

## Theme Sharing

### The Third Sunday Of Lent

The Gospel presents a dramatic scene where Jesus shows himself as Lord of the Temple.

Jesus objected not to the trade as such which was quite legitimate but to its being done in the temple precincts, "my Father's house". "Take all this out of here and stop turning my Father's house into a market." Such business should have been carried on just outside the temple precincts but we know that in our own time hawkers try to get as close to the action as possible, especially if they have competition. It is also not at all impossible that the temple authorities connived at the practice and may have even benefited if the traders had to "rent" spaces in the Temple to do their business.

Jesus replies: "Destroy this sanctuary, and in three days I will raise it up." Jesus was speaking about another sanctuary, another temple where God lived - his own body. Through this event we are reminded during Lent of what we are preparing to remember and celebrate - the death and resurrection of Jesus.

A hard saying :

It is the very heart of our faith. It was impossible for them to accept that the Messiah, their Saviour and King, could suffer such an ignominious death at the hands not only of Israel's enemies but even more of his own people. That just could not be; God could not allow it.

To the Gentiles, the pagans, it was meaningless. Power and domination and influence were what counted in their world. The idea that someone executed like and with common criminals should be worshipped as Lord was nonsense, it was something to be ignored and laughed at and rubbished - as it still is by many in our own society today.

God's wisdom :

But to those who have been called and who answer the call - be they Jews or Gentiles, men or women, slave or free - it is the power and wisdom of God. The death of Jesus to any objective observer seems like utter failure, to believe in such a Lord seems stupid but those with the eyes of faith can see the power of love in that death.

## Rejoice in God's Mercy

Jesus is on His way to Jerusalem to celebrate Passover. He quickly responds to the appalling acts taking place in the temple with holy audacity, righteous anger, and consuming zeal. Just as Jesus clears the temple, if we are living temples of the Holy Spirit, let us ask what abominations are taking place in us: What idols have we erected? What image do we worship? Do we worship the image of status, of intelligence, of control, of physical beauty, or the image of success? It can be hard to believe that we can change. Yet, Christ encourages us to be audacious with Him, and to beg for mercy! Christ is more powerful than our sin. All things are possible for those who believe. Action: Identify what needs to change in your life. Dare to ask God for help and mercy.

## 2015 Year Of Consecrated Life

### The Three Stars

These stand for the identity of consecrated life as *confessio Trinitatis*, *signum fraternitatis e servitium caritatis*. They express the circular relationships found in the Trinitarian love, which consecrated life is called to live daily in the world. The stars also hint to the triple halo used in the Byzantine iconography to honor Mary, the Mother of God, the first Disciple of Christ and model and patron of every consecrated life.

### The polyhedral globe

The small polyhedral globe symbolizes the planet with its myriad variety of nations and cultures, as explained by Pope Francis (cf EG 236). It is the breath of the Spirit that sustains it and leads it towards the future: an invitation to all consecrated persons "to become bearers of the Spirit (*pneumatophori*), authentically spiritual men and women, capable of endowing history with hidden fruitfulness" (VC 6).

To Be Continued

## The Way of Cross

### Meditation on the Way of The Lord

#### Station One: Jesus is Condemned

Christ Speaks-

In Pilate's hands, my other self,  
I see my Fathers will.

Though Pilate is unjust,  
he is the lawful governor

and he has power over me.  
And so the Son of God obeys.

If I can bow to Pilate's rule  
because this is my Father's will,  
can you refuse obedience  
to those whom I place over you?

#### Station Two: Jesus Takes His Cross

Christ Speaks-

This cross,  
this chunk of tree,  
is what my Father chose for me.  
The crosses you must bear  
are largely products of your daily life.  
And yet my Father chose them, too,  
for you.

Receive them from his hands.

Take heart, my other self,  
I will not let your burdens grow  
one ounce too heavy for your strength.

#### Station Three: Jesus Falls

Christ Speaks-

The God who made the universe,  
and holds it in existence  
by his will alone,  
becomes a man, too weak to bear  
a piece of timber's weight.  
How human in his weakness is the Son of  
God.

My Father willed it thus.

I could not be your model otherwise.

If you would be my other self,  
you also must accept without complaint  
your human frailties

#### Station Four: Jesus Meets His Mother

Christ Speaks-

My mother sees me whipped.  
She sees me kicked and driven like a beast.  
She counts my every wound.

But though her soul cries out in agony,  
no protest or complaint  
escapes her lips

or even enters her thoughts.

She shares my martyrdom -  
and I share hers.

We hide no pain, no sorrow,  
from each other's eyes.

This is my Father's will

To be continued

## Diocese & Other News

### Religious Education Workshop:

*"Vatican II: Rediscovering Our Apostolic Roots"*

Celebrating more than fifty years of Vatican II provides a unique occasion to reassess the importance of the Council in the life of

the Church today. It is a time of rediscovering our apostolic roots through Liturgy, Sacraments and a renewed study and look at the retrieved practices and understanding of the early Church. Vatican II allowed a renewal grounded in the apostolic tradition of the Church. The workshop presenter is Agnes de Dreuzy PhD and will be held on Saturday, March 28, 2015 at St. Cecilia's Parish from 9:30 am – 12:30 pm. To register contact Alicia at 403-218-5501 or by e-mail [alicia.zubot@calgarydiocese.ca](mailto:alicia.zubot@calgarydiocese.ca)

## 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!

### The sacrament of Reconciliation

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

### LEGION OF MARY NEWS

ACIES (Renewal of Consecration)  
The 2015 Legion of Mary ACIES will be held at our parish on Saturday, March 21 at 12.45 p.m. Members of the Legion of Mary all over the Calgary Diocese will gather together at OLPH to renew their consecration to Our Lady. The event features procession, hymns, prayers, short talk, individual and collective Acts of Consecration, Benediction and blessing. A tea reception will be held at the OLPH Upper Hall after the event. All auxiliary members and parishioners interested in the work of the Legion of Mary are welcome to attend.

## Weekly Activities

Wed, Fri Mar 11, 13

### OLPH Senior Centre

Time: 9:00a.m.-12:00 noon  
Place: OLPH Church Upper Hall

Wed Mar 11

### The Sacrament of Reconciliation

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

Fri Mar 13

### 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 14

### Legion of Mary ( meeting )

#### ( Immaculate Heart of Mary

#### Praesidium )

Time: 9 :45 a.m.  
Place: K of C Room at OLPH Church  
Faith Sharing Group ( N.E)  
Time: 10:30a.m.-12:00noon.  
Contact: Sr. Sze 403-230-3801

#### 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

#### Young Adults

Time: 5:00 p.m. - 7:00p.m.  
Place: OLPH Lower Hall  
Faith Sharing Group ( N.W.)  
Time: 7:30p.m.-10:00p.m.  
Contact: Wendy Tai 403-208-2268

Sunday March 15

#### 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  
Catholic Family Fellowship meeting

Time: 12:30 p.m. - 3:00 p.m.  
Place: OLPH Church Upper Hall

## Let There Be Light

### 10 ways from the Bible to love one another:

1. Listen without interrupting ( Proverbs 18:13)
2. Speak without accusing (James 1:19)
3. Give without sparing (Proverbs 21:26)
4. Pray without ceasing (Colossians 1:9)
5. Answer without arguing (Proverbs 17:1)
6. Share without pretending ( Ephesians 4:15)
7. Enjoy without complaint (Philippians 2:14)
8. Trust without wavering (1 Corinthians 3:17)
9. Forgive without punishing ( 2 Corinthians 3:13)
10. Promise without forgetting ( Proverbs 13:12)

## Stories Faith Sharing

### Angel of Grass

An old legend says that in the beginning, when God created the world, He gave every living thing an angel to bless and guard it - an angel for man, one for the birds, one for the beasts of the forest, one for the trees, and one for the flowers.

Even the common grass had an angel. But the angel of the grass was not pleased. Humiliated, he said, "I will have nothing to do with it. That old, homely grass can grow by itself!"

The season passed. The grass shriveled, the flowers died because the grass held no dew, the deer in the forests and the cattle in the fields died because there was no grass. Then God turned His eyes upon the angel of the grass and asked, "Was it a small thing, or a great thing that I asked thee to do?" In shame the angel of the grass fell at the Lord's feet and begged His forgiveness, for he saw now the unsuspected greatness of his seemingly lowly task.

## Read More Know More

### Baptism: A lifelong journey

Baptism is a serious step—a step we spend much time getting ready for. We get new clothes, we get a candle to light the way, water to help us grow, oil for strength, even companions for the journey. But that is only the beginning of a much longer journey, a

lifetime journey of commitment and discipleship. Our journey begins with an invitation, a call from God through the Christian community to live the gospel as committed disciples of Christ. When we accept the invitation, that call and response are ritualized and made visual and "real" for us in the celebration of Baptism. In the Church of the first three centuries adult Baptism was the norm. Those who were interested in Christianity were invited to join the Christian community on a journey of faith. Those who accepted the invitation became candidates for the sacraments of initiation (Baptism, Confirmation and Eucharist). The candidates were called catechumens and entered into a step-by-step process toward full membership in the Church. This process was called the catechumenate. Joining the Church in the early centuries was no easy matter. The baptismal commitment was not to be taken lightly. The entire Church would pray for and with the catechumens, instructing them in gospel values, sharing with them the faith life of the Church and celebrating the stages of their faith journey with special rituals of welcoming and belonging. A person's coming to faith—or conversion to Christianity—was looked upon as a community responsibility. The final Lent before the initiation was a special time for catechumens. It was like a 40-day retreat including prayer, fasting and other forms of self-scrutiny as they prepared to accept the faith and be received in the Church. Lent started out as the Church's official preparation for Baptism which was celebrated only once a year at the Easter Vigil. That is why the Scripture readings for the liturgies of Lent and Easter are so heavily filled with baptismal allusions. Unfortunately, this beautiful, community-supported journey to faith was short-lived. With the conversion of the Emperor Constantine in 313, joining the Christian Church became fashionable, the thing to do. The standards of the catechumenate were relaxed, and people were simply baptized on request. By the beginning of the fifth century, the catechumenate process itself had virtually disappeared. The sacraments of initiation became three separate sacraments celebrated at separate times. Soon adult Baptisms declined, infant Baptism became the norm and the process and theology of

Christian initiation of adults as practiced in the early Church became a lost art. In some instances, infant Baptism became a routine ritual bordering on magic. It is our firm Catholic belief that the Sacrament of Baptism expresses the wonderful gift of God by which we are "made holy," become "children of God" and "temples of the Holy Spirit." We must take care, however, not to restrict God's gift to one single moment (the pouring of water) or overlook that part of the sacrament that is our lifelong response to God's gift. American catholic.org

## 主日分享

### 四旬期第三主日

本主日禮儀中的第一篇讀經為我們談了十誡。欽崇天主是十誡中的第一誡，對天主無比敬仰，承認祂是唯一的神。因此應該棄絕一切虛假的敬拜和對偶像的敬拜。在我們的生活中，我們很容易屈服在偶像面前，金錢尤其能成爲一個偶像，它在我們的生命中甚至比天主還重要。

在第二篇讀經中，保祿宗徒宣佈：“我們所宣講的卻是被釘在十字架上的基督：這爲猶太人固然是絆腳石，爲外邦人是愚妄，但爲那些蒙召的，不拘是猶太人或希臘人，基督卻是天主的德能和天主的智慧。”巴斯卦的奧跡彰顯了天主的德能和智慧，更彰顯了祂的愛。“天主竟這樣愛了世界，甚至賜下了自己的獨生子。”

福音敘述了耶穌將商販逐出聖殿。耶穌表現出對天主的殿宇的欽敬，那是祂父親的殿宇。耶穌說：“不要使我父的殿宇成爲商場。”然後給猶太人一個回答，這個回答是關於巴斯卦的奧跡。

在四旬期中我們爲強烈地度耶穌巴斯卦奧跡的生活而做著準備，記得人曾經摒棄了祂，天主的真正殿宇。但天主的愛勝過一切，因爲天主將這一不義和殘酷的事件轉變爲愛的力量戰勝邪惡和死亡的機會。

現在，如果我們想到天主跟前，就該成爲基督身體的肢體，就該做天主的殿宇，即基督的活石（見伯前 2：1-10）。這是我們的召叫。我們該用自己的生活參與基督的巴斯卦奧跡，讓這個生命是慷慨的愛、拒絕偶像、尋

求正義、和平及在愛中成長的生命。  
節錄自梵蒂岡廣播電台

## 2015 奉獻生活年

### 獻身生活年的徽標

#### 三顆星

三顆星代表奉獻生活具有“宣認天主聖三、手足之情的標記、愛德的服務”這三種身份。它們也表達了蘊含在天主聖三大愛中的相互關係，而這樣的聖三大愛正是奉獻生活蒙召在世間的日常生活中所要活出來的。與此同時，這三顆星也意味著在拜佔庭的瑪利亞畫像中的三重光環。瑪利亞是天主之母，是基督的第一位門徒，也是每一個度奉獻生活者的主保。

#### 多面球

這個小小的多面球體象徵著擁有不同民族和文化的地球，正如教宗方濟各在《福音的喜樂》（236）中所闡述的那樣。天主聖神的氣息不但支撐著她，也帶領著她走向未來。這也是在邀請所有度奉獻生活的人們“成爲聖神的負載者，成爲名實相符的屬靈之人；以其持續的讚頌和代禱，並以靈修輔導及慈善行爲賦予歷史隱秘的豐盛果實”。《奉獻生活勸諭》 待續

## 十字架苦路

### 十字架苦路的默想

#### 第一處 耶穌被判死刑

當耶穌爲真理作證時，得到的不是真理的彰顯，卻是長老的誣告。當法律應該爲他取回公道時，耶穌卻得到比拉多不義的判決。我們有否因自己的利益而將他人誣告？當別人要求還他一個公道時，我們是否因所謂的「明哲保身」而撒手不管？每當我們這樣做，我們的名字是：長老、比拉多與那無知的民衆，以不公義的態度一再的將主耶穌基督誣害定罪！

#### 第二處 耶穌背十字架

生活中的十字架，常令我們透不過氣來，更會使我們心情煩躁、抱怨連連。但是，耶穌不說一句話，已經甘心的爲我們背了十字架。

每當我們抱怨壓在我們背上的十字架沉重時，請看看那些罹患絕症、癌症、癲瘋病、愛滋病、貧困無依者的十字架。面對生活上的沉重十字架，是我

們效法基督最好的時機。我們是否願

意跟耶穌基督一樣，以沉著寧靜的態度，背負日常生活中的十字架，來奉行天父的旨意？

### 第三處 耶穌第一次跌倒

耶穌爲了我的罪過受盡了侮辱，被人遺棄，走這條苦路時，又爲了我的悖逆而跌倒受傷。每當我想及這點時，我有沒有懷著感恩的心，爲耶穌的命運而哀傷？

我有沒有常常意識到：耶穌不斷召喚我們也同樣要在此時此地，跟祂一樣做一個爲上主受苦的僕人，能甘心情願地背負世界的疾苦，擔負他人的疼痛。

### 第四處 耶穌途中遇母親

當大能的耶穌將自己的生命交給世人，祂連自己最心愛的母親也無法照顧，而必須託付給門徒。今天，天主賜給我們能力、良知，也把照顧弱小貧困、老寡孤獨的機會交給了我們。但是，我們有用喜悅、用愛心去迎接這些有需要的兄弟姐妹嗎？ 待續

## 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！

### 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 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！

### 聖母軍週年檢閱

2015 年卡城教區聖母軍『週年檢閱』

將於三月二十一日(星期六) 下午十二時四十五分，在永援聖母堂舉行。屆時卡城教區全部聖母軍團員都會重新向聖母宣誓效忠。當日程序包括遊行、歌詠、誦唸聖母軍經文、神師訓話、個人及集體宣誓效忠和聖體降福。儀式後在上禮堂有茶點招待。歡迎所有輔助團員、或對聖母軍工作有興趣的教友參加。

## 活動一週

星期三、五 3月 11,13 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 11 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 13 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 14 日

### 聖母軍

(聖母軍聖母無玷聖心支團)

時間：上午 9 時 45 分(開會)

地點：聖堂二樓騎士會室

### 東北區信仰小團體聚會

時間：早上 10 時 30 分至 12 時

聯絡：施修女 403-230-3801

### 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：下午 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

### 永援聖母青年團

時間：下午 5 時至 7 時

地點：永援聖母堂上禮堂

### 信仰小團體 (西北區)

時間：晚上 7 時 30 分至 10 時

聯絡：Wendy Tai 403-208-2268

星期日 3月 15 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

### 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

### 公教家庭開會

時間：12 時 30 分至 3 時

地點：永援聖母堂上禮堂

## 心靈小品

### 從聖經學習 10 種愛的方法

- 1.傾聽不打斷 (箴言 18:13)
- 2.說話不指控 (雅各書 1:19)
- 3.給予不保留(箴言 21:26)
- 4.禱告不停止 (歌羅西書 1:9)
- 5.回答不爭執 (箴言 17:1)
- 6.分享不假裝(以弗所書 4:15)
- 7.享受不抱怨(腓立比書 2:14)
- 8.相信不動搖 (哥林多前書 1 3:17)
- 9.原諒不懲罰(哥林多後書 2 3:13)
- 10.承諾不忘記(箴言 13:12)

## 靈修小故事

### 死何足畏

在主內死去的人是有福的。

在那裏能找到一份力量去面對生活中的痛苦、困難、甚至死亡？

幾個月前，一位朋友的乾女兒亞玲，患上癌症不治，去世時才十八歲。在她臥病期間，家人常談論她的病況。故此，朋友六歲大的兒子輝仔一直都曉得玲姐姐患了重病。在玲去世後幾天的一個早上，哥哥問輝仔：「玲姐姐去了那裡？」他說：「死了，去了天堂。」「你想她嗎？他點著小頭表示想念。「你有沒有哭呀？」「沒有。」哥哥再問他爲什麼以後再見不到玲姐姐也不哭呢。他望著哥哥不解的說：「她在天堂上，將來我去天堂時，便可以見到她了，爲什麼要哭啊！」這是輝仔對「死亡」的認識，從他的答話中，覺得他不會認爲死亡是件可怕的事。當然，這些思想是成人所灌輸的。通常父母越不願意提及死亡，孩

子們就越怕死亡。事實上，我們都不願意直接地講出「死亡」這個名詞。我們會說「他走了」或「他離開我們了」等話。究竟死亡是不是這麼可怕，以致人忌諱到連講這兩個字也不敢呢？死亡在人的生命中意味著什麼？死亡是表示生命的完結嗎？如果明天你就要死去，你會怎樣去準備這一刻的來臨呢？

## 知多一點點

### 聖洗聖事的舉行

聖洗聖事的意義和聖洗所賜的恩寵可由其各項儀式的舉行而洞悉：

1. 劃聖號—表示候洗者將歸屬基督，因為聖號是基督的記號，指出基督在十字架上為人類贏得了救恩。
2. 聖言的宣講—向信友宣佈天主所啓示的真理，並要求信友作信仰的回應，指出聖洗是活出信仰的聖事。
3. 驅邪禮—表示聖洗要將候洗者由罪惡中解放出來。
4. 聖洗聖水—教會懇求天主藉著聖子，使聖神的德能降臨到付洗用的水上，領洗者能因聖洗而由水和聖神誕生。
5. 洗禮—使領洗者參與基督的逾越奧蹟，以死於罪惡而活向天主。
6. 傅油—表示新教友領受聖神的恩賜，與受傅者—基督結合，分擔基督的司祭、先知與君王的職責。
7. 白衣—表示新教友穿上了基督，與基督一起復活了起來。
8. 蠟燭—由復活蠟點燃，表示在基督內，新教友是「世界的光」。
9. 初次恭領聖體—成為天主的孩子，並穿上婚宴服裝的新教友，被邀請

來參加天主羔羊的婚姻饗宴，領受基督的聖體、聖血—滋養新生命的食糧。

### 10. 隆重降福—完成聖洗聖事的舉行

**聖洗聖事的恩寵**

#### 一. 罪過的赦免

藉著洗禮，領洗者所有的罪過：原罪、個人所犯的所有的罪，以及因罪而應得的懲罰，全都被赦免；但是，新教友仍會經歷罪的現世後果，如：苦難、病痛、死亡、人格的軟弱，以及傾向

罪惡的心...等

#### 二. 成新人

聖洗聖事不但洗清領洗者所有的罪過，也使領洗者成為一個新人、天主的義子，分享天主的神性、新教友成為基督奧體的成員與基督共同繼承天國的產業，並成為聖神的居所而來自天主聖三的恩寵能使新教友：相信天主、期待天主，並熱愛天主在聖神所賜的神恩中生活，並得到鼓勵在倫理德行中成長、前進。因此，基督徒的超性生命是在聖洗聖事中得以扎根萌芽

#### 三. 加入基督的奧體—教會

聖洗聖事使新教友加入教會，成為教會的成員，新教友能一方面服務教會，並服從教會的領導人；另一方面也分享特殊的權益，如：領受聖事、汲取聖言的滋養，獲享教會各種靈修上的支助成為天主的子女，領洗者也必須在世人前，宣佈自己因教會所得到的來自天主的信德，並開始參與信友的福傳與使徒工作

#### 四. 與全體信友結成一體

聖洗使所有的基督徒都結成一體

#### 五. 印上永恆的印記

聖洗聖事為基督徒刻下永恆的印記—顯示信友是屬於基督的人。基督徒必須以參與教會禮儀來服侍天主，並以愛德及生活的見證來執行在聖洗時所領受的司祭職。

聖神在信友的身上刻下了上主的印記，這也是信友得享永恆生命的印記。凡將此印記保持到世界終結的信友，也就是忠守聖洗誓願的信友，能期盼復活及永生，並在來日目睹上主的慈顏。

梵蒂岡電台