄧鉅振 Thomas Tang (Project Manager)	thomas_tang@rogers.com
方良炎 James Fong (Co-ordinator)	jifong@rogers.com
陳麗珠 Linda Chan	lindachanng@hotmail.com
Celine Ma	jjccc90@hotmail.com
黃庭光 Bosco Wong	wongbosco27@hotmail.com
Jimmy Ha	jimmyha@rogers.com
羅靜如 Angelina Lo (當然委員)	angelina.cy.lo@gmail.com

### Trustees

羅靜如 Angelina Lo	angelina.cy.lo@gmail.com
曾煥華 Adison Tsang	613-769-6238
陳瑞朝 David Chan	davidchan2233@gmail.com
莫淑蘭 Suk Lan Mok	slmoksismok@gmail.com
黃庭光 Bosco Wong	wongbosco27@hotmail.com

### 常設委員會 Standing Commissions

#### 禮儀 Liturgy

Rexan Wong (Coordinator)	rexanw@hotmail.com
Bosco Kung (Altar Servers)	boscokung@yahoo.ca
陳瑞朝 David Chan (Lectors)	davidchan2233@gmail.com
May Nung (Youth Liturgy)	maynung@yahoo.ca
Joyce Wong (Eucharistic Ministers)	wongbosco27@hotmail.com
Teresa Szeto (Sacristy)	frederick.szeto@gmail.com
Helena Wong Lo Chui Ching (Sacristy)	613-240-0109
John Nung (Choir A)	jnungconsulting@yahoo.com
Sunny Chan (Choir B)	sunny123chan@gmail.com
李美玲 Mei Ling Li	meilingli63@hotmail.com
Fred Szeto	frederick.szeto@gmail.com
Janet Sham	edward.sham@gmail.com
黃暉 Wei Huang	teresaweih@yahoo.com

#### 信仰培育 Christian Education

Fr. Stephen Liang (Coordinator)	stliang@rogers.com
Deacon Peter Fan	peter@fan.com
John Nung	jnungconsulting@yahoo.com
Bill Chan	billcpchan@hotmail.com
吳祈 Eric Wu	wuqeric@yahoo.ca
張彥潔 Agnes Zhang	agneszhangbj@hotmail.com
Irene Chang	fongkitchang@yahoo.ca
Meiling Li	meilingli@halpenny.com
Rosa Au Yeung	rosacsk@hotmail.com
楊建華 Yang Jian Hua	yanghjh@hotmail.com
Dicky Wong	itr217@gmail.com

#### 團體生活 Community Life

Linda Au (Coordinator)	vain06@gmail.com
陳楚儀 Chor Yee Chan	chanscdavid@yahoo.com
陳淑芬 Cecilia Chan	cecechow@gmail.com
Rosa Au Yeung	rosacsk@hotmail.com
張貴鳳 Jessica Chan	jesscheung_2000@yahoo.com
Anita Cheung	anstcheung@yahoo.ca
黃振方 James Wong	613-823-6510
Helena Wong Lo Chui Ching	613-240-0109
David Xia	davidxiabj@yahoo.ca
Jennifer Yeung	pyeung@sympatico.ca
Elizabeth Fung	funge3@yahoo.com
Seng Lee Foo	sengleefoo@yahoo.ca
Richard Chan	chanric@gmail.com
林德榮 Lam Tak Wong	tlwam@primus.ca
楊曼國 / 黎蕾	ease4.0123@gmail.com
黎潔儀	yi20040322@Tom.com

#### 關愛 Christian Service

羅靜如 Angelina Lo (Coordinator)	angelina.cy.lo@gmail.com
Gloria Kung	lau.gloria@hotmail.com
Helena Wong Lo Chui Ching	613-240-0109
Raymond Au	raysl_au@hotmail.com
Meiling Li & Francis Lau	meilingli@halpenny.com
Joyce Wong	wongbosco27@hotmail.com
Elizabeth Fung	funge3@yahoo.com
李溫麗妮	613-228-1292
Louisa Wong 王芬芬	maryemmanuelwong@yahoo.ca
Dorothy Chan	613-747-2276
Therese Yuen	therese.yuen.01@gmail.com
Christina Fan	christina@fan.com
Teresa Szeto	frederick.szeto@gmail.com
陳偉明 Peter Chan	613-841-7828





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