

Theme Sharing

Trinity Sunday

Trinity Sunday is a Feast of God's Love. God invites us to accept and share his love and to respond to his generous love with our love. The revelation of the Trinity is essential for us to understand that God himself is not an isolated entity but a community of Three Persons in one God: Father, Son and the Holy Spirit.

In the whole bible, there is only one passage that mentions God the Father, the Son and the Holy Spirit together. The phrase "in the name of the Father, and of the Son and of the Holy Spirit" is only found in the closing chapter of Matthew's gospel now forming today's main reading. The first reading, from Deuteronomy, gives praise to God's boundless love by his own revelation and through his servant Moses. In the second reading, Paul talks about our relationship with the Father by the power of the Holy Spirit through our Lord Jesus Christ.

To understand that the Holy Trinity is one God in Three Persons is essential for us, but it is far more important to us to live in the communal love of the Trinity. Paul reminds us that the mysteries of incarnation and redemption have been revealed to us through Christ's suffering, death and resurrection. We are thus able to taste and share the Trinity's inner love. If we are not prepared to share Christ's sufferings, we cannot expect to share his glory, for we refuse to share in the Trinity's life of love. The Spirit himself and our spirit together, says Paul, bear witness that we are children of God. Accordingly, we as children can pray with confidence to our heavenly Father for the special gift of living with him.

2015 Year Of Consecrated Life

In the image of the Trinity

During his earthly life, the Lord Jesus called those whom he wished in order to have them at his side and to train them to live, according to his example, for the Father and for the mission which he had received from the Father. He thus inaugurated the new family which down the centuries would include all those ready to "do the will of God". After the Ascension, as a result of the gift of the Spirit, a fraternal community formed around the Apostles, gathered in the praise

of God and in a concrete experience of communion. The life of that community and, even more, the experience of complete sharing with Christ lived out by the Twelve, have always been the model to which the Church has looked whenever she has sought to return to her original fervour and to resume with fresh evangelical vigour her journey through history. The Church is essentially a mystery of communion, "a people made one with the unity of the Father, the Son, and the Holy Spirit". The fraternal life seeks to reflect the depth and richness of this mystery, taking shape as a human community in which the Trinity dwells, in order to extend in history the gifts of communion proper to the three divine Persons. Many are the settings and the ways in which fraternal communion is expressed in the life of the Church. The consecrated life can certainly be credited with having effectively helped to keep alive in the Church the obligation of fraternity as a form of witness to the Trinity. By constantly promoting fraternal love, also in the form of common life, the consecrated life has shown that sharing in the Trinitarian communion can change human relationships and create a new type of solidarity. In this way it speaks to people both of the beauty of fraternal communion and of the ways which actually lead to it. Consecrated persons live "for" God and "from" God, and precisely for this reason they are able to bear witness to the reconciling power of grace, which overcomes the divisive tendencies present in the human heart and in society.

Diocese & Other News

Prayer Summit 2015: Mount St. Francis Retreat Centre (941160 Retreat Road, Cochrane) is hosting the 2015 Ecumenical Prayer Summit, Saturday June 20th, 10am – 4pm. Join other Christian leaders in a day of reflection and prayer. The weekend features Pastors John Hutchinson and John Lucas Sr., Father Kevin Lynch, OFM, Father Bob Mitchell, OFM, Dr. Charles Neunkirchen, and Deacon Adrian Martens, with music by Denis Grady. For more information call 403-932-2012.

St. Peter's Parish, Calgary A Story of Love

The Eucharist is the source and summit of the Catholic faith and hundreds of

Eucharistic miracles have been documented. St. Peter's will be hosting the Eucharistic Miracles Exhibition & Conference from June 2 - 7. The exhibit will showcase 50 - 75 placards depicting Eucharistic Miracles. For more information & schedule of events go to www.st-peters.ca. For volunteer and sponsorship opportunities please contact Kusum Di Marco at events@st-peters.ca.

Parish Activities

Exposition of the Blessed Sacrament on June 6

The June's Exposition of the Blessed Sacrament will be led by Adult Catechism on June 6 from 10am to 11am. Fr. Nguyen will listen to Confession. Parishioners are encouraged to attend.

Movie Night - Stolen Summer

A [drama film](#) about a [Catholic](#) boy who befriends a terminally ill [Jewish](#) boy and tries to convert him, believing that it is the only way the Jewish boy will get to [Heaven](#).

Date: June 6 (Saturday)

Time: 6 pm Potluck, 6:30 pm Movie

Place: OLPH Upper Hall

OLPH Youth Group Orchid Sale

OLPH Youth Group will be selling rare orchids imported from Taiwan for the World Youth Day (WYD) 2016 in Poland

Date: May 31 and June 7, 2015 (Sunday)

Time: 11:00am

Venue: OLPH Church Upper Hall

All parishioners are encouraged to purchase and bring home the beauty of God's creation, and show your support for the parish youths.

SCOUTING BOTTLE DRIVE

OLPH 300 Catholic Scouts are fundraising for their Scout program & activities with a Bottle Drive next weekend (Jun 6 & 7) & Jun 13 & 14.

Cans & bottles can be placed outside Lower Hall. Please save cans & bottles to support our scouts.

OLPH Parish Pastoral

Council Election of Lay Councillors

The OLPH Parish Pastoral Council is made up of the Pastor, Deacons and lay members. The terms of office of Councillors will expire at end of this year. Fr. Nguyen and the OLPH Parish Pastoral Council decided that a general election will be held on Sunday, November 1, 2015.

Nomination Forms to fill these positions are now available at the Church entrances. Parish groups may nominate their members to stand for election. A parishioner may "self-nominate" or nominate another parishioner as a lay councillor to the Council. Please note that a written Consent from the nominee is required. The duly completed Nomination/Consent Form must be submitted to the Parish Office under confidential cover by Friday, September 20, 2015 at office hours.

Article 4.2 of the Council's Constitution, which sets out the requirements of council membership (lay councillor), states as follows:

Any member of the parish who satisfies the following requirements is eligible for appointment as a lay councillor. For the effective discharge of the Council's mandate, a Parishioner wishing to serve on the Council must be:

- (a) Registered with the parish as a parishioner;
- (b) Over the age of 18;
- (c) Willing to serve on the council at least for a full term of two years;
- (d) Comfortable to work with his or her peers as a team and not be self-seeking;
- (e) Willing to attend, and contribute to, the meetings of the Council and its committees; and
- (f) Willing to attend training sessions, camps or programs intended for his or her spiritual or management development.

A copy of the Council's Constitution and its Bylaws is placed on the Notice Board at the back of the church for general information. The documents are also available on the parish website. For further enquiries, please call OLPH Parish Secretary (403-265-7926).

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)
In 2015 our parish's target will be identical to our portion from the diocese at \$22,297. As of April 12, our campaign has received a total of \$9,260.

Parishioners can pick up the donation envelopes at the entrances. Let's take action now!

Weekly Activities

Wed, Fri June 3,5

OLPH Senior Centre

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

Place: OLPH Church Upper Hall

Fri June 5

OLPH Scout

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

Place: Upper Hall & Lower Hall

Sat June 6

Exposition of the Blessed Sacrament

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

Place: OLPH Church

Legion of Mary (meeting)

Time: 11:00a.m.

Place: K of C Room at OLPH Church

Tai Chi Lesson

Time: 10:00 a.m. - 12:00noon

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: K of C Room at OLPH Church

Young Adults choir practice

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

Place: OLPH Lower Hall

Movie Night – Stolen Summer

Time: 6:00 p.m. potluck,6:30 p.m. movie

Place: OLPH Lower Hall

Sun June 7

St. Angela School and Sunday School

First Holy Communion

Time: 10:00 am Mass

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

Youth Choir-choir practice

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

Place: Office Building

K of C Matteo Ricci 10119 meeting

Time: 12:30p.m.-3:00p.m

Place: OLPH Church K of C room

Let There Be Light

Twenty-nine very useful reminders for Christians

11. Dedicate everything you have to God because He has given you everything He has.
12. Is what you are after worth the death of Jesus Christ?
13. Those who make you get close to God

are your real friends.

14. God loves us not because of what we are but because of what He is.
15. God's promise is like stars in the dark of night. The darker the night, the brighter the stars.
16. Life without Jesus is hopelessness without end. Life with Jesus is hopefulness without end.
17. Although I don't know what future will bring, I do know who rules the future.
18. Leave your heavy burden with God and let it stay there.
19. Don't be afraid of tomorrow because God is already there.
20. When you are left with nothing but God, you will know that God is all you need. To Be Continued

Stories Faith Sharing

Wanting God

A hermit was meditating by a river when a young man interrupted him. "Master, I wish to become your disciple," said the man. "Why?" replied the hermit. The young man thought for a moment. "Because I want to find God." The master jumped up, grabbed him by the scruff of his neck, dragged him into the river, and plunged his head under water. After holding him there for a minute, with him kicking and struggling to free himself, the master finally pulled him up out of the river. The young man coughed up water and gasped to get his breath. When he eventually quieted down, the master spoke. "Tell me, what did you want most of all when you were under water." "Air!" answered the man. "Very well," said the master. "Go home and come back to me when you want God as much as you just wanted air."

Read More Know More

The Holy Trinity In The Teaching Of The Faith

The formation of the Trinitarian dogma

From the beginning, the revealed truth of the Holy Trinity has been at the very root of the Church's living faith, principally by means of Baptism. It finds its expression in the rule of baptismal faith, formulated in the preaching, catechesis and prayer of the Church. Such formulations are already found in the apostolic writings, such as this salutation taken up in the Eucharistic liturgy: "The

grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all."

During the first centuries the Church sought to clarify her Trinitarian faith, both to deepen her own understanding of the faith and to defend it against the errors that were deforming it. This clarification was the work of the early councils, aided by the theological work of the Church Fathers and sustained by the Christian people's sense of the faith. In order to articulate the dogma of the Trinity, the Church had to develop her own terminology with the help of certain notions of philosophical origin: "substance", "person" or "hypostasis", "relation" and so on. In doing this, she did not submit the faith to human wisdom, but gave a new and unprecedented meaning to these terms, which from then on would be used to signify an ineffable mystery, "infinitely beyond all that we can humanly understand".

The Church uses (I) the term "substance" (rendered also at times by "essence" or "nature") to designate the divine being in its unity, (II) the term "person" or "hypostasis" to designate the Father, Son and Holy Spirit in the real distinction among them, and (III) the term "relation" to designate the fact that their distinction lies in the relationship of each to the others.

The dogma of the Holy Trinity

The Trinity is One. We do not confess three Gods, but one God in three persons, the "consubstantial Trinity". The divine persons do not share the one divinity among themselves but each of them is God whole and entire: "The Father is that which the Son is, the Son that which the Father is, the Father and the Son that which the Holy Spirit is, i.e. by nature one God." In the words of the Fourth Lateran Council (1215), "Each of the persons is that supreme reality, viz., the divine substance, essence or nature."

The divine persons are really distinct from one another. "God is one but not solitary." "Father", "Son", "Holy Spirit" are not simply names designating modalities of the divine being, for they are really distinct from one another: "He is not the Father who is the Son, nor is the Son he who is the Father, nor is the Holy Spirit he who is the Father or the Son." They are distinct from one another in their relations of origin: "It is the Father who generates, the Son who is begotten, and the Holy Spirit who proceeds." The divine Unity is Triune.

The divine persons are relative to one another. Because it does not divide the divine unity, the real distinction of the persons from one another resides solely in the relationships which relate them to one another: "In the relational names of the persons the Father is related to the Son, the Son to the Father, and the Holy Spirit to both. While they are called three persons in view of their relations, we believe in one nature or substance." Indeed "everything (in them) is one where there is no opposition of relationship." "Because of that unity the Father is wholly in the Son and wholly in the Holy Spirit; the Son is wholly in the Father and wholly in the Holy Spirit; the Holy Spirit is wholly in the Father and wholly in the Son." www.vatican.va

主日分享

天主聖三節

隆重的至聖聖三瞻禮必然使我們的心充滿莫大的喜樂。這是天主聖愛的節日，它邀請我們分享祂的愛，接受祂慷慨的愛，並以愛還愛。

天主聖三的啓示非常重要，因為祂使我們明白天主不是一個單獨的個體，而是一個三位：父、子、聖神的共融體。

今天的福音把新約聖經中唯一一段將“父、子和聖神”三個名字一起介紹的經文提供給我們。有許多其他經文分別談到這三位，但惟有瑪竇福音的結束語介紹“因父及子及聖神之名”這個公式。而讀經一申命紀給這篇福音作了準備，它讚揚天主通過自我啓示和通傳祂的愛來顯示祂的慷慨大量。第二篇讀經是保祿的一段經文，談到我們藉著聖神，經由基督，與天父的關係。

復活的耶穌派遣祂的門徒們往訓萬民，並因父及子及聖神之名給他們付洗。我們基督徒都是因這三位而受洗的。所以我們的洗禮把我們置入聖三的親密生活中。因著洗禮我們成了天主大家庭的一員；我們與天父有關係，因祂給我們再造一個新生命；與子有關係，因祂拯救了我們，與聖神有關係，因祂把天主性的生命通傳給了我們。

天主的聖愛好像一團火；所以是苛求的。但是我們不應因而恐懼；我們可

以勇往直前，因為有天主的恩寵扶持我們，使我們在這愛的生命中進步，這就是分享至聖聖三的同一天命。

節錄自梵蒂岡廣播電台講稿

2015 奉獻生活年

聖三的肖像

主耶穌在世時，召叫了一些人，為的是讓他們跟在祂身邊，訓練他們，以祂為榜樣，為天父而生活，也為祂從父所領受的使命而生活。就這樣祂開創了一個新家庭，這家庭在以後的世代中將包含所有準備好要「奉行主旨」的人。耶穌升天之後，因著聖神的果實，一個以宗徒為中心的友愛團體形成了，大家團聚讚頌上主，並具體地經驗共融生活。這個團體的生活，還有十二宗徒所度的全然與基督共享的生活，始終都是教會所注視的楷模，以找回它的原始風貌，並以嶄新的福音精神，繼續其歷史旅程。

教會基本上是一個共融的奧跡，「與父、子、聖神合而為一的子民」。友愛的生活試圖反映此奧跡的深度及其蘊藏著採取人類團體的模式，而聖三鑒臨其間，沿歷史而下伸展聖三共融的恩賜。在教會的生活中，友愛共融的表達有許多形式和途徑。獻身生活毫無疑問地在教會內幫助了這為聖三作証的友愛職責保持活力。獻身者藉著團體生活持續地推展友愛，即已表明分享聖三的共融，能夠改變人類彼此的關係，創造一種新的團結。這樣也是在向人們述說友愛共融的美好，以及到達此境地的實際途徑。獻身者的生活為了天主，也來自天主；正因如此，他們能為恩寵的和好能力作証，此能力能克服人類社會及人心中的分裂傾向。

堂區活動

六月顯供聖體

永援聖母堂六月份的顯供聖體由成人慕道班帶領，時間為六月六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！

電影晚會-孩子夢天堂

一個天主教男孩爲了幫助一位患上白血病的猶太男孩，和他結爲好朋友，並利用夏天的假期廣行鍛煉，信奉天主，好能死後上天堂。

日期: 6月6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

青少年團蘭花義賣

爲堂區青少年世界青年日籌款，青少年團將舉辦蘭花義賣

日期: 2015年5月31日和

6月7日(星期日)

時間: 上午11時

地點: 永援聖母堂上禮堂

歡迎所有會員、家長及有興趣之友們前來觀賞及踴躍支持堂區青少年。

童軍收集瓶罐運動

永援聖母堂 300 旅公教童軍將於下主日(6月6及7日)、6月13及14日舉行收集瓶罐運動，請教友留下瓶罐帶回聖堂下禮堂外作回收，所得款項將支持永援聖母堂 300 旅公教童軍經費及活動。

永援聖母堂堂區牧民議會**平信徒委員選舉**

本堂堂區牧民議會(以下簡稱「堂委會」)各委員的任期將於本年底屆滿。阮神父聯同堂委員議決於本年十一月一日(星期日)舉行委員選舉。本堂現已開始接受提名，提名表格可在聖堂正門及側門入口處索取。堂區各善會可提名會員參選；堂區教友可提名另一教友或自我提名參選。所有被提名者(參選人)必須簽署參選同意書。填妥的提名表格及參選同意書需於本年九月二十日(星期五)前或當日，在辦公時間內以密件方式交回堂區辦事處。

會章 4.2 節說明作爲一個堂委會委員所需具備的條件，現轉載如下：

- 已在本堂區註冊的教友
- 已年滿十八歲
- 願意完成堂委會兩年的任期
- 不標榜自己，認同團隊精神，樂意與其他委員合作
- 願意出席及服務堂委會及屬下小組
- 願意出席拓展牧靈及行政管理的訓

練課程或訓練營

有關區委會的會章及則例，教友可參閱放在聖堂後面的佈告板，或登入堂區網頁瀏覽。

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) 現已開始，我們堂區今年的目標與堂區配額同是 \$22,297。截至 4 月 12 日，捐款已累積至 9,260 元。懇請各位教友繼續支持，合力幫助本土社區及國外成千上萬的勞苦大眾。捐款信封可在聖堂入口處拿取。就讓我們立即行動，慷慨解囊！

活動一週

星期三、五 6月3,5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

星期五 6月5日

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 6月6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

楊式太極班

時間: 上午10時至12時

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: 聖堂二樓騎士會室

大專青年團練習聖詩

時間: 下午5時至7時

地點: 永援聖母堂下禮堂

電影晚會-孩子夢天堂

時間: 6時 POTLUCK;

6時30分 電影

地點: 永援聖母堂上禮堂

星期日 6月7日

St. Angela 學校及主日學初領聖體

時間: 上午10時彌撒

成人慕道班(粵語及英語)

時間: 上午9時30分至12時30分

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

利瑪竇騎士會 10119 開會

時間: 下午12時30分至3時

地點: 聖堂騎士會室

心靈小品**對基督徒非常有用的 29 個提醒**

11. 當把你的一切獻給天主，因為祂把祂的一切都給了你。
12. 你現在所追求的，值得基督爲它死嗎？
13. 使你向天主靠近的人，是你真正的朋友。
14. 天主愛我們，不是因爲我們是怎樣的一個人，而是因爲祂是怎樣的一位天主。
15. 天主的應許像夜空裏的星星。夜越深，星星的光芒越亮。
16. 沒有基督的生命，是無止的絕望。有基督的生命，是無盡的盼望。
17. 我雖不知道明天會怎樣，但我知道誰掌管著明天。
18. 把你的重擔交給天主，讓它留在天主那裏。
19. 不要害怕明天，因爲天主已在那裏。
20. 當你除了天主，一無所有時，你將知道天主使你一無所缺。 待續

靈修小故事**天使賣種子**

有一位婦人夢見自己走進一家新開張的商店，更不可思議的是，櫃台後面站著的竟然是一位天使。

“您都賣些什麼？”婦人興奮地問道。“你心中所想要的一切。”

婦人真有點不敢相信自己的耳朵，然後決定要了一些人心最渴望的：“我

要買平安、愛、快樂、智慧以及剛強。”想了一下又補充一句：“不祇爲我，也爲我所有的家人都買一些。現在就可以提貨嗎？”

天使含笑說：“孩子，我想你弄錯了，我們這裏不賣果子，祇賣種子。”

知多一點點

教會信理中的天主聖三

教會信仰的根源是天主三位一體。教會每位成員在領洗入教的時候，必須宣誓對天主聖父、聖子和聖神的信仰。不相信天主聖三的道理，根本不能成爲基督信徒。教會對天主聖三的信仰除了聖洗規則裡面不折不扣地表明之外，還經常出現在講道、講解要理和祈禱中。早在宗徒時代，就有用文字來表明對天主聖三的信仰。最顯明和最好的例子便是聖保祿宗徒致格林多人後書第十三章十三節的一句話：「願主耶穌基督的恩寵，天主的慈愛和聖神的共融與你們同在。」這句話是保祿宗徒用來向格林多人問候與祝福的，今天我們拉丁禮節教會也採用這句話作爲彌撒聖祭的開場問候語。在初世紀的時候，教會也會多方設法以更清楚、更明確的方式來表明對三位一體的信仰，爲的是要加深信仰的認識，也爲了保護這端信理免受異端的攻擊，或受到錯誤思想的敗壞。教會早期幾次大公會議召開的動機和目的大都爲此。那幾次大公會議都得到神學研究的鼎力協助和貢獻，也得到教會子女信德的支持。

當時，教會爲了確定對天主三位一體的當信道理，會從哲學的角度發掘一些適當的名詞來界定天主聖三的內容，諸如性體 (SOS-TANTIA)、位格 (PERSONA) 和關係 (RELATIONE) 等等。教會這樣作，並不是企圖妄想用人的智慧來界定或限定人對天主的信仰。或者說，教會並不是想把天主聖三無限的奧秘硬塞進人有限的理智和名詞裡面。相反地，教會因著天主偉大的奧跡而賦給那些哲學名詞新的意義。先教宗保祿六世在他編寫的《天主子民信經》中說：「天主聖三不可言喻的奧跡，是無限地超越人的能力所能想

像得到的。」教會採用「性體」這個名詞來代表天主的整體，採用「位格」來分辨聖父、聖子和聖神之間的互相區別；又採用「關係」這個名詞來說明天主三位之間的來往牽連。

那麼教會所確定的天主聖三的當信道理是什麼呢？就是天主有三位，但三位合成一體。換句話說，天主有三位，但是三位並不意味著有三個天主，天主祇有一個而已，但這唯一的天主卻有三個位格。公元五五三年召開的君士坦丁堡第二屆大公會議說：「天主聖三同性同體」。天主固然有三個位格，但這三個位格並不把唯一的天主一分爲三，每一位格都是完整的天主，聖父是什麼，聖子就是什麼；聖子是什麼，聖父也是什麼；聖父聖子是什麼，聖神也是什麼；聖神是什麼，聖父聖子也是什麼。然而，並不因爲如此，聖父就是聖子，聖子就是聖父，聖神就是聖父或聖子。不，絕對不是這樣。聖父、聖子和聖神彼此有別，這個區別就在於他們來源之間的關係。這個關係就是：聖父生聖子，聖子由聖父所生，聖神由聖父聖子所共發。

唯一的天主所包括的三個位格之間的關係就在於此，他們之間的區別完全來自互相的關係。天主三位一體的第一位聖父，是因爲有了聖子而得名，聖子也因爲聖父而得名，聖神則因爲聖父和聖子的父子關係而得名。

這麼抽象，這麼難懂的天主聖三的道理究竟和我們有什麼關係呢？有的。天主無限美善，永遠常存，祂願意把自己的光榮燦爛通傳給人，以顯示祂對人的慈愛。這是祂原始的計畫，這個計畫在祂創造宇宙天地之前就已經存在，祂要藉著祂的聖子來實現這個計畫。怎麼實現呢？就是天主在創造萬物之前，就決定要透過聖子耶穌基督所要完成的大業，使我們人類成爲天主的義子，以便繼承天主的產業，分享天主的光榮。而聖子耶穌基督的大業乃是因著聖神的力量而完成的。從這裡，我們看出天主的計畫就是祂在創造宇宙之初就預定賜給我們恩典。這個恩典的來源就是天主聖三的愛。這個愛表現在宇宙造化工程中；

表現在人類犯了原罪而墮落後，天主所展開的整部人類救恩史上；表現在聖子和聖神的使命上；也表現在教會承襲自聖子和聖神的使命上。

梵蒂岡天主教要理