

## Theme Sharing



### Pentecost Sunday

Pentecost Sunday marks the triumphant end of Christ's Paschal Mystery. The first reading, from the Acts of the Apostles, describes how the Holy Spirit descended upon the apostles on Pentecost Day; whereas the second reading reminds us the important role the Spirit plays in our daily lives. Such role played by the Spirit in the lives of the early Christians in the professing and deepening of their faith is plainly shown in the gospel. One of the symbols of the Holy Spirit is the "tongue". The Spirit loosens the tongue and confers the power of communication and persuasive speech. It was on the day of Pentecost that the apostles were all filled with the Holy Spirit and began to speak foreign languages gifted to them by the Spirit. Through the Holy Spirit, we and other Christians throughout the world will be reunited into one. This is the Spirit's marvelous deed that cannot possibly be accomplished by mere human effort. During the Passion of Christ, Peter denied Jesus three times as he was too scared to identify himself as a follower of Christ. Now filled with the Holy Spirit, Peter spoke boldly and courageously to the Jews about the death and resurrection of Christ and "God's deeds of power." We are therefore confident that, through the Spirit, the Good News will be spread to all the ends of the earth. It should be our goal to follow the Holy Spirit in our lives. We should be led by the Spirit whenever we have important decisions or choices to be made in our lives; and we should pray earnestly to Him to guide and enlighten us and fill us with His love. If we want to live an exemplary life of goodness and joy, we must allow ourselves to be led by the Spirit every step of our way in our earthly sojourn.

## Pope World Mission and Prayers Intension



### June General and Missionary Intention

General Intention: Christ, Present in the Eucharist. That believers may recognize in

the Eucharist the living presence of the Risen One who accompanies them in daily life.

Missionary Intention: European Christians. That Christians in Europe may rediscover their true identity and participate with greater enthusiasm in the proclamation of the Gospel.

## Parish News & Activities



### Exposition of the Blessed Sacrament on June

The June's Exposition of the Blessed Sacrament will be led by R. C.I.A on June 2 from 10am to 11am. Parishioners are encouraged to attend

### Food Crisis in West Africa -

The Diocese is accepting financial donations for emergency relief efforts to assist those affected by the Food Crisis in West Africa (Burkina Faso, Mali, Mauritania, Niger, Senegal, Chad, and parts of Nigeria and Cameroon). Donations can be made as follows:

by sending a cheque payable to our parish and earmarked "West Africa - Hunger Crisis" -by sending a cheque payable to the RC Diocese of Calgary, earmarked "West Africa - Hunger Crisis" and sent to Pastoral Centre, 120 17 Ave SW, Calgary, AB, T2S 2T2.

For further questions, please contact Jana Drapal at the Social Justice Office at 403-218-5519 or e-mail [socialjustice@calgarydiocese.ca](mailto:socialjustice@calgarydiocese.ca).

### 50th Anniversary of Consecration life of Sr. Theresa Shi

Date: Saturday June 23, 2012  
Time: 9:00 a.m. Thanksgiving Mass  
Evening Celebration Banquet will be held at Golden Central Restaurant (5016 Centre St. N.E.). Reception starts at 6 p.m., dinner at 7 p.m. Tickets are available through Goretti Shing of Queen of China Club at \$28 each. All are welcome.

### Masses Information

Since Fr. Joseph will attend Eucharistic Congress Pilgrims from May 30 to June 18, Fr. John Mak will come with us for Masses. 7:00 p.m. Tuesday Mass from June 5 to June 19 will be cancelled.

### Youth Choir and Young Adults Group

There will be a Youth Group Monthly meeting at the Upper Hall after 10 o'clock Mass on June 3<sup>rd</sup>. Birthday party will follow. Youth Choir and Young Adults Group will go to Aspen Lodge afterwards. All the Youths and Young Adults are welcome to attend.

### Together in Action

Theme is " Love Never Ends."

(1 Corinthians 13:8)

The 2012 Diocesan's Appeal campaign, "Together in Action", has commenced. Our parish's final target will remain at \$50,000. Donation envelopes can be picked up from both the front and the side entrances. As of April 15th, our campaign has received a total of \$10,145.

Let's take action now to respond to Christ's love and sacrifice for the salvation of mankind.

## News & Others



### Benedict XVI Gives Advice for Those Struggling to Pray

#### Emphasizes Role of Holy Spirit

Taking up the theme of prayer in the letters of St. Paul, Benedict XVI today reflected on the essential role of the Holy Spirit for those who wish to communicate with God. The Pope spoke of prayer not primarily as a fruit of human effort, but as a gift, "the fruit of the living, vivifying presence of the Father of Jesus Christ in us."

Speaking extemporaneously, the Holy Father reflected on the human desire for prayer: "We want to pray, but God is far off, we do not have the words, the language, to speak with God, nor even the thought to do so. We can only open ourselves, place our time at God's disposition, wait for Him to help us to enter into true dialogue. The Apostle says: this very lack of words, this absence of words, yet this desire to enter into contact with God, is prayer that the Holy Spirit not only understands, but brings and interprets before God. This very weakness of ours becomes -- through the Holy Spirit -- true prayer, true contact with God. The Holy Spirit is, as it were, the interpreter who makes us, and God, understand what it is we wish to say."

The Pontiff suggested that prayer brings us to understand more than in other aspects of life that we are weak, poor creatures. "And the more we advance in listening and in dialogue with God, so that prayer becomes the daily breath of our souls, the more we also perceive the measure of our limitations, not only in the face of the concrete situations of everyday life, but also in our relationship with the Lord," he said.

But again, "it is the Holy Spirit who helps our inability, who enlightens our minds and warms our hearts, guiding us as we turn to God. For St. Paul, prayer is above all the work of the Holy Spirit in our humanity, to take our weakness and to transform us from men bound to material realities into spiritual men."

3 consequences

Benedict XVI drew from Paul's teaching three consequences for our Christian lives "when we allow the Spirit of Christ, and not the spirit of the world, to work in us as the interior principle of all our actions."

First, he said, prayer animated by the Spirit "enables us to abandon and to overcome every form of fear and slavery, and so to experience the true freedom of the children of God."

"A second consequence that comes about in our lives when we allow the Spirit of Christ to work in us is that our relationship with God becomes so deep that it cannot be affected by any circumstance or situation," the Holy Father continued. "We then come to understand that, through prayer, we are not delivered from trials or sufferings, but we are able to live them in union with Christ, with His sufferings, with a view to participating also in His glory."

Finally, the Pontiff reflected, "the prayer of the believer opens out to the dimensions of humanity and of the whole creation. [...] This means that prayer, sustained by the Spirit of Christ who speaks in our interior depths, never remains closed in upon itself, it is never only prayer for me; rather, it opens out to a sharing in the suffering of our time, of others. It becomes intercession for others, and thus freedom for me; a channel of hope for all creation and the expression of that love of God, which has been poured into our hearts through the Spirit who has been given to us. And this is a sign of true prayer, that it does not end in ourselves, but opens out to others and so liberates me, and so helps in the redemption of the world." (Zenit.org).

## Diocese & Other News



**Ordinations to the Priesthood** will take place, June 22, 2012 at 7:00pm, at St. Mary's Cathedral, Calgary. Witness the ordination to the priesthood of Deacon Cristino Bouvette, Deacon Lukas Drapal, Deacon Matthew Emmelkamp, and Deacon Simon Zak.

**Project Rachel** offers a journey of healing and reconciliation for people suffering and reconciliation for people suffering and reconciliation for people suffering and reconciliation for people suffering. For more information call Project Rachel at 218-5506 or toll-free 1-877-597- 3223.

## Weekly Activities



Mon, Wed, Fri 28, 30, June 1

OLPH Senior Centre

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

Place: OLPH Church Upper Hall

Saturday June 2

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

Tai Chi Lesson

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

Place: OLPH Church Lower Hall

Young Adults choir practice

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

Place: OLPH Upper Hall

Sunday June 3

R. C.I.A

Adult Catechumenate Class  
(Cantonese, Mandarin and English)

Time: 9:30 a.m. - 12:00 noon

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 Groupband Young Adults Group

Birthday party and Aspen Lodge concert

Time: 11:00a.m

Place: OLPH Church Upper Hall.

Aspen Lodge  
K of C Matteo Ricci 10119  
Monthly General Meeting  
Time: After 11:30 Mass  
Place: K of C Room

## Imitating Christ



### Chapter 19: The Practices Of A Good Religious

Not everyone can have the same devotion. One exactly suits this person, another that. Different exercises, likewise, are suitable for different times, some for feast days and some again for weekdays. In time of temptation we need certain devotions. For days of rest and peace we need others. Some are suitable when we are sad, others when we are joyful in the Lord.

To Be Continued

## Stories Faith Sharing



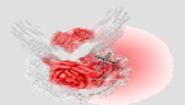
### Blind Men and the Elephant

There is an analogy to how differently we each understand or experience God in a classic story about three blind men and the elephant. As each of the three blind men are trying to understand exactly what the elephant is like, but experiencing different parts of the same thing.

The first blind man is feeling all over the leg of the elephant and says to the others, "It is like a strong tree." But, the second is holding the trunk, explaining, "It is like an ever changing vine."

Still, the third blind man is running his hands across the large body of the elephant, exclaiming, "No, it is endless, like a wide mountain."

## Read More Know More



**The Proper Name Of The Holy Spirit**  
Fire. While water signifies birth and the fruitfulness of life given in the Holy Spirit, fire symbolizes the transforming energy of the Holy Spirit's actions. The prayer of the prophet Elijah, who "arose like fire" and whose "word burned like a torch," brought

down fire from heaven on the sacrifice on Mount Carmel. This event was a "figure" of the fire of the Holy Spirit, who transforms what he touches. John the Baptist, who goes "before [the Lord] in the spirit and power of Elijah," proclaims Christ as the one who "will baptize you with the Holy Spirit and with fire." Jesus will say of the Spirit: "I came to cast fire upon the earth; and would that it were already kindled!" In the form of tongues "as of fire," the Holy Spirit rests on the disciples on the morning of Pentecost and fills them with himself.

The spiritual tradition has retained this symbolism of fire as one of the most expressive images of the Holy Spirit's actions. "Do not quench the Spirit." Cloud and light. These two images occur together in the manifestations of the Holy Spirit. In the theophanies of the Old Testament, the cloud, now obscure, now luminous, reveals the living and saving God, while veiling the transcendence of his glory - with Moses on Mount Sinai, at the tent of meeting, and during the wandering in the desert, and with Solomon at the dedication of the Temple. In the Holy Spirit, Christ fulfills these figures. The Spirit comes upon the Virgin Mary and "overshadows" her, so that she might conceive and give birth to Jesus. On the mountain of Transfiguration, the Spirit in the "cloud came and overshadowed" Jesus, Moses and Elijah, Peter, James and John, and "a voice came out of the cloud, saying, 'This is my

Son, my Chosen; listen to him!'" Finally, the cloud took Jesus out of the sight of the disciples on the day of his ascension and will reveal him as Son of man in glory on the day of his final coming.

The seal is a symbol close to that of anointing. "The Father has set his seal" on Christ and also seals us in him. Because this seal indicates the indelible effect of the anointing with the Holy Spirit in the sacraments of Baptism, Confirmation, and Holy Orders, the image of the seal (sphragis) has been used in some theological traditions to express the indelible "character" imprinted by these three unrepeatable sacraments.

The hand. Jesus heals the sick and blesses little children by laying hands on them. In his name the apostles will do the same. Even more pointedly, it is by the Apostles'

imposition of hands that the Holy Spirit is given. The Letter to the Hebrews lists the imposition of hands among the "fundamental elements" of its teaching. The Church has kept this sign of the all-powerful outpouring of the Holy Spirit in its sacramental epicleses.

The finger. "It is by the finger of God that [Jesus] cast out demons." If God's law was written on tablets of stone "by the finger of God," then the "letter from Christ" entrusted to the care of the apostles, is written "with the Spirit of the living God, not on tablets of stone, but on tablets of human hearts." The hymn Veni Creator Spiritus invokes the Holy Spirit as the "finger of the Father's right hand."

The dove. At the end of the flood, whose symbolism refers to Baptism, a dove released by Noah returns with a fresh olive-tree branch in its beak as a sign that the earth was again habitable. When Christ comes up from the water of his baptism, the Holy Spirit, in the form of a dove, comes down upon him and remains with him. The Spirit comes down and remains in the purified hearts of the baptized. In certain churches, the Eucharist is reserved in a metal receptacle in the form of a dove (columbarium) suspended above the altar. Christian iconography traditionally uses a dove to suggest the Spirit.

[www.vatican.va](http://www.vatican.va)

## 主日分享



### 聖神降臨節

聖神降臨主日代表復活奧跡的勝利結束。一切都指向聖神的恩賜。若耶穌受了苦，戰勝了死亡，並復活了，這是為了把聖神通傳給我們，使我們與天主聖三的生命親密的接觸。

聖神降臨節有不同的面貌，它們表達在今天的讀經中。宗徒大事錄記述了這件事。第二篇讀經指出聖神在我們基督徒生活中的重要性。在福音裏耶穌揭露聖神在基督徒的見證和基督信仰的深化中所擔任的角色。

宗徒大事錄裏指出聖神的三個象徵是暴風、火和舌頭。

聖神賦予強烈的衝動，一種強大的動

力。我們必須在我們的生活中接受這衝動，以便不停留在靜止不動或精神的懶散中。

聖神也是火。事實上，祂不是一種物質的，而是精神的衝動，是愛的推動。保祿說：“天主的愛，藉著聖神已傾注在我們心中了。”天主是愛，聖神是愛之神，凡與祂接觸的都予以改變的愛之火。

關於聖神的第三個象徵是舌頭。我們在宗徒大事錄中讀到“有些散開好像火的舌頭，停留在他們每人頭上”。事實上，聖神解開舌頭，賜予說話的能力。五旬節那天：“眾人都充滿聖神，照聖神賜給他們的話，說起外方話來。”

聖神的語言不是一種平常的語言，而是表達超自然的事實，表達天主隱秘的事實，及表達精神生活的事實的一種語言。這語言在教會之初領受火舌時已顯示了出來。

藉著聖神，我們同全世界的基督信徒合而為一。這是聖神的奇妙工程，以我們人簡單的力量是不可能實現的。

節錄自梵蒂岡廣播電台講稿



## 教宗及福傳 祈禱意向

### 六月祈禱及傳教意向：

**祈禱意向：**：在聖體聖事中的基督。為信徒能認識在聖體聖事中復活的基督在日常生活中伴隨著我們。

**傳教意向：**歐洲基督徒。為基督徒能重新找回自己的真實身份和參與宣講福音抱有更大的熱情祈禱。

## 堂區活動



### 顯供聖體 (六月二日)

永援聖母堂六月份的顯供聖體由成人慕道班帶領，時間為六月二日上午十時至十一時，請各位教友盡量參與！

### 彌撒消息

因阮神父在 5 月 30 日至 6 月 18 日將與教友一同參加聖體大會，麥神父將回來為我們主持彌撒。6 月 5 至 19 日星期二晚上七時彌撒取消

## 緊急援助西非糧食短缺災民

西非現正面臨嚴重的糧食短缺。加拿大天主教推動發展及和平組織發起募捐，作為緊急援助西非之用。

—請以現金或支票抬頭“OLPH”，附註“West Africa - Hunger Crisis”，放入信封內（請寫上捐獻信封號碼，或姓名及地址），然後放進主日奉獻籃內。捐款數目將加入堂區發給您的年終捐獻報稅收條總額內。或

—請以支票抬頭“RC Diocese of Calgary,” 附註“West Africa - Hunger Crisis”直接郵寄 Pastoral Centre, 120 17 Ave SW, Calgary, AB, T2S 2T2.

任何查詢，請聯絡 Jana Drapal at the Social Justice Office at 403-218-5519 or e-mail: socialjustice@calgarydiocese.ca.

## 施碧芝修女修道 50 週年

### 感恩祭及聚餐

日期：2012 年 6 月 23 日星期六

時間：早上 9 時感恩彌撒，是晚聚餐於金稻皇宴，六時恭候，七時入席，餐券每位 \$28 元，購票請與聖母會 Goretta Shing 聯絡，歡迎教友參加。

## 青年及大專青年團

青少年會將於 6 月 3 日 (星期日), 上午 11 時至 12 時舉行講座及生日會。之後會到 Aspen Lodge 表演。現誠意邀請堂區所有青年及大專青年參加。

## 教區公益金，齊來獻愛心

主題是「愛永存不朽」(格林多人前書第十三章八節)2012 年教區公益金「讓我們一起來行動」(TIA)，籌募經已展開。本堂今年的目標是 50,000 元，捐款信封可在聖堂入口處拿取。截至 4 月 15 日，捐款已累積至 10,145 元。就讓我們立即行動，慷慨解囊。

## 新聞及其他



## 教宗指出祈禱是聖神在我們身上施展作為

教宗首先談聖保祿書信中有關祈禱的意義。在這位外邦人宗徒的筆下，祈禱是天父和耶穌基督強烈臨在我們當中的果實，是天父和聖子的神的行動。教宗特別解釋了致羅馬人書，他說，

在祈禱中我們能夠敞開心懷，讓天主支配我們的時間。越是聆聽天主的話，與祂交談，我們就越加感到自己的局限，對天主的信賴和依靠也就會增長。教宗說：“是聖神在我們無能的時候幫助我們，啓發我們的思想，溫暖我們的心，引領我們轉向天主。在聖保祿看來，祈禱是聖神在我們的人性中施展作為，為承擔起我們的軟弱，將我們從受物質現實束縛的人轉變成注重靈性的人。”

教宗指出，保祿宗徒不僅談天主的神，也談基督的神。他說，天父不僅在聖子降生成人的時候顯現出來，天主的神也在被釘十字架上、死而復活的耶穌在世生活和行動中彰顯出來。因此，聖神引領我們歸向耶穌基督。教宗強調，因著在聖神激勵下的祈禱，我們能夠克服各種恐懼和奴役狀態，活出天主子女的真正自由。使我們擺脫困境的是聖神，不是我們的意願。教宗說：“藉著祈禱，我們體驗到聖神賜予的自由，這是一種真正的自由，是擺脫邪惡和罪過，走向善和生命，走向天主的自由。聖保祿說，來自聖神的自由絕不與放縱和對邪惡的選擇為伍，而是仁愛、喜樂、平安、忍耐、良善、溫和、忠信、柔和、節制的聖神的效果（見迦 5, 22）。”

教宗進一步表示，要是我們讓基督的神在我們身上施展作為，我們同天主的關係就會加深，以致不受任何事物侵蝕。我們也會了解到，藉著祈禱我們並不能免去遭受的考驗或痛苦，而是能夠在與基督的共融中看待這些痛苦，參與祂的痛苦，期待也同祂一起享受光榮。教宗說，在我們的祈禱中，我們往往以信賴之情求天主將我們從身心的痛苦中解救出來，可是，我們也經常覺得天主沒有垂顧我們，於是就會氣餒。教宗說：“其實，沒有人的呼求不被天主聆聽的，正是在恆心忠信的祈禱中，我們同聖保祿一起領會到，時下的痛苦阻擋不住日後在我們身上顯示的光榮。”

可見，祈禱並不令我們免去考驗和痛苦，而是用新的力量，用耶穌在世生活向天父獻上祈禱的同一信心，面對這些痛苦。教宗說：“天父對祂聖子的強烈呼求和哭泣的答覆，不是立即

免去祂的痛苦、十字架和死亡，而是給祂遠比這更大的允諾，一個更深奧的回應。經由十字架和死亡，天主用聖子的復活，用新生命作了答覆。由聖神激發的祈禱也使我們在每日生活出經歷考驗和痛苦的生命旅程，對天主充滿希望和信心，相信祂也像回應聖子那樣，回答我們的祈求。”此外，由基督的神激發的祈禱不能祇為我們自己，也要向今日呻吟和痛苦的人開放，與他們同甘共苦。教宗說，為他人代禱是天主的愛的一項表達，這個愛因著聖神存留在我們心中。

梵蒂岡電台訊

## 活動一週



星期一、三、五 28, 30, 6 月 1 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

星期六 6 月 2 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 時至下午 12 時 30 分

地點：永援聖母堂下禮堂

### 大專青年團練習聖詩

時間：晚上 5 時至 7 時

地點：永援聖母堂上禮堂

星期日 6 月 3 日

### 成人慕道班(粵語、國語及英語)

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 時至下午 12 時 30 分

地點：寫字樓大廈，聖堂騎士會室

### 青年會大專青年活動

時間：上午 11 時講座及生日會

Aspen Lodge 表演

地點：上禮堂, Aspen Lodge

### 佳播聖詠團

邀請教友一同參與練習聖詩

時間：上午 11 時  
地點：永援聖母堂  
利瑪竇騎士會 10119  
午餐月會

時間：上午 11 時 30 分彌撒後  
地點：聖堂二樓騎士會室

## 師主篇



### 第十九章、好修道人的神業

說起善工來，不能人人一樣，這個人同這個善工相稱，那個人與那個善工適合。而且不同的時候，有不同的善工，有瞻禮日可行的苦工，有平日可行的善工，有受誘惑時當行的善工，有平安時當行的善工，有難受時當思念的，也有喜樂時當思念的。待續

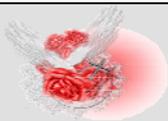
## 靈修小故事



### 尋寶

秘魯有一小孩在廢棄的養珠場裡尋獲一個價值連城的珍珠。他心想，只要賣掉那顆珍珠，一輩子就不必工作了。可是珠寶商給他出的價格太低，只好多問幾家。殊不知樹大招風，被一些不明人士盯上了。小孩坐臥不寧，他慢慢意識到，必須在珍珠和性命之間做一選擇：他急忙跑到海邊，把那顆頭痛的珍珠扔到海中，一切煩惱剎那間都煙消雲散了。所謂「捨得」，有「捨」才有「得」。耶穌要一個富貴少年變賣所有，分給窮人，把財寶儲存在天上，然後跟隨祂。但被少年拒絕了，因為他很富有。門徒們放棄了一切跟隨耶穌。基督許給他們在世得百倍賞報，來世並獲得永生。丟掉財富，算不得什麼；丟掉健康，小有損失；若丟掉靈魂，就等於全軍覆沒。

## 知多一點點



### 天主聖神的名稱和標記

第三個，火：火象徵著聖神行動所具有的改變的能力。舊約厄里亞先知的出現像是一個火焰，他的言詞熾熱如

火炬，他的祈禱能從天上引來上主的火，把全燔祭品燒盡。這一切都象徵著如火般的聖神能改變他所接觸的事物。路加福音第一章所說的那位「以厄里亞的精神和能力在上主前面先行」的洗者若翰，在約旦河向群眾說：基督「要以聖神和火洗你們」。這位聖神就是耶穌後來向門徒說的「我來把火帶到地上，我多麼希望它已經燃燒起來」。五旬節那天，聖神以火舌的形狀降臨在門徒身上，並充滿他們的心。教會神修傳統都以火最能表現聖神的行動。

第四個，雲彩和光：這兩個標記在聖神顯示的時候總是形影不離。早在舊約時代天主顯示自己給選民的時候，那些忽暗忽明的雲彩所要表示的就是生活的天主和拯救選民的天主。祂藉著雲彩遮住自己超越人理性所能了解的光榮。天主在西乃山上，在會幕內，在曠野中與梅瑟講話的時候，都有雲彩降下，介於天主和梅瑟或天主與選民之間，在雲彩的那一邊天主的榮耀光芒四射。撒羅滿國王在迎接結約之櫃進入耶路撒冷聖殿時，雲彩也充滿了聖殿。

舊約時代那些雲彩的預象，到了新約時代耶穌就使之具體化，成為聖神的標記。童貞女瑪利亞懷孕耶穌是由於聖神臨在她身上，她受到至高者的能力的庇蔭，這裡所說的庇蔭，就是舊約中的雲彩所起的作用。耶穌在大伯爾山上顯聖容的時候，聖神以雲彩的形象降下來，把耶穌，梅瑟，厄里亞和伯多祿，雅各伯，若望等人遮蔽了起來，同時有聲音來自雲彩說：「這是我兒子，我所揀選的，你們要聽從他」。耶穌升天的時候，同樣有雲彩把他接去，將來世界窮盡時，他更要帶著威能及莫大的光榮，乘著雲彩再度降來。

第五個，印記：印記所象徵的與傅油很接近，耶穌曾說他是天主所印証的，而我們也因著基督受到天主的印証。印記所要表明的是聖神傅油所產生的不可消除的效果，我們基督信友在領洗，領堅振或有教友領受聖秩聖事時，都接受這樣的傅油。神學傳統說這種傅油具有不可消除的印號。既不能消除，所以也不能夠重復行使。

第六個，手：福音中多處記載耶穌給病人覆手，以治愈他們的疾病，也給小孩子們覆手，以降福他們。宗徒們也因耶穌的名，行同樣舉動，作同樣的事。更重要的是宗徒們給誰覆手，聖神便降臨在這人身。上。「希伯來書」第六章第二節甚至把「覆手」當作教會的基本道理內容之一。教會在呼求聖神降臨時，特別是在彌撒中成聖體聖血時，仍然保存這種覆手的習慣。第七個，手指頭：路加福音第十一章廿節記載耶穌仗賴天主的手指驅魔。舊約「出谷紀」第卅一章十八節記載天主用手指寫十誡。聖保祿宗徒致格林多人後書第三章第三節寫得更透徹：「你們就是我們供職所寫的基督的書信。這書信不是用墨水寫的，而是以生活的天主聖神；不是寫在石版上，而是寫在血肉的心版上」。教會經常誦念的「懇求造物主聖神降臨」頌裡，稱呼聖神為聖父的右手指。第八個，鴿子：舊約聖經記載洪水滅世後，諾厄放出鴿子觀測天候，結果銜著一枝青翠的橄欖枝回來，象徵大地已恢復平靜。耶穌受洗後，從約旦河水中起來，聖神以鴿子的形象降在他頭上，臨在他身內。這一幕也意味著領洗後的教友，內心潔淨，成為聖神的宮殿，聖神住在他心中。在教會傳統的藝術創作中，鴿子總用來象徵聖神。

梵蒂岡天主教要理