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I still remember that in the early 1980s, with the conviction that "the Lord has need of them (me)" (Matthew 21:3), I underwent the catechesis training course at the Hong Kong Diocesan Catechism Centre and began my ministry as a catechist for my parish's RCIA Class.

The years I spent teaching Catholic catechism in RCIA classes brought back many unforgettable memories. As a catechist, the first and foremost task is to identify myself as a fellow traveler, accompanying the catechumens through the ups and downs of their journey of faith, striving toward the baptismal font, joyfully accepting the Father's redemptive grace, and emerging from their cocoons in the risen Lord Jesus.



Some brothers and sisters in the church often take a peculiar view, observing the behavior of neophytes (newly baptized) to see if they are living a proper and orderly life. Some new members of our church, lacking guidance, support, and encouragement from fellow parish members as they first enter their parish lives, often feel uncertain and hesitant when considering joining a faith group or volunteering, let alone embracing the Christian mission of evangelization!

When people think that neophytes are "silkworms" who only stay in the comfort zone of their cocoons, as their companion walking along the journey faith, I always have to speak up for them.

Those who have never raised silkworms only see the present moment, frozen in time. But those who have personally witnessed the metamorphosis of a silkworm see not just its momentary, isolated, huddled state, but a dynamic phenomenon. Most Catholics experience gradual changes in their lives after baptism. Therefore, as a catechist in the RCIA class, I often have a special appreciation for the "silkworms" because I know their unique starting points and life trajectories, as well as the subtle changes in their personal life during the process of fortifying their faith in the Lord.

In an article titled "Neophytes' Feelings after Baptism," in the 2015 edition of CM Voice, John shared his journey in faith. He mentioned being baptized as a child but showing little interest in Mass and religious activities. Later, he met a Tai Chi instructor whose family were dedicated believers. They often spoke to him about God's grace and encouraged him to attend RCIA class for receiving Confirmation. He finally heeded the instructor's advice and enrolled in the catechumenate with his wife, hoping to lead her to the Church and share the same faith with him. John quoted Jesus' final words from the cross, "It is finished!" (John 19:30) During the night of his wife's baptism, he finally understood their meaning. "Finished" doesn't mean "the end," but rather "the beginning." Both he and his wife were reborn in Jesus, completely reborn in thought, word, and deed!

In another CM Voice article, Nicole shared her feelings after baptism. She feels she has never been the same again, as she has gained a new sense of responsibility. After becoming a Catholic, she hopes to share the Christian faith with her friends and family. She now practises Christian love daily, constantly reminding herself to exercise self-control. No matter spiritually, materially, or mentally, she is learning how to control her emotions and desires, hoping to set a good example for those around her. She believes baptism is just the beginning; she needs time to deepen her understanding of God, Christ, the Blessed Virgin Mary, and the Word of God.



In addition to John and Nicole's faith sharing, every year neophytes share their stories of catechumenate and acceptance of Christ's salvation. Like a silkworm transforming from a cocoon into a moth, it struggles to break free from its cocoon and soars between heaven and earth. From their faith experiences, I understand that they need a community of faith where there is mutual trust and love, and a group of brothers and sisters in the Lord who encourage and motivate each other. This allows them to see the goodness and love of our Heavenly Father, so that they can take root in their beliefs and be able to face the challenges of life without wavering in their

faith. This reminded me of the comments my colleagues from other Christian denominations often made to their Catholic colleagues at the middle school where I used to teach: "You Catholics only know how to hide in the comfort, indulging in rituals and idolatrous worship in the church. It's rare to see you proclaim good news to strangers!" Many also criticized Catholics for not seeming to experience the dramatic life changes after believing in Jesus, like the conversion of Saul (later renamed Paul), or the transformation of a chief sinner into a great good man, as witnessed by Christian friends on stage.

In the past, I was often troubled by these questions, unsure how to respond. But I gradually realized that there are at least two different perspectives on things. It's like raising a silkworm. From a horizontal perspective, it's just an insignificant worm, nothing special. But if you view it from a vertical perspective, understanding its life cycle, you will be amazed by its ways of transformation.

Of course, as the Bible says, tares and wheat are mixed together, and churches are also home to a mix of true and false Christians. Many Christians have no connection to the Lord of life—Jesus Christ—and naturally, their lives remain unchanged. Their lives are frozen, stagnant, and perhaps even regressing. However, for those truth seekers who sincerely embark on the path of faith, some of their faith growth is like a steady stream, while others experience a transformation that is often more profound. May our Church uphold the spirit of Synod and nurture the "silkworms" who make up the majority of our faithful. May they find a way to care for and serve the Church, deepen their faith through understanding the Word of God, and broaden their faith through acts of charity. Our church communities often lead to disappointment and discouragement due to human weakness. May these "silkworms" not become trapped in the suffocating cocoon of worldly disputes and materialistic attachments, losing their hope for eternal life and the courage to grow in their faith!



蠶寶寶的蛻變

Paul Lee

還記得在 80 年代初，懷着「主要用你」(瑪 21:3) 的信念，接受了香港教區教理中心的教理講授訓練課程，開始了我在堂區慕道班導師的事工。

在慕道班教授天主教要理的歲月，帶給我很多難忘的回憶。作慕道班的導師，首要的是要確認自己是慕道者的同行者，陪伴他們跨越信仰上的高山低谷，奮力朝着「領洗池」邁進，喜悅地接受天父救贖的恩寵，在復活的主耶穌內破繭重生。



部份教內的兄弟姐妹往往採用特別的眼光，窺伺初領洗的教友在堂區裡的表現，看看他們在信仰生活上是否規行矩步。我們教會內部份的新成員，在投入堂區生活的過程中未能得到其他成員的引導、支持和鼓勵，因而在考慮參與信仰團體或義工服務時，往往感到惶惑不安而卻步，遑論他們對基督徒福傳使命的承擔！

當眾人認為新教友是「蠶寶寶」，只會停留在蠶繭內的舒適圈中，但作為他們信仰的同行者，我總要為他們說項。

沒養過蠶寶寶的人，眼中只看到的蠶寶寶的當下，定格在那一個時間點。但親自看過蠶寶寶蛻變的人，所看到的，卻非蠶寶寶當下瑟縮孤立、與世隔絕的模樣，而是一個動態的現象。大部份受洗入教的天主教信徒們，總經驗到生命中一點一滴的改變。因此，作為慕道班的導師，對「蠶寶寶」總會有「情有獨鍾」的欣賞，原是知道他們的起點及生命的軌跡不同，以及他們在信主的歷程中，個人信仰生活的細微變化。

在 2015 年証聲「新教友受洗後的感受」的文章中，John 分享了他信仰的破繭歷程，提到他自小已領洗，可是對彌撒和信仰活動不感興趣。後來認識了一位太極老師，他全家人都是虔誠信徒，經常與他提及天主的恩寵，亦很希望他去參加慕道班，然後領受堅振聖事。他終於聽從老師的話，與太太一齊報讀慕道班，亦希望藉此引領她加入教會，與他一同獲享天國的福樂。John 引用耶穌在十字架上說的最後一句話：「完成了」！太太領洗當晚，他最終體會到其中的含意。「完成」不代表「結束」，却是剛剛「開始」。他與太太隨着耶穌一起重生了，在思、言、行上徹頭徹尾的重生！」

在証聲另一則分享領洗後感受的文章中，Nicole 覺得自己再不是以前的「我」，因為她多了一份責任感。領洗後成為一位天主教徒，她希望可以藉著自己將基督的信仰傳給身邊的朋友和親人。現在她每一天都 2

在學習基督愛的精神，常常提醒自己要克己，無論在精神上、物質上和脾氣上，都在學習控制自己的情緒和慾望，願自己可以建立一個好榜樣影響到身邊的人。她認為領洗只是一個開始，她需要時間慢慢地去加深認識天主、基督、聖母和聖言。



除了 John 和 Nicole 的信仰分享外，每年領洗的教友都能述說他們的慕道及接受基督救恩的故事。當蠶寶寶化蛹成蛾，用力破繭而出，飛翔於天地之間。從新教友的信仰體驗中，我明白到他們是需要一個互信互愛的信仰團體，以及一群互勵互勉的主內兄弟姊妹，讓他們看到天父的美善和慈愛，好能在信仰上紮根，有能力面對生活上的各種衝擊而信德不會動搖。這使我不期然想到在以往任教的中學裡，其他基督教派的同事們經常向天主教同事的挑戰：「你們天主教徒只懂得躲在教堂的安樂窩中，沈溺在禮儀和偶像式的敬拜，很少看到你們向陌生人傳福音！」更有不少批評天主教徒在信耶穌之後，生命改變似乎沒有如掃祿（後改名為保祿）的皈依，或像基督教朋友在台上見證萬惡罪魁變成大善人那樣戲劇性的變化。過去，我常被這些問題困擾着，不知如何應對。但我逐漸了解到看事情至少有著兩個不同的角度。就像飼養蠶寶寶，從時間的橫切面看，牠不過就是一條不起眼的蟲子，沒什麼了不起。但若懂得從時間的縱剖面看，知道牠一生的歷程(Life Cycle)是怎樣演化的，就會對牠的蛻變驚嘆不已。



全年招生 Year-Round RCIA Program

加拿大殉道聖人天主堂

Canadian Martyrs Catholic Church

耶穌說：「我是道路、真理、生命、除非經過我、誰也不能到父那去。」

(若 14: 6) Jesus said, "I am the way, and the truth, and the life; no one comes to the Father except through me." ~ John 14:6

ARE YOU THINKING ABOUT BECOMING CATHOLIC?

慕道聚會的目標，就是邀請大家一同去尋找豐盛的人生，透過一個友愛的團體，

彼此分享生活經驗，共同成長，一起認識天主啟示信仰；並自由抉擇去回應這份愛的召喚。

Whether you are considering becoming Catholic or simply want to learn more about the Catholic faith – We Welcome You on This Journey of Faith and Conversion.

成人信仰探索培育 Rite of Christian Initiation of Adults (RCIA)

幫助成人探索信仰，認識天主。學習基督徒生活。歡迎有志尋求天主教信仰的朋友參加，每週聚會一次。本堂慕道班因應十六歲或以上對天主教信仰有興趣，有志尋求真理從而慕道的朋友而設，學習為期約一年，由每年九月初開課至翌年五月尾完成。為加深學員的信仰認知和探討聖經，學習分兩方面發展 - 天主教教理和教義的講授，研讀聖言及分享。由於內容範圍繁多，故要求學員專心矢志修讀，凡能完成全部課題，習作，收錄禮和甄選禮而矢志皈依者，可望於復活主日領受入門聖事，正式成為天主教徒。

A FAITH FORMATION MISSION

God continues to call people into the Church founded by His Son, Jesus Christ, on the rock of St. Peter. Adults who wish to explore what it means to be a Catholic, and if they so choose, to enter the Church, participate in a program called the RCIA. You take part in classes about Catholic Faith. RCIA is a program for those who are unbaptized, those baptized in a non-Catholic faith community, and those baptized Catholics who have not made their First Communion and/or Confirmation. It is a journey of faith and a loving process for the catechumens and candidates' conversion to Jesus Christ.

BACKGROUND

We offer Cantonese, Mandarin, and English RCIA Classes to participants with unique cultural background. The program lasts for about one year and it commences in September till end of May. It emphasizes on the teaching of the Catechism of the Catholic Church, faith learning and Bible studies. All of them are significant in the conversion process.

◆ 報名 ◆ REGISTER

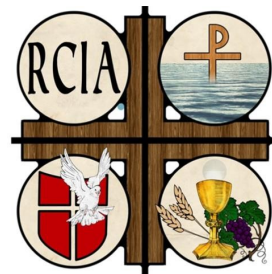
請在堂區辦事處索取表格，填妥後交回 ◆ Registration forms are available at the Parish office, and online at cmartyrs.rcav.org/en/groups.htm

◆ 查詢 ◆ ENQUIRY

Fr. Anthony Ho/Kathy Mok
(604)272-5563
RCIA.CMCC@outlook.com



當然，就如聖經所言，稗子麥子夾雜，教會裡也混著真、假基督徒，而很多基督徒根本沒有與生命的主—耶穌基督連結，生命自然不會有什麼變化。他們的生命定格，停滯不前，甚至還可能如倒帶般後退。但是那些真心誠意地踏上信仰之路的真理尋道者，部份的信仰成長像細水長流，而部份的生命的變化過程卻往往來得震撼。但願我們的教會能秉持「共議同行」的精神，好好培養我們佔教友大多數的「蠶寶寶」，讓他們找到關心和服務教會的切入點，透過認識聖言，加深信仰的深度；藉着愛德的行動，拉闊信仰的廣度。人的團體因人性的軟弱而往往令人失望沮喪，但願「蠶寶寶」不會困在令人窒息的俗世紛爭和人際關係的厚繭中，喪失了對永生的盼望和讓信仰成長的勇氣！



Rite of Christian Initiation
for Adults





For the few people who have had time and patience enough to labour through my previous non-academic writings, you may have picked up on an interesting motif: many of the films that I now hold in the highest regard took subsequent viewings for me to truly appreciate. Kubrick’s *2001* immediately comes to mind as an example, but that one took mere days for me to reassess; in most cases, it takes months or even years (e.g., *Of Gods and Men*, *Citizen Kane*, etc.), depending on how long I was willing to wait to give the film another chance. In the case of *The Tree of Life*, it took over a decade for things to truly click. But I think what is interesting, more so than this temporal gap, is the somewhat radical manner in which my perception of the film has evolved. For years, *The Tree of Life* and, in general, its director Terrence Malick became my go-to targets whenever the topic of “style over substance in cinema” – terms that I liberally threw around to try to showcase my film knowledge, but were really just a less ego-painful way of saying “I don’t get it” – came up in conversation. Driven by my recent viewing of *A Hidden Life* – the latest Malick film, and one that I found to be an absolute masterpiece – the possibility that I “missed something” when I saw *The Tree of Life* all those years ago germinated in my brain, so I decided to put my complaints aside and give the film another shot. I rewatched the film earlier this year in the middle of the Lenten season, and I was absolutely captivated from beginning to end.

Any attempt to explain how I went from viewing this film as the paragon of pretentiousness to writing an analysis for it that I fear will fall radically short of doing it justice is perhaps futile, but I will try anyway. When I saw *The Tree of Life* for the first time in 2011, my conceptual understanding of film as a centrally visual communicator (as a matter of definition) was already firmly in place, but perhaps due to inexperience, I was still conditioned to expect narrative out of all the movies I was watching, even though I knew that narrative was not *per se* an essential component of film as an artform. In addition, my younger self was acquainted with suffering – a central theme in the film – more as an abstract concept rather than a lived reality. On the more positively stated side, I came across Bishop Robert Barron’s analysis of the film online prior to my rewatch, and it included some contexts that, in retrospect, became quite crucial in my eventual reappraisal of the film.

The central question posed by the film is the same one posed by the perennial problem of evil: how can a loving God allow suffering? This focal point is revealed in the film’s first frame, which shows a quotation from the Book of Job: “Where were you when I laid the foundations of the earth? ... When the morning stars sang together, and all the sons of God shouted for joy?” (Job 38:4,7). With these words, God begins His response to Job, who was questioning the purpose and meaning of the seemingly unwarranted suffering he was going through. The rhetorical nature of God’s response is not meant to dismiss Job’s question but to invite him into a more holistic understanding of his own life and, in general, of all creation. *The Tree of Life* mimics this Jobian interrogation by giving us access to the life of the O’Brien family. The unnamed family matriarch – Mrs. O’Brien – has just received a devastating letter informing her that her 19-year-old son R.L. has died. Her family is in mourning, and in the manner of Job, she asks, “Lord, why? Where were you?”. Notably, these words were uttered while the screen is occupied by a flame-like entity dancing on a dark background – a recurring image that is so reminiscent of the burning bush in Exodus that it becomes quite apparent that it serves as the film’s visual representation of God.

Just as God answers Job’s question by taking him on a literary tour of the cosmos, the film takes us on a visual tour outlining the creation of the world (what I will refer to here as the “creation sequence”), followed by a seamlessly woven and emotionally compelling summary of major stages of human existence, using the O’Brien family as the proxy. The primary emphasis of this visual tour is the interplay between what Malick calls “nature” and “grace”, and how the clash between these two forces ultimately produces something beautiful, even if the clash itself may seem confounding to our finite minds and limited perspectives. The result is that at each stage of existence – human or otherwise – that is presented in this visual tour, we are compelled to reflect on how this stage – this part of the whole – fits into the context of the whole itself. To give a simple example from the creation sequence, we can look in isolation at the scenes of volcanic eruptions and the clashing of lava and water,

and question why creation seems so violent. But when we look at these scenes, and then watch the scenes of grassy hills and splitting cells that immediately follow them, we can see that these clashes, purposeless as they may seem in isolation, eventually lead to the beginnings of biological life. To be clear, the implication here isn't that the film provides a full, down-to-the-last-detail explanation for each stage of life and why humans experience certain things, although it does provide glimpses of this explanation based on what we know; rather, the implication is that there is a purpose to our suffering and, knowing this, we are better equipped to analyze each stage more granularly through the visuals presented, and always in the context of all the stages, including itself.

Here, I need to take a quick detour to address a theological difficulty that the terms "nature" and "grace" seem to present, at least on the surface. The term "grace" refers to that which is freely provided by God. The term "nature" is used in different ways in philosophical studies, but a common definition that perhaps fits best with Malick's own usage of it is that it refers to the distinguishing features intrinsic to a created thing. Another definition – different from and only marginally related to the first one – that also fits well is that "nature" refers to any existence that is material, along with any concept that is directly derived from it. Now, since God is the source of all that exists, it becomes evident that – along with every other created existence – nature in both senses of the term is itself a grace. So why would Malick introduce this dichotomy if they are in essence referring to the same thing? Part of the reason, as you may have guessed, is that Malick is using these two terms in a slightly different way that would render them distinct. What Malick refers to as "nature" can be rendered more accurately in theological terms as "misused natural grace", whereas what Malick refers to as "grace" refers more accurately to "supernatural grace". Although the natural graces that God provides tend towards good (by God's love), exercises of our free will that tend towards what's evil – i.e., sin – have led, by definition, to a lack in these natural things, thereby causing their tendency towards their good purpose to be skewed in some way (hence, why they can be described as "misused"). In pursuit of our own purpose, it is therefore important to fill this lack, and we do so by accepting God's supernatural grace. Even if less precise, I think it is still fitting that Malick would use the simple terms "nature" and "grace", not just because of their relative simplicity, but also because he is primarily concerned with comparing our natural inclinations – which are skewed by sin – with our free will, which we exercise with the aid of supernatural grace.

Much of the discussion thus far has been rather abstract, which I think is necessary for a complete analysis as it provides the context for what comes after, but admittedly does not capture the emotional undertones of the film. For this reason, I would like to now focus the discussion on the domestic scenes featuring the O'Briens, which are presented in the film as a series of memories and recollections, primarily from the perspective of the eldest child Jack as he reminisces, as an adult, the times he spent with his family during his childhood, on the anniversary of his brother R.L.'s death. Without the proper context, these scenes can leave the audience cold, as it did me in my first viewing, because of the unconventional way they're presented. But with the proper grounding, they are some of the most moving pieces of cinema you will ever have the privilege of watching.

Allow me to start by recognizing the most pervading cinematographic quality of these domestic scenes: the use of freely flowing camera movements. This style is present in many of Malick's movies, and although its use generally evokes a certain poetic quality, its primary purpose can differ from film to film. In *A Hidden Life*, for example, the free flow of the camera allows Malick to highlight both realism and a transformed experience, as explained in the analysis I wrote for that film a few years ago. However, in *The Tree of Life*, its purpose is to make the scenes closely resemble what a person would see in his memories and thoughts. By doing this, we are constantly reminded that these are the memories and thoughts of the characters in the film, which provides structural coherence as it would always point us back to the beginning of the film explaining why we are being shown these domestic scenes in the first place. Just as importantly, when looking at these free flowing images, we get a sense that these are our memories because of how similar they are to our own, both in form and in content; as a result, we can associate these scenes with our own authentic memories, allowing us not only to empathize with the O'Briens but also to look introspectively at our own experiences and reflect on them in a wider context. Many examples come to mind, all of which are too personal for me to share.

Going back to the topic of nature and grace, these two concepts are presented compositionally through various visual symbols, most notably Mr. and Mrs. O'Brien. The family patriarch Mr. O'Brien embodies "the way of nature", with a parenting style that relies on strict discipline, and a desire for his children to learn how to protect themselves either physically (by teaching them how to fight) or reputationally (by teaching them how to never fall behind in life). In contrast, Mrs. O'Brien embodies "the way of grace", instilling in them a sense of wonder, awe,

and curiosity, and teaching them to be mindful of the well-being of others. In line with what I described earlier regarding how the film defines these concepts, *The Tree of Life* does not fall into the trap of pitting nature and grace against each other in a false dichotomy. Instead, it recognizes the importance and necessity of each. When Mr. O'Brien is visually absent for an extended period, especially during the scenes in which he is away on a business trip, the O'Brien kids misbehave. Along the same lines, when Mrs. O'Brien's visual presence is compositionally dominated, the kids become silent, robotic, and overly mechanical. Through this visual contrast, we are reminded that nature and grace are intertwined. When we disregard or become unaware of the natural precepts written in our hearts, we become more predisposed to reject or misuse the supernatural graces that God provides. At the same time, if we disregard the supernatural graces we are given, we are fighting against the very purpose that our nature tends towards, causing us to misuse it even more. Therefore, disregarding one or the other leads to a vicious cycle.

Many commentators and critics have pointed out that the eldest O'Brien children Jack and R.L. also represent nature and grace, respectively. There is some merit to this assessment, since Jack does grow up to have a personality similar to his father's (something Jack himself openly admits in the film), and R.L.'s personality resembles his mother's. However, going beyond their personalities and looking at how they each exercise their free will, it would be more accurate to say that Jack is lacking in both nature and grace, while R.L. has *embraced both* abundantly. Jack has found himself caught in the vicious cycle caused by the disregard of nature and grace, leading to his rebelliousness, wrath, and envy. His jealousy culminates in his shooting R.L.'s finger with a BB gun, but instead of retaliating, R.L. does something that starts Jack's process of breaking out of the vicious cycle in which he is caught: R.L. forgives his brother. The ability to forgive requires both our natural proclivity to will what is good, as well as the supernatural grace needed to step out of our own ego. Through forgiveness, R.L. not only prevented an escalation, but he also inspired Jack to break out of his own shell and display genuine concern for others.

The film is filled to the brim with unforgettable moments, but there is one scene that I have a particular fondness for. It begins with R.L. sitting by the porch holding a guitar as he attentively listens to his father play the piano. As if on a whim, he starts playing a slower version of François Couperin's *Les Barricades Mystérieuses* on his guitar. Taken aback, Mr. O'Brien pulls his own hands away from the piano, and the camera cuts to a close-up of his face transfixed by his son's playing. Mr. O'Brien then starts playing the piano again to accompany his son, at one point making a slightly awkward transition when R.L. makes a small mistake. Jack, meanwhile, is pacing outside the house, looking displeased as he watches this impromptu duet unfold. This scene manages to evoke a wide range of emotions. We sense the joy of a father seeing his child excel. We sense the jealousy that a boy feels as he watches his own brother do something he himself is incapable of doing. We sense the yearning of a person for future generations to succeed where he failed. We even sense, in a bit of foreshadowing, the heartbreak of a family mourning the untimely death of a talented son. All these emotions are present, none compromising the others, and Malick is somehow able to compact everything in a scene that lasts well under a minute. It is a masterclass in economical editing.

The concluding moments of *The Tree of Life* take us, fittingly, to the end of times. It starts with an adult Jack walking across a barren, rocky area until he reaches a beach populated by the characters that have appeared in the film – a scene that has been commonly interpreted as depicting various eschatological realities (e.g., heaven, the resurrection of the body, beatific vision, etc.). In these final moments, Jack becomes reunited with the remainder of his family – his father, his mother, and his brothers R.L. and Steve – encountering them one by one and walking alongside them, together once again. I would be remiss if I didn't point out how much this scene reminds me of the ending to Federico Fellini's *8 ½*, where the main character Guido reunites with everyone he has ever met in his life, and marches around with them in a circle while holding hands. While the atmosphere in *The Tree of Life*'s ending is different, it exudes a similar sense of joy and satisfaction as *8 ½*'s ending. What sets the former apart is that we are seeing it in the context of the film's central question regarding suffering and God's permissive will. And it is precisely in this context that the film helps us arrive at a comforting realization: God's response to Job and, by extension, to those questioning the meaning of their suffering does not stop at a tour of the cosmos. Instead, He gives a more definitive response by allowing Himself to suffer out of love through His passion and death, and by showing the redemptive quality of this suffering through His resurrection. God's response to the problem of evil and suffering, therefore, does not simply look back at the moment of creation, but also looks forward to our moment of salvation.

我是 Ada。相信堂區的許多朋友多少都知道我這兩個月以來的經歷。為了見證上主大能的手如何把我從死亡邊緣救回來，我想重新整理這段經歷，也希望大家能從中得到鼓勵與信心。

六月底，我被確診為第四期肺癌。

在原本平靜無憂的生活中，天主給了我一次極大的考驗。祂真的很好 - 早早就賜給我一顆堅定、安穩的心。得知病情後，我沒有哭鬧，也沒有恐慌，只開始學習「交付」。主啊，一切就由祢照料。

九月初，我接受了為期五天的電療。副作用使我幾乎完全吃不下東西，一個月內體重減了二十磅。十月三日，我因氣喘進了急症室，並在醫院住了十天。那時我的肺功能極差，只能依靠氧氣維持呼吸。醫生做了許多檢查仍無結果，情況危急。由於擔心麻醉後我無法自主呼吸，他們決定在無麻醉的情況下，進行肺鏡檢查與組織抽取。

那幾分鐘，我只能拚命掙扎、痛苦呼喊、口中噴血。終於完成後，醫護立刻以高濃度氧氣為我供氣。就在那時，康神父趕來為我傅油。奇蹟地，我的呼吸在極短時間內明顯改善。

回想當時的痛苦，我腦中一片空白，只剩求生的本能；直到脫險後，才深深體會感恩 - 若沒有天主與聖母媽媽的陪伴，我怎能撐過去呢？

醫生取出的肺部組織經過多重檢驗，甚至連細菌專家都參與研究。當一群醫生仍找不出病因時，慈悲的天父親自指引他們，讓他們使用最強效的抗生素與類固醇；隨著治療進行，我的病情也漸漸好轉。

我深信，生命掌握在祂的手中。無論醫學多麼發達，人類始終有限，唯有天主才是主宰。最令我感恩的，是天父不斷安撫我的心靈 - 在最無助、面對死亡的時刻，祂讓我內心平靜，得以安然面對。

在醫院那十天，我的面容憔悴如八十多歲的老婆婆。那一刻，我深深體會到肉體的脆弱 - 身體不過是一個軀殼，幾天之間就能被摧殘得不成人形。

在此，我要衷心感謝所有關心我的兄弟姐妹們。特別窩心的是，連教外朋友都對我說：「我會祈求你所相信的神保佑你。」基督教的朋友也用他們的方式為我祈求痊癒。

當然，最重要的是你們的祈禱。請放心，我們的天主垂聽了！

前面的治療路仍然漫長，但我堅信天父會帶領，也確信你們的禱告力量無比。願一切榮耀歸於我們的主！



Editor's Word

CMCC parishioners are welcome to contribute their experiences in faith journey or spiritual sharing or any valuable photos taken during parish events to CM Voice.

Please submit articles and photos to our email : cmcc.cmvoice@gmail.com .

編輯的話

証聲誠邀本堂教友投稿分享你們的信仰歷程或神修心得，或分享你們在堂區活動拍到的相片。稿件或相片可電郵到 cmcc.cmvoice@gmail.com。如有任何有關証聲的意見，也歡迎電郵給我們。

CANADIAN MARTYRS FEAST DAY MASSES

加拿大殉道聖人瞻禮彌撒

Feast of St. Pio of Pietrelcina

聖比奧神父瞻禮彌撒



Feast Day special votive Mass
September 24, 2025
(Mandarin 國語)



Feast Day special votive Mass
September 25, 2025
(Cantonese 粵語)



Solemnity of the Canadian Martyrs
September 26, 2025
(Eng/Can 英/粵語)



St. Mary's Choir 30th Anniversary Concert
聖瑪利亞聖詠團30週年音樂會



Youth & Young Adult Retreat 2025
2025 青年牧民退省



Chinese Retreat by Sr. Hong
洪吟芳修女將臨期粵語避靜

粵語講座 Cantonese Talk

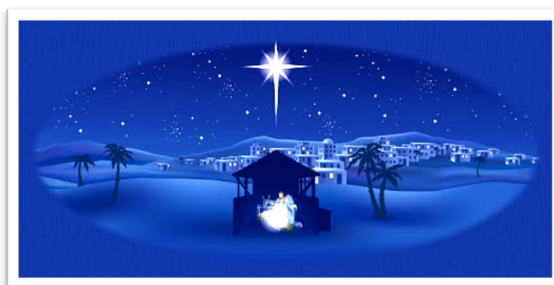


洪吟芳修女
Sr. Cecilia Hong MIC
婚姻及家庭心理輔導碩士
聖母無原罪傳教女修會

日期：9月1日（主日）
September 1
時間：下午 2:00-4:00
2:00-4:00 PM
地點：加殉堂禮堂
CMCC Parish Hall

主題：照顧家人的挑戰
（面對實際的問題）





今年芸芸聖誕音樂中，我特別喜愛一首輕柔舒緩的頌歌——「O Little Town of Bethlehem」（小白冷城）。這首歌曲的旋律溫柔而優美，讓人感受到耶穌於白冷城誕生之夜的溫馨、寧靜與祥和的氣氛。每當聽到這首歌時，我都會神馳在白冷芬芳的土地上，想像自己正在朝拜新生的救世主。我思寵滿滿，曾經兩度前往白冷朝聖，參觀過聖誕大殿，這座大殿是君士坦丁大帝於公元 326 年興建的。我當然也有置身於大殿之中，據稱是聖嬰出生的小山洞祈禱。

白冷在耶路撒冷以南大約 10 公里，現屬巴勒斯坦管轄的西岸地帶，位於海拔 750 公尺的山崗上。白冷是很古老的小城，大約 4000 年前已經建立。舊約聖經多次提及白冷。早在創世紀，白冷這地名已經出現。「（雅各伯的愛妻）辣黑耳死了，葬在去厄弗辣大，即白冷的路旁。」（創 35:19）很久之後，盧德傳記載，摩阿布女子盧德來到白冷，在厄里默肋客家族人波阿次的田地幫忙拾麥穗，二人在此邂逅（盧 2）。後來波阿次和盧德共諧連理，繁衍後代。他們其中一個曾孫，就是達味。撒慕爾紀上記載，達味在白冷出生，童年時在這裡牧羊，後來也在這地方受傳為以色列王（撒上 17）。因此，白冷又稱為達味城（路 2:4）。

由於白冷面積細小而又位置偏遠，所以在舊約時代不受注目。在若蘇厄書第十五章和厄斯德拉下第十一章都列出當時猶大的重要城鎮，兩份名單中白冷均榜上無名。儘管後來出了一個達味王，白冷並沒有因此聲名大噪，在猶大族群中，依然是寂寂無聞。可是天主就選擇了這窮鄉僻壤給默西亞降世。在此，「聖言成了血肉，寄居在我們中間。」（若 1:14）天主的榮耀彰顯在最卑微的地方，在破舊的馬槽，在小城白冷。

耶穌出生之前約 700 年，米該亞先知曾預言：「厄弗辣大白冷！你在猶大郡邑中雖是最小的，但是，將由你為我出生一位統治以色列的人，他的來歷源於亙古，遠自永遠的時代。」（米 5:1）七個世紀之後，當時統治以色列的羅馬君王凱撒奧古斯都出了一道上諭，叫天下人回到家鄉作人口登記。耶穌在世的父親若瑟是達味家族的人，於是帶同即將臨盆的聘妻瑪利亞從加里肋亞納匝肋城回到白冷去登記。瑪利亞便在那裡生下她的頭胎男兒。（路 2:1-7）果然，一位遠於萬世之前已經存在的永恆統治者耶穌基督誕生於白冷。先知的預言，何其精確。

白冷的希伯來文是 Beyt Lechem，英文是 Bethlehem，兩種語文的發音都有三個音節。這城市比較普遍的中文譯名是伯利恆，可能更接近原本的讀音。為甚麼天主教聖經把這城市譯為白冷呢？天主教在明朝中期傳到中國後，直至滿清末葉，都以澳門為對華傳教的基地。早期天主教的中文翻譯幾乎全部都在澳門進行，依據葡萄牙文來翻譯成中文。Beyt Lechem 的葡文是 Belém，兩個音節，譯成中文就是白冷。

希伯來語 beyt 意思是房屋；lechem 意思是麵包，或泛指各種食糧。所以白冷這地名的意思就是麵包屋，甚至是糧倉。食物是維持生命的基本要素，我們常向天主祈求：「求你今天賞給我們日用的食糧。」天主完全知道人類的需要，在出谷紀，上主向梅瑟說：「看，我要從天上給你們降下食物，百姓要每天出去收斂當日所需要的。」（出 16:4）既然食糧是人之所需，耶穌聖嬰誕生在一箇名為麵包屋的地方必定意味深長。聖嬰出生之後，被布包裹著，躺臥在馬槽裡。（路 2:7）馬槽是盛放馬匹飼料的架子，耶穌被放置在那裡，預示將來他要轉化為一份食糧。

說到食糧，耶穌在世吃盡人間煙火，福音多處提及耶穌出席各大小宴會。耶穌自己也說：「人子來了，也吃也喝」（路 7:34），故此耶穌素來關心人們的飽飫。耶穌使會堂長雅依洛的女兒復活後，也吩咐人馬上給女孩送上食物（路 8:55）。若望福音第六章記載，耶穌在提庇黎雅海對岸的山上與群眾會面。眾人餓了，耶穌為滿足他們的最基本需要，把五個大麥餅和兩條魚分給五千群眾，讓所有人都吃飽，而且還有剩餘。耶穌分派糧食時這樣做：「耶穌就拿起餅，祝謝後，分給坐下的人；對於魚也照樣作了；讓眾人任意吃。」（若 6:11）



各人飽餐後意猶未盡，第二天跑到去葛法翁找耶穌。耶穌洞悉群眾的心意，來找他不外乎是為了覓食。耶穌於是告誡他們說：「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，即人子所要賜給你們的，因為他是天主聖父所印證的。」（若 6:27）眾人卻認為要求食糧是合理的，他們振振有詞地說：「我們的祖先在曠野裏吃過『瑪納』，正如經上所記載的：『他從天上賜給了他們食物吃。』」於是耶穌向他們說：「我實實在在告訴你們：並不是梅瑟賜給了你們那從天上來的食糧，而是我父現今賜給你們從天上來的真正的食糧，因為天主的食糧，是那由天降下，並賜給世界生命的。」（若 6:31-33）接著，耶穌很鄭重地告訴群眾：「我是生命的食糧。」重要的事說三遍，耶穌共向人們說了三次自己是生命之糧。耶穌讓人們知道，他是從天上降下來的食糧，是天父派遣他來，吸引眾人投向他，讓他在末日時使眾人復活。耶穌強調，他這份生命之糧與世間的食物不同。人們的祖先在曠野中吃過「瑪納」卻死了；而耶穌是從天上降下來的食糧，誰吃了就不死，必定會生活直到永遠。耶穌要賜給眾人的食糧，就是他的肉，是為世界的生命而賜給的。最後，耶穌語重心長的教訓群眾說：「你們若不吃人子的肉，不喝他的血，在你們內，便沒有生命。誰吃我的肉，並喝我的血，必得永生，在末日，我且要叫他復活，因為我的肉，是真實的食品；我的血，是真實的飲料。誰吃我的肉，並喝我的血，便住在我內，我也住在他內。就如那生活的父派遣了我，我因父而生活；照樣，那吃我的人，也要因我而生活。」（若 6:31-40）但眾人始終不明白，耶穌怎能把他的肉賜給大家吃。

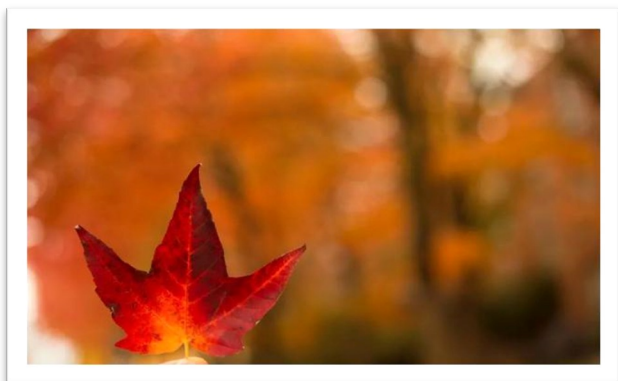
眾人的疑團在耶穌和門徒共進最後晚餐時才被解開。瑪竇福音第廿六章記載：「他們正吃晚餐的時候，耶穌拿起餅來，祝福了，擘開遞給門徒說：『你們拿去吃罷！這是我的身體』。」（瑪 26:26）耶穌在這裡建立了聖體聖事。這場景與耶穌在分餅時的舉動前後呼應，之前耶穌把世間的食糧分配給眾人，最後他自己成為眾人的生命食糧。耶穌邀請眾人領受他的聖體，是叫人信靠他，接受他是救主和遵從他的聖言。藉著聖體，耶穌進入我們生命，和我們結合，滋養我們的心靈，賜給我們豐盛的生命。耶穌這份生命之糧，產於白冷。

這裡是白冷麵包屋，歡迎光臨。新鮮出爐麵包，大家可以任意吃。



詠秋 頌主慈

時屆深秋日漸短	茂木叢林更新衣
華衣穿上呈黃紅	彩葉隨後垂垂下
挺直枝條日漸禿	繁葉灑地成圖案
不忍亂踏散地葉	葉茂吸炭而呼氣



眾生萬物得延續	諸君曾否探因由
沉思冥想漸醒悟	萬物本源源自主
處處景象顯主榮	悠然謝主頌主慈

黎明即起，梳洗過後，即往晨運，經年累月，樂此不疲。

十年如一日，三女一男四位長者，天天相聚作晨運，志趣相投，開開心心，無所不談，交為知心友。三位女長者的名字是瑞蓮、青霞、雅文及其丈夫天華。

天氣好時，他們到公園耍太極；天雨時，則到商場作柔軟體操。持之以恆，作強身健體運動，年登八十的他們，身體健魄恆常，精神充沛。

晨運後，除瑞蓮外，其他三人都會去酒家，嘆其一盅兩件。瑞蓮則獨個兒去聖堂參與彌撒。

某一天，運動過後，瑞蓮罕有地，跟其他三人一齊去飲茶。眾人坐下，三人隨即問她，為何她不去聖堂。

瑞蓮答說：「因為我所屬的堂區慶祝 50 周年堂慶，今天晚上 6 時，主教蒞臨主持建堂金禧彌撒，我會參加，因此今早不去聖堂，和你們共享早茶，談個痛快。」

四人中的青霞說：「我不是教友，但若干年前曾聽過道理數月，其間，因有要事返港，中斷了學習，但仍與慕道班的學員交往，我打算重新慕道。現在想知道瑞蓮為何天天去聖堂？」

「我自小學讀書受洗，成為天主教徒，不時聽到神父說，虔誠基督徒，不該祇是主日去聖堂，一有機會，便該去聖堂參與彌撒，爭取更多天主聖寵。」瑞蓮解說。



「彌撒是甚麼？天天參與，不覺沉悶嗎？」青霞續問。

瑞蓮解釋：「彌撒是朝拜天主的最高敬禮，敬禮天主是信徒的本份，也是信徒的福氣。彌撒舉行時，天主臨於祭臺，接受朝拜者在祭獻中所作的奉獻。參與者得到很多聖寵，包括全球教會共融的彌撒神恩，現場神父予以講道的神益，從而知道怎麼樣生活，可以得到天主永生的救恩；信友們以平素愛主愛人的生活，藉着神父舉揚的麴餅和酒水，奉獻給天主。神父代表我們作奉獻時，天主聖神也藉神父的雙手將餅酒化成天主聖子耶穌基督的聖體聖血，分施給參與彌撒聖祭的信友，使領受者靈魂得到走向永生的殊恩。」

「我想知道妳天天去聖堂已有多少年？得到了甚麼神益？」青霞續問。

「自從 40 年前，我的丈夫積勞成疾去世，我便開始天天去聖堂，祈求天主救助我的家庭。」

「天主怎樣救助妳的家庭？」

瑞蓮低下頭來，黯然傷神地憶述：「丈夫先我而去，留下三個兩男一女介乎八至十二歲孩子，令我徬徨無算，不知所措。」

「供屋還貸、日食三餐、孩子讀書、課餘興趣學習、雜項開支，凡此種種，費用沉重，入不敷支。我當時是個小學教師，主要教英語和數學。除正職外，還要多做兩份補習，才可勉強應付所需。這段時期，終日辛勞，心力交瘁，真的吃不消，但藉着天天到聖堂，朝拜上主，向主稟報哀禱，心存信靠，一切交託，日復日，年復年，深深體會上主的大能慈悲，賜我精神力量克勝一切，從黑夜到黎明。」

「那麼，妳說過，天天去聖堂，參與彌撒，敬領聖體，會得到聖寵。究竟甚麼是聖寵？」青霞追問。

「聖寵，依我看，就是在人生中即使處於低谷，仍堅信天主，依賴天主，不會失落信德，繼續前行，走向祂，矢志追求永生。」瑞蓮解說。

聆聽過瑞蓮縷述淒慘苦況後，眾人皆說：「瑞蓮，妳很了不起啊！勇敢堅強、不怕艱苦，真是個好媽媽。妳的奮鬥精神，令我們敬佩敬佩！」

瑞蓮分享其人生過後，天華、雅文夫婦也表述往昔生涯。天華輕鬆喜悅地說：「我們感謝上蒼眷顧庇蔭，移民加拿大前，在香港，我倆是專業會計師；慶幸能以經驗和人際脈絡，開辦了會計師行，營運高峯時期，曾聘用近乎 50 名會計師，業務廣泛，生意滔滔。

「我們過着的生活可說是平順稱心，家境富裕，生活豪華。住的居所，面積闊大，設備高雅，環境幽靜，面臨海濱。我們每年都到海外，到處遊覽名勝觀光，且曾養過兩匹良駒。不時以頭馬跑出。」

青霞問：「你們的事業成就驕人，人品又好，令人稱羨，相信你們的兒女也有出色的表現吧！」

天華說：「不錯，我們育有三兒子，現時年紀介乎 42 至 50 歲。上蒼賜予他們聰敏好學。年紀最大的，在英國劍橋修畢法律，於該國當政府檢察官；次子留學美國，就讀麻省理工學院 (MIT)，畢業後，在美國太空總署 (NASA) 做研究工作；而最年輕的，在澳洲墨爾本大學 (University of Melbourne) 修讀藥劑科，現在在當地醫院做藥劑師。」

青霞和瑞蓮齊聲說：「你們家庭成員，事業璀璨，身體安康，真的有福，令人羨慕，我們也為你們高興！」

天華和雅文夫婦則面露愁容，語帶憂傷地說：「我們一心一意栽培三個兒子，期望他們成長後，能與我們聚居毗鄰，但現在各散東西，各居異地，遙遠難及。他們年紀已大，仍未成家立室；不知是否太重視事業，而忽略了人生大事。

「我們年事已高，膝下猶虛，沒有兒孫在側，每逢節日，油然感到空虛，人生覺得空洞。」

青霞回應：「我在十多歲時，父母離異分居，由姑丈姑母撫育成人，現他們已離世了。我活至今天，常是個孤單的人，獨個兒面對一切，昔日是，現在是，明天也是；對於天華、雅文兩人心緒不寧的感受，充份體會。」

瑞蓮說：「我活了大半生，獨個兒默默耕耘，奮力苦幹，但覺得困中有甘，苦中有樂，懷着希望，全靠天主，獲主福佑扶助、披荊斬棘，不驚不懼，祥和喜悅地活每一天。我所撫養成人兩男一女的孩子，最大的女兒，早就加入創於阿根廷的道生會，現在中東照顧難民；長子是個專業物理治療師，服務傷殘智障人士；最為年輕的兒子，早年前來加拿大修讀水電工程，畢業後，從事水電工作，其後創立了公司，生意不錯。他創業置家，皆順風順水，夫唱婦隨，敬業樂業，活得喜悅。現在我和他們同住，獲他們悉心照顧，我深感快慰，謝主慈悲垂顧我。」

天華、雅文夫婦兩人縐着眉頭，抱存疑惑地問：「人生在世，究竟有何意義？人生的路，該當怎樣走？」



「人活在世間，就是進入了修德信仰的磨練坊、經歷永生陶成漫長期。人的一生，無論境況順遂坎坷、成敗得失、快樂悲傷，是個過程，一切都會成為過去。寒暑一百數十載，人活着要甘於背負造物主給予的十字架，任勞任怨，犧牲奉獻，信靠天主，愛主愛人，以主的旨意為生活的依歸，慕求走畢賺得天主賜予永生救恩的旅程。」

我们的世界现在充满战争冲突（俄乌、中东、苏丹）；大国对峙、经济下滑、贫富悬殊、全球暖化、生态危机、人心虚脱。城市中每5人中可能有1人患忧郁症，10个学生可能有1个想死。我们自己可能想明天会更老，坐着打瞌睡，躺着睡不着，想记的记不起来，想忘的忘不掉。知识退化，器官老化，思想僵化。



什么是希望？形容情绪的术语，是人对其生命相关的事件，环境等因素所表现出来的一种积极的感情产出。意味着某程度的不屈不挠，相信积极的东西会成为现实，即使此时有不少与之相反的事情发生。（维基百科）

什么是信仰的希望？你们应勇敢坚决，不要害怕，在他们面前也不要畏惧，因为上主你的天主亲自与你同行，绝不抛弃你，也决不离开你。（申 31:6）反省：什么事情曾经使我感到失望？我是怎样重拾希望的呢？

最后的晚餐：面对耶稣的苦难死亡、门徒的希望幻灭，耶稣也没有给他们许诺什么，只是拿起饼来，祝谢了，分给他们说：「这是我的身体，为你们而舍弃的。」他们感觉不是一个希望，而是一个记号。还有希望？他们想最后的晚餐是一个没有故事可说的时刻，未来消失了，希望也落空了。感恩祭宴，带来希望：感恩祭纪念第一个基督徒的希望危机；门徒们失去复兴以色列的故事，但耶稣把他的身体当成礼物给了我们，与我成为朋友更亲密的关系。

两股力量，矛盾对立：世俗：粗暴、不用言语、彻底羞辱。「你不知道我有权释放你，也有权钉你在十字架上吗？」（若 19:10）耶稣真理标记性，话语的力量；水变成酒、瞎子复明、哑巴说话、瘸子行走、聋子听见、死人复活。意义战胜暴力，生命战胜死亡。因为世事世情似乎更受政治、军事、经济等世俗力量所左右。标记的力量，世界在变，工业革命正结束，网络兴起，在流动的新世界，流通的不再是钢和煤，而是形象、符号、象征、标记，若能找到希望的标记，就能改变世界。

耶稣的标记：耶稣没有开启所有瞎子的眼睛，只治好几个瞎子作为标记，他也没解决所有酒不够的婚宴难题。这些微不足道的标记显出：一句来自天主的，有创造力量的话。

基督徒的标记：凡你们对我这些最小兄弟中的一个所做的，就是对我做的。（玛 25:40）不要担心我们的标记太小，天主的标记通常都很小，却有如小窗户，让恩宠进来。

反省：信仰曾帮助我重拾希望吗？参与感恩祭时，我有怎样的感受和体会？

希望的挑战：社会伤痕累累：猜疑、仇恨、撕裂；生命障碍重重：生老病死，悲欢离合，如何活出耶稣在最后的晚餐所给的那种有治愈力量的标记？

前教宗方济各访问圣地的故事：他在哭墙祈祷，没有公开发言，只是静静地在这充满象征意义的地方祈祷。「我们所有的怀疑都消失了，只看到在这墙边，我们团结一致，共同承担两千年来的重担；这个记号将帮助我们建立一个新世界。」

最后晚餐：当耶稣拿起饼，分给门徒时，不仅指出未来在那一刻开始了，永生就在此时进入我们的生命；每当我们分享天主的生命，以爱战胜仇恨时，永生就开始了。



感恩祭：主耶穌在他被交付的那一夜，拿起餅來，祝謝了，掰開說：「這是我的身體，為你們而舍的，你們應這樣行，為紀念我。」（格前 11:23-24）我們的希望：的確，直到主再來，你們每次吃這餅，喝這杯，你們就是宣告主的死亡。（格前 11:26）

希望相遇，每天朝聖：希望不是想法，不在于身處美景如畫的聖地，而是相遇，每天期盼。朝聖，與主相遇：每次在聖體聖事中，祈禱中，聆聽福音時，幫助窮人時，過團體生活時，以及每次向那最終的相遇邁出一步時，都能與耶穌相遇。反省：做個「希望的朝聖者」是什麼意思？我該做什麼才能成為希望的朝聖者？

自律克己，要在虔敬上操練自己，因為身體的操練益處不多，唯獨虔敬在各方面都有益處，因為有今生與來生的應許。（弟前 4:7-8）學習交托，凡勞苦和負重擔的，你們都到我跟前來，我要使你們安息。你們背起我的軛，跟我學吧。（瑪 11:28-29）

獨處反思：清晨，天還很黑，耶穌就起身出去，到荒涼的地方在那裡祈禱。（谷 1:35）

相遇同行：兩人勝過一人，因為兩人工作，酬報優厚：若一個人跌倒了，另一個可扶起自己的同伴。哀哉孤獨者。他若跌倒了，沒有另一人扶起他來。（訓 4:9-10）

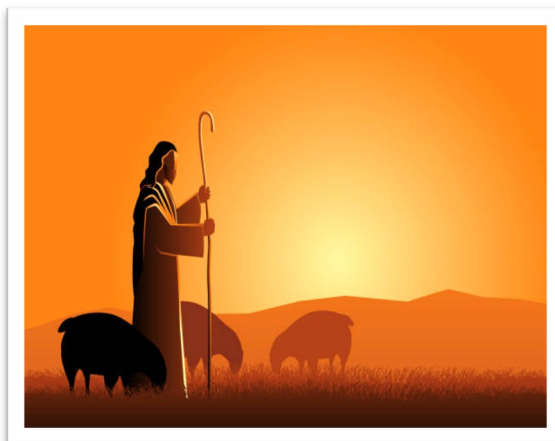
體會主恩：上主磨難了你，使你感到飢餓，卻以你和你祖先所不認識的瑪納，養育了你，叫你知道人生活不但靠食物，而且也靠上主口中所發的一切言語生活。（申 8:3）

承先啟後：你們應該紀念那些曾給你們講過天主的道理，做過你們領袖的人，默想他們的生死，好效法他們的信德。（希 13:7）

一生朝聖：我勸你們做僑民和作旅客的，應戒絕與靈魂作戰的肉欲；在外教人中要常保持良好的品行。（伯前 2:11）

踏塵世，赴天鄉：這些人都懷着信德死了，沒有獲得所應許的，只由遠處觀望，表示歡迎明認自己在世上只是外方人和旅客。的確，那些說這樣話的人，表示自己是在尋求一個家鄉。（希 11:13-14）我們的家鄉原是在天上。（斐 3:20）

亞孟！



Jubilee Webpage 2025禧年總教區網頁

The RCAF Jubilee webpage is up and running:

更多有關 2025 禧年的資訊可上網：

<https://rcav.org/jubilee-2025>

Here is a QR code:

也可掃描此二維碼登入：



JUBILEE 2025
PILGRIMS OF HOPE

CMCC Pastoral Council Leadership Team – Committee Members

Members of the Pastoral Council Leadership Team (PCLT) are part of the CMCC community and we are dedicated to serving our parish with faith and commitment. Below are the self introductions from the PCLT members.

PCLT Committee Members:

I am Agnes Tao, Chairperson of PCLT and Pastoral Manager of CMCC. Guided by the Holy Spirit, I joined the CMCC parish in 2023. My primary role is to assist our Pastor to lead and implement parish renewal initiatives, lead the PCLT team, introduce faith study programs, coordinate parish retreats and leadership trainings, lead ministry leaders' workshops, and the Wisdom Club. From the liturgical ministry, I am the Music Director for the Epiphany Choir at the Sunday 5:30 pm Mass. I am a member of CWL, and I also function as a parish liaison with other Chinese ministries and with the Archdiocese of Vancouver on special projects. Prior to joining CMCC, I have served on pastoral council, CWL executive, RCIA coordinator and choir director at other parishes in Vancouver. As the Chairperson of the CMCC PCLT team, I am fortunate to have the opportunity to collaborate with a team of committed parish ministry leaders and staff, who have accepted the leadership roles to serve our parish with humility and stewardships.



My name is Apries Chau. I was baptized at CMCC in 2006 and have since remained actively engaged in parish life through a variety of events and ministries. My volunteer experience includes supporting major parish initiatives such as the Chinese New Year Dinner, Summer Sales, and Project Advance. In the parish duties, I have served as a lector and extraordinary minister of Holy Communion (EMHC), later assuming leadership roles as coordinator for lectors, EMHCs, the Chinese Class, the Safe Environment program, and the Youth Ministry. I currently serve as coordinator for altar servers while continuing to assist with Youth Ministry activities. Since 2015, I have been blessed to contribute as a member of the parish office staff, where I remain committed to serving the parish community with dedication and faith.

My name is Jessica Cheung, and I have been a parishioner at CMCC since 1996. In the past, I have served in multiple ministries, including St. Mary's Choir, the Western Canada Chinese Catholic Living Camp, and the Liturgy of the Word for Children, among others. Moving forward, I aim to lead the Chinese youth and young adults to become more active in the parish community.

This is Susanna Choy. I attended Chinese Mass in 1995 at St. Paul's Church Chinese Mass officiated by Fr. Robert Wong, SJ, who was our first Pastor. I was employed by Father Paul Chu as parish secretary from 1999 to 2014. In 1999, I joined the Chinese Catholic Women's League and currently serve as a Social Justice conveyor. I am the facilitator of Great Adventure Bible Study and a member of St. Ignatius Spiritual Exercise Group. The Canadian Martyrs Parish is a very blessed church, and I am so happy to have my faith formation in this parish. May God continue to bless our church.

Hello, my name is Tony Leung, and I was baptized at CMCC in the year 2000. Over the years, I have actively engaged in various parish ministries, including the 8:15 choir, RCIA and have assumed Overall Coordinator and other leadership roles for the Western Canada Chinese Catholic Living Camp (WCCCLC) during my young adult years. Currently, I serve on the organizing committee for both the Knights of Columbus as well as the Catholic Open House—a long-standing evangelization initiative for over 25 years. I am humbled and honoured to be part of the PCLT, where I look forward to contributing to the planning and execution of programs aimed at renewing and revitalizing our parish community, with a shared mission to inspire spiritual growth and strengthen our church.

My name is Jerol Ocariza. I have been a parishioner at CMCC since 2000, and I serve in several ministries and groups in the parish. This includes coordinating the English youth and young adults, teaching PREP 1, leading one of the Great Bible Adventure groups, and organizing the Monthly Movie Screenings. During the English mass, I also read as lector and occasionally, I get called up to sing with the “911 choir”.

Hello, I am Linnette Ocariza. Canadian Martyrs has been my home parish since 2000. I have served in multiple ministries, most prominently as a youth and young adult leader, choir member, lector, and LWC. Most recently I am serving as part of the parish council leadership team and the “Epiphany choir” for the 5:30 Sunday Mass. I look forward to building more community with everyone.

Parish Group		堂區善會	
1 Knights of Columbus 哥倫布騎士會	Every 1st Monday	7:30-9:30 pm	Lawrence Hsu 778-863-4545
2 CWL - Canadian Martyrs Parish Council 公教婦女會	每月第二週一	7:30-9:30 pm	Canderlla Yip 604-721-2697
CWL - Our Lady Queen of Parish Council	Every 2nd Thursday	7:00-9:00 pm	Anne Chong 604-618-8688
3 Legion of Mary 聖母軍			
English Legion (英)	Every Saturday	10:00am-12:00pm	Erlinda Pereyras 604-345-9773
English Junior Legion (英)	Every Wednesday	5:30-6:30 pm	Mary Waung 778-321-0618
Cantonese Legion (粵)	每週六	10:15am-12:00pm	Stella Lau 778-388-4577
Mandarin Legion (國)	每週六	3:00-5:00 pm	Ines Chen 778-707-9889
4 Choir Groups 歌詠團			
Rejoice Choir 歡欣歌詠團 (粵)	每週六	2:45-3:45 pm	Grace Lee 604-760-7583
Praises' Choir 佳音歌詠團 (國)	每週六	4:00-7:00 pm	Eddy Ho 604-649-0698
Angels' Choir 天使聖詠團 (粵)	每主日	7:30-11:00 am	Eddie Chan 778-869-3238
St. Mary's Choir 聖瑪利亞聖詠團 (粵)	每主日	9:00am-12:45pm	Dominic Tam 778-895-6848
Youth Choir 青年歌詠團	每月第二及三週五	7:30-9:30 pm	Monique Mo 672-338-8898
Children and Young Adults Choir 兒童青年歌詠團	每月第二及四主日	9:00-9:50 am	Patricia Wu 778-996-7017
Family Choir (英)	Every Sunday	11:45am-1:00pm	Mikey Jose 778-866-5097
Epiphany Ensemble Choir (英)	Every Sunday	5:30-6:30 pm	Agnes Tao 604-868-8063
5 English Prayer Groups (英)	Every 2nd & 4th Saturday	7:00-9:30 pm	Frolin Ocariza 604-244-0297
6 Eucharistic Apostles of Divine Mercy (英)	Every 1st Thursday	6:00-7:30 pm	Elizabeth Wong 604-773-9852
慈悲天主宗禱會 (粵)	每月第二週四 (聚會)	7:30-9:00 pm	Judy Fung 604-374-2333
7 Infant Jesus Prayer Group (英)	Every 1st Tuesday	7:00-7:30 pm	Robert O'Kane 604-274-7995
8 Bible In Action 聖言動力 (粵)	每月第一週一	7:30-9:00 pm	Anthony Lam 604-725-3883
9 國語主領會 (國)	每週六	2:00-4:00 pm	Joseph Lu 778-928-3578
10 Wisdom Club 上智社 (粵)	每月第一週五	12:00-2:00 pm	Agnes Tao 604-868-8063

Parish Ministry		堂區服務	
1 Liturgy of the Word with Children 兒童聖道禮儀			
English (英)	Every Sunday	11:45am-12:30pm	Sr. Elisa Grignoli 604-274-4218
Cantonese (粵)	每主日	10:00-10:45 am	
2 Altar Servers 輔祭會			
Cantonese (粵)	每週六	4:00-5:00 pm	Dennis Fung 236-978-6228
Cantonese (粵)	每主日	8:15-9:15 am	Apries Chau 778-881-3381
Cantonese (粵)	每主日	10:00-11:15 am	
Mandarin (國)	每週六	5:30-6:30 pm	
English (英)	Every Sunday	11:45am-12:45pm	
English (英)	Every Sunday	5:30-6:30 pm	
3 Youth Ministry 青年牧民			
Cantonese (粵)	Every 4th Sunday	11:45am-1:45 pm	Dennis Fung 236-978-6228
English - CMYPC (英)	Every 2nd & 4th Saturday	7:00-9:30 pm	Frolin J. Ocariza 604-644-7366
4 Extraordinary Minister of Holy Communion 非常務送聖體員	During Saturday & Sunday Mass		Fr. Henry Yeung 604-272-5563
5 Lectors 讀經員	During Saturday & Sunday Mass		Brenda Tso 778-325-5687
6 Bereavement Group 善別會			Candy Hui 604-512-9878

何神父花地瑪祈禱會	粵語	每月第二及四主日	7:00-8:45 pm	Fr. Anthony Ho 604-272-5563
Fr. Anthony's Fatima Prayer Group meeting	English	Every 1st and 3rd Monday	7:00-8:45 pm	fatheranthonyho@gmail.com.



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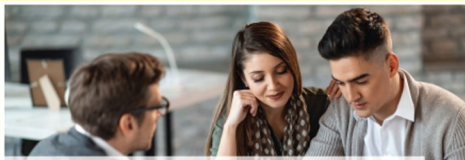
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Emergency Sick Call /
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604-729-7638

Parish Priests 堂區司鐸
Rev. Anthony Ho (Pastor)
何庭耀神父 (主任司鐸)
Rev. Henry Yeung (Parochial Vicar)
楊永明神父 (副主任司鐸)

Parish Assistants 堂區助理
Canossian Sisters 嘉諾撒修女
604-274-4218

Website: <http://cmartyrs.rcav.org>
Email: cmartyrs@rcav.org

Parish Rectory 司鐸宿舍
5680 Garrison Road, Richmond,
B.C., V7C 2M2

Parish Office Hours
堂區辦事處辦公時間

Monday to Friday 星期一至五
9:00am to 1:00pm
2:00pm to 5:00pm

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Sunday Mass 主日彌撒

Saturday 週六	4:00 pm	(Cantonese 粵語)
	5:30 pm	(Mandarin 國語)
Sunday 週日	8:15 am	(Cantonese 粵語)
	10:00am	(Cantonese 粵語)
	11:45 am	(English 英語)
	5:30 pm	(English 英語)

Weekday Mass 平日彌撒

Mon to Fri 週一至週五	8:30am (English 英語)
	9:30am (Cantonese 粵語)
Saturday 週六	9:30am (English 英語)



Sacrament of Reconciliation 修和聖事

Monday to Saturday 週一至週六	9:10 - 9:25 am ,
Saturday 週六	3:15 pm - 3:45 pm & 5:00 pm - 5:25 pm
Sunday 主日	5:00 pm - 5:25 pm



For Infant Baptism & Marriage, please call parish office.

如欲查詢嬰兒聖洗及婚配聖事; 請致電堂區辦事處。



Emergency Sick Call 病危緊急聯絡熱線

In times of critical health condition requesting anointing, whether the parishioner is at home or in the hospital, please call us at 604-729-7638 for immediate assistance.
如教友病危在家或在醫院需要領受病人傅油聖事, 請致電604-729-7638聯繫我們以獲得即時協助。



Catechism 道理班 September to June 九月至六月

1. Children's Catechism (PREP)	Every Wednesday	7:00 - 8:15 pm
2. 成人慕道班 (粵) (Cantonese)	逢週二	10:00 - 11:30 am or 7:00 - 8:30 pm
3. 成人慕道班 (國) (Mandarin)	逢週六	3:15 - 5:15 pm
4. RCIA (English)	Every Thursday	7:00 - 8:30 pm
聯絡人 Co-ordinator: PREP	Rayda Jalandoon	778-297-0133
成人慕道班	Kathy Mok	604-805-1633

Parish Service 堂區服務組

1. Chinese Class 中文互動學習班	Tung Chi Ng	778-814-2863
2. PCA 堂區聯誼活動	Lena Chen	604-272-5563
3. 新移民服務	Frances Pang	604-780-9529

Co-ordinator 聯絡人

教宗 2025-26 年祈禱及福傳意向

十一月 請為預防自殺祈禱

願那些與自殺念頭作鬥爭的人, 能在各自的團體內找到各自所需的支持、幫助和愛, 向美好的生活敞開心扉。

十二月 請為處於衝突環境中的基督徒祈禱

願生活在戰爭或衝突環境中的基督徒, 尤其是中東基督徒, 能成為和平、修和及希望的種子。

2026 一月 祈求天主聖言引領我們的祈禱生活

願天主聖言滋養我們的生活, 成為我們團體的希望之源, 並幫助我們建立一個更具手足情誼和傳教精神的教會。

Papal Prayer Intentions for 2025-26

November For the prevention of suicide

Let us pray that those who are struggling with suicidal thoughts might find the support, care, and love they need in their community, and be open to the beauty of life.

December For Christians in areas of conflict

Let us pray that Christians living in areas of war or conflict, especially in the Middle East, might be seeds of peace, reconciliation, and hope.

January 26 For prayer with the Word of God

Let us pray that praying with the Word of God be nourishment for our lives and a source of hope in our communities, helping us to build a more fraternal and missionary Church.