

Theme Sharing

Body and Blood of Christ

Today's first reading, from *Exodus*, is on the old covenant between the Israelites and Our Lord; while the second reading, from *the letter to the Hebrews*, introduces the mystery of Christ as our mediator and covenant maker. And then the gospel tells us how Jesus instituted the Sacrament of Eucharist at the Last Supper, heralding a new covenant between God and man. Today's Liturgy of the Word therefore really helps us to reflect on the theme of "covenant".

Jesus did not use any sheep from his fold as burnt offering. Instead he offered himself as the Lamb to take away the sins of the world. His love for us through his Passion and death sealed a new covenant with us. His voluntary and generous sacrifice for us turned negative events into positive, giving a triumphant meaning to grace, covenant and love.

Jesus laid down his life to atone for our sins, and to purify and sanctify us so that we can properly serve our living God.

This new covenant therefore is a priceless present of love gifted to us by Christ. On this feast of Corpus Christi, let us be joyful as Christ, by his Body and Blood, has triumphed over death. Let us also be grateful to him for having offered himself as sacrifice so that we have a new and lasting covenant with God.

2015 Year Of Consecrated Life

Prayer and asceticism: spiritual combat

The call to holiness is accepted and can be cultivated only in the silence of adoration before the infinite transcendence of God: "We must confess that we all have need of this silence, filled with the presence of him who is adored: in theology, so as to exploit fully its own sapiential and spiritual soul; in prayer, so that we may never forget that seeing God means coming down the mountain with a face so radiant that we are obliged to cover it with a veil (cf. Ex 34:33); in commitment, so that we will refuse to be locked in a struggle without love and forgiveness. All, believers and non-believers alike, need to learn a silence that allows the Other to speak when and how he wishes, and allows us to understand his words". In

practice this involves great fidelity to liturgical and personal prayer, to periods devoted to mental prayer and contemplation, to Eucharistic adoration, to monthly retreats and to spiritual exercises.

There is also a need to rediscover the ascetic practices typical of the spiritual tradition of the Church and of the individual's own Institute. These have been and continue to be a powerful aid to authentic progress in holiness. Asceticism, by helping to master and correct the inclinations of human nature wounded by sin, is truly indispensable if consecrated persons are to remain faithful to their own vocation and follow Jesus on the way of the Cross. It is also necessary to recognize and overcome certain temptations which sometimes, by diabolical deceit, present themselves under the appearance of good. Thus, for example, the legitimate need to be familiar with today's society in order to respond to its challenges can lead to a surrender to passing fashions, with a consequent lessening of spiritual fervour or a succumbing to discouragement. The possibility of a deeper spiritual formation might lead consecrated persons to feel somehow superior to other members of the faithful, while the urgent need for appropriate and necessary training can turn into a frantic quest for efficiency, as if apostolic service depended primarily on human means rather than on God. The praiseworthy desire to become close to the men and women of our day, believers and non-believers, rich and poor, can lead to the adoption of a secularized lifestyle or the promotion of human values in a merely horizontal direction. Sharing in the legitimate aspirations of one's own nation or culture could lead to embracing forms of nationalism or accepting customs which instead need to be purified and elevated in the light of the Gospel. The path to holiness thus involves the acceptance of spiritual combat. This is a demanding reality which is not always given due attention today. Tradition has often seen an image of this spiritual combat in Jacob's wrestling with the mystery of God, whom he confronts in order to receive his blessing and to see him (cf. Gen 32:23-31). In this episode from the beginnings of biblical history, consecrated persons can recognize a symbol of the asceticism which they need in order to open their hearts to the Lord and to their brothers and sisters.

Sacred Heart of Jesus

The Sacred Heart of Jesus

Solemnity- June 12

Since June is the month dedicated in honour of the Sacred Heart of Jesus, our parish encourages parishioners to pray the Litany of the Sacred Heart of Jesus every day. Parishioners can pick up the Litany of the Sacred Heart of Jesus pamphlet at the Church main and side entrances.

In 1899 Pope Leo XIII approved this Litany of the Sacred Heart of Jesus for public use. This litany is actually a synthesis of several other litanies dating back to the 17th century. Father Croiset composed a litany in 1691 from which 17 invocations were used by Venerable Anne Madeleine Remuzat when she composed her litany in 1718 at Marseille. She joined an additional 10 invocations to those of Father Croiset, for a total of 27 invocations. Six more invocations written by Sister Madeleine Joly of Dijon in 1686 were added by the Sacred Congregation for Rites when it was approved for public use in 1899. This makes a total of 33 invocations, one for each year of life of our Lord Jesus Christ. Devotion to the Sacred Heart was also an essential component of Pope John Paul II's hopes for the "new evangelization" called for by the Church.

"For evangelization today," he said, "the Heart of Christ must be recognized as the heart of the Church: It is He who calls us to conversion, to reconciliation. It is He who leads pure hearts and those hungering for justice along the way of the Beatitudes. It is He who achieves the warm communion of the members of the one Body. It is He who enables us to adhere to the Good News and to accept the promise of eternal life. It is He who sends us out on mission. The heart-to-heart with Jesus broadens the human heart on a global scale."

Twelve Promises of Jesus to Saint Margaret Mary

In the apparitions to St. Margaret Mary Alacoque, Jesus had given these twelve promises for those who are devoted to His Sacred Heart.

1. I will give them all the graces necessary for their state of life.
2. I will establish peace in their families.
3. I will console them in all their troubles.
4. They shall find in My Heart an assured refuge during life and especially at the hour of their death.

5. I will pour abundant blessings on all their undertakings.
6. Sinners shall find in My Heart the source of an infinite ocean of mercy.
7. Tepid souls shall become fervent.
8. Fervent souls shall speedily rise to great perfection.
9. I will bless the homes where an image of My Heart shall be exposed and honored.
10. I will give to priests the power of touching the most hardened hearts.
11. Those who propagate this devotion shall have their names written in My Heart, never to be effaced.
12. The all-powerful love of My Heart will grant to all those who shall receive Communion on the First Friday of nine consecutive months the grace of final repentance; they shall not die under my displeasure, nor without receiving their Sacraments; My heart shall be their assured refuge at that last hour.

Diocese & Other News

2015 Western Canadian Catholic Stewardship Conference (WCCSC)

"Stewards – Radiating the Joy of the Gospel." will take place at the Calgary Telus Convention Centre, June 12 – 14, 2015. Registration fee is \$235.00 per person. We are still taking call in registrations. With questions and registration please call Samantha Jones at 403-218-5531.

ONE ROCK OPENS HEARTS - Have you included this premier event as part of your summer plans? You will join in sharing the Gospel message and Catholic tradition in ways that are creative yet genuine, bringing them to life for young people and families. Become part of it today... visit www.onerock.ca to purchase discounted tickets until June 30, volunteer and witness to your faith, make a donation, or share what One Rock means to you. If your service or prayer group would like to offer its services to One Rock, please contact Linnea Ferguson at linnea.ferguson@calgarydiocese.ca or 403-218-5516.

Parish Activities

SCOUTING BOTTLE DRIVE

OLPH 300 Catholic Scouts are fundraising

for their Scout program & activities with a Bottle Drive this weekend (Jun 6 & 7) & Jun 13 & 14. Cans & bottles can be placed outside Lower Hall. Please save cans & bottles to support our scouts.

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. We plead for your ongoing support. Together we will help thousands within our own communities and abroad through difficult times. Parishioners can pick up the donation envelopes at the entrances. Let's take action now!

Weekly Activities

Wed, Fri June 10, 12

OLPH Senior Centre

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

Place: OLPH Church Upper Hall

Fri June 12

Wing Kei Greenview Mass

Time: 10:00a.m.

Place: 307- 35 Ave. N.E

OLPH Scout

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

Place: Upper Hall & Lower Hall

Sat June 13

Legion of Mary (meeting)

Time: 9:45a.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. - 12:00noon

Place: OLPH Church Lower Hall

Yoga 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

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

Sun June 14

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

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

Place: OLPH Church Lower Hall

Sunday School party

Time: 11:00a.m.

Place: OLPH Church Upper Hall

Let There Be Light

Twenty-nine very useful reminders for Christians

21. Let go and trust everything to Him. Don't ever tell God again your life's storms, but tell the storms about the greatness of God.

22. The one who can satisfy what our Hearts desire is the one who created our hearts.

23. Always keep the light in your heart burning because you don't know who will need it to walk out of the darkness.

24. When our attention is directed only to our work, we work alone; when we pray, God goes to work.

25. God is omnipresent, so we can pray anywhere.

26. A person without any need will never be able to see God's miracles.

27. Worshiping helps remind us of our life's worth, but the world keeps making us forget that.

28. When the going gets tough, don't just pray and forget to follow the path God has directed us to.

29. Praying can do many things for us, worrying can do many things to us.

Stories Faith Sharing

Spider

While meditating, a student believed he saw a spider descending in front of him. Each day the menacing creature returned, growing larger and larger each time. So frightened was the student, that he went to his teacher to report his dilemma. He said he planned to place a knife in his lap during meditation, so when the spider appeared he would kill it.

The teacher advised him against this plan. Instead, he suggested, bring a piece of chalk to meditation, and when the spider appeared, mark an "X" on its belly. Then report back.

The student returned to his meditation. When the spider again appeared, he resisted the urge to attack it, and instead did just what the master suggested. When he later reported back to the master, the teacher told him to lift up his shirt and look at his own belly. There was the "X".

Read More Know More

The Eucharist, Body and Blood of Jesus Christ.

The Eucharist or "Holy Communion", is a Sacrament that is a vital part of Holy Mass, celebrated by Roman Catholics. We believe that during "Holy Mass" (Sacrifice of Praise), bread and wine are placed on the altar. A Priest then recites an Offertory, offering God the Creator the same bread and wine, made with human hands from gifts given to man by God the Creator. The Priest then recites the "Consecration": the words and acts of Jesus Christ on the evening of "The Last Supper" at the Jewish Feast of the Passover.

After the "Consecration", it is believed that through the invocation of the Holy Spirit; the bread and wine are transformed into the Flesh and Blood of Jesus Christ. Not visibly seen, but disguised as bread and wine. The Body and Blood of Jesus Christ is then offered to God His Father for the sins of men. Then, under the direction of Jesus Christ as recorded in the Gospels, the Body and Blood hidden and disguised as bread and wine, is consumed.

It is the words of Jesus Christ taken literally that has become the whole basis of the Eucharist.

"Take this and eat, this is my body, which will be given up for you," then he took the cup: "This cup is the cup of my blood, the blood of the new and everlasting Covenant, which will be shed so that sins will be forgiven. Do this in memory of me" (Luke 22).

To non-believers and even many Christians of various faiths, the possibility of bread and wine being transformed into the Flesh and Blood of Jesus Christ, is deemed impossible, ridiculous and not true. The atheists simply laugh or give such a notion no thought, whereas skeptical Christians believe Jesus Christ did not mean that the bread and wine were his "Body" and "Blood" in a literal sense.

How to interpret the words of Jesus is up to the individual. But, it is wise to at least

examine all of the words recorded in Scripture, before any judgment of interpretation should be made. Interpretation by examination is wiser than interpretation in ignorance.

主日分享

基督聖體聖血節

基督聖體聖血節彌撒禮儀中的三篇讀經：第一篇出自出谷紀，內容與舊盟約的訂立有關；第二篇是希伯來書中一個片段，介紹基督的奧秘也就是中保的奧秘和盟約的奧秘；第三篇是福音，談到聖體聖事的建立，有如盟約的奧秘。所以整個聖道禮儀在使我們反省這個深具意義的主題：盟約。訂立盟約是天主的目的，早在舊約時代已確認。上主從埃及解救了祂的子民，便為了跟他們訂立一個盟約。出谷紀使我們記起那西奈山的盟約是如何建立的。

福音則告訴我們耶穌怎樣建立了新盟約。這是祂生命中一個非常重要的事件。所以聖史們都十分詳盡地述其準備過程。耶穌生命中的其他片斷，從未如此描述過。耶穌爲了人們的罪惡作了死亡的奉獻，爲我們贏得了我們所需要的內在的潔淨。此外，祂的犧牲也通傳給我們爲侍奉生活的天主所需要的聖化。

致希伯來人書認出在這事件上訂立新盟約的意義。該書作者宣稱耶穌作了“新盟約的中保”。因了祂的血，或更確切地說，因了祂的犧牲奉獻，賦予了聖血當有的一切代價，而成為中保。這個新盟約首先是一個愛的禮物。是耶穌的聖愛爲給我們獲取的。我們在這基督聖體聖血大瞻禮上應該爲祂的勝利而感到無限喜樂，並爲祂以無限的愛獻出了自己，來建立一個天主和我們之間的永久盟約，而感激不盡。

節錄自梵蒂岡廣播電台講稿

2015 奉獻生活年

祈禱與苦行：靈性的戰鬥

唯有面對無限上主作無言的朝拜，人才可能接受並培養這成聖的召喚。「我們必須承認，我們都需要這分安靜，

充滿著受崇拜的祂的臨在：在神學上，盡量開發其智慧及其靈性；在祈禱上，則總不忘記面見上主，意味著容光煥發地走下山，不得不以手帕蒙面以遮其光華；在投身上，絕不自困於失去愛和寬恕的掙扎中。所有的人，不論有信仰或否，都需要學習安靜，讓另一位隨時隨意發言，而且能聽明白他的話」。實際操作上，要求忠於禮儀祈禱及個人的祈禱；忠於靜觀默禱、朝拜聖體、每月退省及其他靈修功課。

另外也需要重新找回苦行，這是教會與修會的典型靈修傳統；也始終是成聖之旅上的一大助力。苦行能糾正因罪受傷的人性偏差；獻身者若真要忠於聖召，追隨基督走十字架之路，就不可缺少苦行。

辨認某些誘惑並加以克服，也是必要的。有些誘惑常會以美好的假象呈現。例如熟悉今日社會，以便回應它的挑戰；這樣的合理需求可能導向對時尚的屈服，接下來便是靈修熱誠的削弱，或屈服於氣餒或沮喪。較深的靈修培育的機會，有可能讓獻身者覺得自己優於其他信友；而對適切和必要的訓練的迫切需要，也有可能轉變成效率至上的追求，好像使徒工作靠的是人爲方法而不是天主。多與今日的人接近，不分性別、貧富、信者或不信者，這個值得稱頌的心願，可能變成接受一種俗化的生活方式，或是祇在人間水平面上推動人性價值。分擔國家或文化上的合理的期望，可能導向擁抱國家或民族主義，或者接納一些習俗，而這些習俗其實是有待福音之光加以淨化或提升的。

由此看來，成聖之旅包含接受靈性的戰鬥。這是一個相當嚴苛的事實，但在今日卻未受到應有的重視。傳統上多以雅格與天使搏斗，以便見到他並領受他的祝福，作爲靈性戰鬥的圖像。獻身者能從這則聖經故事辨認苦行的標記，而這是他們所需要的，以便敞開心門迎向上主，迎向兄弟姐妹。

耶穌聖心

敬禮耶穌聖心瞻禮—
六月十二日

六月為耶穌聖心月，本堂藉此鼓勵堂區內所有的教友，盡可能每天頌念耶穌聖心禱文，以獲得更豐盛的恩寵！耶穌聖心禱文將擺放在教堂正門及側門入口處，歡迎大家拿取。

為了紀念耶穌聖心，教宗碧岳十一世發表鄭重聲明，指耶穌聖心最能深入主基督；敬禮耶穌聖心最能使人們更熱切地愛祂，更忠實地效法祂。

對這個敬禮，歷代教宗都備加讚揚與推崇。如碧岳九世會將聖心敬禮推廣到全聖教會，勸勉全部的主教將自己的教區奉獻給聖心。教宗良十三世於一八九九年奉獻了全人類給聖心。

耶穌聖心的敬禮早在第十二世紀便開始了。一六七五年耶穌在「往見修女會」會院的聖堂內，數次顯現給聖女瑪加利大，敞開胸懷，手指著有茨冠的聖心說：「你看，這顆心愛人之情有多深摯，而人卻不知情，傷害它。……」耶穌隨即許下敬禮祂的聖心之後，可得到的十二種殊恩：

1. 凡敬禮我聖心的人，我要給他們生活崗位上所需的恩寵。
2. 我要賞賜他們全家平安。
3. 在他們很艱難困苦時，我要安慰他們。
4. 我要在他們一生中，尤其在他們臨終時做他們的安息所。
5. 我要在他們的工作事業上賜予豐富的恩寵。
6. 罪人在我心中能獲得無限仁慈的泉源。
7. 冷淡的人會變成熱心的人。
8. 熱心的人將達到完善的境地。
9. 我要降福供奉我聖心的任何地方及家庭。
10. 我要賜予神父們感化硬心罪人的恩寵。
11. 凡提倡傳揚敬禮我聖心的人，他們的名將刻記在我心中。
12. 凡一連九個月，每月首星期五恭領聖體的人，我要賞賜他們悔改善終的大恩，不會死於罪惡中或領不到聖事，我的心是他們最後安全的棲身所。

聖心敬禮以「奉獻與賠補」為主體，這是碧岳十二世所指出的。藉著領聖體、舉行聖事、善過聖心瞻禮及首瞻禮六等，我們履行賠補的義務，更是

奉獻自己，以取悅耶穌聖心。

堂區活動

童軍收集瓶罐運動

永援聖母堂 300 旅公教童軍將於本主日及 6 月 13、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。

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 10, 12 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 12 日

榮基翠景護老中心（彌撒）

時間：上午 10 時
地點：307- 35 Ave. N.E

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 13 日

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

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 12 時

地點：永援聖母堂下禮堂

瑜伽初班

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

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 6 月 14 日

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

主日學結業聯歡會

時間：上午 11 時

地點：永援聖母堂上禮堂

心靈小品

對基督徒非常有用的 29 個提醒

21. 一切交託在天主手中，別再向天主苦訴你生命的波濤有多洶湧，當向洶湧的波濤宣述你的天主有多偉大。
22. 能夠滿足人心的，是締造人心的那一位。

23. 請常常讓你的光從心中照耀，因為你不知道，誰會藉著這光走出黑暗。

24. 當我們只顧工作的時候，我們獨自工作；當我們祈禱的時候，天主工作。

25. 天主無處不在，所以我們可以隨處禱告。

26. 一個沒有需要的人永遠見不到天主的奇蹟。

27. 欽崇天主提醒我們生命的價值，但世界卻不斷使我們忘記它。

28. 步履維艱的時候，別只顧祈禱而忘記走上天主要你走的路。

29. 祈禱會為我們作很多事，憂慮會對我們作很多事。

靈修小故事

靠山

人生道路上難免會遇到挫折，需要某些事物的幫忙，才可以渡過難關，這些便是所謂的「靠山」。靠山可以是一個人、一個團體，或是一種無形的

憑藉及信念，而我最可靠的靠山就是我的爸爸。

為什麼我的靠山是我爸爸呢？爸爸的身材胖胖的，挺著一個大大的啤酒肚，肩膀結結實實的，看起來就是一座可以依靠的大山，但他肚子裡的墨水也濃得不得了，真材實料，絕不虛假。他飽腹經綸，思想獨樹一格；他內心柔軟，包容一切，這就是我為何認為他是我的靠山的原因。

高三的我，站在人生的交叉口上，徬徨不安、焦慮不已！對於未來只有茫然及不確定。繁重的課業壓力，使我開始憤世嫉俗，想逃避學校。當時我並沒有告訴任何人我的想法，認為自己的煩惱何必麻煩別人，但內心卻焦躁不安，越是焦躁不安，越會在行為中不知不覺地表露無遺，然而，爸爸察覺到了，他找我聊天，在這個靠山前面我完全不會隱藏自己，我掉下淚來，告訴他所有的憤怒及不滿。靠山只是聆聽，在我像機關槍一樣一連串的發洩之後，他安慰我、指引我，就像一盞明燈照亮我前方的路，增強我的信念。現在，我心情平穩、開朗、積極。我真的很感謝我的靠山二十四小時全日營業，三百六十五天的全年無休。

靠山是一個港灣，讓疲累的我們得到一個喘息的機會；靠山是一個休息站，提供食物及茶水，讓喪氣的我們得到能量；靠山是一座燈塔，在遠方指引我們這些迷途的羔羊，走向正道，穩穩邁進。

知多一點點

基督真正的臨在：

『被祝聖後的麵餅和血的意義』

基督臨在的地方

因著主的恩寵，基督以種種不同的方式臨在：誦讀、宣讀、研讀、祈禱、用聖經來默想，以福音的說話與主交談、在貧窮、弱小、病弱和被囚禁的人當中(瑪 25：31-46)。而基督臨在的最高峰，是祂真正臨在於祝聖後的餅酒形下。

基督臨在餅和酒內的奧蹟意即整個基督真正地、真實地、實體地臨在，是指祂的寶血、肉身、靈魂、天主性、

人性、所有關於基督都臨在於祝聖後的餅和酒內。真實的臨在是指向實質的轉變。麵餅和葡萄酒在祝聖後，形態雖沒有轉變，但它們的本質卻徹底地轉變了。我們不是用肉眼去看，而是用信德眼光去看。所以，在彌撒聖祭中，當主禮高舉聖體、聖血時，我們便是『信德的奧蹟』的見證人。

基督臨在餅和酒內的完整性祝聖後整個基督都存在於二形（餅和酒）之中任何一形之內。如我們單單領受聖體，便已是領受了完整的基督；同樣單領受聖血，效果也是一樣。同時整個基督都臨在於餅和酒的每一個部份內。即使是一小碎塊的麵餅，一滴寶血，都是完整的耶穌基督的身體。聖人多瑪斯說：『一滴寶血已足夠拯救全人類的罪過。』基督臨在餅和酒形下的方式是獨一無二的。因此在七件聖事當中，基督把聖體聖事提昇成為最高貴的一件聖事。

基督持續性的臨在於餅和酒一被祝聖，便即成為基督的體血，直至失去了形味(即變壞)，基督的臨在亦因而消失。因此，聖體聖血進入我們體內臨在的時刻，是很短暫的(約 10 分)，所以我們應好好珍惜基督聖體在體內的時刻。

願耶穌至聖之體，常受讚美稱謝。至聖聖體，天主聖體，稱頌感恩，永歸於你。