

## Theme Sharing

### Whoever sees me sees the Father (2nd Sunday of Lent)

Today's mass liturgy is on the Mystery of Transfiguration of Our Lord, a mystery filled with glory and consolation. By this mystery, God prepared the apostles psychologically for the Mystery of Our Lord's Passover, soon to unfold before them. It helps them to overcome the feeling of helplessness in the Passion and death of Christ, and enables them to have a deeper understanding on his Resurrection.

Hence, anyone who wishes to know God has to contemplate the face of Christ and his transformed face. Jesus is the showcase of our Heavenly Father's Goodness and Mercy. This is why Jesus said in gospel of John: "Whoever sees me sees the Father." In his priestly prayer to the Father, Jesus also said: "Now glorify me, Father, with the glory I had with you before the world began."

In the second reading, Paul tells us that Jesus Christ, born our Saviour, manifests God's graces for us, having conquered death and given us a new life so that we can partake in the life of the Resurrected Son of God.

The Passion of Our Lord is fast approaching. Today's scriptures invite us to prepare ourselves accordingly. The Son of God suffered and died for us and for our salvation. So we echo Paul's statement that what lives within our mortal body is our faith in the Son of God, who loves us so much that he even dies for us.

## Rejoice in God's Mercy

In this second week of Lent, we most likely can revel in a few victories. Whatever sacrifices we have made, or alms we have given freely, have strengthened us. Our time spent in prayer has begun to settle our souls and helped us to listen. While Peter tells Jesus "it's good to be here", he is also genuinely terrified. The work of a Christian is meant to be unsettling and to invoke our courage, trust, and faith. The challenges of Christian living bring us out of complacency and into authentic discipleship where we encounter Christ himself in one another and in the world. As Catholics we have the gift of brothers and sisters in Christ with whom to share in this walk of faith, in its awe-inspiring moments as well as its crippling. Action: Go

outside of your comfort zone. Ask the Holy Spirit to identify someone with whom you can share the joy of your life in Christ.

## 2015 Year Of Consecrated Life

### The symbols of the Logo

The waters are made of mosaic fragments; they indicate the complexity and the harmony of the human and cosmic elements that are made to "groan" by the Spirit according to God's mysterious plans (cf Rom 8, 26-27) so that they may converge into the hospitable and fruitful encounter that leads to a new creation. The dove flies among the waves of history, above the waters of the deluge (cf Gen 8, 8-14). The men and women, whose consecration was marked by the Gospel, have always been pilgrims among the nations; they live their various charismatic and diaconal presence like "good administrators of the multiform grace of God" (1Pt 4,10); they are marked by the Cross of Christ, even unto martyrdom; they journey through history equipped with the wisdom of the Gospel; indeed, a Church that embraces and heals all that is human in Christ. To Be Continued

## The Way of Cross

### A Way Traced By The Spirit

The life of Jesus is a journey traced by the Spirit: at the beginning of the mission the Spirit leads him into the desert (cf. Lk 4, 1); and then, as a divine fire burning in his breast, drives him to walk the way to Calvary (cf. Lk 12, 49-50).

The last stage of the journey is unspeakably hard and painful. The evangelists lingered, although with moderation, over the description of the Way of the Cross which the Son of God and Son of man walked out of love for the Father and for humanity. Each step of Jesus is one step closer to the accomplishment of the plan of salvation: to the hour of universal forgiveness (cf. Lk 23, 34), the pierced Heart – the opening of an inextinguishable fountain of grace - (cf. Jn 19, 34), the immolation of the true Paschal Lamb, of whom not one bone will be broken (cf. Jn 19, 36), the gift of the Mother (cf. Jn 19, 26-27) and of the Spirit (cf. Mt 27, 50). Every new suffering of Jesus is a seed of future joy for humanity, every jeer, a premise of glory. Along that way of suffering Jesus' every

meeting - with friends, with enemies, with the indifferent - is a chance for one final lesson, one last look, one supreme offer of reconciliation and peace.

## Diocese & Other News

### WORLD DAY OF PRAYER – Friday, March 6, 2015

Jesus said to them,  
"Do you Know What I have done to You?"  
St. Bonaventure Catholic 1:30 PM  
1600 Acadia Dr SE (403-278-7556)  
St. Gerard's Catholic 11:00 AM  
8944 Elbow Dr SW (403-253-2251)  
Prince of Faith Lutheran 7:00 PM  
2523 56 St SE (403-280-2866)  
Altadore Baptist 1:30 PM  
4304 16th St SW (403-243-4304)  
Sacred Heart Catholic 10:00 AM  
1307 14 St. SW (403-244-2741)  
Northminster United 1:30 PM  
3311 Centre St N (403-277-0322)  
Canadian Martyrs Catholic 1:30 PM  
835 Northmount Dr NW (403-284-3311)  
St. Pauls Catholic Sat Mar 7 10:00 AM  
1305 Main St , Airdrie (403-948-5394)  
St. Mary's Catholic 1:00 PM  
10 River Hts Dr, Cochrane (403-932-2944)

### 40 Days for Life

In Calgary, 40 Days for Life encourages all parishioners to participate in the Silent Prayer Vigil in front of the Kensington Abortion Clinic - 2431 5th Avenue NW. The Vigil runs from Ash Wednesday to March 29. It is important to be a visible, living and prayerful presence in front of a place where there is a daily battle between good and evil. Be a final reminder that there are ways to choose life. You can make a difference as we pray to end the silent holocaust that is abortion. Questions? Contact Jairo at 403-870-3905 or

[40daysforlife.calgary@gmail.com](mailto:40daysforlife.calgary@gmail.com) Sign up online to be a witness for Life at [www.40daysforlife.com/calgary/](http://www.40daysforlife.com/calgary/)

## Parish Activities

### Together in Action 2015

Theme: "Let us hold fast to the confession of our hope without wavering for he who has promised is faithful." (Hebrews 10:23)  
The 2015 "Together in Action" commences on the first Sunday of Lent (February 22nd). In 2015 our parish's target will be identical to

our portion from the diocese at \$22,297. This year's TIA is led by K of C Matteo Ricci council. We plead for your ongoing support. Together we will help thousands within our own communities and abroad through difficult times. Donation envelopes are being distributed with your 2014 donation tax receipts.

Let's take action now!

### 2014 Donation Tax Receipts

Tax Receipts are ready for parishioners to pick up at the church main entrance now. Please contact parish office if you have any concern on your donation record.

### Exposition of the Blessed Sacrament on March 7

The March's Exposition of the Blessed Sacrament will be led by St. Gabriel Choir on March 7 from 10am to 11am. Fr. Nguyen will listen to Confession. Parishioners are encouraged to attend

### The sacrament of Reconciliation

The sacrament of Reconciliation will be available at parishes throughout the Diocese of Calgary all the Wednesdays of Lent (March 4, 11, 18, 25 April 1) from 7:30 pm-8:30pm.

### Movie Night - The Robe

This film tells the story of a Roman military tribune who commands the unit that crucifies Jesus. What happened to him after he won Jesus' robe through a dice game?

Date: March 7 (Saturday)

Time: 6 pm Potluck, 6:30 pm Movie

Place: OLPH Upper Hall

### Standard First Aid Course

OLPH 300 Scout Group is organizing a Standard First Aid Course for youths and adults.

Date: (Saturday) March 7 and  
(Sunday) March 8

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

Venue: Upper Hall

Fee: \$130 + GST per Non- Member; \$75 +  
GST per Scout or Leader

Please contact Pak Tong:

[pak\\_tong01@hotmail.com](mailto:pak_tong01@hotmail.com) for further details.

## Weekly Activities

Wed, Fri Mar 4, 6

OLPH Senior Centre

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

Place: OLPH Church Upper Hall

Wed Mar 4

The Sacrament of Reconciliation

Time: 7:30p.m. -8:30 p.m.

Fri Mar 6

Way of the Cross in Lent

Time: 8:30a.m

OLPH Scout

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

Place: Upper Hall & Lower Hall

Saturday Mar 7

Exposition of the Blessed Sacrament

Time: 10:00a.m. -11:00 a.m.

Place: OLPH Church

Legion of Mary ( meeting )

( Immaculate Heart of Mary

Praesidium )

Time: 11:00a.m.

Place: K of C Room at OLPH Church

First Aid Class

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

Place: OLPH Church Upper Hall

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

Way of the Cross in Lent

( Cantonese & Mandarin)

Time: 4:30p.m

R. C.I.A (Mandarin)

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

Place: Office Building

Movie Night - "The Robe"

Time: 6:00 p.m. potluck

6:30 p.m. movie

Place: OLPH Upper Hall

Young Adults

Time: 5:00 p.m. - 7:00p.m.

Place: OLPH Lower Hall

Sunday March 8

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

First Aid Class

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

Place: OLPH Church Upper Hall

Parish Pastoral Council Meeting

Time: 12:30p.m.

Place: OLPH Church K of C room

## Stories Faith Sharing

### Dervish and the Money Spiritual

A dervish was praying silently. A wealthy merchant, observing the dervish's devotion and sincerity, was deeply touched by him. The merchant offered the dervish a bag of gold. "I know you will use the money for God's sake. Please take it." "Just a moment," the dervish replied. "I'm not sure if it is lawful for me to take your money. Are you a wealthy man? Do you have more money at home?" "Oh yes. I have at least one thousand gold pieces at home," claimed the merchant proudly. "Do you want a thousand gold pieces more?" asked the dervish. "Why yes, of course. Every day I work hard to earn more money." "And do you wish for yet a thousand gold pieces more beyond that?" "Certainly. Every day I pray that I may earn more and more money." The dervish pushed the bag of gold back to the merchant. "I am sorry, but I cannot take your gold," he said. "A wealthy man cannot take money from a beggar." "How can you call yourself a wealthy man and me a beggar?" the merchant spluttered. The dervish replied, "I am a wealthy man because I am content with whatever God sends me. You are a beggar, because no matter how much you possess, you are always dissatisfied, and always begging God for more."

## Read More Know More

### Confession of Sin to a Priest

The practice of Confession arises from the example and command of Jesus, who showed that human nature could be used by God as an instrument of grace and forgiveness. He said "That you may know that the Son of Man has the power to forgive sin..." (Mt. 9:6; Mk 2:7-10; Lk 5:21-24). The Hebrew title He used was "ben Adam" meaning "Son of Adam." This was the Hebrew way of saying "a human being." Jesus always gloried in His Humanity, since through It He redeemed us. He communicated this authority to His Apostles on Easter night, "Whose sins you shall forgive they are forgiven, whose sins you shall retain they are retained" (Jn 20:19-23). In this way He gave the Apostles the power to give "Peace" (v.21), which is nothing less than the reconciliation of man with God.

The text even makes clear how Confession is to be conducted. Christ's representative, the priest, must decide whether to forgive or retain. Therefore, the penitent must confess each and every serious sin, that is anything which separates him from Christ. If the priest judges he is truly sorry, He must absolve since Christ's Passion merited forgiveness for every repentant sinner. Only if the person shows no willingness to give up sin does the priest retain, that is withhold absolution, as we "do not give what is holy to dogs" (Mt 7:6).

In one form or another the Sacrament of Penance has been in continuous practice in the Church. Its existence in all the Churches of the First Millennium, even those separated from Rome, shows its apostolicity. The present Catholic discipline of secret confession dates to the early middle ages, though there are suggestions of an even earlier practice. Prior to that, confession of sins involved lengthy public penance for great sins such as adultery, murder and apostasy from the faith. Thankfully, it is much easier today. The point was, however, that serious sin is a horrendous offense against God that ought to be rare among the baptized but frequently is not. In the second and third century theological battles were fought over whether Penance could be received more than once after Baptism. The rigorists, like Tertullian, left the Church and their movements passed into history. Even the practice of the sacrament today is no encouragement to sin, as they thought. On the contrary it requires humility to confess your sins. It also gives great peace to hear the priest say in Jesus' name "I absolve you from your sins in the name of the Father and of the Son and of the Holy Spirit." It is Christ's will that we hear those words. Although God CAN forgive sin directly it requires a perfect motive: love of Him and sorrow over having offended such a good Lord. An imperfect motive would mean we have not fully turned from our sin back to God. Not everyone can rise to the occasion, so rather than excluding the marginal person struggling with sins, perhaps even over a lifetime, Christ has given us the Sacrament in which He raises us up, even when our sorrow is weak and imperfect. This shows the dependence of the sacrament on grace and mercy. As Jesus himself said, He came not to save the self-righteous but the sinner. by Colin B. Donovan, STL

## 主日分享

### 四旬期第二主日

本主日的讀經為使我們瞭解耶穌巴斯卦奧跡的兩個方面作了準備，一是祭獻，一是復活。前兩篇讀經談了亞巴郎和基督的祭獻；福音則談了耶穌顯聖容，讓我們提前看到耶穌復活的光榮。

整個四旬期就是懷著熱誠的心為慶祝耶穌的巴斯卦奧跡作著準備。那麼，我們不僅以心智，也要以生活為活出這個奧跡來準備自己。正如保祿宗徒一樣，他說他唯一的目的是“認識基督和他復活的德能，參與他的苦難”（斐 3：10）。基督徒的生活就是從根本上認識基督苦難和光榮的雙重奧跡。

在第二篇讀經中，保祿指出了天主在基督的奧跡中自己作了祭獻：祂沒有憐惜自己的兒子。保祿使徒將天主與沒有顧惜自己的兒子的亞巴郎作比較。我們不習慣將基督的奧跡視作天父心中一個痛苦的祭獻，可是祂卻也經歷了這個痛苦。在基督的祭獻中揭示了天父無比的慷慨。

耶穌從頭至尾參與了天父的慷慨，不過，耶穌的祭獻奧跡的第一個方面是天主為我們獻出了祂的聖子。

福音為我們敘述了耶穌顯聖容的情節。耶穌在受難之前改了容貌，身上發光，使我們以積極的方式進入祂的苦難，不因此而慌亂。苦難是痛苦的奧跡，也如羅馬感恩祭典禮聖後主祭念的經文中所說的是“有福的苦難”。苦難是有福的，因為是基督賦予的卓越無比的愛的奧跡。

我們感謝天主賜予的顯聖容的恩典，這個恩典幫助我們在祂的光榮中看到祂。對我們來說，這是好好瞻仰耶穌聖容的時刻。耶穌顯聖容是個光明的奧跡，對我們的信仰大有幫助。

節錄自梵蒂岡廣播電台

## 2015 奉獻生活年

### 獻身生活年的徽標

水是由馬賽克組成的圖案，標誌著人類和宇宙成分的多樣與和諧，在聖神的推動下，按照天主的奇妙計劃而在不停地“呻吟嘆息”（羅 8：26-27），經過友善且富有成果的接觸交匯後，

產生新的受造物。鴿子在歷史的波濤間、浪花上飛翔（創 8：8-14）。以福音為指南而度奉獻生活的男男女女，乃是不同國度內的朝聖者；他們像“天主各種恩寵的管理員”（伯前 4：10）那樣活出各自的神恩並做出相應的服務；他們擁有基督十字架的印記，甚至不惜流血犧牲；他們帶著福音的智慧穿越歷史。這就是在基督內擁抱和治愈全部人性的教會。 待續

## 十字架苦路

### 十字架苦路的意義

教友熟悉的「拜苦路」或稱為「苦路默想」善工。苦路禮儀中的「苦路十四處」是紀念耶穌背負十字架往加爾瓦略山的最後一程。每年四旬期間，各堂區在星期五都會舉行集體的苦路禮儀，亦即「拜苦路」。這個善工，亦可用作個人默想祈禱之用。

苦路禮儀源於朝聖。朝聖本身是一項歷史悠久的教會傳統，既可作補贖或熱心敬禮。原來自古以來，苦路便會以不同形式表達，以紀念耶穌在背負十字架往被釘十字架途中所經歷的事件。現在所謂的傳統十四處是由十七世紀的教宗克萊孟十二世所欽定，再被教宗本篤十四世於 1742 年核實。傳統的苦路，都有十四處，當中包含了聖經福音書中對耶穌受苦前的描術：由受審判開始到被釘、死亡及埋葬當中亦紀錄了聖經沒有記載的情景，例如耶穌三次跌倒及祇有一位婦人為祂拭面。雖然這些情節祇屬於所謂的口術傳統，聖經的確沒有記載，但不難想像這些片段的確有可能發生。十六世紀時，有人專門去聖地找尋「正確」的十四處，卻「發現」原來「應該」有三十一處。比較從古老不同時期流傳下來的祈禱書籍，發現過去教友之間流傳的苦路有不同版本，有不同描術的內容，數目也不一樣，有十九、二十五或三十七！例如：山園祈禱、耶穌前後跌倒七次、帶茨冠、被打等，都會出現過在不同形式的苦路敬禮中，卻沒有被收納在傳統的十四處。

苦路究竟有多少處和包括那些內容，似乎是個沒有答案的問題；但說到底

祇是同一的內容，就是上主無條件的愛，儘管人們將一切的拒絕、暴力、殘害都加在天主耶穌基督身上。如果我們認真地把生活帶入祈禱中，把日常生活的困難，去作參與「苦路」禮儀默想題材及祈禱意向，那麼不論那一版本的苦路，都能提醒我們及向世界確認：今天耶穌在最小的兄弟姊妹身上，仍是一步一步的繼續受苦、走向十字架。

## 堂區活動

### 2015 教區公益金，齊來獻愛心

主題是「藉可忠信那位的許諾，堅持著不動搖的希望。」希伯來書 10 章 23 節，「讓我們一起來行動」(TIA)於四旬期第一主日(2月22日)開始，我們堂區今年的目標與堂區配額同是\$22,297。今年公益金將由利瑪竇哥倫比亞騎士會負責統籌，懇請各位教友繼續支持，合力幫助本地社區及國外成千上萬的勞苦大眾。捐款信封現正聯同 2014 年奉獻退稅收條一起分發。請立即行動！

### 2014 年退稅收條

教友可在教堂正門入口處領取。教友如有任何查詢，可與堂區辦事處聯絡。

### 顯供聖體 (三月七日)

永援聖母堂三月份的顯供聖體由聖佳播聖詠團帶領，時間為三月七日上午十時至十一時，當天除了朝拜聖體外，阮神父將為教友聽告解。請各位教友盡量參與！

### 四旬期悔罪禮

卡加利教區內所有教堂在四旬期內逢星期三(3月4、11、18、25、4月1日)晚上7時30分至8時30分，將開放給教友辦告解聖事。教友應盡量參與與天主修合，以準備主基督的來臨！

### 電影晚會- 聖袍千秋

本片講述的是一個監督將耶穌釘在十字架上的護民官，在驚恐之中了解了天主的旨意，繼而相信上主，成為上主的信徒，寧願放棄自己的生命也不與罪惡妥協的故事。

日期: 3月7日 (星期六)

時間: 6時 potluck; 6時30分電影  
地點: 永援聖母堂上禮堂

### 急救證書課程

永援聖母堂童軍 300 旅將舉辦急救證書課程，青年及成人均可參加。

日期: 三月七日(星期六)及  
三月八日(星期日)

時間: 上午九時至下午五時

地點: 上禮堂

費用: 每位\$130+GST/非會員

\$75+GST/童軍或領袖

詳情請與 Pak Tong:

[pak\\_tong01@hotmail.com](mailto:pak_tong01@hotmail.com) 聯絡

## 活動一週

星期三、五 3月4,6日

永援聖母松柏軒

時間: 上午9時至正午12時

地點: 永援聖母堂上禮堂

星期三 3月4日

四旬期悔罪禮

時間: 晚上7時30分至8時30分

星期五 3月6日

四旬期苦路善功

時間: 上午8時30分

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

星期六 3月7日

顯供聖體

時間: 上午10時至11時

地點: 永援聖母堂

聖母軍

(聖母軍聖母無玷聖心支團)

時間: 上午11時(開會)

地點: 聖堂二樓騎士會室

急救證書課程

時間: 上午9時至下午5時

地點: 永援聖母堂上禮堂

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

四旬期苦路善功(廣東話及國語)

時間: 上午4時30分

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

電影晚會 — 「聖袍千秋」

時間: 下午六時 (potluck)

約六時半放映

地點: 永援聖母堂上禮堂

永援聖母青年團

時間: 下午5時至7時

地點: 永援聖母堂下禮堂

星期日 3月8日

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

急救證書課程

時間: 上午9時至下午5時

地點: 永援聖母堂上禮堂

堂區牧民議會會議

時間: 下午12時30分

地點: 聖堂騎士會室

## 靈修小故事

### 心靈的簡樸

立德是個大廠家，他以前是個一無所有的打工仔，憑著雙手辛勤地工作，如今創下了自己的事業。在一片經濟不景和前景不明朗的聲浪中，朋友們都勸他到外國去投資，為自己準備後路，但立德卻認為，既然自己原先祇是個打工仔，大不了將來會打回原形。現在既然能夠繼續做下去，支持著自己的工廠，為一班工人提供現有的工作，間接上也幫助他們養活了一家大小，看來，這也該算是一種對社會的貢獻。立德這種「白白得來的，白白分施出去」的心態，可稱得上是一個簡樸精神的典型。也因為他抱有這種自由的心境，所以不必為未來擔憂，因為有與無在他看來都是身外物，他所需要的心靈簡樸已經得到了。持守一個無牽掛、不執著的簡樸心態來生活，不是一下子能夠做得到。現今，大多數的人，生活於一個中等家庭，三餐不缺，生活上也不缺少什麼。可以說，大都失掉了真正貧窮和缺乏的經驗。因此，亦較難領會「神貧的人是有福的」這句話的意義。當我們

說度一種簡樸生活時，是希望能從節省生活中不必要的物件開始，養成一個樸實無華的生活方式，從這外在有形的節制中，進而深入了解到貧窮的真正意義，和它存在的價值：「像是憂苦的，卻常常喜樂；像是貧困的，卻使許多人富足；像是一無所有的，卻是無所不有。」(格後·6：10) 這是說，天主以恩寵充滿祂揀選的人，雖在貧窮中，但他不會羨慕任何人，也不會感到自卑或產生任何的怨恨，故此能做到如聖保祿所說的，在窮困中卻比任何人都富足，一無所有卻無所不有。

## 知多一點點

### 告解聖事

誰聽告解：

主教和神父都可聽告解。

主教是宗徒的繼承人，神父是主教的助理。既然耶穌把「和好的職務」委托給了宗徒，主教和神父是當繼續執行這項職務。事實上，他們的確有權「因父及子及聖神之名」赦免所有的罪。

聽告解的司鐸好比福音中所說的尋找迷羊的好牧人，為罹難者包扎傷處的善心撒瑪黎雅人，歡迎蕩子回家的慈祥的父親，和公正無私的法官。他不但分施天主的無限仁慈，而且要以他的行為把天主的無窮仁慈表現出來。與基督密切結合。

聽告解的司鐸不是這件聖事的主人。他只是以天主僕人的身分，代表天主赦免辦告解的人的罪。

告解聖事的效果：

一、與天主和好：

特利騰大公會議說：「告解聖事的全部價值是在還給我們天主的寵愛，使我們重新再做天主的朋友」。因此，這件聖事的目的和效果，是與天主和好。脫利騰大公會議又說：誰若真心痛悔，虔誠地領受告解聖事，「良心上便會覺得強烈的安慰，一片寧靜與平安」。是的，正如福音上所說的「死而復生，失而復得」，告解聖事使人與天主和好，造成我們的精神復活，還給我們做天主兒女的尊嚴和榮福，尤其可貴的是又成為天主的朋友。

二、與教會和好：

這件聖事也使我們與教會和好。它修補並重建犯罪給我們破壞了的與兄弟們的共融。就這點來說，告解聖事不但治療與教會和好的個別信友，而且也為肢體殘傷而遭受創痛的教會團體帶來蓬勃的新生。罪人一旦恢復了他和教會的共融，就可享受教會中的「諸聖相通功」，就可分沾基督奧體中，不論是已經升天的，或者是仍存在這個世界上的，所有活的肢體的精神財富。當今教宗若望保祿二世說得好：「應該強調對天主的和好，導向其他的和好，以治愈因罪帶來的其他分裂。得到寬恕的告罪者在其深處與自己和好，找回了自己真正的身分。他與自己的弟兄們和好，因他們是由於他的罪受到某種程度的攻擊與傷害。他與教會及所有受造物和好。」

三、提早接受死後要受的天主的審判：

在告解聖事中，罪人自願去受仁慈的天主的審判。這樣他好比提早接受在生命結束時將受的天主的審判。目前，在我們有生之日，我們還有選擇生命與死亡的可能，但是我們只有通過悔改的道路才能進入不允許大罪存在的天國。聖保祿宗徒曾警告我們說：「本性私慾的作為是顯而易見的：即淫亂、不潔、放蕩、崇拜偶像、施行邪法、仇恨、競爭、嫉妒、忿怒、爭吵、不睦、分黨、妒恨、凶殺、醉酒、宴樂、以及與這些相似的事。我以前勸戒過你們，如今再說一次：做這種事的人，絕不能承受天主的國。」藉著悔改和信德歸依基督，罪人才能死裏逃生，或者像聖若望宗徒所說的，「不受審判」。 梵蒂岡電台