

## 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

## Parish News & Activities

### 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.

### Parish Summer BBQ and camping

Event & Activity Committee is organizing a BBQ and 2-day summer camp in 197 Camp Winchell Coulee on Saturday June 30 & Sunday July 1.

Youth Group, Sunday School and R.C.I.A. are joining as their year-end party.

All parishioners are encouraged to join to have summer fun!

Date:

Saturday June 30 & Sunday July 1 for overnight camping

Sunday July 1 for day trip & BBQ

Time: Saturday June 30 depart from church at 1 p.m., arrive at camp site at 2:30 p.m.

Sunday July 1 depart from church at 9:30 a.m., arrive at camp site at 11:00 a.m.

Outdoor Mass at 11:30 a.m. at the camp ground on Sunday July 1

Place: 197 Camp Winchell Coulee

Cost: \$5/person, \$10/family for day trip

\$10/person, \$20/family for overnight camping

Program: BBQ, scout life skills & outdoor games, walk in the nature,

Transportation:

Self transportation or car pool

Registration:

Abigail Wong ([abigailcyw@hotmail.com](mailto:abigailcyw@hotmail.com))

Anne Lam ([anne9461@gmail.com](mailto:anne9461@gmail.com))

Sunday School Teachers

RCIA teachers

## Diocese & Other News

**Feed the Hungry** Feed the Hungry, a program of Catholic Charities, is currently recruiting volunteer cooking teams for its Sunday Dinner Program. Cooking Teams are groups of two or three individuals able to serve once every four to six weeks. The time commitment per dinner is one hour of planning prior to the dinner and then a shift of 9am to 6pm on the relevant Sunday. Feed the Hungry is looking for a one year commitment with an option to renew. If you are interested or would like more information, please contact Jordan Dahlke at 403-218-5532 or [jordan.dahlke@calgarydiocese.ca](mailto:jordan.dahlke@calgarydiocese.ca).

### Development and Peace

Development and Peace will be holding a Cultural Evening at 7:00pm on Saturday June 16 at St. Cecilia's Parish (321-90Ave. S.E., Calgary) to raise awareness and funds for non-profit organizations working in

disaster relief, reconstruction, development and peace-building, and to promote social justice around the world. We will be featuring music and entertainment from cultural groups representing various regions around the world as well as light food from those regions. Tickets are \$15.00 and include food vouchers. Children under 12 years of age are free.

To purchase tickets contact Doreen

Thibeault at 403-803-6605 or

[curuge@sympatico.ca](mailto:curuge@sympatico.ca) OR Jana Drapal at

Social Justice Office at 403-218-5519 or

[socialjustice@calgarydiocese.ca](mailto:socialjustice@calgarydiocese.ca).

### Family and Life Resource Centre

Retrouvaille will be offering its next retreat on September 28 -30, 2012. Retrouvaille is a program for married couples experiencing difficulty. For more information on this program please call Gabriele at 403-218-5504.

## Charities and Development

### Ministry

Catholic Charities invites you to the 22<sup>nd</sup> Annual Golf Tournament in Support of Feed the Hungry. The Texas Scramble Tournament will be held on Monday, August 13, 2012 at the Silvertip Resort in Canmore. Cost is \$250/golfer or a team of four for \$1,000.00. For more information visit [www.calgarydiocese.ca/feed-the-hungry-golf-tournament.html](http://www.calgarydiocese.ca/feed-the-hungry-golf-tournament.html).

## Weekly Activities

Mon, Wed, Fri 4, 6, 8

### OLPH Senior Centre

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

Place: OLPH Church Upper Hall

Mon: Visiting Fort Calgary

Saturday 9

### Legion of Mary (meeting)

(Immaculate Heart of Mary Praesidium)

Time: 9:45a.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 Lower Hall

Sunday 10

### R. C.I.A

Adult Catechumenate Class

(Cantonese, Mandarin and English)

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

Place: OLPH Church Lower Hall

### Youth Group

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

Place: OLPH Church, Upper Hall.

## Imitating Christ

### Chapter 19: The Practices Of

#### A Good Religious

About the time of the principal feasts good devotions ought to be renewed and the intercession of the saints more fervently implored. From one feast day to the next we ought to fix our purpose as though we were then to pass from this world and come to the eternal holyday.

During holy seasons, finally, we ought to prepare ourselves carefully, to live holier lives, and to observe each rule more strictly, as though we were soon to receive from God the reward of our labors. If this end be deferred, let us believe that we are not well prepared and that we are not yet worthy of the great glory that shall in due time be revealed to us. Let us try, meanwhile, to prepare ourselves better for death.

"Blessed is the servant," says Christ, "whom his master, when he cometh, shall find watching. Amen I say to you: he shall make him ruler over all his goods."

To Be Continued

## Let There Be Light

### The 7 Ups!

#### 1. Wake Up !!

Decide to have a good day.

'This is the day the Lord have made;

let us rejoice and be glad in it.'

Psalms 118:24

#### 2. Dress Up !!

The best way to dress up is to put on a smile.

A smile is an inexpensive way to improve your looks.

'The Lord does not look at the things man looks at.

Man looks at outward appearance, but the Lord looks at the heart.'

I Samuel 16:7

#### 3. Shut Up!!

Say nice things and learn to listen.

God gave us two ears and one mouth,

so He must have meant for us to do twice as much listening as talking.

'He who guards his lips guards his soul.'

Proverbs 13:3

#### 4. Stand Up!!

. . for what you believe in.

Stand for something or you will fall for anything.

'Let us not be weary in doing good; for at the proper time,

we will reap a harvest if we do not give up.

Therefore, as we have opportunity, let us do good.'

Galatians 6:9-10

#### 5. Look Up !!

. to the Lord.

'I can do everything through Christ who strengthens me'.

Philippians 4:13

#### 6. Reach Up !!

. for something higher.

'Trust in the Lord with all your heart,

and lean not unto your own understanding.

In all your ways, acknowledge Him, and He will direct your path.'

Proverbs 3:5-6

#### 7. Lift Up !!

. your Prayers.

'Do not worry about anything; instead

PRAY ABOUT EVERYTHING.'

Philippians 4:6

#### A POSITIVE THOUGHT

If God had a refrigerator, your picture would be on it.

If He had a wallet, your photo would be in it.

He sends you flowers every spring, and a sunrise every morning.

Whenever you want to talk, He'll listen.

He could live anywhere in the universe, and He chose your heart.

What about the Christmas gift He sent you in Bethlehem ;

not to mention that Friday at Calvary .

Face it, He's crazy about you.

I thought this was mighty special, just like

YOU.

## Stories FaithSharing

### When Fruits Are Not Enough

There were once a group of three lost men in the mountain and they only had a fruit to feed all of three, who were almost fainting from starvation. Then God appeared to them and told them he would test their wisdom and depending on what they would show would save them. So God asked them what may they ask Him to fix that problem and get everybody fed.

The first one said: "Then make appear more

food", God answered that it was an answer with no wisdom, since you should not ask God that magically make appear the solution to problems without working with what we have.

The second one said then: "So make the fruit grow to make it enough", to which God answered no, since the solution is not to ask always the multiplication of what we have to fix the problem, since the human being can never be satisfied and therefore it would never be enough.

The third one then said: "My good God, even though we are hungry and we are proud, make us small ourselves so the fruit would be enough". God said: "You have answered right, since when man makes himself humble and small before my eyes, he will see prosperity".

Know that it is always taught that somebody else fix the problems or to look for the easy way out, always asking God to fix everything without us changing or sacrificing anything.

That is why so many times it seems God does not listen to us since we ask without letting anything be left aside and always wanting to win. Many times we are selfish and want always everything for us.

We will be happy the day when we learn that the way to ask God is by seeing ourselves as weak, and by being humble leaving our pride aside. And we will see that by making us small in luxuries and by being tame at heart we will see prosperity from God and see the way how He does listen.

Ask God to make you small... Try it!

## 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 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](http://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

## 堂區活動

### 堂區夏日燒烤及露營大會

堂區計劃舉辦燒烤及露營大會，現歡迎堂區所有教友參加。青年會、主日學及成人慕道班更以此為年終大會。

日期：六月三十日星期六至七月一日星期日（露營）或

七月一日星期日（燒烤）

時間：

六月三十日(星期六)下午一時由聖堂出發，下午二時半到達

七月一日(星期日)上午九時半由聖堂出發，上午十一時到達

七月一日(星期日)上午十一時半將會在營地有戶外彌撒

地點：197 Camp Winchell Coulee

費用：

每位 5 元，每家庭 10 元（燒烤）

每位 10 元，每家庭 20 元（露營和燒烤）

節目：燒烤，求生技巧，戶外活動

詳情及報名查詢，請與聯絡 Abigail

Wong(abigailcyw@hotmail.com)，

Anne Lam(anne9461@gmail.com)，主

日學導師及成人慕道班導師。

### 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。

## 活動一週

星期一、三、五 4, 6, 8

### 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

星期一：參觀卡加利堡，費用全免

星期六 9

### 聖母軍(開會)

(聖母軍聖母無玷聖心支團)

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：下午 5 時至 7 時  
地點：永援聖母堂下禮堂

星期日 10

**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

**青年會**

時間：上午 11 時至 12 時 30 分  
地點：永援聖母堂上禮堂

## 師主篇

### 第十九章、修道人的神業

大瞻禮前後，當重新立志，多行善工，格外熱心，懇求聖人幫助。從這個瞻禮到那個瞻禮，當想這時我們將離開世界，要去過永遠的瞻禮的時候了。所以這時，更該專心預備，特別熱心，守規矩更當嚴緊，好像不久就要受天主的賞報似的。到那時候，若還不死，當想我們預備的不好，還當不起領受這樣大的光榮，還該等著天主預定的日子來到。所以更當加倍熱心，預備善終。

《路加福音》上說：「一個家僕，若是他的主人回來見他醒著，那僕人真是有福的。我老實告訴你們：他的主人，必把自己的家業全交給他掌管。」(路，十二：43; 44) 待續

## 心靈小品

### 愛

德蘭修女會說過：「人類缺少愛心是導致世界貧窮的原因。而貧窮則是我們拒絕跟別人分享的結果。」猶記得當年海山煤礦首次發生災變時，一下子就募到一筆龐大的捐款。可是第二次災變後所捐到的數目卻遠不如第一次多，因此而引起部分人士的微詞，抱怨社會的愛心已漸漸在冷卻與麻痺中。

我個人認為，這樣的批評是不公平的。因為畢竟在我們社會中，真正有愛心的人佔少數，而這些有愛心的人卻未必都是有錢的。因此，捐款次數多了免不了也會有心餘力絀的無奈。試想，我們的社會如果只靠這少數人來發揮愛心的話，我們行善的能力必將是如何的有限呢？我們寧可為了享

用一頓滿漢全席而浪擲數十萬元，但卻無視於那些忍飢受凍，極需我們伸出援手的窮人。我想，這才是德蘭修女所說，導致世界貧窮的主要原因。聖經上有段發人深省的話，值得我們再三沉思：「如果我能說人間的語言或天使的語言，但是如果沒有愛，我就成了一面會發聲的鑼和會發響的鈸而已；如果我有先知之恩，又能明白一切奧秘和多種知識；如果我有全備的信心，甚至能夠移山倒海，但是如果我沒有愛，我就什麼也不算；我若是把所有財產全施捨了，甚至捨身投火被焚，但是如果我沒有愛，這一切為我就顯得毫無益處了。」

德蘭修女心臟有病，但她卻能以一顆殘缺的心去包容整個世界；她雖然不良於行，但卻又能跋涉千山萬水，走遍天涯海角，不為什麼，只因為她心中有愛。

美，就是心中有愛，德蘭修女不是已經為我們做了最完美的詮釋麼？

作者：李哲修神父

## 生活甘泉

### 聖三咖啡理論

易經說，人的身體是小周天，天主的創造是大周天，我們每個人都是三位一體：天主創造人的形體；耶穌住在我們心裡，救我們的心，讓我們發揚愛；聖神是靈，引導我們。每個生命的存在，都必須身心靈合一，因此，三合一的道理不在外求，答案我們已經具備。

### 聖神像風吹過來

耶穌如何形容聖神？像風吹過來一般。我們看不到，但是可以感覺得到。感應到聖神的人，沒有懼怕，天主與他同在。當我們感覺到聖神來了，要冷靜思考，辨別什麼是對的。

## 靈修小故事

### 真正的價值

一九一二年四月十四日晚上十點鐘刪過，當時海上最大的郵輪鐵達尼號 (Titanic) 撞上大西洋的一座冰山，四小時後沈入海底。關於那四個小時中所發生的事，已經有許多的報導。生還者述說者船長、大副和船員的冷靜

和英勇，他們提到樂隊演奏著聖歌「與主更加接近」。據說許多婦女原本可以獲救，但是她們拒絕提供的協助，寧願和她們的丈夫一起溺斃。

他們還講了另一個不那麼勇敢，卻比這些故事中的任何一個更傳奇的故事。有一個女子，她已經被分配到一艘救生艇的一個位子，她要求是否可以奔回她的臥艙，他們答應給她三分鐘做這件事。她沿著已經傾斜了一個危險角度的通道飛奔，然後穿過大客廳。錢和貴重物品散落一地，有些人手上抓著他們的珠寶邊跑邊掉。

在她的臥艙中，她看到了自己許多貴重物品等著她去拾取——然而她對它們視若無睹。相反的，她抓了三個橘子奔回救生艇上的位子。

這個小事件很發人深省。幾個小時前，似乎很難想像那個女人會選擇三個橘子，而不要她的所有貴重物品。但是當死神降臨鐵達尼號時，在一瞬間所有的價值都改變了。寶貴的東西成了一文不值的，一文不值的東西成了寶貴的。

基督徒總是應該努力從永遠的觀點來看所有的事物，以超性的亮光而不是以本性的亮光來看它們。這是把握事物真正意義和價值的唯一方式。

## 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，根本不能成為基督徒。教會對天主聖三的信仰除了在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為彌撒聖祭的開場問候語。在初世紀的時候，教會也曾多方設法以更清楚、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，曾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，天主只有一個而已，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