

Theme Sharing

Baptism of the Lord

Today we celebrate the Feast of Baptism of the Lord. While we commemorate this important event of revelation of God in Jesus' baptism, we also reflect on the true meaning of our own baptism.

In today's first reading, Isaiah says, "Seek the Lord while he still may be found, call upon him while he is near; let the wicked forsake their way, and the unrighteous their thoughts; let them return to the Lord that he may have mercy on them, and to our God who is generous in forgiving."

The baptism that John the Baptist proclaimed is one of repentance, reflecting a desire to cleanse one's sinfulness. According to Isaiah, this is the necessary state of mind to receive John's baptism. Jesus is free from sin, and so there would be no real need for him to be baptized by John. However, he knows that, in order to fulfill his mission on earth, he has to receive baptism from John. In other words, he must come into the midst of sinners and, as a good shepherd, he has to show solidarity with them in order to care and pasture them.

Jesus' mission is therefore made manifest by all these events. He comes into the world not just to be with us and to comfort us by his presence. He comes so that he can live among us sinners sharing our destiny; and it is precisely because of him that we are able to avoid eternal damnation and attain eternal salvation.

In the second reading, John the Evangelist points out that Jesus "came not with the water only, but with the water and the blood." So Jesus comes into the world to receive not only baptism by water but as well a different kind of baptism. In Luke's gospel, Jesus says, "There is a baptism which I must be baptized, and how great is my anguish until it is accomplished." (Luke 12:50) However, this will be a baptism of suffering and death – a baptism by blood.

The water of our baptism is intimately connected with the blood of Christ, and it is only through his blood that we are cleansed. The Holy Spirit testifies for the Son by his appearance at the latter's baptism, reminding us that it is only by baptism in Jesus' name that we will receive the purifying and sanctifying Spirit in close union with God.

We become children of God through our

baptism and the profession of our faith thereat. John said in the second reading, "Everyone who believes that Jesus is the Christ has been born of God, and everyone who loves the parent love the child. By this, we know that we love the children of God when we love God and obey his commandments." Loving God and loving our neighbours is really inseparable. This is demonstrated through Jesus' baptism: by receiving his baptism from John, Jesus offers his total submission to the Father along with his great loving care for sinners.

We too are called by our Christian faith to love God and our neighbours. Through our baptism, we build up a close relationship with God and, at the same time, we join the Church and the big family of God's children. In our daily lives, we need to remove our selfishness, pride, prejudice, greed and indifference towards our brothers and sisters in Christ especially those suffering from loneliness, neglect, poverty and sickness as well as the social outcasts in desperate need of our help. It is only when we are willing to love God in our neighbours that we can truly call ourselves baptized Christians and children of God.

2015 Year Of Consecrated Life

Faithfulness to the charism

In Christian discipleship and love for the person of Christ there are a number of points concerning the growth of holiness in the consecrated life which merit particular emphasis today.

In the first place, there is the need for fidelity to the founding charism and subsequent spiritual heritage of each Institute. It is precisely in this fidelity to the inspiration of the founders and foundresses, an inspiration which is itself a gift of the Holy Spirit, that the essential elements of the consecrated life can be more readily discerned and more fervently put into practice. Fundamental to every charism is a threefold orientation. First, charisms lead to the Father, in the filial desire to seek his will through a process of unceasing conversion, wherein obedience is the source of true freedom, chastity expresses the yearning of a heart unsatisfied by any finite love, and poverty nourishes that hunger and thirst for justice which God has promised to satisfy (cf. Mt 5:6).

Consequently the charism of each Institute will lead the consecrated person to belong wholly to God, to speak with God or about God, as is said of Saint Dominic, so that he or she can taste the goodness of the Lord (cf. Ps 34:8) in every situation. Secondly, the charisms of the consecrated life also lead to the Son, fostering an intimate and joyful communion of life with him, in the school of his generous service of God and neighbour. Thus the attitude of consecrated persons "is progressively conformed to Christ; they learn detachment from externals, from the tumult of the senses, from all that keeps man from that freedom which allows him to be grasped by the Spirit". As a result, consecrated persons are enabled to take up the mission of Christ, working and suffering with him in the spreading of his Kingdom. Finally, every charism leads to the Holy Spirit, insofar as it prepares individuals to let themselves be guided and sustained by him, both in their personal spiritual journeys and in their lives of communion and apostolic work, in order to embody that attitude of service which should inspire the true Christian's every choice. In fact it is this threefold relationship which emerges in every founding charism, though with the specific nuances of the various patterns of living. This is so because in every charism there predominates "a profound desire to be conformed to Christ to give witness to some aspect of his mystery". This specific aspect is meant to take shape and develop according to the most authentic tradition of the Institute, as present in its Rule, Constitutions and Statutes.

Prayer for Christian Unity



Week of Prayer for
Christian Unity 2015
January 18th to
January 25th

Theme: Jesus said to her:

"Give me to drink" (*John 4:7*)

In January of every year, churches and Christian communities celebrate the Week of Prayer for Christian Unity. These ecumenical worship services offer an opportunity to draw together Christians from a variety of backgrounds into a worship experience that helps to unite us in Christ and to one another.

The Catholic prayers for Christian Unity (with other Christian traditions participating) will take place on Thursday January 22nd,

7:00pm with Bishop Henry leading the service at St. Mary's Cathedral, Calgary.

Diocese & Other News

Assembly of Women Religious

You are invited to a day of reflection on Discernment for young women considering a Religious vocation. Here is an opportunity to speak with Sisters from a number of Religious communities.

Theme: Discernment

Date: January 24, 2015

Place: Dominican Sisters' Convent, 2108 Uxbridge Drive 2108 Uxbridge Drive N.W., Calgary.

Time: 9:00 a.m. - 5:00 p.m.

Cost: Donations are welcome.

Please register by Jan. 17th, 2015.

Lunch will be provided. For further information and to register:

Please contact Karla at:

www.facebook.com/vocationsretreat2014 or Sr. Terry f.c.J. at 403-228-3623 or by e-mail: tksmithfcj@yahoo.ca.

Charities and Development

Coldest Night of the Year is coming back to Calgary in 2015. Walk in solidarity with our homeless brothers and sisters on February 21, 2015. Last year our parishes helped raise more than \$127,000 for Acadia Place and Feed the Hungry. Help us make this event a continued success by registering to walk or volunteer at

www.coldestnightoftheyear.org. For more information contact Samantha Jones at 403-218-5531 or

samantha.jones@calgarydiocese.ca.

Parish Activities

Chinese New Year Banquet 2015

Date : Saturday February 28

Time : Reception from 6 p.m., dinner at 6:30 p.m.

Venue : Chinese Cultural Centre, banquet by Cultural Centre Restaurant

Ticket: \$30 /adult (\$300.00 per table of 10)
\$15/Child (age 12 or under)

[Note: Children would have to purchase Adult tickets should they wish to sit together with their parents at the adult's table]

Banquet tickets will be sold at the Church main entrance after each mass from January 11 and closing out on February 15.

Parishioners can contact Church Group representatives or James Hui at

403-295-9491 to purchase tickets. Donation of gifts for Banquet Draw would be much appreciated. Please contact Parish Pastoral Councillors or Parish Office for details.

Youth Night January 17, 2015

Youth Night will be held on Saturday January 17th, 2015 from 6pm -10pm at Upper Hall. Complimentary dinner will begin at 6pm and a spiritual talk from Deacon Wu will follow at 6:30pm. Afterwards, we will be going to Talisman Centre for basketball and badminton! The fee will be \$4 per youth and \$6 per adult. All youths, newly confirmed brothers and sisters and family members are encouraged to attend this event.

Credit Card or Direct Debit for

Sunday and other Collections

In response to parishioners' request we will have the Credit Card or Direct Debit for Sunday and other Collections. For more information please visit our information desk to be set up on Saturday and Sunday January 17/18 at the main entrance of the church after each mass and PPC members will be happy to answer your questions.

2015 Donation Envelopes

Some remaining 2015 Donation Envelopes will be moved away soon. For those who haven't picked up yet, please pick it up at the Church main entrance.

Together in Action 2014

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

(Galatians 5:6)

Our parish's portion is \$24,300. As of December 30, our campaign has received a total of \$39,125.

Donation envelopes can be picked up from both the front and the side entrances.

Thank You for your Support!

May God Bless You and Your Family!

Weekly Activities

Wed, Fri 14, 16

OLPH Senior Centre

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

Place: OLPH Church Upper Hall

Fri 16

OLPH Scout

Time: 6:30pm.-8:30 pm

Place: Upper Hall & Lower Hall

Faith Sharing Group (Sacred Heart)

Time: 7:30p.m.-10:00p.m.

Contact: Doris Ho 403-271-6884

Saturday 17

Legion of Mary (meeting)

(Immaculate Heart of Mary Praesidium)

Time: 9:45a.m.

Place: K of C Room at OLPH Church

Tai Chi Lesson

Time: 10:00 a.m. - 12:30p.m.

Place: OLPH Church Lower Hall

Yoga beginner class

Time: 2:00 p.m. - 3:15p.m.

Place: OLPH Church Lower Hall

R. C.I.A (Mandarin)

Time: 2:30 p.m. - 5:00p.m.

Place: Office Building

Young Adults choir practice

Time: 6:00 p.m. - 8:00p.m.

Place: OLPH Upper Hall

Youth Night

Time: 6:00 p.m. - 10:00p.m.

Place: Upper Hall & Talisman Centre

Sunday 18

R. C.I.A (Cantonese and English)

Time: 9:30 a.m. - 12:30 p.m.

Place: OLPH Church Lower Hall

Sunday School

Time: 10:00a.m.-12:30p.m.

Place: OLPH Church Office Building

K of C Room at OLPH Church

Youth Choir- choir practice

Time: 11:00a.m.-12:30p.m

Place: Office Building

Stories Faith Sharing

Beauty of A Child's Kiss

I met Kumkum at a children's home in Delhi. It is a home where children who are sick are provided treatment and care before being sent to some other orphanage. Kumkum was 7 years old, and a very brave soul. Despite suffering from tuberculosis, I never saw her crying. She had lost her parents to this terrible disease and was herself struggling through it. Upon meeting, we had taken instant liking for each other. Every Saturday I would visit Kumkum and play with her. She would love to sit in my lap. It was one such moment that the child felt like kissing me... and I suddenly remembered that she was suffering from tuberculosis which is a communicable disease. I tried to stop her but she really wanted to show her affection for me, so in that one instance I overcame my fear and let her place the most gentle, sweetest kiss on my cheek that I ever had.

Although I overcame my fear at that moment, I have not forgiven myself for refusing her initially. Although the child kissed me, I think she sensed my reluctance because she has never kissed me again. I will never forget that the most beautiful thing in this world is a child's kiss... so full of love and innocence.

Read More Know More

The Necessity of Baptism

Christians have always interpreted the Bible literally when it declares, "Baptism . . . now saves you, not as a removal of dirt from the body, but as an appeal to God for a clear conscience, through the resurrection of Jesus Christ" (1 Pet. 3:21; cf. Acts 2:38, 22:16, Rom. 6:3-4, Col. 2:11-12).

Thus the early Church Fathers wrote in the Nicene Creed (A.D. 381), "We believe in one baptism for the forgiveness of sins." And the *Catechism of the Catholic Church* states: "The Lord himself affirms that baptism is necessary for salvation [John 3:5]. . . . Baptism is necessary for salvation for those to whom the Gospel has been proclaimed and who have had the possibility of asking for this sacrament [Mark 16:16]" (CCC 1257).

The Christian belief that baptism is necessary for salvation is so unshakable that even the Protestant Martin Luther affirmed the necessity of baptism. He wrote: "Baptism is no human plaything but is instituted by God himself. Moreover, it is solemnly and strictly commanded that we must be baptized or we shall not be saved. We are not to regard it as an indifferent matter, then, like putting on a new red coat. It is of the greatest importance that we regard baptism as excellent, glorious, and exalted" (*Large Catechism* 4:6).

Yet Christians have also always realized that the necessity of water baptism is a *normative* rather than an *absolute* necessity. There are exceptions to water baptism: It is possible to be saved through "baptism of blood," martyrdom for Christ, or through "baptism of desire", that is, an explicit or even implicit desire for baptism.

Thus the *Catechism of the Catholic Church* states: "Those who die for the faith, those who are catechumens, and all those who, without knowing of the Church but acting under the inspiration of grace, seek God sincerely and strive to fulfill his will, are

saved even if they have not been baptized" (CCC 1281; the salvation of unbaptized infants is also possible under this system; cf. CCC 1260-1, 1283).

As the following passages from the works of the Church Fathers illustrate, Christians have always believed in the normative necessity of water baptism, while also acknowledging the legitimacy of baptism by desire or blood.

主日分享

主受洗節

今天我們慶祝主受洗節，紀念主耶穌受洗這個意義重大的事件，同時這個節日也令我們對自己的洗禮作一個反省。

第一篇讀經依撒意亞先知這樣說：「趁上主可找到的時候，你們應尋找祂；趁祂在近處的時候，你們應呼求祂。罪人應離開自己的行徑，惡人該拋棄自己的思念，來歸附上主，好讓上主憐憫他；來歸附我們的天主，因為祂是富於仁慈的。」

洗者若翰所宣講並施行的洗禮，是懺悔的洗禮，表達了人潔淨罪過的意願。依撒意亞所說的，正是領受若翰的洗禮所必須具備的態度。其實耶穌不需要若翰的洗禮，但祂知道，為了完成使命，祂必須接受若翰的洗禮，換言之，祂必須到罪人中間，從某種意義來說，和罪人聯合在一起，關愛他們。

這一切將耶穌的使命顯示出來了。祂來到世上，不單為了和我們在一起，以祂的臨在安慰我們；祂來，尤其為了和我們罪人在一起，分擔我們的命運。由於祂的來到，我們的命運才得以轉變為獲救的旅程。

今天的第二篇讀經中，若望聲言耶穌「不但以水，而且也是以水及血而來的」。耶穌來到世上，不僅為接受洗者若翰水的洗禮，而是為接受另一個洗禮。在路加福音裡，耶穌說：「我有一種應受的洗禮，我是如何焦急，直到它得以完成！」（路 12：50）耶穌應受的洗禮就是苦難的洗禮，是要傾流鮮血的洗禮。

我們受洗的水，與耶穌的血緊緊相連，正因耶穌為我們所傾流的血，

我們才得到潔淨。聖神為聖子做了

見證，祂在耶穌受洗時出現，目的就是告訴我們，以耶穌的名領洗，人才能得到那潔淨、聖化、並與天主親密契合的聖神。

我們藉著所領受的洗禮和我們領洗所表現的信德，而成了天主的子女。若望這樣說：「如果我們愛天主，又遵行祂的誡命，就知道我們也愛天主的子女。」從這番話可以知道，愛天主與愛我們的近人，兩者有密切的關聯。耶穌領受了洗者若翰的洗禮，表現了祂對天父的完全順從和對罪人的慷慨關愛，真正展示出這愛的兩個層面之間的密切關係。

我們因著對耶穌的信仰，也被召叫實踐這兩個層面的愛。我們因著領洗而與天主建立親密的關係，同時我們也加入了天主子女的團體：教會。所以我們必須除去所有自私、傲慢、偏見、貪婪、冷漠等等的行為，要以愛心盡量關懷、幫助他人，尤其是那些孤苦伶仃、受生活重擔、貧病交迫、被社會遺棄、最需要我們援助的人；這樣，我們才是真正領受過洗禮的基督徒和天主的兒女。

2015 奉獻生活年

忠於神恩

在追隨基督、愛基督的道路上，有幾點關係著獻身者的成聖，今日尤其值得強調。

首先是忠於創會神恩，以及修會一脈相承的靈修遺產。正是這份對創會者所得的、來自聖神的靈感的忠誠，使得對獻身生活的一些基本元素能有更清楚的明辨、更熱誠地奉行。

每一神恩基本上都有三重方向：首先，神恩指向聖父，人以赤子之心、在不停的悔改過程中，探尋父的旨意。過程中服從是真自由的源泉；貞潔表達一顆心不能滿足於有限之愛；貧窮培養著對正義的飢渴，上主曾允諾祂將給人這方面的滿足。每一修會的神恩必然地引導它的成員全然歸屬天主，與天主交談或談及天主，就像聖道明那樣。這樣，不論男女都能時時處處品味著上主的美善。

其次，獻身生活的神恩必定引人走向聖子，在他服務天主、服務人群的學

校裡，同他培養一份親密愉快的共融生活。這樣獻身者的心態「逐漸與基督的相一致，學會捨棄一切外物，放下所有的感官情結，放下足以阻撓心靈自由的種種，任由聖神牽引。因此而能承擔基督的使命，與祂一起工作，一起受苦以傳揚天國。最後，神恩當然引人走向聖神。它讓每個人接受聖神的扶持、指引；不論是個人的靈修之旅，或使徒工作、團體共融都受指引，使服務的態度具體化，而這是基督徒真正的選擇。每一種創會神恩所產生的都是這種三重關係，雖然在生活形式上各有其細微的差異。因為主導每一神恩的是「切願與基督相一致，特別為祂的某一點奧跡作証」。這特殊的一點要按照修會的會憲、規章、法令等所記載的正宗傳統，而定型、而發揮的。

基督徒合一祈禱

基督徒合一祈禱週 2015

1月18日至1月25日

主題：耶穌向她說：「請給我點水喝！」（若 4:7）

在基督徒合一祈禱週，請各位教友在這週內能盡量付出時間，為全世界的基督徒合一祈禱，並盡量參與在各教堂舉行的祈禱禮儀，以盡我們基督徒的本份！

亨利主教將於1月22日星期四晚上7時在 St. Mary's Cathedral, 219 - 18 Ave. S.W. Calgary. 舉行基督徒合一祈禱，借助當晚的祈禱，我們都可以藉著聖神的恩賜彼此分享。請大家盡量參與！

堂區活動

永援聖母堂 2015 年

新春團拜晚宴

日期：2月28日(星期六)

時間：晚上 6 時恭候，

6 時 30 分入席

地點：中華文化中心禮堂，

晚宴由中華大酒樓主理

票價：成人每位 30 元(\$300 元一圍 10 人)、12 歲或以下小童每位 15 元。(註：小童如欲與成人同桌，他們則需購買成人餐券)

餐券發售由 1 月 11 日至 2 月 15 日止。欲免向隅，購票從速。詳情請與 James Hui (403-295-9491) 聯絡。教友可於每台彌撒後到聖堂正門入口處購買或直接與各善會代表購票。春茗晚宴將設有大抽獎助興，盼望教友熱烈捐贈及贊助抽獎禮物，詳情請與堂區牧民議會各委員或堂區辦事處聯絡。

青年晚會

將於 1 月 17 日(星期六) 6 時至 10 時舉行。6 時於上禮堂開始晚餐，6 時 30 分是靈修講座。講座後往 Talisman。青年人入場費是 4 元，成年人入場費是 6 元。歡迎堂區所有青年及剛領堅振聖事的弟兄姊妹參加。

信用咭或自動扣賬式捐獻

應教友要求，本堂現設信用咭或自動扣賬式捐獻。堂區牧民議會會員將於本月 17/18 日(星期六/日) 彌撒後在聖堂正門入口處為各有興趣參加者解答問題。

2015 年奉獻信封

2015 年奉獻信封已經開始分發，還沒有拿取捐獻信封的用戶，請盡快到教堂正門入口處拿取。

2014 教區公益金

「讓我們一起來行動」

主題：「...以愛德行事的信德。」迦拉達書：第五章六節截至 12 月 30 日，捐款已累積至 39,125 元。捐款信封可在聖堂入口處拿取。

多謝各位教友慷慨解囊！

願主祝福你們！

活動一週

星期三、五 14, 16

永援聖母松柏軒

時間：上午 9 時至正午 12 時

地點：永援聖母堂上禮堂

星期五 16

永援聖母堂童軍

時間：晚上 6 時 30 分至 8 時 30 分

地點：永援聖母堂上禮堂及下禮堂

信仰小團體 (Sacred Heart)

時間：晚上 7 時 30 分至 10 時

聯絡：Doris Ho 403-271-6884

星期六 17

聖母軍(開會)

(聖母軍聖母無玷聖心支團)

時間：早上 9 時 45 分

地點：聖堂二樓騎士會室

楊式太極班

時間：上午 10 時至下午 12 時 30 分

地點：永援聖母堂下禮堂

瑜珈初班

時間：下午 2 時至下午 3 時 15 分

地點：永援聖母堂下禮堂

成人慕道班(國語)

時間下午 2 時 30 分至 5 時

地點：寫字樓大廈

青年晚會

時間：晚上 6 時至晚上 10 時

地點：上禮堂及 Talisman

大專青年團練習聖詩

時間：下午 6 時至 8 時

地點：永援聖母堂上禮堂

星期日 18

成人慕道班(粵語及英語)

時間：上午 9 時 30 分至 12 時

地點：永援聖母堂下禮堂

主日學

時間：上午 10 時至 12 時 30 分

地點：寫字樓大廈，聖堂騎士會室

青少年聖詠團-練習聖詩

時間上午 11 時至下午 12 時 30 分

地點：寫字樓大廈

心靈小品

智者慧見

有人說：「時勢造英雄！」也有人說：「英雄創造時勢！」姑勿論那一句話正確，畢竟「路是人走出來的。」時勢固然影響人生，但也得要有可造之才，才能產生英雄。古今中外的賢人哲士，都有自己的一套人生觀；雖然時代背景以及個人偏向都不同，但能把握一個有意義的生命方向，堅持到底，這是信心和毅力使然的。以下是一些賢哲們對人生的看法：挪威戲劇家易卜生認為每一個生命都有責任，人的過咎，不在於所行的過而在於未行的善。他這種積極而有責任感的人生觀，可以鼓勵人認真地行

善。

人若能夠將生命的年限置諸度外，抱著死生有命，富貴在天，的宗旨去看生命，度一個順應自然的生活的，莫過於陶淵明了。他說：「縱浪大化中，不喜亦不懼，應盡便須盡，無復獨多慮。」這裡又當與莊子的「古之真人，不知悅世，不知惡死」相呼應。他們二人均不以死生禍福而動心，而從順應自然中泰然自若的活下去。

以愛和服務來貫徹生命意義的，有羅馬哲學家辛尼加。他認為一個人應該生活得好像自己的生命是完全爲了他人的利益而存在似的。這是何等偉大的服務精神。在愛人方面，大仲馬的看法是：愛人能使生活優美、熱烈，仇人能使人生生活緊張、計較。

最後有些人將信仰、真理注入人生目的中。但丁說過：生活中沒有信仰的，有如一個沒有羅盤的水手，在浩瀚的大海裡隨波逐流。而泰戈爾則認為人生雖只有幾十年，但它決不是夢一般的幻滅，而是有著無窮可歌可頌的深長意義；附和真理，生命便會得到永生。

總觀以上各人的人生觀來看，他們都擁有真的一面，而且這些哲人們都能堅守自己的見解，努力地生活下去，雖然成功失敗不盡相同，但都奮鬥過，都努力地活出生命的意義來！

靈修小故事

站在天主這一邊

『真理是天主的另一個名字』海明威某個天主堂的理事會與隔壁的回教堂團體的領袖發生了衝突，衝突的起因是回教團體控告該堂侵佔了他們的土地。該堂區的理事會主席非常的不滿，覺得他們無理取鬧；因為該堂的籬笆是早在五十年前就圍上的，所以確認不會有錯。結果雙方鬧上了法庭。『我希望天主站在我們這一邊！』理事會主席對神父說。

『不過，我並不希望如此！』神父回答。

『爲什麼？』理事會主席大吃一驚，對一向虔誠熱心的神父如此的回答感到非常困惑。

神父以一貫慢條斯理的口吻說道：『因爲我知道，天主永遠站在正義這一邊。我所擔心的是，我們是否站在天主這一邊！』

默想：

當我們遇到困難或考驗時，我們總希望天主站在我們這一邊，然而我們知道，我們無法左右天主，因爲祂永遠站在真理的那一邊。

所以當我們希望天主站在我們這一邊時，先想一下，我究竟站在真理的哪一邊？你所站的位置往往決定天主的眷顧與否。

知多一點點

聖洗聖事，教會性救恩事件

聖洗聖事不是一項孤立的純個人性事件，而是融入救恩史，繼續救恩史，是實現天主對一個人無償的愛的特別時刻，是天主與祂的子民教會訂立並更新盟約的過程，在聖洗的“今天”（hodie）中，重現救恩史，使這一救恩史具體的實現在受洗者身上。

— 基督與聖洗，“天主，你的聖子在約旦河的水中接受了若翰的洗禮和聖神的傅油，當祂懸在十字架上的時候，水和血從祂的肋膀一齊流出，祂復活以後又吩咐門徒們說：‘你們要去訓導萬民，因父及子及聖神之名給他們授洗’”。基督與聖洗的直接關係，強調新洗禮的本質所在：聖神、基督是聖洗聖事的起源及滿全。

— 聖洗與呼求聖神，“天主，願聖神的大能藉你的聖子，充滿這個水泉，使所有藉洗禮與基督同死同葬的人，也與祂一起復活獲得新生”。祝福水中呼求聖神的意義十分重要，使祂臨到這水泉，充滿祂的德能，並在最後的祈禱中仍直接呼求聖神。

— 聖洗與領洗恩寵，“但願這水由聖神接受你聖子的恩寵，使按照你肖像受造的人類能由水及聖神滌除罪污，獲得新生”聖洗聖事的主要效果：淨化罪過（“滌除罪污”），恢復創造肖像（“按照你的肖像受造”），參與死亡與復活的奧跡（“與基督同死同葬…”），新生命（“獲得新生”）。一句話說來，祝福水的禮節使我們記

起聖洗聖事是救恩史的事件，指出其延續性及不斷的更新。