



# 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: ottawachinesecatholic.org



## 2012年8月份堂區通訊

### Administrator

黃礎健神父 Rev. Bosco Wong  
 bosco\_wong@rogers.com

### Deacon

范浩泉執事 Deacon Peter Fan peter@fan.com

### Assistants to the Administrator

羅靜如 Angelina Lo angelina.cy.lo@gmail.com  
 曾煥華 Adison Tsang adisonsang@gmail.com  
 陳瑞朝 David Chan chanscdavid@yahoo.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

惠捐支票請以 "Sheng Shen Chinese Catholic Community" 抬頭  
 Please make all cheques payable to "Sheng Shen Chinese Catholic Community"



2012年8月5日  
**常年期第十八主日**  
 18th Sunday in Ordinary Time

「你們不要為那可損壞的食糧勞碌，而要為那存留到永生的食糧勞碌」若: 6:27  
 "Do not work for food that perishes, but for the food that endures for eternal life." John: 6:27



2012年8月12日  
**常年期第十九主日**  
 19th Sunday in Ordinary Time

「凡由父聽教而學習的，必到我這裏來」若: 6:45  
 "Everyone who listen to my Father and learn from him comes to me." John: 6:45



2012年8月19日  
**常年期第廿主日**  
 20th Sunday in Ordinary Time

「誰吃我的肉，並喝我的血，必住在我內，我也住在他內」若: 6:56  
 "eats my flesh and drinks my blood remains in me and I in him." John: 6:56

What I am giving you is particular helpful for those who are involved in the preparation of our Sunday liturgies, especially in view of the diversity of our Seasonal Celebrations.

For example, the seasons of Advent, Christmas, Lent and Easter all have different focus, which should reflect on our Sunday worship.

The Sunday Mass is divided into two parts, the Liturgy of the Word and the Liturgy of the Eucharist. Aside from that, we have an Introduction and a Conclusion.

There is a hierarchy of hymns and acclamations during Sunday Mass, the most important of which are the acclamations during the Liturgy of the Word & the Liturgy of the Eucharist. So, if there is no cantor or music minister, the acclamations take pride of place during Sunday Mass.

I would ensure that people will sing the Holy Holy, Memorial Acclamation, Lamb of God, and the Alleluia, preceding the Gospel.

As much as possible, the Gloria should be sung, not read.

The Gathering Hymn, Hymn during the preparation of the gifts, Hymn during the Communion Procession, as well as Recessional Hymn are usually sung on Sundays.

The Gathering Hymn is not a hymn to welcome the priest [presider], it is meant to gather the minds and hearts of the faithful to begin our community worship!

Usually, I advise the servers to wait till the beginning of the second verse to proceed forward.

The introductory rite consists of the greeting, penitential act, Gloria and collect [opening prayer]. They are meant as introductory to the two key parts: Word & Eucharist. It would be wise to consider that "the introductory rites should not be so elaborate in ceremony or time that the primacy of God's Word and the celebration of the Lord's Supper are diminished." [135, ref 2]

It is not necessary to sing all of the parts in the introductory rites, perhaps except for major feasts. For example, during Advent and Lent, there is no Gloria, we can sing the penitential act, so as to reflect the character of the season. However, during Easter Season, it is appropriate to use the sprinkling rite [see appendix 2 of the Roman Missal] to replace the penitential act. A more elaborate sung Gloria will be appropriate at this festive Easter Season.

The Opening Prayer [Collect] includes a pause for the presider after "Let Us Pray". This gives him time to collect the intentions that the assembly of the Mass offered for their own needs and for the church. Every Mass includes specific intentions plus the intentions people requested for their loved ones.

During the Liturgy of the Word, the readings

are followed by a pause [so that we can grasp the Word], music ministers are to decide when that pause will terminate]. For example, after the first reading, suitable pause needs to be made before the responsorial psalm. Again, after the second reading, suitable pause needs to be made before the Alleluia. It is not the presider who determines when the liturgy continues, but the cantor/organist. The Alleluia is more elaborate during festive occasions such as Christmas and especially Easter. [The Gospel Acclamation is to accompany the procession preceding the Gospel [when the priest and altar servers move towards the Ambo], so it does not have to be unduly lengthy.

The creed will be either Nicene or Apostles' Creed, the latter is most appropriate for Christmas and Easter Season. If the sprinkling rite is used, then the baptismal creed in answer form should be used.

For the prayer of the faithful, the intentions are in this order: for the church at large, the world, those who are oppressed or suffered unjustly, the local needs etc. Care should be taken that they are not unduly long, as our request must be simple and straight-forward.

For the Liturgy of the Eucharist, the whole prayer starts with preparation of the gifts, preface and ends with the doxology. The Eucharistic Prayer is one that the priests proclaims on behalf of the community, but the community make the prayer theirs by their acclamation and response, that's why these acclamations are very important, as they are occasions in which the community participates in the eucharistic prayer, which climax with the Doxology, when the priest elevates the body and blood of Christ, while professing Through, with, and in Christ, in the unity of the Spirit, all glory and honor belong to God, and we make our faithful response of 'Amen' to the prayer.

The Our Father can be sung at special celebrations, but it does not have to be sung every Sunday.

The New General Instruction calls for a common posture of standing until the last person has received communion, unless for health reason one is prevented to do so. [Communion procession is our expression of solidarity with one another as members of Christ's body, so our Amen is not just affirming the presence of Christ in his Body and Blood, but also a renewal of our baptismal commitment as Christians in the world]. For this reason, during Communion, the choir members should come with the assembly to receive communion, and not have the communion ministers go to them. They should not prolong the hymn and have the communion ministers wait until the choir has finished singing. Ideally, the hymn should not last much longer than the end of communion procession.

During the Easter Season, it would be appropriate to sing the final dismissal with Alleluia!

There are variety of ways to express the diversity

of our Mass, following the Liturgical Season, without doing violence to its structure as Prayer of the whole church.

The recessional hymn should not be more than 2 or 3 verses, as it is a time of dismissal.

For further ref.:

1. A Commentary on the Order of Mass of The Roman Missal, 2011.
2. A Commentary on the General Instruction of the Roman Missal, 2007.

今日安排的禮儀工作坊希望可幫助負責籌備主日感恩祭禮儀的工作人員能進一步瞭解對不同季節性禮儀的安排。舉例：主日感恩祭應配合反映將臨期，聖誕期，四旬期及復活期各有的獨特重點。

主日感恩祭最重要的部分為“聖道禮儀”及“聖祭禮儀”。此外，尚有“開始”及“禮成”的禮儀。

主日感恩祭的“聖詠”與“歡呼詠”有不同層次的重要性，其中以“聖道禮儀”及“聖祭禮儀”中的“歡呼詠”為最重要。假如當日未有歌詠團領唱者或琴師出席，這些“歡呼詠”更佔重要的地位。

身為彌撒的主祭者，我會確保頌唱“聖，聖，聖”，“祝聖後歡呼詞”，“除免世罪的羔羊”及宣讀福音前的“亞肋路亞”歡呼。而“光榮頌”則應盡量詠唱而不可只頌唸。

通常“進台詠”，“奉獻詠”，“領主詠”及“禮成詠”都會在主日感恩祭中詠唱，但他們的重要性次於以上提出的“歡呼頌”。“進台詠”主要是準備信眾收拾心靈投入與團體共同參予感恩祭，而並不是歡迎主祭神父開始彌撒。

我作為主祭時，我建議輔祭們等待歌詠團開始詠唱進台詠第二段時才起步前往祭台。

禮儀的開始部份包括“致候禮”，“悔罪禮”，“光榮頌”及“集禱經”，。他們都是準備兩部最重要的“聖道禮儀”及“聖祭禮儀”的前奏。所以開始的禮儀在時間和編排上都不應太煩複，以免濫駕及降低了“聖道禮儀”及“聖祭禮儀”慶典的重要性。(135, ref2)

故此，歌詠團除了在重要的節日外，未必需要頌唱禮儀開始的各部份。舉例，在將臨期及四旬期間，我們不頌唱“光榮頌”，但可改唱“悔罪禱文”，以反映這季節性的特色。但在復活期間，卻適合用“灑聖水的禮儀”替代“悔罪禱文”。(參閱“Roman Missal”附錄二)。而且，以更精湛震撼的形式在復活節頌唱“光榮頌”也極恰當。

主祭在“集禱經”帶領頌頌“請大家祈禱”後會靜默片刻，用意是接收各信眾為個別的需

求而奉上的禱告。其實每個感恩祭都包含個別教友的禱告與信眾為至親而特別奉獻的祈求。

“聖道禮儀”每一讀經完畢後，都會有短暫的靜默，好讓大家去領悟“聖言”。而歌詠團需要決定何時終止這靜默的片刻。舉例，讀經一後，應有適當的反思靜默片刻，然後才接上“答唱詠”。又讀經二後，同樣應有適當的反思靜默片刻，然後頌唱“亞肋路亞”歡呼。請注意禮儀的進行步伐，不是由主祭決定或示意，而是有賴歌詠團領唱者或琴師帶領。在重大的慶典，特別是聖誕節和復活節，“亞肋路亞的歡呼”應以較隆重端莊的形式表達（福音前的歡呼是隨著主祭與傳祭列隊前往讀經台準備宣讀福音時頌唱的，所以無須過度的冗長）。

至於信經的頌唸，選擇“尼亞西亞信經”或“宗徒信經”皆宜。而在聖誕及復活期復活期選擇“宗徒信經”更為適當。但假如用“灑聖水的禮儀”，那麼就該當用領洗時以問題對答的形式頌唸信經。

又“信友禱文”部份，禱求的次序如下：為普世教會，為世界，為受壓迫及不公義對待者，

為本地需要等。請留意禱文無須過於冗長，只要精簡直接即可。

至於“聖祭禮儀”，整個禱文由供奉祭品開始，序言至“聖三頌”終結。獻禮經由主祭為團體祈禱，而團體則需以歡呼頌謝回應。因此，這些歡呼的回應非常重要，包含了團體在“聖祭禮儀”的積極參予。而在主祭高舉基督的聖體聖血，同時頌唸“藉著基督，偕同基督，在基督內，一切崇敬和榮耀歸於你，全能的天主聖父，及與你同體的聖神，世世無窮”後，團體以“亞孟”忠誠地回應時，就帶領到“聖三頌”的最高峰。

“天主經”可在特別的感恩祭頌唱，但并非必要每個主日都頌唱。

新的感恩祭禮儀指引要求信眾共同站立，直至列隊最後的教友領受了聖體為止。但因健康問題不能站立者卻可豁免，不受此指引的要求限制。（列隊領受聖體乃是表達我們大家既同屬基督一個奧體，就互相團結一致。所以我們的“亞孟”不單只認同基督臨在他的聖體聖血內，更是再次更生我們在領洗時許下成為世上

基督徒的承諾）。因此，在領聖體的時候，歌詠團成員應該與其他教友一齊前往領聖體，而不是由送聖體員親往遞送給他們。歌詠團亦不應延伸續唱聖詠，免得送聖體員要站著等待聖詠唱畢為止。理想而言，領主詠的頌唱該在領聖體的行列完結時就終止。

在復活節期間，頌唱“亞肋路亞”作禮成詠是適當的，但禮成詠不應唱多過2-3段，因已是禮儀完成遣散教友的時刻。

總括而言，感恩祭禮儀可根據禮儀的季節性，以多元化的方式表達，而卻不影響整個教會的祈禱架構。

參閱資料：

1. A Commentary on the Order of Mass of The Roman Missal, 2011.
2. A Commentary on the General Instruction of the Roman Missal, 2007.

註：以上資料以英文版為準

# Cana 加納籌款餐舞會 Gala Evening

Fundraising for Sheng Shen  
(Holy Spirit) Catholic Church  
渥太華聖神天主堂為建堂籌款晚宴

**Where:** Pineview Golf Course  
1471 Blair Road, Ottawa

**Date:** Saturday, October 20, 2012

**Time:** 5:00 p.m. Putting competition  
6:00 p.m. Cocktails  
7:00 p.m. Dinner & Dance

**Ticket:** \$65 (with \$30 tax receipt)

For tickets information please contact  
(613) 747-2080 or [sscccpo@gmail.com](mailto:sscccpo@gmail.com)  
如欲購票請電 (613) 747-2080  
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堂區已訂10月20日(星期六)晚上在 Pineview Golf Club (1471 Blair Road) 舉辦籌款餐舞會。餐券成人每位\$65.00，將有\$30.00的退稅收條。兒童(4-12歲)餐券每位\$15.00(沒有退稅收條)。小童4歲以下不提供食物則免費。

是晚節目包括三道菜的晚餐與跳舞。成人的晚餐可選擇雞，或魚，或素菜。兒童的食物選擇為雞條或肉丸意粉。

我們的無聲拍賣更有精緻禮品，可提供你預購聖誕禮物。此外尚有精湛的文藝表演節目，跳舞比賽，putting green contest, 50/50抽獎券等等豐富節目。如欲購買餐券，可與 Richard Chan 或與堂區辦事處聯絡。

由於目前已出售了半數的餐券，為免失望，請盡早訂購餐券。我們都樂於讓你與家人及親友們共席一同歡渡一個愉快的晚上。

我們呼籲你慷慨贊助或捐贈支持這籌款餐舞會。贊助類別有鑽石贊助(\$800)，金贊助(\$500)，銀贊助(\$200)，銅贊助(\$100)及友誼贊助(\$50)。如欲贊助，可與Raymond Au聯絡。

為籌備10月20日籌款晚宴中的無聲拍賣(silent auction)，我們籌劃組(Gala team)現正需要大量的物品和禮券。請大家慷慨捐贈。

捐贈物品和禮券的價值和大小不區。而捐贈物品必需品質良好和未曾用過的。大家也可以向朋友或相熟店鋪請求捐贈物品和禮券。

捐贈物品和禮券可在星期日交給堂區辦事處存放。若需要上門收集，請聯絡農美玲(May Nung 613-709-6211)。

我們歡迎各類型的物品，而以下的名單只是作參考之用。

禮券：

酒樓餐館，酒店，渡假屋，旅遊，購物，美容，按摩，高爾夫球俱樂部會員。

物品：

茶葉，咖啡禮品包，酒禮品包，家居電器，廚房用具，浴室用品，裝飾擺設，藝術品，工藝品，男女士護膚美容用品，手飾，汽車用品，收藏品，兒童用品，theatre tickets, museum tickets, art gallery tickets。

## 週年旅行同樂日

7月14日堂區的週年旅行同樂日如期在 Long Island Locks 舉行。是日共有74人參予，在大好晴天和青山綠水的美好環境下，大家都暢快地享用Alain及其他教友精心準備的食物。節目更包括歌唱及釣魚比賽，結果有以下4位的得勝者：

釣魚數量最多者：William Chan      獲得最大的魚上釣者：Edward Chan  
獲得最多種類的魚上釣者：Samson Ho      籌得最多贊助金額者：Colman Chan



## 加東生活營籌備委員探訪

加東生活營的數位籌備委員在8月3日探訪我們堂區，與范執事，堂區加東生活營代表 Catherine Wong 及堂區的青年 Alex & Eric Kung 在珠城酒家晚飯會面，宣傳即將在9月初舉行的加東生活營，並與堂區的青年聯繫。報名參加生活營請在8月12日或之前與 Catherine 或 Lee-Anne Wong 聯絡。



Date / 日期  
**August 25, 2012 / 8月25日**

Time / 時間  
**9 am - 2 pm / 上午9時 - 下午2時**

Place / 地點  
聖神天主堂停車場  
**Sheng Shen Parish Parking Lot  
1187 Michael Street**

# YARD SALE

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聖物小賣部新添項目

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### 短暫性租用神父宿舍住宿房間計劃

鑑於 Fr. Matthew 將於六月底學成歸國，堂區為善用資源，將開放神父宿舍的房間給過境的朋友暫住。目標以神職界為主。如教友訂用，每天捐款三十元，負責教友需協助整理及清潔房間及所需物品。非教友訂房，每天捐款四十五元。這計劃試辦六個月，捐款撥歸維修基金。詳情請和黃神父及堂區辦事處聯絡。

## 特別維修及建設工程

Special project for repair and maintenance



## 團體消息

1. 堂區特別維修工程目前募捐積聚款額為\$17,577.00。
2. 在八月十八日(星期六)下午,黃神父及一些教友,將往滿地可拜訪創立我們團體的MIC修女,並參觀MIC總修院的博物館。同時探望杜神父。晚飯後回來。詳情請聯絡黃神父, Angelina Lo 或 Peter Fan。
3. 哥倫布武士會及聖神婦女會合辦的 Yard Sale 將於八月廿五日(星期六) 9:00 a.m. -- 2:00 p.m. 在堂區停車場舉行。教友可開始搜集提供義賣的物件及參閱公佈的海報。
4. 堂區應邀參與 St. Monica Church 在8月26日(星期日)舉行的一年一度的戶外彌撒節日。是日的多類族裔食物攤位需要義工協助籌備食品及值日售賣小吃食品。如欲參予,請與 Linda Au 聯絡。
5. 加拿大東岸天主教華人生活營(簡稱“加東”)是一個為17至35歲的年輕教友而設的避靜。每年會在九月勞工節的長週末舉行。活動包括:團體生活,默想退醒,泰澤祈禱,明供聖體等等。而最重要是讓年輕人聚在一起,認識天主,認清自己。今年的靈修講座請了 Fr. Hansoo Park。主題是「完美·源於祢」(God He is. Good He create)。如欲參予,請與 Lee-Ann Wong 或 Catherine Wong (smallittlecat@gmail.com)聯絡。
6. 堂區10月20日(星期六)晚上在 Pineview Golf Club 舉辦的籌款晚宴,餐券每位\$65,將有\$30的退稅收條。現呼籲各教友鼎力支持,購票請與 Richard Chan 聯絡。又籌款晚宴中的無聲拍賣(silent auction),正需要大量的物品和禮券。請大家慷慨捐贈。詳情請參閱彌撒感謝恩祭後分發的單章或向 May Nung 查詢。
7. 教友如欲為親友奉獻彌撒,請預早向堂區辦事處登記,截止登記日期為每週星期四中午。
8. 我們歡迎朋友們參與慕道,有興趣者請到堂區辦事處,填寫表格,和 Peter Fan 或黃神父會面,以便安排同行者和開始慕道。
9. 慕道新程序:有意慕道或再慕道者,首先需與黃神父或范浩泉執事晤談,然後安排同行者協助他們皈依,並透過參與堂區禮儀及其他活動,與主及團體建立關係,從而在生活行為上產生徹底的改變。
9. 堂區因各項福傳及其他服務擴展,需志願工作人員當值,有興趣參與這項服務者請和 Peter Fan 或 Angelina Lo 聯絡。

教友如欲為親友奉獻彌撒,請預早通知堂區辦事處登記(Tel:613-747-2080或留言)。每主日奉獻彌撒登記截止時間為逢星期四中午。每台奉獻彌撒金為\$15.00。請將彌撒金放入有登記號碼的奉獻信封,註明奉獻彌撒日期與姓名,在當日彌撒中投入奉獻箱。

## 捐贈 Donations

教友如欲捐贈傢俱/其他物件給堂區,請首先與堂區辦事處聯絡。堂區決定接受及登記後,才可安放在適當的地方。

## 悼念亡者捐贈咭 In Memoriam Cards

當為至親的亡者安排殯葬禮時,請考慮呼籲親友將致送悼念花圈轉為捐贈款項給予你的堂區或家人的堂區。因教會一直由你接受領洗聖事至生命的終結都陪伴著你。你的堂區或渥太華教區都可免費提供悼念亡者捐贈咭(In Memoriam Cards)。如欲向教區索取此類捐贈咭,可致電613-738-5035內線235 聯絡 Louise Morton, 或電郵lmorton@archottawa.ca



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此通訊只刊登堂區主辦的活動及有關資料。內容由行政主管決定。

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 administrator.

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