A Biblical Walk Through the Mass

從聖經瞭解彌撒聖祭

Session Four - The Liturgy of the Eucharist:

Preparation of the Gifts and Eucharistic Prayer

第四課 - 聖祭禮儀：

禮品準備和感恩經

***Review the Context***

***查看上下文***

In the Liturgy of the Word, we encountered God's Word spoken personally to each of us through the readings from Scripture. As the Second Vatican Council taught, in Scripture "the Father who is in heaven comes lovingly to meet his children, and talks with them." After hearing the Word of God proclaimed and then explained in the homily, we responded by professing our faith in the Creed and by presenting our petitions to God. Nourished by God's Word, we now prepare to be fed by Jesus' Body and Blood in the next main section of the Mass, which is called the Liturgy of the Eucharist.

在聖道禮儀中，我們透過閱讀聖經與上主相遇，祂親自對我們每個人說話。正如梵蒂岡第二次大公會議教導的，在《聖經》中“天父慈愛地來迎接祂的孩子，並與他們交談。”聆聽了上主的話語，並藉講道的宣講和闡釋之後，我們以信經作回應，承認自己的信仰，並向上主祈求。在天主聖言的滋養下，我們現在準備在彌撒的下一個主要部分，即聖祭禮儀中，接受耶穌的聖體和聖血的滋養。

The Liturgy of the Eucharist consists of three principal parts: (1) In the Preparation of the Gifts, representatives of the people present bread and wine to the priest, who blesses these gifts to be used in the Mass. (2) In the Eucharistic Prayer, the priest celebrates what Jesus did at the Last Supper. Christ's sacrifice is made present sacramentally, and the gifts of bread and wine are changed into his very Body and Blood. And (3) in the Communion Rite, we receive Jesus' Body and Blood, Soul and Divinity, in Holy Communion.

聖祭禮儀由三個主要部分組成：（1）在準備禮品時，信眾代表向神父獻上麵包和酒，神父祝福這些在彌撒中使用的禮品。（2）在感恩經中，神父慶祝耶穌在最後晚餐中所做的事。 基督的犧牲以聖事的形式呈現，麵包和酒的禮品變成了祂的體和血。 (3) 在共融禮中，我們藉聖體聖事接受了耶穌的體和血、靈魂和祂的神性。

In this session, we will focus on the Preparation of the Gifts and the Eucharistic Prayer, while the Communion Rite will be treated in the next session.

在這一課中，我們將專注於禮品的準備和感恩祈禱，而共融禮將在下一節討論。

***Read***

**閱讀**

Read the prayers for the next two parts of the Liturgy of the Eucharist: the Preparation of the Gifts and the Eucharistic Prayer. This will take you from the preparation of the altar and the priest's washing of his hands to the "Holy, Holy, Holy" (the *Sanctus)* and the Eucharistic Prayer, which culminates with the closing doxology.

閱讀聖祭禮儀中跟接的兩部分禱文：禮品準備和感恩經。 這將帶您從祭台的準備和主祭的洗手到“聖、聖、聖”（歡呼歌）和感恩禱文，最後以光榮頌結束。

In the section titled "The Liturgy of the Eucharist" in the *Biblical Walk Through the Mass* book, read Chapters 14and15 ("The Preparation of the Gifts") and Chapters 16 through 21 ("The Eucharistic Prayer").

在《從聖經瞭解彌撒聖祭》中標題為“聖祭禮儀” 那部分，閱讀第 14 和 15 章（“準備禮品”）和第 16 至 21 章（“感恩經”）。

***Take a Deeper Look***

**深入了解**

Answering the following questions will help you understand the scriptural roots of the Preparation of the Gifts and the Eucharistic Prayer in the Liturgy of the Eucharist. If you do not understand something, make a note to bring it up in your small group discussion.

回答以下問題，有助您了解聖祭禮儀中禮品準備和感恩經的聖經根源。 如果您有不明白的地方，請記下，並在小組討論中提出。

***PREPARATION OF THE GIFTS***

**禮物準品**

In this section of the Mass, the priest and people prepare for the Eucharistic Prayer, which makes present Christ's Body and Blood and his redeeming sacrifice. In anticipation of those sacred rites, the altar is prepared, the gifts of bread and wine are presented, and the priest recites various prayers over the gifts and performs rituals such as the washing of hands and the mixing of water and wine. Our study will now look into the biblical background of a few of these rites.

在彌撒這部分，神父和信眾準備感恩祈禱，這使基督的身體和寶血，以及他的救贖犧牲呈現在眼前。 為迎接這些神聖的禮儀，神父準備祭台，呈奉麵包和酒的禮品，背誦各種祈文，並進行洗手和混合水和酒等儀式。 我們現在將研究其中一些儀式的聖經背景。

***Presentation of the Gifts***

禮品的呈奉

1. One of the earliest traditions in the Mass is that of Christians providing the bread and wine for the Eucharist. This comes in a rite called the Presentation of the Gifts.

最早的彌撒傳統之一就是基督徒為聖體聖事提供麵包和酒。 這是一種稱為禮品呈奉的儀式。

a. Several Old Testament verses speak of "the staff of bread" (see Leviticus 26:26; Psalm 105:16). What is a staff?  In what way is bread like a staff?

舊約的幾段經文論及“麵包的糧源”（見肋未記 26:26；聖詠 105:16）。 什麼是糧源？ 麵包在什麼方面與糧源相近？

b. Wine was viewed as a great gift of creation. Read Psalm 104:15 and Sirach 31:27 and 39:26-27. How do these verses depict wine as a symbol of life and joy?

葡萄酒被視為創造的偉大禮品。 閱讀聖詠 104:15 和德訓篇 31:27 和 39:26-27。 這些經文如何將葡萄酒描繪成生命和喜樂的象徵？

c. Think About It: We have seen how the Scriptures present bread and wine as great gifts to man-basic necessities that nourish and sustain life and bring joy. In light of this biblical background, what would be the meaning of the people at Mass offering bread and wine back to God?

想一想：我們已經看到聖經如何將麵包和酒作為人類基本所需的重要禮品，這些必需品滋養和維持生命，並帶來歡樂。從這聖經背景，怎樣領略到信眾在彌撒中將麵包和酒奉還上主的意思？

***Washing of Hands***

洗手

In preparation for the Eucharistic Prayer, the priest washes his hands. The washing of hands reflects an ancient biblical practice that signified the interior, spiritual cleansing necessary before the priest entered a sacred place and performed a sacred duty.

為準備感恩經，神父先行洗手。 洗手反映了一種古老的聖經習俗，這意味著在司祭進入至聖所並履行神聖職責之前，必須進行內部靈性的潔淨。

a. Read Psalms 24:3-4 and 26:6-8. Where do these psalms describe the ritual washing of hands as taking place?

閱讀聖詠 24:3-4 和 26:6-8。 這些聖詠詩篇在哪裡描述了洗手的儀式？

b. Read Exodus 30:17-20. According to these verses, who was supposed to wash their hands, and when?

閱讀出谷記 30:17-20。 根據這些經文，誰人及什麼時候需要洗手？

c. Think About It: In light of this biblical background, what do you think the priest's

washing of his hands at Mass signifies?

想一想：就這個聖經背景，你認為神父在彌撒中洗手，這意味著什麼？

**THE EUCHARISTIC PRAYER**

感恩祈禱

The Church has called the Eucharistic Prayer "the center and summit of the entire celebration" of the Liturgy (General Instruction of the Roman Missal, 78). The Eucharistic Prayer consists of several parts: A Preface prayer of praise and thanksgiving is followed by the Sanctus ("Holy, Holy, Holy"), the epiclesis prayer (the invocation of the Holy Spirit), and the institution narrative and consecration of the bread and wine. "The mystery of faith" acclamation is then followed by the prayers of memorial (anamnesis), offering, intercessions, and doxology (a prayer glorifying God). We will now examine the biblical background for a few of these parts of the Eucharistic Prayer.

教會將感恩經稱為禮儀的“整個感恩慶典的中心和頂峰”（羅馬彌撒經書的一般指示，78）。＇感恩祈禱由幾個部分組成：讚美和感恩的序言，祈禱後的Sanctus 歡呼歌（“聖，聖，聖”），epiclesi 祈禱（祈求聖神），以及成立聖體聖事的敘述和祝聖麵包和酒。 “信德的奧秘” 宣示之後是 anamnesis 紀念祈禱（回憶），奉獻，代禱和光榮頌（榮耀上主的祈禱）。 我們現在將研究感恩經中這些部分的聖經背景。

Preface

**前言**

3. At the start of the Preface to the Eucharistic Prayer, the priest says to the people, "Lift up your hearts." Read Colossians 3: 1-4, where Paul similarly challenges us to set our minds on heaven…

感恩禱文序言的開始，神父對信眾說：“振作你們的心。” 閱讀哥羅森書 3 章 1-4 節，保祿同樣在書信中挑戰我們要專注於天國……

a. According to Colossians 3:1, who is it that is above-the One upon whom we are to set our minds?

根據哥羅森書 3 章 1 節，我們要立志於天上那一位？

b. Review the quotes from St. Cyprian and St. Cyril on page 119 of the Biblical Walk Through the Mass book. In light of the verses from Colossians 3: 1-4 and the reflections of these two saints, what do you think it means to lift up your heart? And why is it important to do so at this point in the Mass?

重温《從聖經瞭解彌撒聖祭》第 119 頁上來自聖西比安和聖濟利祿的引述。 根據哥羅森書 3 章 1-4 節的經文和這兩位聖人的反思，你認為振奮人心是什麼意思？ 為什麼在彌撒中這樣做是重要的？

***Holy, Holy, Holy***

**聖、聖、聖**

4. The first part of the prayer known as the Sanctus (the "Holy, Holy, Holy") comes from a vision God gave the prophet Isaiah, in which Isaiah saw angels singing these words before God's throne in the heavenly temple.

被稱為 Sanctus 歡呼歌（“聖、聖、聖”）的第一部分源於上主顯示給依撒意亞先知的異象。在異像中，依撒意亞看到天使在天上聖殿中上主的寶座前唱出這些字句。

a. Read Isaiah 6:1-4. The angels in Isaiah's vision are called the seraphim, which means "burning ones," suggesting they are close to God and reflect his radiance. In what ways do these angels reverently respond to being in God's presence?

閱讀依撒意亞先知書 6:1-4。依撒意亞的異像中的天使被稱為色辣芬(六翼天使 )，意即“燃燒的天使”，暗示他們接近上主，並反映他的光輝。 這些天使以什麼方式，恭敬地回應上主的臨在？

b. Read Isaiah 6:5-8. How does Isaiah respond to hearing God's voice and being in his presence?

閱讀依撒意亞先知書 6:5-8。依撒意亞先知書聽到上主的聲音，並在他面前有什麼反應？

c. Think About It: How does our experience of what is about to happen at the consecration at Mass (with the bread and wine becoming the Body and Blood ofJesus) parallel the experience of Isaiah and the angels in Isaiah 6?

想一想：我們對彌撒聖祭中的體驗（麵包和酒成為耶穌的身體和寶血）與依撒意亞先知書第 6 章中所描述的天使的體驗有何相似之處？

d. Think About It: How might Isaiah's and the angels' response to the divine presence serve as a model for how we should approach the Eucharistic Prayer?

想一想：依撒意亞和天使對至聖臨在的回應，如何成了我們如何誦念感恩經的榜樣？

***Words of Institution***

**建立聖體聖血的敘述**

In the words of institution, the priest repeats Jesus' words of consecration over the bread and the wine at the Last Supper:

在祝聖聖體聖血時，神父重複了最後的晚餐時耶穌奉獻麵包和酒的話：

*TAKE THIS, ALL OF YOU, AND EAT OF IT,*

*FOR THIS IS MY BODY,*

*WHICH WILL BE GIVEN UP FOR YOU ....*

*TAKE THIS, ALL OF YOU, AND DRINK FROM IT,*

*FOR THIS IS THE CHALICE OF MY BLOOD,*

*THE BLOOD OF THE NEW AND ETERNAL COVENANT,*

*WHICH WILL BE POURED OUT FOR YOU AND FOR MANY*

*FOR THE FORGIVENESS OF SINS.*

*Do THIS IN MEMORY OF ME.*

***你們大家拿去吃, 這就是我的身體,***

***將爲你們而犧牲。你們大家拿去喝：***

***這一杯就是我的血，新而永久的盟約之血，***

***將爲你們和衆人傾流，以赦免罪惡。***

***你們要這樣做，來紀念我。***

*。*

5. The words of institution are profound in biblical meaning. Let us consider some of them.

建立聖體聖血的敘述具有深刻的聖經意義。 讓我們思考其中的一些句語。

a. First, the priest at Mass repeats Jesus' words about his Body being "given up for you." The Greek verb used here for "given up" is didonai, which sometimes has sacrificial overtones and which, in the Bible, can be translated as "offered" or "offered up." Read the following passages in which this verb is used. What is being given or offered up in these passages?

首先，在彌撒中神父重複耶穌的話，關於祂的身體“*爲你們而犧牲*”。 這裡用於“*犧牲*”的希臘動詞是 didonai，有時帶有奉獻的意味，在聖經中可以翻譯為“呈獻”或“獻上”。 閱讀以下使用這個動詞的段落。這些經文給予或提供了什麼？

Luke 2:24

路加福音 2:24

1 Maccabees 2:49-50

馬加伯 (上) 2:49-50

1 Maccabees 6:43-46

馬加伯 (上) 6:43-46

Mark 10:45

馬爾谷福音 10:45

b. Second, the priest at Mass repeats Jesus' words about his Blood being "poured out for the forgiveness of sins." Read Leviticus 4:7, 18, 25. For what purpose was blood poured out in these passages?

其次，彌撒中神父重複了耶穌的話，說他的血“傾流，以赦免罪惡”。 閱讀肋末紀 4:7,18,25。在這些經文中血的傾流的是為了什麼？

c. Think About It: With the words "given up" and "poured out" having these sacrificial overtones, Jesus is clearly referring at the Last Supper to some kind of sacrifice. According to his words at the Last Supper, what does Jesus intend to be offered up and poured out in sacrifice?

想一想：“犧牲”和“傾流”這兩個詞彙帶有奉献的意味，耶穌在最後晚餐中明確指出某種犧牲。 根據祂在最後的晚餐中的話，耶穌打算獻上和傾流些什麼？

6. The priest also repeats Jesus' concluding words from the Last Supper, "Do this in memory of me."

神父亦重複了耶穌在最後晚餐中的結語：“你們要這樣做，來紀念我。”

a. Read CCC 1363. What is the biblical meaning of "memorial"?

閱讀天主教教理 1363。“紀念”的聖經含義是什麼？

b. Think About It: We have seen Jesus speak of offering up his Body and Blood as a sacrifice at the Last Supper. Now, at the end of the meal, he says, "Do this in memory of me." Given the Jewish understanding of "memorial," what is the significance of Jesus' words "Do this in memory of me"? For more background, read CCC 1364-1367 and the excerpt from the book A Biblical Walk Through the Mass, reprinted in the boxed text on this page.

想一想：我們已經看到耶穌談到在最後晚餐中獻上祂的身體和寶血作為祭品。 現在，在用餐結束時，祂說，“你們要這樣做，來紀念我。” 基於猶太人對“紀念”的理解，耶穌所說的“你們要這樣做，來紀念我”有什麼意義？ 有關更多背景資料，請參閱天主教教理 1364-1367 和《從聖經瞭解彌撒聖祭》一書的摘錄，在本頁的加框文本中重印。

**ABOUT THE LAST SUPPER AND THE CROSS**

Understanding this connection between the Last Supper and the Cross sheds important light on how the Eucharistwe celebrate today commemorates Christ's sacrifice on Calvary. For Jesus concludes the institution of the Eucharistby saying, "Do this in memory of me" (Luke 22:19). What is the "this" that Jesus commands the apostles to do? It is tocelebrate the New Passover sacrifice of his Body and Blood. And how are they to do it? As a biblical memorial. The wordmemory used in the Mass translates the biblical word for "memorial" (onomnesis), which, as we have seen, means much more than merely remembering the past. The liturgical memorial brings the past and present together, making the long ago event mystically present for the current generation.

*因此，當耶穌命令宗徒們說：“你們要這樣做，來紀念我”，祂並不是在告訴他們進行簡單一頓飯的儀式，好使人們記住祂。祂指示他們慶祝最後的晚餐作為禮儀的紀念。在最後晚餐中所涉及的一切 - 尤其是基督的身體和寶血的獻祭—將是*

*在聖祭禮的慶典中向信眾呈現。*

Hence, when Jesus commands the apostles, "Do this in memory of me," he is not telling them to perform a simple ritual meal that will help people remember him. He is instructing them to celebrate the Last Supper as a liturgical memorial. All that was involved in the Last Supper-most particularly, the sacrificial offering of Christ's Body and Blood-would be made present to worshippers in the celebration of the Eucharist.

*因此，聖祭禮使閣樓廳房和髑髏地的事件，成了基督最後晚餐的紀念。今天藉聖祭禮向我們呈現，就像古代猶太人年復一年地參與出埃谷那逾越節的紀念，我們基督徒也參與新的出谷，耶穌在十字架上凱旋而死，正是我們慶祝新的逾越節的時間。*

Therefore, as the memorial of the Lord's Supper, the Eucharist makes the events of the Upper Room and Calvarysacramentally present to us today. Just as the ancient Jews participated in the Exodus year after year through thememorial of Passover, so do we Christians participate in the new Exodus of Jesus' triumphant death on the Cross every time we celebrate the new Passover of the Eucharist.

It is in this sense that the Mass is to be understood as a sacrifice. As the *Catechism* explains, "In the New Testament, the memorial takes on new meaning. When the Church celebrates the Eucharist, she commemorates Christ's Passover, and it is made present: the sacrifice Christ offered once for all on the Cross remains ever present" (CCC 1364). And this sacrifice is made present for *a* salvific purpose: so that its power may be applied to our lives for the daily sins we commit and so that we can unite ourselves more deeply to Christ in his act of total self-giving love (see CCC 1366).

*正因這個意義，彌撒被理解為一種犧牲。正如教理所解釋的 “在新約中，紀念有了新的意義。當教會慶祝感恩祭時，正是紀念基督的逾越，這奧跡亦藉此而臨現：基督在十字架上一. 次而永遠完成的祭獻萬古常新。”（天主教教理 1364）。而這個犧牲是為拯救目的而存在：因此它的力量可以應用於我們的生活，以赦免我們每天的犯的罪，使我們可以在基督全然捨己的愛中更深地與祂結合（見天主教教理 1366）。*

-Edward Sri, *A Biblical Walk Through the* Moss, 136-137

*——愛德華·斯里，藉《聖經》漫步苔蘚上，136-137*

***The Doxology***

光榮頌

At the end of the Eucharistic Prayer, the priest holds up the Eucharistic Body and Blood of Christ and praises the Father, saying, "All glory and honor is yours, for ever and ever." To this, the people respond, saying "Amen"-a Hebrew word that means "so be it," which is used to affirm the validity of what has just been said. In the Bible, it is often used in liturgical settings.

在感恩經結束時，神父高舉基督的聖體和聖血，讚美天父，說：“一切崇敬和榮耀都歸於你，全能的天主聖父，直到永遠。” 對此，信眾回應說“亞孟”—一個希伯來詞彙，意思是“就這樣吧”，以確認剛才所說的話的有效性。 在聖經中，它經常用於禮儀場合。

7. Read the following passages. What declaration is being affirmed by the response  Amen"?

閱讀以下段落。 “亞孟”的回應是在肯定什麼？

1 Chronicles 16:36

歷王紀 (上) 16:36

Nehemiah 8:1-6

厄斯德拉下 8:1-6

Revelation 5:13-14

默示錄 5:13-14

8. Think About It: In light of this biblical background, what do you think is being affirmed by the people's amen at the culmination of the Eucharistic Prayer?

想一想：基於這個聖經背景，你認為信眾在感恩經的高峰說〝亞孟〞是為了肯定什麼？

**Application**

應用

This exercise will help you apply one of the key themes of the session to your life. After meditating on it, respond to God with a brief written prayer if you choose.

Read CCC 1368. Here the Catechism explains that in the Eucharistic sacrifice, the faithful unite their entire lives to Christ's total offering. What is a specific area of your life-a joy, work, fear, or suffering-that you can unite to Jesus' sacrifice at your next Mass? If you like, write a short prayer about your desire to join this area of your life with Christ's offering on the Cross at Mass.

本練習將幫助您將課程的重要主題之一，應用到您的生活中。如果你願意，在默想後，可以用簡短的書面禱文回應上主。

閱讀天主教教理 1368。教理解釋說，在聖祭禮中，信眾們將他們的整個生命與基督的全部奉獻結合在一起。 在你參與下一次彌撒時，你生活中的哪個特定領域——快樂、工作、恐懼或痛苦，可以與耶穌的犧牲結合起來？ 如果你願意，可以寫一個簡短的禱文，表達你渴望將你這個生活的領域，參與基督在十字架上的祭獻。