

教宗若望保祿二世宗座牧函

# 「主，請同我們一起住下罷！」

*(Mane Nobiscum Domine)*

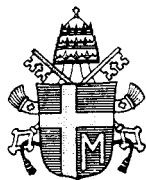
## 論聖體年

(2004.10~2005.10)



台灣地區主教團祕書處 出版

教宗若望保祿二世宗座牧函



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**(2004 · 10-2005 · 10)**

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致各位主教、聖職人員  
及所有平信徒

## 導 言

1. 「主，請同我們一起住下罷！因為天已垂暮了」（參看路廿四 29）。這是耶穌復活當天黃昏，兩位前往厄瑪烏途中的門徒，向跟他們同行的過路者發出的邀請。二人當時意氣消沉，根本沒想到這陌生人就是那已經復活的師父。當祂向二人「講解」聖經時，他們心中產生了「火熱」的感覺（參看路廿四 32）。聖言的光照溶化了他們的心硬，令「他們的眼睛開了」（參看路廿四 31）。正當他們被暮色和心靈的黑暗蒙蔽之際，這位過路者成了一道光芒，又燃起他們的希望，打開他們的心靈去渴望真光。他們請求說：「請同我們一起住下罷！」祂接受了邀請。不久耶穌的容貌便要消失，但良師卻在「擘餅」的面紗後，「留了下來」。面對這一切，門徒的眼睛遂即打開了。

2. 厄瑪烏二門徒的景像，正好給教會指出應如何善度特敬聖體的這一年。當我們徘徊在疑問和不安的路上，飽受失望的煎熬時，這位神聖的過路者會繼續與我們同行，藉著給我們講解聖經，引導我們去領略天主的奧秘。當這邂逅達到完滿境界時，在聖

言真光的照耀下，基督「生命之糧」所應許的話，便會完全應驗：祂要「與我們天天在一起，直到今世的終結」（參看瑪廿八 20）。

3. 「擘餅」——感恩祭初期的名稱——常久以來一直是教會生活的中心。基督藉「擘餅」令祂死亡和復活的奧蹟在時間過程中不斷重現。信友在擘餅禮中，領受基督這「從天降下的食糧」（若六 51），同時獲得永生的保證，並預嘗天上耶路撒冷的永生宴席。本人已多次，而且最近更於「活於感恩祭的教會」（*Ecclesia de Eucharistia*）通諭，秉承教父、歷屆大公會議和歷任教宗的教導，誠懇邀請教會對感恩聖事多作反思。我無意在本文重申已作的訓導，僅望大家繼續深入探討和領略。然而我深信，為這神妙的聖事獻出整年時間，對達到這一目標確有助益。

4. 相信大家都知道，這聖體年是由二〇〇四年十月開始，直至二〇〇五年十月結束。我為這項活動指定這段時間，是因為它適逢兩大事件之間：即二〇〇四年十月十至十七日，將在墨西哥瓜達拉哈拉（Guadalajara）舉行的國際聖體大會，以及將於二〇〇五年十月二至廿九日，在梵蒂岡召開的世界主教會議常會，而其議題正是：「感恩祭是教會生活

及使命的泉源及頂峰」。令我作此決定的另一個考慮，就是將於二〇〇五年八月十六至廿一日，在德國科隆舉行的普世青年日。我極渴望青年人，能圍繞著感恩聖祭這重要中心，讓自己的信德和熱忱獲得滋養。很久以來，我已有類似這關於感恩聖祭的構思：這實是我有意令教會銘記的牧靈方針之自然發展，亦是我尤其在籌備禧年慶典之始及其後數年中，多次重申的。

5. 我有意在這牧函中強調要繼續這一牧靈方針，好讓大家更容易從這聖事中獲得神益。至於具體舉行**聖體年**的方式，則由各地方教會的牧者自行探討：他們由於對這偉大奧蹟的虔敬，必定能採取合宜的行動。況且各位主教弟兄，在剛結束玫瑰經年不久之際，不難明白這**聖體年**具有深厚的屬靈意義，絕不會妨礙個別教會的牧靈計畫。相反的，這【**聖體年**】的活動還能啓發該些牧靈計畫，使之與聖體奧蹟緊密結合，這奧蹟正是信友靈修生活，及地方教會各項行動的根基和秘訣。爲此，我並無意要求各地方教會改變她們正進行中的牧靈計畫，僅請她們加強該計畫的感恩聖事特色，畢竟，這是整個信友生活應有的特色。我謹願藉此牧函向各位提供一些基本方針，深信來自各方的天主子民，會樂意並懷著熱愛接納我的提議。

## 第一章 秉承梵二和禧年的方向

### 雙目注視基督

6. 十年前，我在《第三個千年將臨之際》（*Tertio millennio adveniente*, 一九九四年十一月十一日）牧函中，有幸向教會指示邁向**二千大禧年**的籌備路線。我感受到這一歷史契機展現出確是一個莫大的恩賜。當然我也沒有奢望這純時間上的更迭——縱使它是如何有感召力——能獨自帶來重大的轉變。可惜事實越來越明顯，剛踏進禧年不久，重蹈覆轍的事件接踵而來，尤其是那些較負面的。這樣，目前的景象，除那些令人欣慰的遠景外，暴力和血腥的陰影也不斷令我們憂心忡忡。但在我邀請教會慶祝聖言降生的二千禧年之際，我已深信——而且現在更甚於以往——要為人類「長遠的福祉」而努力。

事實上，基督不僅是教會歷史的中心，更是人類歷史的中心。萬物都要總歸於基督（參看弗一 10；哥一 15-20）。

難道我們不記得梵二以何等熱誠，引用教宗保祿六世的話來宣認說：「基督是人類歷史的終向。歷史

及文明所有的願望，皆集中在基督身上；祂是人類的中心、人心的喜樂及其願望的滿全」<sup>(1)</sup>嗎？梵二的教導讓我們對教會的本質，有更深入的認識，並打開信友的心靈，使在基督的啓迪下，更仔細地去領略信德的奧蹟和明瞭世間的事物。在降生成人的聖言身上，不但揭示了天主的奧蹟，同時也揭示了人類自身的奧蹟<sup>(2)</sup>。人類在降生成人的聖言身上，獲得了救贖和滿全。

7. 我在就任教宗職之初，已在《人類救主》（*Redemptor Hominis*）通諭中詳論了這課題，且在多個機會上予以重申。禧年是個適合的時機，引起信友對這基本真理的注意。禧年大慶典的準備，可謂充滿著聖三及以基督為中心的特色。在這樣的安排下，當然不得不提聖體聖事。我們雖然今日才開始慶祝**聖體年**，但我很樂意告訴各位，早在《第三個千年將臨之際》牧函中，我已指出：「公元兩千年將是熱烈的聖體年：兩千年前在聖母瑪利亞胎中取得肉軀的救主，今日仍藉著聖體聖事，為世人自我奉獻，作為神性生命的泉源」<sup>(3)</sup>。當年在羅馬舉行的國際聖體大會，使大禧年的這個涵義獲得具體化。還值得一提的是，正當禧年的準備工夫進行得如火如荼之際，我更在《主的日子》（*Dies Domini*）牧函中，向信友建議，以「主日」這個復活之主的



日子和教會的特別日子，作為默想的主題。當時我更邀請大家，要重新發現感恩禮儀，使之成為主日的核心<sup>(4)</sup>。

### 與瑪利亞一起瞻仰基督聖容

8. 大禧年的成果，差不多都綜合在《新千年的開始》（*Novo Millennio Ineunte*）牧函中。我在這提綱挈領的文件中，曾提出一個牧靈方案，以瞻仰基督聖容為基礎；這是教會教育法的一部分，它特別藉祈禱的工夫，能帶領人趨向聖德的「高標準」<sup>(5)</sup>。在這牧靈方案中，怎能忽略了禮儀的義務，尤其是**對聖體聖事生活的關注**呢？我在該牧函寫道：「在二十世紀，特別是自從梵二大公會議以來，基督徒團體舉行聖事，尤其是感恩祭的方式，有了很大的進展。應繼續循著這方向，並特別強調主日感恩祭和主日本身，要當做信仰上一個特別的日子，是復活之主的日期，也是恩賜聖神的日子，且真正是每週一次的復活節」<sup>(6)</sup>。在論及培育信友祈禱時，我曾請大家加強時辰頌禱禮；教會藉此禮儀，聖化日間各時辰，及劃分禮儀年的不同時期。

9. 其後，我更在宣佈「玫瑰經年」，及頒佈《童貞瑪利亞的玫瑰經》（*Rosarium Virginis Mariae*）牧

函時，從聖母的角度，及透過復興玫瑰經敬禮的建議，重申了有關瞻仰基督聖容的道理。其實這傳統的祈禱方式，是教會訓導所極力推薦，亦是天主子民所心愛的，具有極符合聖經和福音精神的特性，藉著對每端奧蹟的默想和重複誦念聖母經，它尤其集中於瞻仰耶穌聖名和聖容。這種週而復始的祈禱方式，形成**一種愛的教育**，藉以在人心中，燃起瑪利亞對她聖子所懷的愛情。為了使沿用了多個世紀的祈禱方式，更臻成熟，我決定加入「光明奧蹟」，令這卓絕的默觀基督聖容的方式，具備更完整的「福音綱要」真貌<sup>(7)</sup>。這樣一來，我們又怎能不把建立聖體的事蹟，作為光明奧蹟的高峯呢？

## 由玫瑰經年到聖體年

10. 我刻意在玫瑰經年頒佈《活於感恩祭的教會》通諭，藉此想說明感恩奧蹟與教會不可分離和根本的關係。我提醒各位信友，要以應有的態度，熱誠舉行感恩祭獻，向臨在於聖體聖事內的耶穌，獻上與這偉大奧蹟相稱的崇敬，即使在彌撒以外也應如此。我特別再度提出培養感恩靈修的需要，並指出瑪利亞這位「富有感恩祭精神的女性」為典範<sup>(8)</sup>。  
**聖體年是在一個與年遞增的豐富經驗背景中產生的，但始終以基督並以瞻仰其聖容為主題。在某種**

意義下，聖體年就好像綜合性的一年，是**過往一切經歷的頂峰**。為善度這一年，可作的事情實在不勝枚舉，我只想提出一些省思，以幫助大家採取富有啟發性和有效的行動。

## 第二章 聖體聖事屬光明奧蹟

「祂把全部經書論及祂的話，都給他們解釋了」  
(路廿四 27)

11. 耶穌復活後顯現給厄瑪烏兩位門徒的記載，有助我們集中於感恩奧蹟的首要特點。這特點常應包括於天主子民的敬禮內：**即聖體聖事屬於光明奧蹟**！這究竟有什麼意思？這對靈修和信友生活究竟有何含意？

耶穌自稱為「世界的光」（若八 12）。祂這特點在祂一生的某些時刻，尤其明顯：在祂顯容和復活時，祂的光輝顯耀奪目。然而在聖體聖事中，基督的光華是隱藏的。聖體聖事是一項超然的「信德奧蹟」（*mysterium fidei*）。可是，正是透過祂全然隱藏的奧蹟，基督成了光明的奧蹟；信友靠著這奧蹟深入到天主的生命裡。無獨有偶，聖藝大師魯布萊夫（Rublëv），藉其幸運的直觀所繪的聖三畫像，竟很有意義地把聖體聖事置於聖三生活的中心。

12. 聖體聖事之所以屬光明奧蹟，首先是因為在每  
台彌撒中，亦即在聖言和聖體這兩張「餐桌」的結

合中，聖道禮儀常先於感恩（聖祭）禮儀舉行。這連貫來自【若望福音】所載的聖體道理，當中耶穌由介紹自己的基本奧蹟開始，繼而進入講解正式的聖體道理：「我的肉，是真實的食品；我的血，是真實的飲料」（若六 55）。我們知道正是這事令許多聽眾感到困惑，因而導引伯多祿充當其他宗徒和歷代教會之信仰的代言人，而說出這一句話：「主！惟祢有永生的話，我們去投奔誰呢？」（若六 68）。在厄瑪烏門徒的故事中，基督親自採取行動，「祂於是從梅瑟及眾先知開始」，說明「全部經書」都指向祂自己的奧蹟（參看路廿四 27）。祂的話令兩位門徒的內心感到「火熱」，並把他們由憂傷和失望的陰影下拉出來，激起他們與主同住在一起的熱望：「主，請同我們一起住下吧！」（參看路廿四 29）。

13. 梵二會議的教長們在「禮儀憲章」中表示，切望「聖言的餐桌」，能為信友大量開啓聖經的寶庫<sup>(9)</sup>。因此，他們贊成在舉行禮儀時，尤其讀經部分要以大家明瞭的本地語言予以宣讀。每次在教會內宣讀聖經，就是基督親自向我們說話<sup>(10)</sup>。梵二會議的教長們同時亦敦勸主祭，要把講道看作是聖道禮中的一部分，藉以闡釋天主聖言，並要指出如何在信友生活中予以實踐<sup>(11)</sup>。在梵二會議後四十年舉行

的**聖體年**，可謂是一個重要機會，讓信友團體在**這項事件上作檢討**。以大家聽懂的语言來宣讀聖經，仍不足夠，還須用心宣讀，妥善準備，虔誠聆聽，細心默想，這樣，天主的聖言才能觸動和光照我們的生命。

### 「他們在分餅時認出了祂」（路廿四 35）

14. 別具意義的是，厄瑪烏的兩位門徒，經主基督的話妥善準備後，進餐時，便在祂簡單的「擘餅」動作中，認出祂來。當人的思想受到光照，心靈被炙熱後，這些標記便能對人「說話」。感恩祭是在「標記」富有動力的背景下進行的，這些標記帶給人豐盛而燦爛的訊息。正是透過這些標記，這奧蹟才能以某種方式展現在信友面前。

正如我在《活於感恩祭的教會》通諭中所說的，重要的是不要忽略這聖事的任何一個特徵。人們常受到誘惑，要使感恩祭遷就自己的觀點，但事實上，是他們自己應設法向這奧蹟的特徵開放才是。「感恩祭是一項厚禮，不能讓它的意義變得模糊並受輕視」<sup>(12)</sup>。

15. 毫無疑問，感恩祭最明顯的特徵，就是它的「宴席」的特徵。感恩祭產生於聖週四晚上，即在一個逾越節晚餐的場合中。就結構而言，感恩祭的特徵，在於它具有**同桌共食的意義**：「你們拿去吃罷……然後，又拿起杯來……遞給他們說：你們都由其中喝罷……」（瑪廿六 26, 27）。這特徵清楚表達出：天主願意與我們共融，以及我們要在這共融中，發展彼此間的共融。

但我們不可忘記，「感恩聖宴」也有深刻和首要的**祭獻意義**<sup>(13)</sup>。在感恩祭中，基督使**那在加爾瓦略山上一次而為永遠的祭獻**，為我們重現。基督雖以復活之主的身分，在感恩祭中臨現，卻帶著祂受難的標記，而每台彌撒聖祭，便是祂苦難聖死的「紀念」，正如在成聖體聖血後的歡呼詞所提醒我們的：「我們傳報祢的聖死，我們歌頌祢的復活…」。感恩祭使過去臨現，同時又叫**我們朝向未來：當歷史終結時，基督的再次來臨**。這個「末世」特性，令聖體聖事具有引人入勝的動力，並使基督信友滿懷希望地完成現世的旅程。

「我同你們天天在一起…」(瑪廿八 20)

16. 感恩祭的這些特徵，都互相連結在一個最考驗我們信德的一個特徵上：「**真實**」**臨在的奧蹟**。遵照教會的整個傳統，我們相信耶穌真實臨在感恩聖事的餅酒形下。這臨在——按教宗保祿六世有力的解釋——我們稱它為「**真實**」的，並非否認基督其他方式的臨在，彷彿其他的臨在不是真實的，而是這臨在是最卓越的，因為它是實體的臨在，而且既是天主、又是人的基督，整個地臨現於祂體血的實體中<sup>(14)</sup>。為此，信德要求我們在聖體聖事前，應意識到自己是**在基督面前**。正是基督的這種臨在，令感恩祭的其他特徵——宴席、逾越奧蹟的紀念、末世事物的預嘗——具有超越那些純粹象徵的意義。聖體聖事是基督臨在的奧蹟；藉此奧蹟，完全實現了耶穌的承諾：祂要與我們在一起，直到今世的終結。

### 慶祝、朝拜、瞻仰

17. 聖體聖事是偉大的奧蹟！這奧蹟尤其應**妥善慶祝**。彌撒聖祭應成為信友生活的中心。每個團體都應設法遵照禮規，在信友的參與下，由不同聖職及輔禮人員，各按其分，履行所指定的職務，且要認真注重歌詠和**禮儀音樂**所應有的神聖性，莊重而得



體地舉行聖祭。每個堂區團體，仔細研究**羅馬彌撒經書總論的原則和禮規**，可視為**聖體年**中的一項具體任務。精確跟隨禮儀年每個階段的進展，是透過這神聖「標記」進入救恩奧蹟的最佳方法。牧者們應致力從事「釋奧」（*mystagogica*）方式的教理講授，這工作是教父們所心愛的，能有助信友領會禮儀的動作和話語的意義，如此協助信友經由標記進入救恩奧蹟，並把整個身心沉浸於救恩奧蹟之中。

18. 尤其應在彌撒禮儀及在彌撒外的聖體敬禮中，培養**對基督真實臨在的活潑意識**，不論在聲調、舉止、行動和整個態度方面，都要用心見證基督的真實臨在。在這事上，禮規提到——我本人最近也重申過<sup>(15)</sup>——應重視彌撒禮儀或朝拜聖體中的靜默時刻。一言以蔽之，禮儀人員及信友對待聖體的一切態度，都應具有最高的敬意<sup>(16)</sup>。臨在於聖體櫃內的耶穌，應成爲一個具吸力的「磁極」，吸引越來越多愛慕祂的靈魂；他們有足夠的耐力，長時間留下來聆聽祂的聲音，甚至感受到祂聖心的跳動。「請你們體驗，請你們觀看：上主是何等的和藹慈善！」（詠三四9）。

在這一年中，**彌撒外的聖體敬禮**應成爲每個堂區和修會團體特別努力的事。我們要奉獻長時間，跪伏於在聖體聖事內的耶穌前，以我們的信德和愛德，賠補救主在世上多處所受到的忽視、冷漠、甚至凌辱。我們要以朝拜聖體，來加深個人和團體的默觀，並運用由天主聖言啓發的祈禱文，及古今許多神秘經驗者的心得，作爲輔助。玫瑰經具有聖經和以基督爲中心的深邃意義，亦是我在《童貞瑪利亞的玫瑰經》牧函中，所推薦的祈禱；這種在瑪利亞陪伴下和受教於瑪利亞的祈禱方式，可以特別適用於朝拜、瞻仰聖體<sup>(17)</sup>。

應格外熱誠慶祝本年度的**基督聖體聖血節**，並舉行傳統的聖體巡行。我們尤其要在大街小巷和居所四周，到處宣揚對「降生成人的天主」的信仰：祂是我們旅途的同行者。這樣，表現出我們的知恩報愛，並邀得天主無盡的降福。

## 第三章

### 聖體聖事是共融的根源和體現

「你們住在我內，我也住在你們內」(若十五 4)

19. 厄瑪烏兩位門徒請求耶穌與他們「一起」留下來。耶穌卻以一個更大的恩惠來回應他們：耶穌藉著聖體聖事的方式，住在他們「內」。領受聖體就是與耶穌密切的契合。「你們住在我內，我也住在你們內」(若十五 4)。這樣密切的彼此「寓居」，**讓我們能以某種方式在世上預嘗天國**。難道這不就是人類最大的渴望嗎？難道這不就是天主要在歷史中完成祂救恩計畫的方式嗎？祂使人心對祂的聖言感到「飢渴」(參看亞八 11)；這飢渴只有和祂完全契合才能獲得滿足。感恩祭的共融禮(領聖體)是要讓我們在世上能「飽饗」天主，期待末日在天上完滿的實現。

#### 一個餅、一個身體

20. 然而這實現於感恩祭「共融禮」中的特殊密切關係，若脫離了教會的共融，便不能恰當地被領略或完滿地生活出來的。這正是我在《活於感恩祭的教會》通諭中反覆強調的。教會是基督的身體：我們能否「與基督同行」，全在於我們能否「與基督

的奧體」同行。基督遣發了聖神，為促進和激勵這種合一。基督自己也不斷臨在聖體聖事中，以促成這合一。事實上，正是那唯一的感恩祭餅，令我們成為一體。正如保祿宗徒所肯定的：「因為餅只是一個，我們雖多，只是一個身體，因為我們眾人都共享這一個餅」（格前十17）。耶穌在感恩奧蹟中，按照祂在**司祭祈禱**所指出的最高模式，把教會建立成一個「共融體」：「願他們在我們內合而為一，就如祢在我內，我在祢內，為叫世界相信是祢派遣了我」（若十七21）。

21. 感恩祭既是教會合一的**泉源**，也是她最重要的**體現**。感恩祭是**共融的彰顯**（*epiphania communionis*）。正是為了這原故，教會制定了一些條件，以確保大家能以完滿的方式參與感恩聖祭<sup>(18)</sup>。這各種限制應讓我們更明白，**耶穌向我們要求的共融是何等嚴格**。這是按**聖統**的共融，是基於對不同角色和職務的了解，並藉在感恩經提及教宗和教區主教，不斷地加以肯定的。這是**友愛**的共融，藉著「共融的靈修」培養得來的，促使眾人都能抱著互相開放、真情、諒解和寬恕的情懷<sup>(19)</sup>。

## 「一心一意」（宗四 32）

22. 每次彌撒聖祭，我們都被邀以「宗徒大事錄」所描述教會應常有的共融的理想，作為模範，來衡量自己。這個理想的教會，圍繞在宗徒四周，由天主聖言所召集，不但樂於分享精神財富，也樂於分享物質上的財富（參看宗二 42-47；四 32-35）。在這**聖體年**中，主基督邀請我們盡可能臻於這樣的理想。應以更大的努力，按禮儀所建議的機會，舉行「集合站彌撒」（*Missa stationalis*）。這類彌撒在主教座堂由主教主持，連同他的司鐸團和執事，並有各階層的天主子民一起參與；這正是教會的主要「體現」<sup>(20)</sup>。同樣值得稱許的，是在**其他重要機會**，包括在堂區層面，舉行這類感恩禮儀，以增進共融意識，並藉以汲取更新的熱忱。

## 主的日子

23. 我特別祝願大家在這一年，能勉力重新發現主日作為主的日子和教會的日子，並充分地實際生活出來。若大家能再次默想，我在《主的日子》牧函中所寫的內容，我將會感到十分欣慰。「在主日彌撒中，基督徒特別強烈地再次經歷逾越節那晚，門徒聚在一起，復活的主顯現給他們時的體驗（參看若廿 19）。從某種意義來講，各時代的天主子民，

當時都臨在於那一小群核心門徒，也就是教會的初果當中」<sup>(21)</sup>。在這恩寵的一年，司鐸在履行牧靈任務時，應**格外留意主日彌撒**，作為使整個堂區團體聚在一起的慶典，包括堂區內不同的組織、運動、善會等的參與。

## 第四章 聖體聖事是「傳教使命」的原則和方案

「他們遂即動身」（路廿四 33）

24. 厄瑪烏的兩個門徒認出主以後，「遂即動身」（路廿四 33），去傳告他們所見所聞的一切。當他們真正經驗過復活的主，獲得祂體血的滋養後，已無法把所體驗的喜悅據為己有。與基督相遇的經驗，藉感恩祭的親密機會，繼續予以加深，令教會和每一位信友，感受到去**作證和傳福音的迫切性**。我在宣佈**聖體年**的講道詞中，引用了保祿的話，強調說：「直到主再來，你們每次吃這餅，喝這杯，你們就是宣告主的死亡」（格前十一 26）。保祿宗徒把「祭奠」和「宣告」緊密地連在一起：在紀念「逾越奧蹟」當中，與基督契合，也意味著有責任去宣揚那在禮儀中實現的「事蹟」<sup>(22)</sup>。每次彌撒禮成時的遣散禮，遂成為**派遣禮**，驅使信友致力於傳揚福音，並以基督徒的精神影響社會。

25 感恩祭不但以精神的力量，裝備我們去實踐這使命，在某種意義下，它也為我們指出一個實踐的**方案**。感恩祭本身實在代表著一種生活方式，是由耶穌傳授給信友的，透過信友的作證，在社會和文化

中散發光芒。為達致這個目的，每位信友必須藉著個人和團體的默想，吸收感恩祭所表達的價值、所啟發的態度，及所激勵的生活善志。我們何不視之為這可能是源自**聖體年**的一項**特別委託**呢？

## 感 恩

26. 這方案的一個基本元素來自「感恩祭」(*eucharistia*)一詞的含義：感恩行動。在耶穌身上，在祂的犧牲裡，在祂對父的旨意毫無條件的說「是」當中，帶著全人類的「是」、「感謝」和「阿們」。教會受託去提醒世人這偉大的真理。這任務在我們的俗世文化，當人類忘記了天主，且誇揚著自我滿足的世代，尤其迫切需要。在日常生活中，在我們工作和生活的家庭、學校、工廠，和各種不同的生活環境裡，體現這「感恩」方案，活出這感恩計畫，就是要作見證：**「人類實際存在」若與造物主失去連繫，便毫無意義**；「受造之物沒有了造物主，勢必等於虛無」。<sup>(23)</sup>這個超凡的連繫，令我們要為自己的所有和所是，不斷作出「感恩」行動；這正是舉行感恩祭的態度。這並不會妨礙世上事物的合理自主<sup>(24)</sup>，卻讓這自主有一個實在的基礎，同時把它放在正確的範圍內。



在這**聖體年**，基督信徒要更勇敢致力於為天主於人世間的臨在作見證。我們不應害怕講論天主，並要高舉信德的標誌。「感恩文化」能促進一種對話文化，並從感恩祭中汲取力量和滋養。有人認為在公眾場合講論信仰，會損害國家和民間組織的合理自主，甚至會鼓吹不容異己的態度。這樣的想法實屬錯誤。如果在歷史上，連信徒都曾在這事上犯了錯誤，正如我們曾趁禧年的機會所承認的，這不應歸咎於「基督徒的根源」，而應歸咎於基督徒未能忠於他們的根源所致。誰學會與被釘在十字架上的基督一樣的「感恩」，他／她也許會成為殉道者，總不會淪為迫害者。

## 團結之途徑

27. 感恩祭不僅表達出教會生活內的共融，它更是全人類**大團結的方案**。教會不斷在感恩禮儀中，重振她作為「標記與工具」的意識，這不僅是指與天主的密切契合而言，也是指全人類的團結合一<sup>(25)</sup>。每台彌撒，即使是暗地裡舉行的，或是在遙遠偏僻的地方舉行的，常具有普世的價值。參與感恩祭的信友，由聖祭獲得力量，在各種生活情況下，成為**推動共融、和平及團結的人**。我們今日的世界千瘡百孔，剛踏進新的千年，便要面對恐怖主義的陰霾

和戰爭的悲劇，爲此要求基督徒從感恩祭這偉大的**和平學堂**中學習，好能在社會、文化和政治生活上，負起不同程度的責任，成爲締造對話與共融的人。

### 服務最弱小者

28. 我還有一件事，希望大家特別關注，因爲它影響到我們團體在感恩聖祭中的共融和分享，是否真實；這就是：從參與感恩祭而給予團體的動力，驅使我們**以有效的方式，致力於建設一個更平等和友愛的社會**。在感恩聖祭裡，天主顯示了至大的愛情，推翻了一切支配著人與人關係的權力準則，並徹底肯定以服務爲準則：「誰若想作第一個，他就得作眾人中最末的一個，並要作眾人的僕役」（谷九 35）。在若望福音中，我們找不到建立聖體的記載，卻找到了「洗腳」的敘述（參看若十三 1-20）；這絕非偶然的事：耶穌俯身爲自己的門徒洗腳，這正毫不含糊地說明了感恩聖祭的真諦。聖保祿更強烈地指出，沒有具體調濟窮困、實踐愛德的行動，這樣去舉行感恩祭是不合理的（參看格前十一 17-22，27-34）。

所以，我們何不把這**聖體年**，作為教區和堂區團體，致力為世上貧苦大眾，實踐愛德服務的特別時刻呢？我想到那蹂躪著數以百萬計人類的饑餓問題、那折磨著發展中國家的疫病、老人的孤獨、失業者的苦惱，及移民的逆境。這些災禍以不同程度，也困擾著富裕的地區。我們不要自欺：只有透過彼此相愛，尤其透過我們對急需者的關懷，世人才能認出我們是基督的門徒（參看若十三 35；瑪廿五 31-46）。這將是判斷我們舉行的感恩祭是否真實的標準。

## 結 論

29. 「啊，基督充作飲食的聖誕！」（*O Sacrum Convivium, in quo Christus sumitur!*）聖體年源自教會面對這偉大奧蹟而發出的驚歎。這驚歎之情，一直瀰漫著我的心靈，更流露在《活於感恩祭的教會》通諭裏。我能夠在任教宗職第二十七年即將開始時，邀請全教會以特別的方式，去瞻仰、讚頌和朝拜這不可言喻的聖事，實在是我蒙受的大恩。但願這**聖體年**能成為一個寶貴機會，使眾人對基督所託付給教會這無以倫比的寶藏，日益領悟。但願這一

年，能激勵大家更熱切和真誠地舉行感恩祭，從而活出一個被「愛」所轉化的基督徒生活。為達到這目標，各地方教會的牧者，可自行決定採取許多行動。**禮儀聖事部**亦會從旁協助，提供有用的建議和提示。我並不要求大家做額外的事，但所做的一切，都要有深度的內涵。即使聖體年的成果，僅能復興信友團體的**主日彌撒禮儀**，並加增**彌撒外的朝拜聖體**，這恩寵的一年就算是獲得了重大成果。畢竟好事常應朝向高處看，不要為了平庸的成果而自滿，因為我們深知常可寄望於天主的助佑。

30. 親愛的**主教弟兄們**，我把這一年委託給你們，深信你們會以使徒的熱誠，全力以赴，回應我的邀請。

各位**司鐸**，你們每天都重複唸著成聖體的經文，向人們見證和宣佈，那經由你們的手所完成的大愛奇蹟。你們要回應發自這特別恩寵之年的呼籲，每日要懷著首祭時的喜樂和熱誠，舉行彌撒聖祭，並多次在聖體櫃前停下來祈禱。

各位**執事**，你們為聖言和祭台密切服務，謹望你們在這一年主寵滿盈。

各位**讀經員、輔祭員、非常務（特派）送聖體員**，你們要更深切體會，爲了合宜地舉行感恩聖祭，而委託給你們的這些職務，是何等的恩賜。

我尤其要對各位**未來的司鐸**說：你們在修院生活，除設法體驗每日參與彌撒聖祭的甘飴外，更應樂於同聖體內的耶穌促膝長談。

各位**度奉獻生活的男女會士**，你們因所作的奉獻，蒙召度長期的默觀生活。請記著，耶穌在聖體櫃內等候你們趨近，好能在你們心內，傾注祂友誼的親密經驗，只有這樣，才能令你們的生活充滿意義。

各位**信友**，你們要重新發現聖體聖事的恩賜，好能在你們世上的日常生活、各自的行業，及所接觸的各種處境中，得到光照和力量。你們要重新發現聖體聖事的恩賜，使你們更能完滿地活出家庭生活的美妙和使命。

最後，各位**青年人**，我對你們充滿期望，同時再次邀請你們出席將在科隆舉行的普世青年日。這次聚會所選的主題：「我們特來朝拜祂」（瑪二 2），特別能爲你們提示善度這聖體年的正確態度。你們要懷著青春的熱誠、希望和愛的力量，與那位隱藏在聖體聖事中的耶穌相遇。

31. 我們眼前有各位聖者的榜樣；他們從聖體中獲得滋養，在成全的道路上臻於至善。他們不知多少次體驗到這如此偉大的奧蹟，以致感動得流淚，在聖體前度過不可言喻的「婚禮」般喜樂時刻。至聖童貞聖母一生體現了（*incarnated*）聖體聖事的道理，她尤其能幫助我們。「教會既以聖母為榜樣，因此也蒙召效法她與這至聖奧蹟的關係」<sup>(26)</sup>。我們所領受的聖體是她聖子的無玷體血：「萬福，生於童貞瑪利亞的真實身體」（*Ave verum corpus natum de Maria Virgine*）。在這恩寵的一年，但願教會在瑪利亞的扶持下，找到新的動力，去實踐教會的使命，愈發體驗到聖體聖事是教會整個生活的泉源和巔峰。

我誠心祝福各位滿溢恩寵及喜樂。

若望保祿二世

主曆二零零四年十月七日玫瑰聖母紀念日

任教宗職第二十六年發自梵蒂岡

## 註釋

- <sup>1</sup> 《論教會在現代世界牧職憲章》，45。
- <sup>2</sup> 參看《論教會在現代世界牧職憲章》，22。
- <sup>3</sup> 《第三個千年的來臨》（*Tertio millennio adveniente*）牧函，55: AAS 87 (1995), 38。
- <sup>4</sup> 參看《主的日子》（*Dies Domini*）牧函，32-34: AAS 90 (1998), 732-734。

- <sup>5</sup> 參看《新千年的開始》(*Novo Millennii Inicium*) 牧函，30-32: *AAS* 93 (2001), 287-289。
- <sup>6</sup> 《新千年的開始》，35: *AAS* 93 (2001), 290-291。
- <sup>7</sup> 參看《童貞瑪利亞的玫瑰經》(*Rosarium Virginis Mariae*, 6-10-2002) 牧函，19,21: *AAS* 95 (2003), 18-20。
- <sup>8</sup> 《活於感恩祭的教會》(*Ecclesia de Eucharistia*, 17-4-2003) 通諭，53: *AAS* 95 (2003), 469。
- <sup>9</sup> 參看《禮儀憲章》，51。
- <sup>10</sup> 參看《禮儀憲章》，7。
- <sup>11</sup> 參看《禮儀憲章》，52。
- <sup>12</sup> 《活於感恩祭的教會》，10: *AAS* 95 (2003), 439。
- <sup>13</sup> 參看《活於感恩祭的教會》，10: *AAS* 95 (2003), 439; 禮儀聖事部，《救贖聖事》(*Redemptionis Sacramentum*) 訓令(論舉行彌撒時應遵守的規則及應避免的事項，25-3-2004)，38: *L'Osservatore Romano*, 24 aprile 2004, suppl., p.3。
- <sup>14</sup> 參看《信德的奧蹟》(*Mysterium fidei*, 3-9-1965) 通諭，39: *AAS* 57 (1965), 764; 聖禮部，《聖體奧蹟》(*Eucharisticum mysterium*, 25-5-1967) 訓令(論聖體奧蹟的敬禮)，9: *AAS* 59 (1967), 547。
- <sup>15</sup> 參看《聖神及新娘》(*Spiritus et Sponsa*) 文告(梵二「禮儀憲章」四十週年，4-12-2003)，13: *AAS* 96 (2004), 425。
- <sup>16</sup> 參看《救贖聖事》，*L'Osservatore Romano*, 24 aprile 2004, suppl., p.7。
- <sup>17</sup> 參看《救贖聖事》，137，p.11。
- <sup>18</sup> 參看《活於感恩祭的教會》，44: *AAS* 95 (2003), 462; 《天主教法典》can. 908; 《東方教會法典》can. 702; 宗座基督徒合一促進委員會，《合一指南》(*Directorium Oecumenicum*, 25-3-1993)，122-125, 129-131: *AAS* 85 (1993), 1086-1089; 信理部，《遵照教會法律》(*Ad exsequendam*, 18-5-2001) 書函: *AAS* 93 (2001), 786。
- <sup>19</sup> 參看《新千年的開始》，43: *AAS* 93 (2001), 297。
- <sup>20</sup> 參看《禮儀憲章》，41。
- <sup>21</sup> 《主的的日子》，33: *AAS* 90 (1998), 733。
- <sup>22</sup> 參看基督聖體聖血節講道(10-6-2004)，1: *L'Osservatore Romano*, 11-12 giugno 2004, p.6。
- <sup>23</sup> 《論教會在現代世界牧職憲章》，36。
- <sup>24</sup> 參看《論教會在現代世界牧職憲章》，36。
- <sup>25</sup> 參看《論教會在現代世界牧職憲章》，1。
- <sup>26</sup> 《活於感恩祭的教會》，53: *AAS* 95 (2003), 469。

## 研讀牧函建議

針對教宗牧函提出下列問題，幫助我們對感恩祭和聖體聖事有完整而深切的瞭解，並提供一些相關的反省題，旨在提示我們如何回應教宗的呼籲，善度聖體年。此牧函是教宗詮釋彌撒意義的最佳訓導文件，值得大家仔細研讀。

- 一、路加福音二十四章，慢慢地仔細閱讀厄瑪烏二位門徒的故事。將其過程與彌撒的進行規程作比較，試圖瞭解彌撒禮儀的結構與意義。請一一列出。
- 二、從牧函中找出教宗訂立聖體年的主要動機和目的何在。
- 三、彌撒稱為祭獻有何意義，為何稱為感恩祭？
- 四、彌撒與基督在十字架的自我祭獻有何關係？
- 五、為何教會要信友在主日參與感恩祭？
- 六、領聖體對你來說有何意義？
- 七、你知道彌撒有其他名稱嗎？每個名稱下有何含意？
- 八、為何彌撒中要宣讀聖經？為何中文稱為「聖道禮儀」？
- 九、彌撒聖祭有哪些特徵？每一特徵對你有何意義？
- 十、你如何瞭解聖體聖事？能予以定義嗎？
- 十一、彌撒外，你有個人或團體朝拜聖體的習慣嗎？
- 十二、你有參加過聖體降福敬禮嗎？此敬禮對你有何意義？



- 十三、研讀教宗所提出的「聖體（感恩）靈修」的意義，如何去實踐？
- 十四、研讀誦念玫瑰經與聖體敬禮的關係。  
朝拜聖體時，可念玫瑰經嗎？
- 十五、教宗稱瑪利亞是「聖體聖事（感恩祭）之女性」（Woman of the Eucharist）並奉她為模範，有何意義？（另一翻譯：富有感恩精神的女性）。
- 十六、為獲得聖體年的神益，個人 / 團體應如何準備？
- 十七、如何透過聖體聖事在本堂團體中，為世上貧苦大眾實踐愛德的服務？
- 十八、在聖堂參與彌撒時，如何表現出來大家是一個「一心一意」的團體？
- 十九、如何讓聖體聖事增加你的信德，帶給你福傳的熱忱和力量？
- 二十、做一個善度聖體年的具體計畫，使此恩寵之年獲得豐碩的成果。

APOSTOLIC LETTER  
***MANE NOBISCUM DOMINE***  
OF THE HOLY FATHER  
**JOHN PAUL II**  
TO THE BISHOPS, CLERGY  
AND FAITHFUL  
FOR THE YEAR OF THE EUCHARIST

**OCTOBER 2004–OCTOBER 2005**

**INTRODUCTION**

1. “Stay with us, Lord, for it is almost evening” (cf. *Lk* 24:29). This was the insistent invitation that the two disciples journeying to Emmaus on the evening of the day of the resurrection addressed to the Wayfarer who had accompanied them on their journey. Weighed down with sadness, they never imagined that this stranger was none other than their Master, risen from the dead. Yet they felt their hearts burning within them (cf. v. 32) as he spoke to them and “explained” the Scriptures. The light of the Word unlocked the hardness of their hearts and “opened their eyes” (cf. v. 31). Amid the shadows of the passing day and the darkness that clouded their spirit, the Wayfarer brought a ray of light which rekindled their hope and led their hearts to yearn for the

fullness of light. “Stay with us”, they pleaded. And he agreed. Soon afterwards, Jesus' face would disappear, yet the Master would “stay” with them, hidden in the “breaking of the bread” which had opened their eyes to recognize him.

2. The *image of the disciples on the way to Emmaus* can serve as a fitting guide for a Year when the Church will be particularly engaged in living out the mystery of the Holy Eucharist. Amid our questions and difficulties, and even our bitter disappointments, the divine Wayfarer continues to walk at our side, opening to us the Scriptures and leading us to a deeper understanding of the mysteries of God. When we meet him fully, we will pass from the light of the Word to the light streaming from the “Bread of life”, the supreme fulfilment of his promise to “be with us always, to the end of the age” (cf. *Mt 28:20*).

3. The “breaking of bread”—as the Eucharist was called in earliest times—has always been at the centre of the Church's life. Through it Christ makes present within time the mystery of his death and resurrection. In it he is received in person as the “living bread come down from heaven” (*Jn 6:51*), and with him we receive the pledge of eternal life and a foretaste of the eternal banquet of the heavenly Jerusalem. Following the teaching of the Fathers, the Ecumenical Councils and my own Predecessors, I have frequently urged the Church to reflect upon the Eucharist, most recently in the

Encyclical *Ecclesia de Eucharistia*. Here I do not intend to repeat this teaching, which I trust will be more deeply studied and understood. At the same time I thought it helpful for this purpose *to dedicate an entire Year to this wonderful sacrament*.

4. As is known, the *Year of the Eucharist* will be celebrated from October 2004 to October 2005. The idea for this celebration came from two events which will serve to mark its beginning and end: the *International Eucharistic Congress*, which will take place from 10-17 October 2004 in Guadalajara, Mexico, and the *Ordinary Assembly of the Synod of Bishops*, which will be held in the Vatican from 2-29 October 2005 on the theme: "The Eucharist: Source and Summit of the Life and Mission of the Church". I was also guided by another consideration: this year's *World Youth Day* will take place in Cologne from 16-21 August 2005. I would like the young people to gather around the Eucharist as the vital source which nourishes their faith and enthusiasm. A Eucharistic initiative of this kind had been on my mind for some time: it is a natural development of the pastoral impulse which I wanted to give to the Church, particularly during the years of preparation for the Jubilee and in the years that followed it.

5. In the present Apostolic Letter, I wish to reaffirm this pastoral continuity and to help everyone to grasp its spiritual significance. As for the particular form which the *Year of the Eucharist* will take, I am

counting on the personal involvement of the Pastors of the particular Churches, whose devotion to this great Mystery will not fail to suggest suitable approaches. My Brother Bishops will certainly understand that this initiative, coming as it does so soon after the celebration of the *Year of the Rosary*, is meant to take place on a deeply spiritual level, so that it will in no way interfere with the pastoral programmes of the individual Churches. Rather, it can shed light upon those programmes, anchoring them, so to speak, in the very Mystery which nourishes the spiritual life of the faithful and the initiatives of each local Church. I am not asking the individual Churches to alter their pastoral programmes, but to emphasize the Eucharistic dimension which is part of the whole Christian life. For my part, I would like in this Letter to offer *some basic guidelines*; and I am confident that the People of God, at every level, will welcome my proposal with enthusiasm and fervent love.

# I

## IN THE WAKE OF THE COUNCIL AND THE GREAT JUBILEE

*Looking towards Christ*

6. Ten years ago, in *Tertio Millennio Adveniente* (10 November 1994), I had the joy of proposing to the Church a programme of preparation for the *Great Jubilee of the Year 2000*. It seemed to me that this historic moment presented itself as a great grace. I realized, of course, that a simple chronological event, however evocative, could not by itself bring about great changes. Unfortunately the Millennium began with events which were in tragic continuity with the past, and often with its worst aspects. A scenario emerged which, despite certain positive elements, is marred by acts of violence and bloodshed which cause continued concern. Even so, in inviting the Church to celebrate the Jubilee of the two-thousandth anniversary of the Incarnation, I was convinced—and I still am, more than ever!—that this celebration would be of benefit to humanity in the “long term”.

Jesus Christ stands at the centre not just of the history of the Church, but also the history of humanity. In him, all things are drawn together (cf. *Eph* 1:10; *Col* 1:15-20). How could we forget the enthusiasm with which the Second Vatican Council, quoting Pope Paul VI,

proclaimed that Christ is “the goal of human history, the focal point of the desires of history and civilization, the centre of mankind, the joy of all hearts, and the fulfilment of all aspirations”?(1) The Council's teaching gave added depth to our understanding of the nature of the Church, and gave believers a clearer insight not only into the mysteries of faith but also into earthly realities, seen in the light of Christ. In the Incarnate Word, both the mystery of God and the mystery of man are revealed.(2) In him, humanity finds redemption and fulfilment.

7. In the Encyclical *Redemptor Hominis*, at the beginning of my Pontificate, I developed this idea, and I have frequently returned to it on other occasions. The Jubilee was a fitting time to invite believers once again to consider this fundamental truth. The preparation for the great event was fully Trinitarian and Christocentric. Within this plan, there clearly had to be a place for the Eucharist. At the start of this Year of the Eucharist, I repeat the words which I wrote in *Tertio Millennio Adveniente*: “The Year 2000 will be intensely Eucharistic; in the *Sacrament of the Eucharist* the Saviour, who took flesh in Mary's womb twenty centuries ago, continues to offer himself to humanity as the source of divine life”.(3) The International Eucharistic Congress, held that year in Rome, also helped to focus attention on this aspect of the Great Jubilee. It is also worth recalling that my Apostolic Letter *Dies Domini*, written in preparation for the

Jubilee, invited believers to meditate on Sunday as the day of the Risen Lord and the special day of the Church. At that time I urged everyone to rediscover the celebration of the Eucharist as the heart of Sunday.(4)

*Contemplating with Mary the face of Christ*

8. The fruits of the Great Jubilee were collected in the Apostolic Letter *Novo Millennio Ineunte*. In this programmatic document, I suggested an ever greater pastoral engagement based on the contemplation of the face of Christ, as part of an ecclesial pedagogy aimed at “the high standard” of holiness and carried out especially through the art of prayer.(5) How could such a programme be complete without a commitment to the liturgy and in particular to the *cultivation of Eucharistic life*? As I said at the time: “In the twentieth century, especially since the Council, there has been a great development in the way the Christian community celebrates the Sacraments, especially the Eucharist. It is necessary to continue in this direction, and to stress particularly *the Sunday Eucharist* and *Sunday* itself, experienced as a special day of faith, the day of the Risen Lord and of the gift of the Spirit, the true weekly Easter”.(6) In this context of a training in prayer, I recommended the celebration of the *Liturgy of the Hours*, by which the Church sanctifies the different hours of the day and the passage of time through the liturgical year.



9. Subsequently, with the proclamation of the Year of the Rosary and the publication of the Apostolic Letter *Rosarium Virginis Mariae*, I returned to the theme of contemplating the face of Christ, now *from a Marian perspective*, by encouraging once more the recitation of the Rosary. This traditional prayer, so highly recommended by the Magisterium and so dear to the People of God, has a markedly biblical and evangelical character, focused on the name and the face of Jesus as contemplated in the mysteries and by the repetition of the “Hail Mary”. In its flow of repetitions, it represents *a kind of pedagogy of love*, aimed at evoking within our hearts the same love that Mary bore for her Son. For this reason, developing a centuries-old tradition by the addition of the mysteries of light, I sought to make this privileged form of contemplation an even more complete “compendium of the Gospel”.(7) And how could the mysteries of light not culminate in the Holy Eucharist?

*From the Year of the Rosary to the Year of the Eucharist*

10. In the midst of the *Year of the Rosary*, I issued the Encyclical Letter *Ecclesia de Eucharistia*, with the intention of shedding light on the mystery of the Eucharist in its inseparable and vital relation to the Church. I urged all the faithful to celebrate the Eucharistic sacrifice with due reverence, offering to Jesus present in the Eucharist, both within and outside Mass, the worship demanded by so great a Mystery.

Above all, I suggested once again the need for a Eucharistic spirituality and pointed to Mary, “woman of the Eucharist”, (8) as its model.

The *Year of the Eucharist* takes place against a background which has been enriched by the passage of the years, while remaining ever rooted in the theme of Christ and the contemplation of his face. In a certain sense, it is meant to be a year of synthesis, *the high-point of a journey in progress*. Much could be said about how to celebrate this year. I would simply offer some reflections intended to help us all to experience it in a deeper and more fruitful way.

## II

### THE EUCHARIST, A MYSTERY OF LIGHT

*“He interpreted to them in all the Scriptures the things concerning himself” (Lk 24:27)*

11. The account of the Risen Jesus appearing to the two disciples on the road to Emmaus helps us to focus on a primary aspect of the Eucharistic mystery, one which should always be present in the devotion of the People of God: *The Eucharist is a mystery of light!* What does this mean, and what are its implications for Christian life and spirituality?

Jesus described himself as the “light of the world” (*Jn* 8:12), and this quality clearly appears at those moments in his life, like the Transfiguration and the Resurrection, in which his divine glory shines forth brightly. Yet in the Eucharist the glory of Christ remains veiled. The Eucharist is pre-eminently a *mysterium fidei*. Through the mystery of his complete hiddenness, Christ becomes a mystery of light, thanks to which believers are led into the depths of the divine life. By a happy intuition, Rublëv’s celebrated icon of the Trinity clearly places the Eucharist at the centre of the life of the Trinity.

12. The Eucharist is light above all because at every Mass the liturgy of the Word of God precedes the liturgy of the Eucharist in the unity of the two “tables”, the

table of the Word and the table of the Bread. This continuity is expressed in the Eucharistic discourse of Saint John's Gospel, where Jesus begins his teaching by speaking of the mystery of his person and then goes on to draw out its Eucharistic dimension: "My flesh is food indeed, and my blood is drink indeed" (*Jn* 6:55). We know that this was troubling for most of his listeners, which led Peter to express the faith of the other Apostles and of the Church throughout history: "Lord, to whom can we go? You have the words of eternal life" (*Jn* 6:68). In the account of the disciples on the road to Emmaus, Christ himself intervenes to show, "beginning with Moses and all the prophets", how "all the Scriptures" point to the mystery of his person (cf. *Lk* 24:27). His words make the hearts of the disciples "burn" within them, drawing them out of the darkness of sorrow and despair, and awakening in them a desire to remain with him: "Stay with us, Lord" (cf. v. 29).

13. The Fathers of the Second Vatican Council, in the Constitution *Sacrosanctum Concilium*, sought to make "the table of the word" offer the treasures of Scripture more fully to the faithful.(9) Consequently they allowed the biblical readings of the liturgy to be proclaimed in a language understood by all. It is Christ himself who speaks when the Holy Scriptures are read in the Church.(10) The Council Fathers also urged the celebrant to treat the homily as part of the liturgy, aimed at explaining the word of God and drawing out its meaning for the Christian life.(11) Forty years after the

Council, the *Year of the Eucharist* can serve as an important opportunity for Christian communities to *evaluate their progress in this area*. It is not enough that the biblical passages are read in the vernacular, if they are not also proclaimed with the care, preparation, devout attention and meditative silence that enable the word of God to touch people's minds and hearts.

*"They recognized him in the breaking of bread"* (cf. Lk 24:35)

14. It is significant that the two disciples on the road to Emmaus, duly prepared by our Lord's words, recognized him at table through the simple gesture of the "breaking of bread". When minds are enlightened and hearts are enkindled, signs begin to "speak". The Eucharist unfolds in a dynamic context of signs containing a rich and luminous message. Through these signs the mystery in some way opens up before the eyes of the believer.

As I emphasized in my Encyclical *Ecclesia de Eucharistia*, it is important that no dimension of this sacrament should be neglected. We are constantly tempted to reduce the Eucharist to our own dimensions, while in reality *it is we who must open ourselves up to the dimensions of the Mystery*. "The Eucharist is too great a gift to tolerate ambiguity and depreciation".(12)

15. There is no doubt that the most evident dimension of the Eucharist is that it is a *meal*. The Eucharist was born,

on the evening of Holy Thursday, in the setting of the Passover meal. *Being a meal* is part of its very structure. “Take, eat... Then he took a cup and... gave it to them, saying: Drink from it, all of you” (Mt 26:26, 27). As such, it expresses the fellowship which God wishes to establish with us and which we ourselves must build with one another.

Yet it must not be forgotten that the Eucharistic meal also has a profoundly and primarily *sacrificial* meaning.<sup>(13)</sup> In the Eucharist, Christ makes present to us anew *the sacrifice offered once for all on Golgotha*. Present in the Eucharist as the Risen Lord, he nonetheless bears the marks of his passion, of which every Mass is a “memorial”, as the Liturgy reminds us in the acclamation following the consecration: “We announce your death, Lord, we proclaim your resurrection...”. At the same time, while the Eucharist makes present what occurred in the past, it also *impels us towards the future, when Christ will come again* at the end of history. This “eschatological” aspect makes the Sacrament of the Eucharist an event which draws us into itself and fills our Christian journey with hope.

“*I am with you always...*” (Mt 28:20)

16. All these dimensions of the Eucharist come together in one aspect which more than any other makes a demand on our faith: *the mystery of the “real” presence*. With the entire tradition of the Church, we believe that

Jesus is truly present under the Eucharistic species. This presence—as Pope Paul VI rightly explained—is called “real” not in an exclusive way, as if to suggest that other forms of Christ's presence are not real, but *par excellence*, because Christ thereby becomes substantially present, whole and entire, in the reality of his body and blood.(14) Faith demands that we approach the Eucharist fully aware that we are approaching Christ himself. It is precisely his presence which gives the other aspects of the Eucharist — as meal, as memorial of the Paschal Mystery, as eschatological anticipation — a significance which goes far beyond mere symbol-ism. The Eucharist is a mystery of presence, the perfect fulfilment of Jesus' promise to remain with us until the end of the world.

*Celebrating, worshiping, contemplating*

17. The Eucharist is a great mystery! And it is one which above all must be *well celebrated*. Holy Mass needs to be set at the centre of the Christian life and celebrated in a dignified manner by every community, in accordance with established norms, with the participation of the assembly, with the presence of ministers who carry out their assigned tasks, and with a serious concern that singing and *liturgical music* be suitably “sacred”. One specific project of this *Year of the Eucharist* might be for each parish community to study the General Instruction of the Roman Missal. The best way to enter into the mystery of salvation made

present in the sacred “signs” remains that of following faithfully the unfolding of the liturgical year. Pastors should be committed to that “*mystagogical*” *catechesis* so dear to the Fathers of the Church, by which the faithful are helped to understand the meaning of the liturgy's words and actions, to pass from its signs to the mystery which they contain, and to enter into that mystery in every aspect of their lives.

18. There is a particular need to cultivate *a lively awareness of Christ's real presence*. both in the celebration of Mass and in the worship of the Eucharist outside Mass. Care should be taken to show that awareness through tone of voice, gestures, posture and bearing. In this regard, liturgical law recalls—and I myself have recently reaffirmed(15)—the importance of moments of silence both in the celebration of Mass and in Eucharistic adoration. The way that the ministers and the faithful treat the Eucharist should be marked by profound respect.(16) The presence of Jesus in the tabernacle must be a kind of *magnetic pole* attracting an ever greater number of souls enamoured of him, ready to wait patiently to hear his voice and, as it were, to sense the beating of his heart. “O taste and see that the Lord is good!” (*Ps* 34:8).

During this year *Eucharistic adoration outside Mass* should become a particular commitment for individual parish and religious communities. Let us take the time to



kneel before Jesus present in the Eucharist, in order to make reparation by our faith and love for the acts of carelessness and neglect, and even the insults which our Saviour must endure in many parts of the world. Let us deepen through adoration our personal and communal contemplation, drawing upon aids to prayer inspired by the word of God and the experience of so many mystics, old and new. The Rosary itself, when it is profoundly understood in the biblical and christocentric form which I recommended in the Apostolic Letter *Rosarium Virginis Mariae*, will prove a particularly fitting introduction to Eucharistic contemplation, a contemplation carried out with Mary as our companion and guide.(17)

This year let us also celebrate with particular devotion the Solemnity of *Corpus Christi*, with its traditional procession. Our faith in the God who took flesh in order to become our companion along the way needs to be everywhere proclaimed, especially in our streets and homes, as an expression of our grateful love and as an inexhaustible source of blessings.

### III

## THE EUCHARIST SOURCE AND MANIFESTATION OF COMMUNION

*“Abide in me, and I in you” (Jn 15:4)*

19. When the disciples on the way to Emmaus asked Jesus to stay “with” them, he responded by giving them a much greater gift: through the Sacrament of the Eucharist he found a way to stay “in” them. Receiving the Eucharist means entering into a profound communion with Jesus. “Abide in me, and I in you” (*Jn 15:4*). This relationship of profound and mutual “abiding” *enables us to have a certain foretaste of heaven on earth*. Is this not the greatest of human yearnings? Is this not what God had in mind when he brought about in history his plan of salvation? God has placed in human hearts a “hunger” for his word (cf. *Am 8:11*), a hunger which will be satisfied only by full union with him. Eucharistic communion was given so that we might be “sated” with God here on earth, in expectation of our complete fulfilment in heaven.

## *One bread, one body*

20. This special closeness which comes about in Eucharistic “communion” cannot be adequately understood or fully experienced apart from ecclesial communion. I emphasized this repeatedly in my Encyclical *Ecclesia de Eucharistia*. The Church is the Body of Christ: we walk “with Christ” to the extent that we are in relationship “with his body”. Christ provided for the creation and growth of this unity by the outpouring of his Holy Spirit. And he himself constantly builds it up by his Eucharistic presence. It is the one Eucharistic bread which makes us one body. As the Apostle Paul states: “Because there is one bread, we who are many are one body, for we all partake of the one bread” (1Cor 10:17). In the mystery of the Eucharist Jesus builds up the Church as a communion, in accordance with the supreme model evoked in his *priestly prayer*: “Even as you, Father, are in me, and I in you, that they may also be in us, so that the world may believe that you have sent me” (Jn 17:21).

21. The Eucharist is both the *source* of ecclesial unity and its greatest *manifestation*. The Eucharist is an *epiphany of communion*. For this reason the Church sets conditions for full participation in the celebration of the Eucharist.(18) These various limitations ought to make us ever more conscious of *the demands made by the communion which Jesus asks of us*. It is a *hierarchical* communion, based on the awareness of a variety of roles

and ministries, as is seen by the reference to the Pope and the Diocesan Bishop in the Eucharistic Prayer. It is a *fraternal* communion, cultivated by a “spirituality of communion” which fosters reciprocal openness, affection, understanding and forgiveness.(19)

“... of one heart and soul” (*Acts* 4:32)

22. At each Holy Mass we are called to measure ourselves against the ideal of communion which the *Acts of the Apostles* paints as a model for the Church in every age. It is the Church gathered around the Apostles, called by the word of God, capable of sharing in spiritual goods but in material goods as well (cf. *Acts* 2:42-47; 4:32-35). In this *Year of the Eucharist* the Lord invites us to draw as closely as possible to this ideal. Every effort should be made to experience fully those occasions mentioned in the liturgy for the Bishop's “Stational Mass”, which he celebrates in the cathedral together with his presbyters and deacons, with the participation of the whole People of God. Here we see the principal “manifestation” of the Church.(20) It would be praiseworthy to specify *other significant occasions*, also on the parochial level, which would increase a sense of communion and find in the Eucharistic celebration a source of renewed fervour.

## *The Lord's Day*

23. In a particular way I ask that every effort be made this year to experience Sunday as the day of the Lord and the day of the Church. I would be happy if everyone would reflect once more on my words in the Apostolic Letter *Dies Domini*. “At Sunday Mass, Christians relive with particular intensity the experience of the Apostles on the evening of Easter, when the Risen Lord appeared to them as they were gathered together (cf. *Jn* 20:19). In a sense, the People of God of all times were present in that small nucleus of disciples, the first-fruits of the Church”.(21) During this year of grace, priests in their pastoral ministry should *be even more attentive to Sunday Mass* as the celebration which brings together the entire parish community, with the participation of different groups, movements and associations.

## IV

### THE EUCHARIST, PRINCIPLE AND PLAN OF “MISSION”

“*They set out immediately*” (cf. *Lk 24:33*)

24. The two disciples of Emmaus, upon recognizing the Lord, “set out immediately” (cf. *Lk 24:33*), in order to report what they had seen and heard. Once we have truly met the Risen One by partaking of his body and blood, we cannot keep to ourselves the joy we have experienced. The encounter with Christ, constantly intensified and deepened in the Eucharist, issues in the Church and in every Christian *an urgent summons to testimony and evangelization*. I wished to emphasize this in my homily announcing the *Year of the Eucharist*, based on the words of Saint Paul: “As often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes” (*1 Cor 11:26*). The Apostle closely relates meal and proclamation: entering into communion with Christ in the memorial of his Pasch also means sensing the duty to be a missionary of the event made present in that rite.(22) The dismissal at the end of each Mass is *a charge* given to Christians, inviting them to work for the spread of the Gospel and the imbuing of society with Christian values.

25. The Eucharist not only provides the interior strength needed for this mission, but is also—in some sense—*its*

*plan*. For the Eucharist is a mode of being, which passes from Jesus into each Christian, through whose testimony it is meant to spread throughout society and culture. For this to happen, each member of the faithful must assimilate, through personal and communal meditation, the values which the Eucharist expresses, the attitudes it inspires, the resolutions to which it gives rise. Can we not see here *a special charge* which could emerge from this *Year of the Eucharist*?

### *Giving thanks*

26. One fundamental element of this *plan* is found in the very meaning of the word “Eucharist”: thanksgiving. In Jesus, in his sacrifice, in his unconditional “yes” to the will of the Father, is contained the “yes”, the “thank you” and the “amen” of all humanity. The Church is called to remind men and women of this great truth. This is especially urgent in the context of our secularized culture, characterized as it is by a forgetfulness of God and a vain pursuit of human self-sufficiency. Incarnating the Eucharistic “plan” in daily life, wherever people live and work—in families, schools, the workplace, in all of life's settings—means bearing witness that *human reality cannot be justified without reference to the Creator*: “Without the Creator the creature would disappear”.(23) This transcendent point of reference, which commits us constantly to give thanks for all that we have and are—in other words, to a “Eucharistic” attitude—in no way detracts from the

legitimate autonomy of earthly realities,(24) but grounds that autonomy more firmly by setting it within its proper limits.

In this *Year of the Eucharist* Christians ought to be committed to bearing more forceful witness to God's presence in the world. We should not be afraid to speak about God and to bear proud witness to our faith. The "culture of the Eucharist" promotes a culture of dialogue, which here finds strength and nourishment. It is a mistake to think that any public reference to faith will somehow undermine the rightful autonomy of the State and civil institutions, or that it can even encourage attitudes of intolerance. If history demonstrates that mistakes have also been made in this area by believers, as I acknowledged on the occasion of the Jubilee, this must be attributed not to "Christian roots", but to the failure of Christians to be faithful to those roots. One who learns to say "thank you" in the manner of the crucified Christ might end up as a martyr, but never as a persecutor.

### *The way of solidarity*

27. The Eucharist is not merely an expression of communion in the Church's life; it is also a *project of solidarity* for all of humanity. In the celebration of the Eucharist the Church constantly renews her awareness of being a "sign and instrument" not only of intimate union with God but also of the unity of the whole human



race.(25) Each Mass, even when celebrated in obscurity or in isolation, always has a universal character. The Christian who takes part in the Eucharist learns to become a *promotor of communion, peace and solidarity* in every situation. More than ever, our troubled world, which began the new Millennium with the spectre of terrorism and the tragedy of war, demands that Christians learn to experience the Eucharist as *a great school of peace*, forming men and women who, at various levels of responsibility in social, cultural and political life, can become promoters of dialogue and communion.

*At the service of the least*

28. There is one other point which I would like to emphasize, since it significantly affects the authenticity of our communal sharing in the Eucharist. It is the impulse which the Eucharist gives to the community for *a practical commitment to building a more just and fraternal society*. In the Eucharist our God has shown love in the extreme, overturning all those criteria of power which too often govern human relations and radically affirming the criterion of service: “If anyone would be first, he must be last of all and servant of all” (*Mc 9:35*). It is not by chance that the Gospel of John contains no account of the institution of the Eucharist, but instead relates the “washing of feet” (cf. *Jn 13:1-20*): by bending down to wash the feet of his disciples, Jesus explains the meaning of the Eucharist unequivocally.

Saint Paul vigorously reaffirms the impropriety of a Eucharistic celebration lacking charity expressed by practical sharing with the poor (cf. *1Cor* 11:17-22, 27-34).

Can we not make this *Year of the Eucharist* an occasion for diocesan and parish communities to commit themselves in a particular way to responding with fraternal solicitude to one of the many forms of poverty present in our world? I think for example of the tragedy of hunger which plagues hundreds of millions of human beings, the diseases which afflict developing countries, the loneliness of the elderly, the hardships faced by the unemployed, the struggles of immigrants. These are evils which are present—albeit to a different degree—even in areas of immense wealth. We cannot delude ourselves: by our mutual love and, in particular, by our concern for those in need we will be recognized as true followers of Christ (cf. *Jn* 13:35; *Mt* 25:31-46). This will be the criterion by which the authenticity of our Eucharistic celebrations is judged.

## CONCLUSION

29. *O Sacrum Convivium, in quo Christus sumitur!* The *Year of the Eucharist* has its source in the amazement with which the Church contemplates this great Mystery. It is an amazement which I myself constantly experience. It prompted my Encyclical *Ecclesia de Eucharistia*. As I look forward to the twenty-seventh year of my Petrine ministry, I consider it a great grace to be able to call the whole Church to contemplate, praise, and adore in a special way this ineffable Sacrament. May the *Year of the Eucharist* be for everyone a precious opportunity to grow in awareness of the incomparable treasure which Christ has entrusted to his Church. May it encourage a more lively and fervent celebration of the Eucharist, leading to a Christian life transformed by love.

There is room here for any number of initiatives, according to the judgement of the Pastors of the particular Churches. The *Congregation for Divine Worship and the Discipline of the Sacraments* will not fail to provide some helpful suggestions and proposals. I do not ask, however, for anything extraordinary, but rather that every initiative be marked by a profound interiority. If the only result of this Year were the revival in all Christian communities of the celebration of Sunday Mass and an increase in Eucharistic worship outside Mass, this Year of grace would be abundantly successful. At the same time, it is good to aim high, and

not to be content with mediocrity, since we know we can always count on God's help.

30. To you, dear *Brother Bishops*, I commend this Year, confident that you will welcome my invitation with full apostolic zeal.

Dear *priests*, who repeat the words of consecration each day, and are witnesses and heralds of the great miracle of love which takes place at your hands: be challenged by the grace of this special Year; celebrate Holy Mass each day with the same joy and fervour with which you celebrated your first Mass, and willingly spend time in prayer before the tabernacle.

May this be a Year of grace also for you, *deacons*, who are so closely engaged in the ministry of the word and the service of the altar. I ask you, *lectors, acolytes and extraordinary ministers of holy communion*, to become ever more aware of the gift you have received in the service entrusted to you for a more worthy celebration of the Eucharist.

In particular I appeal to you, *the priests of the future*. During your time in the seminary make every effort to experience the beauty not only of taking part daily in Holy Mass, but also of spending a certain amount of time in dialogue with the Eucharistic Lord.

*Consecrated men and women*, called by that very consecration to more prolonged contemplation: never forget that Jesus in the tabernacle wants you to be at his side, so that he can fill your hearts with the experience of his friendship, which alone gives meaning and fulfilment to your lives.

May all of you, *the Christian faithful*, rediscover the gift of the Eucharist as light and strength for your daily lives in the world, in the exercise of your respective professions amid so many different situations. Rediscover this above all in order to experience fully the beauty and the mission of the *family*.

I have great expectations of you, *young people*, as I look forward to our meeting at the next *World Youth Day* in Cologne. The theme of our meeting—“*We have come to worship him*”—suggests how you can best experience this Eucharistic year. Bring to your encounter with Jesus, hidden in the Eucharist, all the enthusiasm of your age, all your hopes, all your desire to love.

31. We have before us the example of the Saints, who in the Eucharist found nourishment on their journey towards perfection. How many times did they shed tears of profound emotion in the presence of this great mystery, or experience hours of inexpressible “spousal” joy before the sacrament of the altar! May we be helped above all by the Blessed Virgin Mary, whose whole life incarnated the meaning of the Eucharist. “The Church,

which looks to Mary as a model, is also called to imitate her in her relationship with this most holy mystery”. (26) The Eucharistic Bread which we receive is the spotless flesh of her Son: *Ave verum corpus natum de Maria Virgine*. In this Year of grace, sustained by Mary, may the Church discover new enthusiasm for her mission and come to acknowledge ever more fully that the Eucharist is the source and summit of her entire life.

To all of you I impart my Blessing as a pledge of grace and joy.

*From the Vatican, on 7 October, the Memorial of Our Lady of the Rosary, in the year 2004, the twenty-sixth of my pontificate.*

IOANNES PAULUS PP.II

- (1) Pastoral Constitution on the Church in the Modern World  
*Gaudium et Spes*, 45.
- (2) Cf. *ibid.*, 22.
- (3) No. 55: *AAS* 87 (1995), 38.
- (4) Cf. Nos. 32-34: *AAS* 90 (1998), 732-734.
- (5) Cf. Nos. 30-32: *AAS* 93 (2001), 287-289.
- (6) *Ibid.*, 35: *loc. cit.*, 290-291.
- (7) Cf. Apostolic Letter *Rosarium Virginis Mariae* (16 October 2002), 19-21: *AAS* 95 (2003), 18-20.
- (8) Encyclical Letter *Ecclesia de Eucharistia* (17 April 2003), 53: *AAS* 95 (2003), 469.
- (9) Cf. No. 51.
- (10) *Ibid.*, 7.
- (11) Cf *ibid.*, 52.
- (12) Encyclical Letter *Ecclesia de Eucharistia* (17 April 2003), 10: *AAS* 95 (2003), 439.
- (13) Cf. John Paul II, Encyclical Letter *Ecclesia de Eucharistia* (17 April 2003), 10: *AAS* 95 (2003), 439. Congregation for Divine Worship and the Discipline of the Sacraments, Instruction *Redemptionis Sacramentum* on certain matters to be observed or to be avoided regarding the Most Holy Eucharist (25 March 2004), 38: *L'Osservatore Romano*, Weekly Edition in English, 28 April 2004, Special Insert, p.3.

- (14)Cf. Encyclical Letter *Mysterium Fidei* (3 September 1965), 39: *AAS* 57 (1965), 764; Sacred Congregation of Rites, Instruction *Eucharisticum Mysterium* on the Worship of the Eucharistic Mystery (25 May 1967), 9: *AAS* 59 (1967), 547.
- (15)Cf. Message *Spiritus et Sponsa*, for the fortieth anniversary of the Constitution on the Sacred Liturgy *Sacrosanctum Concilium* (4 December 2003), 13: *AAS* 96 (2004), 425.
- (16) Cf. Congregation for Divine Worship and the Discipline of the Sacraments, Instruction *Redemptionis Sacramentum* on certain matters to be observed or to be avoided regarding the Most Holy Eucharist (25 March 2004): *L'Osservatore Romano*, Weekly Edition in English, 28 April 2004, Special Insert.
- (17) Cf. *ibid.*, 137, *loc. cit.*, p.11.
- (18)Cf. John Paul II, Encyclical Letter *Ecclesia de Eucharistia* (17 April 2003), 44: *AAS* 95 (2003), 462; *Code of Canon Law*, canon 908; *Code of Canons of the Eastern Churches*, canon 702; Pontifical Council for Promoting Christian Unity, *Directorium Oecumenicum* (25 March 1993), 122-125, 129-131: *AAS* 85 (1993), 1086-1089; Congregation for the Doctrine of the Faith, Letter *Ad Exsequendam* (18 May 2001): *AAS* 93 (2001), 786.
- (19)Cf. John Paul II, Apostolic Letter *Novo Millennio Ineunte* (6 January 2001), 43: *AAS* 93 (2001), 297.
- (20)Cf. Second Vatican Ecumenical Council, Constitution on the Sacred Liturgy *Sacrosanctum Concilium*, 41.



- (21) No. 33: *AAS* 90 (1998), 733.
- (22) Cf. Homily for the Solemnity of the Body and Blood of Christ (10 June 2004): *L'Osservatore Romano*, 11-12 June 2004, p.6.
- (23) Second Vatican Ecumenical Council, Pastoral Constitution on the Church in the Modern World *Gaudium et Spes*, 36.
- (24) *Ibid.*
- (25) Cf. Second Vatican Ecumenical Council, Pastoral Constitution on the Church *Lumen Gentium*, 1.
- (26) John Paul II, Encyclical Letter *Ecclesia de Eucharistia* (17 April 2003), 53: *AAS* 95 (2003), 469.

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