

## Theme Sharing

### Feast of Corpus Christi The Word Became Flesh --- Our Living Bread

Today we celebrate the Feast of Corpus Christi (the Body and Blood of Christ). The Church initially honoured the feast of the Body of Christ separately from the feast of Precious Blood of Christ. However, the two feasts are really part of the Paschal Mystery; and so they are now celebrated by the universal Church as one feast to be held on the Thursday following Trinity Sunday. In Canada, the feast is transferred to the Sunday after Trinity Sunday so that more people can participate in the celebration. Today's gospel, from *John 6:51-59*, speaks about true belief in Christ, the Eucharist and the Church. In a nutshell, it declares that the body and blood of Christ is our living bread. As Christians, we receive the body and blood of our Lord through the sacrament of the Eucharist, and we become one with Christ. Through the same sacrament, Christians are also one and in communion with each other, thus forming a true community as the Church and the Mystical Body of Christ.

In the gospel, people were searching for Jesus after he performed the miracle of Multiplication of the Loaves. He told the crowd that they were looking for him because their stomachs were filled, not because they had seen a miracle, a heavenly sign! Proclaiming that he is the Word of God made flesh, Jesus exhorted them not to look for food that would perish, but to search instead for food that would endure eternal life. He said, *"Very truly, I tell you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. Those who eat my flesh and drink my blood have eternal life, and I will raise them up on the last day; for my flesh is true food and my blood is true drink. Those who eat my flesh and drink my blood abide in me, and I in them. Just as the living Father sent me, and I live because of the Father, so whoever eats me will live because of me. This is the bread that came down from heaven, not like which your ancestors ate, and they died. But the one who eats this bread will live forever."*

The first reading, from the *Book of Deuteronomy*, recounts how the Israelites were fed with manna in the wilderness.

"Manna" is considered as a visible sign of the "Word of the Lord" that must be observed, which is why Moses reminds his people that *"one does not live by bread alone, but by every word that comes from the mouth of the Lord."* So for every Christian, Jesus Christ is the Word of God made flesh.

In the second reading, Paul explains the close relationship between the Eucharist and the church. He says, *"Is not the cup of blessing that we bless a sharing in the blood of Christ? And is not the bread that we break a sharing of the body of Christ? Because there is one bread, we who are many are one body, for we all partake of the one bread."*

"Lord, may the bread and cup we offer bring your Church the unity and peace they signify, through Christ our Lord. Amen."

### Gospel of joy Evangelii Gaudium

#### «Gospel of Joy» Church to open the door, issuing prophetic voice

27. I dream of a "missionary option", that is, a missionary impulse capable of transforming everything, so that the Church's customs, ways of doing things, times and schedules, language and structures can be suitably channeled for the evangelization of today's world rather than for her self-preservation. The renewal of structures demanded by pastoral conversion can only be understood in this light: as part of an effort to make them more mission-oriented, to make ordinary pastoral activity on every level more inclusive and open, to inspire in pastoral workers a constant desire to go forth and in this way to elicit a positive response from all those whom Jesus summons to friendship with himself. As John Paul II once said to the Bishops of Oceania: "All renewal in the Church must have mission as its goal if it is not to fall prey to a kind of ecclesial introversion".

To Be Continued

Apostolic Exhortation Evangelii Gaudium

## Diocese & Other News

### Upcoming Ordinations

- Ordination of Adrian Martens to the Permanent Diaconate for service in the Personal Ordinariate of the Chair St. Peter, Saturday June 14, 10:30 am, St. John the Evangelist Catholic Church, Calgary 1423 8th Avenue S.E.

- Ordination of Colin O'Rourke to the Transitional Diaconate, Sunday June 22, 10:00 am, St. Mary's Cathedral.

- Ordination of Colin O'Rourke to the Priesthood, Saturday July 5, 11:00 am, St. Mary's Cathedral.

### Youth Ministry

Check out the One Rock website at [www.onerock.ca](http://www.onerock.ca) and plan to attend this year's One Rock Music & Faith Festival at Tsuu T'ina Rodeo Grounds, Redwood Meadows, Alberta - August 15, 16 & 17. You can buy your tickets on line or at your parish.

### Ecumenical and Interreligious Affairs

The Catholic Diocese, Abraham's Tent (Muslim-Christian-Jewish Dialogue) and the University of Calgary are teaming up to present "Hospitality in Dialogue in the Abrahamic Religious Traditions" featuring the former Interfaith Assistant to the Archbishop of Canterbury, Reverend Rana Kahn. The event is sponsored by the Catholic Diocese and the University of Calgary and is *free*. Please join us on Wednesday June 25th 2014 at 7:00pm, at the University of Calgary, Science Theatre Rm. 145. Please see this link for a map to the room:

<http://www.ucalgary.ca/map/interactive>. To use the map, pick the building, "ST - Science Theatres" and the room "145". Please RSVP by June 24<sup>th</sup> to [adrian.martens@calgarydiocese.ca](mailto:adrian.martens@calgarydiocese.ca) or call 403-218-5500.

## Parish Activities

### OLPH Summer Mass schedule

Mass schedule in July and August will be revised as follows:

Saturday : 5:00pm ( in Mandarin)

Sunday: 9:30 am (in English)

11:00 am (in Cantonese)

### Tuesday ( 7:00 pm) English Mass will be suspended

Normal Mass schedule will be resumed from September 7.

**Summer Bulletin Break**

Please note that the last bulletin before the summer will be June 29. It will be resumed in the week of September 7.

**OLPH Youth Group Orchid Sale**

OLPH Youth Group will be putting out some rare orchids for sale for raising fund for the parish youth activities.

Date: June 29, 2014 (Sunday)

Time: 11:00am

Venue: OLPH Church Upper Hall

All parishioners are encouraged to come and to bring home the beauty of God's creation and show your support for the parish youths.

**K of C Matteo Ricci 10119-25th Anniversary Thanksgiving Mass**

Please join us to celebrate our 25<sup>th</sup> Anniversary Thanksgiving Mass, going to be held on Sunday, June 29, 2014 at 11:30am Mass at OLPH Church

Celebrant: Our Council Chaplain –  
Fr. Joseph Nguyen

Reception at Upper Hall after Mass

**Together in Action 2014**

".....Faith Working Through Love."

(Galatians 5:6)

Our parish's portion is \$24,300. As of April 27th, our campaign has received a total of \$13,870.

We plead for your ongoing support. Together we will help thousands within our own communities and abroad through difficult times. Donation envelopes can be picked up from both the front and the side entrances. Let's take action now to respond to Christ's love and sacrifice for the salvation of mankind.

**Weekly Activities**

Wed, Fri 25, 27

**OLPH Senior Centre**

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

Fri: Potluck Lunch

Place: OLPH Church, Upper Hall

Thurs 26

**St. Angela School Year End Mass**

Time: 9:00a.m.

Place: OLPH Church

Fri 27

**OLPH Scout**

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

Place: Upper Hall & Lower Hall

Sat 28

**Legion of Mary ( meeting )**

Time: 9:45a.m.

Place: K of C Room at OLPH Church

**Tai Chi Lesson**

Time: 10:15 a.m. - 11:15 noon

Place: OLPH Church Lower Hall

**Yoga beginner class**

Time: 2:00 p.m. - 3:15p.m.

Place: OLPH Church Lower Hall

**Young Adults choir practice**

Time: 6:00 p.m.-8:00p.m.

Place: OLPH Upper Hall

**Faith Sharing Group (Arbour Lake)**

Time: 7:30p.m.-10:00p.m.

Contact: Grace Chan 403-208-1806

Sun 29

**OLPH Breakfast Corner**

Time: After the 8:30 am Mass

Place: OLPH Upper Hall

**Sacred Heart Of Jesus****Sacred Heart of Jesus Solemnity: June 27**

St. Margaret Mary was born in 1647 in France. She was an invalid, but the Blessed Virgin Mary cured her. To thank God for the cure she promised to give her life to His service. When she was seventeen, Jesus appeared to her just as He looked after He was scourged. At once, she entered into the Order of the Visitation.

Sister Margaret Mary loved our Lord in the Blessed Sacrament very much. Jesus showed her His Sacred Heart in four visions. The flames that come forth from His Heart remind us of His burning love for us and His desire that we love Him in return. The crown of thorns around His Heart reminds us of sacrifice to make up for sin.

Jesus made at least twelve promises to her telling her how he would help those who honor His Sacred Heart.

Jesus said to her: "Look at this Heart which has loved people so much, and yet they do not want to love Me in return. Through you My divine Heart wishes to spread its love everywhere on earth."

**The Twelve Promises of the Sacred Heart of Jesus**

-I will give them all the graces necessary for their state of life.

-I will establish peace in their families.

-I will comfort them in all their troubles.

-I will be their safe refuge against all the

snares of their enemies in life, and above all in death.

-I will pour abundant blessings on all their undertakings.

-Sinners shall find in My Heart the source and infinite ocean of mercy.

-Tepid souls shall become fervent.

-Fervent souls shall speedily rise to great perfection.

-I will bless the homes in which the image of My Sacred Heart shall be exposed and honored.

-I will give to priests the power to touch the most hardened hearts.

-Those who propagate this devotion shall have their names written in My Heart, and it shall never be effaced.

-The all-powerful love of My Heart will *grant to all those who shall receive Communion on the First Friday of nine consecutive months* the grace of final repentance; they shall not die under my displeasure, nor without receiving their Sacraments; My Heart shall be their assured refuge at that last hour.

*The Choice is Yours to Make!!!*

**Stories Faith Sharing****Stories of Eucharistic Miracles**

Some years ago, a young man was unhappily led astray into the paths of Jewish infidelity. While still in the flower of youth, his heart was filled with dreams of glory to be attained as a distinguished musician. One evening he was asked to play the organ in one of the principal churches in Paris; there in that church God awaited him, and prepared for him, not a triumph of his self-love, but a humiliation a thousand times more glorious. Already the roof of the sacred edifice re-echoed the sound of the solemn chants, and the melodious tones of the organ had filled all hearts with recollection and prayer; every head was bowed and the God of the Eucharist had blessed His children prostrate in lowly adoration. The unbelieving musician, alone, dared to raise his haughty brow before that God despised by his forefathers, but in vain. A mysterious and invisible hand bowed his head and humbled him to the ground. A miracle of grace was effected; the young man was conquered; he knelt down a Jew; he rose up a Catholic. His heart wounded by the Real Presence in the Sacred Host, he left the church; soon the waters of Baptism were

poured upon him, and exchanging his fashionable attire for the coarse serge of a monk, he bade an eternal farewell to the pleasures of the world. A living example of the power of the Sacred Heart of Jesus in the Blessed Sacrament, he went from city to city, and from village to village, proclaiming the love of God, repeating again and again: "The days of grief are departed. I have found peace of heart since I have tasted the delights of the tabernacle of the Lord." If you would know the name of this privileged soul, ask it at the cloister of Mount Carmel, and they will tell you it was *Father Augustine of the Most Blessed Sacrament*. If one single visit to the God of the Eucharist transformed an obstinate Jew into a good Catholic, what may we not hope to obtain by devout visits to the Blessed Sacrament?

PRAYER: O my Jesus, I adore Thee in this Holy Sacrament, as my Lord and my God, as my Redeemer and Savior.

[Read More Know More](#)

### But how can bread and wine become Christ's Body and Blood? It does, after all, still taste like bread and wine.

C.S. Lewis put it well when he wrote, "The command, after all, was "Take, eat": not "Take, understand." Christ's presence in the form of bread and wine, and how it comes to be that way, is part of the mystery of faith we call the Holy Eucharist. The official Catholic teaching is that Christ is really present in the consecrated elements. The explanation known as "transubstantiation" says that the substance of bread and wine is changed into Christ's Body and Blood, leaving only the appearances, taste, and so on of bread and wine. Transubstantiation sheds light on the change that takes place, and goes farther toward expressing the faith of the church than do some other theories about it. But the explanation called transubstantiation is not the basic teaching itself about Real Presence.

A very important point about Real Presence is that it is not limited to the Mass and, at Mass, is not limited to Christ present as bread and wine. Vatican II states: "...Christ is always present in His Church, especially in her liturgical celebrations. He is present in the sacrifice of the Mass, not only in the person of His minister, 'the same one now offering, through the ministry of priests,

who formerly offered himself on the cross,' but especially under the Eucharistic species. By His power He is present in the sacraments, so that when a man baptizes it is really Christ Himself who baptizes. He is present in His word, since it is He Himself who speaks when the holy Scriptures are read in the church. He is present, finally, when the Church prays and sings, for He promised: 'Where two or three are gathered together for my sake, there am I in the midst of them' (Mt. 18:20)."

For Catholics of Fundamentalists or anyone else to focus on Christ's Presence in the Eucharistic elements to the exclusion of his many other modes of presence in our lives – for example, his presence to us in those who are hungry (see Matthew 25:35, 42) – is to distort faith in the risen Jesus.

By Fr. Philip St. Romain

## 主日分享

### 基督聖體聖血節

#### 降生成人的聖言—生命的食糧安慰

本主日我們舉行基督聖體聖血節彌撒。這是由原來耶穌聖體和耶穌寶血兩個瞻禮合併而成的一個瞻禮。

在本節日彌撒的讀經二裏，聖保祿宗徒解釋了聖體聖事與教會之間的密切關係。他這樣說：弟兄姊妹們：我們所祝福的那祝福之杯，不是分享基督的血而結合嗎？我們擘餅，不是分享基督的身體而結合嗎？因為餅只有一個，儘管我們有許多人，但由於分享同一個餅，我們只是一個身體。

彌撒福音中，耶穌施行了增餅奇跡後，群眾來找尋祂。耶穌認為，他們找尋祂並不是因為看到了神跡，而是因為吃餅吃飽了，因此警告他們不要為那可損壞的食糧勞碌，而要為那存留到永生的食糧勞碌。

"你們的祖先在曠野裡吃過瑪納，卻死了；我是從天上降下來的生活的食糧，誰若吃了這食糧，必要生活直到永遠。"祂向他們說："誰吃我的肉並喝我的血，他便住在我內，我也住在他內。就如那生活的父派遣了我，我因父而生活；照樣，那吃我肉的人，也要因我而生活"。

上主，願我們所獻上的禮品，帶給你的教會這獻禮所象徵的和平與合一。這就是今天獻禮經所祈求的。

(錄自梵蒂岡電台) 梁煜寧供稿

## 福音的喜樂

### 「福音的喜樂」

#### 教會要敞開大門

#### 基督徒對上主聖訓的態度

為叫我能學習你的法度，受苦遭難於我確有益處。(詠 一一九 71)

《聖詠一一九篇》披露一位基督徒對上主聖訓的態度，其獨特處在於盡顯了作者對聖言的孺慕倚恃，他見到群小背離主道而熱火焚心，即使要消耗殆盡，也要維護上主的法律 (參詠一一九 139)，就以 176 節詩歌來讚頌上主的話語。

假如《聖詠一一九篇》真的是一個基準，見著舊約時代的人能如此深深地鍾愛著聖言，給我們這世代的基督徒有甚麼啓示呢？

不是每一位基督徒對聖言一開始就懷有熱忱，有些人們曾身處逆境、或遭顛沛流離，現在熱愛聖經，遵循主道，才做證說：「我在受苦以前，徘徊歧途，但我現今順從你的訓誨」。

耶穌的話語在我們身上，又能否產生如此奇特的果效呢？

## 堂區活動

### 暑期主日彌撒

七、八月之主日彌撒將更改如下：

星期六主日提前彌撒：五時(國語)

星期日早上彌撒：九時卅分(英文)

十一時(廣東話)

### 星期二黃昏彌撒暫停

九月七日之主日開始，主日早上彌撒及星期二黃昏彌撒將照以往時間舉行

### 暑期堂區通訊

六月二十九日的堂區通訊將會是暑期前最後一期，九月七日再刊

### 青少年團蘭花義賣

為堂區青少年活動籌款，青少年團將舉辦蘭花義賣

日期：2014年6月29日(星期日)

時間：上午11時

地點：永援聖母堂上禮堂

歡迎所有會員、家長及有興趣之教友們前來觀賞及踴躍支持堂區青少年。

## 利瑪竇騎士會 10119 分會慶祝廿五週年感恩彌撒。

為慶祝本分會廿五週年活動，我們將於六月廿九日，十一時三十分舉行主日感恩彌撒。

由本會神師阮明聰神父主持，林偉良執事及眾騎士會兄弟協助。感恩祭後，於上禮堂茶點招待。

敬邀騎士會兄弟親友們齊來參加。

## 2014 教區公益金

### 「讓我們一起來行動」

主題：「…以愛德行事的信德。」迦拉達書：第五章六節

今年本堂的配額為\$24,300。我們將於2014年內完成堂區未完成的公益金承諾的工程。懇請各位教友繼續支持，合力幫助本土社區及國外成千上萬的勞苦大眾。

截至4月27日，捐款已累積至13,870元。捐款信封可在聖堂入口處拿取。就讓我們立即行動，慷慨解囊！

## 活動一週

星期三、五 25, 27

永援聖母松柏軒

時間：上午9時至正午12時

星期五：大食會聚餐

地點：永援聖母堂上禮堂

星期四 26

St. Angela School 學年完結彌撒

時間：上午9時

地點：永援聖母堂

星期五 27

永援聖母堂童軍

時間：晚上6時30分至8時30分

地點：永援聖母堂上禮堂及下禮堂

星期六 28

聖母軍

(聖母軍聖母無玷聖心支團)

時間：上午9時45分(開會)

地點：聖堂二樓騎士會室

楊式太極班

時間上午10時15分至11時15分

地點：永援聖母堂下禮堂

瑜珈初班

時間：下午2時至下午3時15分

地點：永援聖母堂下禮堂

永援聖母青年團練習聖詩

時間：晚上6時至8時

地點：永援聖母堂上禮堂

信仰小團體 (Arbour Lake)

時間：晚上7時30分至10時

聯絡：Grace Chan 403-208-1806

星期日 29

早餐交流會及講座

時間：8時30分彌撒後有茶點招待

地點：永援聖母堂上禮堂

## 耶穌聖心

### 六月二十七日－耶穌聖心節

耶穌的愛人之情，完全發乎祂無限仁慈的聖心。因為愛人，所以不忍見人有憂苦，不忍見人被罰地獄。愛情愈大，犧牲也愈大，而祂聖心的無限愛情，發出的愛火，更能灼熱世人的心。1675年，吾主耶穌把自己的聖心顯示給聖女瑪加利大，聖心上冒著熊熊的火燄，表示祂的愛情多麼熾熱。耶穌傳教的時候，宣揚愛的福音，祂以自己的行實證明了祂的愛情。祂周遊猶太國，到處驅逐害人的魔鬼，治癒病人，救人的急難。耶穌每到一處，立刻有許多的病人擁到祂的周圍。若吾主耶穌不是常可憐救助人的患難，能有這種情形嗎？「人若為自己的朋友犧牲了性命，再沒有比這愛情更大的了。」耶穌不但說這話，而且也做了。祂為了我們世人被釘在十字架上。耶穌聖心如此的深愛世人，可是我們對祂是那麼的冷淡，那麼的無情。「你若不是天主子，就從十字架上下來吧！」當年的猶太人如此的譏諷著被釘的耶穌。如今世上充滿著異端邪說，否定天主的存在，否定愛的意義。即使是我們奉教的人，也常常犯罪背主，刺傷耶穌聖心。「恥辱和憂悶，折傷了我的心，我指望了有人體恤我，卻沒有一個；我渴望有人安慰我，卻是尋不著。」(詠六十八21)所以聖心顯現時，周圍有荊棘圍繞，便是表明憂苦。耶穌顯露祂的聖心，是為教人知道祂的愛情，好以愛還愛。那熊熊的愛火能不融化我們冷淡的心嗎？我們除了安慰聖心，應當除去各樣私慾偏情，

遵守教戒，善渡世上生活。

耶穌賜給敬禮耶穌聖心的人十二特恩

1. 凡敬禮耶穌聖心的人，我要賜給他們生活崗位上必要的恩寵。
2. 我要使他們全家平安。
3. 我要在他們憂苦中安慰他們。
4. 我要在他們的一生中，尤其在他們臨終時，作他們的避難所。
5. 我要在他們的事業上，賜給豐厚的祝福。
6. 罪人們將在我的心中，找到無限仁慈的泉源。
7. 冷淡人將變成熱心人。
8. 熱心人將很快攀登到全德的巔峰。
9. 凡供奉我聖心像而敬拜的家庭，我必祝福他們。
10. 我要賜給神父們，感化硬心罪人的恩寵。
11. 我要把那些推動聖心敬禮的人名，紀錄在我的心中，永不磨滅。
12. 我以我心的無限仁慈，許給你：凡一連九個月，首星期五，恭敬聖體的人，我全能的愛，要賞賜他們悔改善終的恩寵。

## 靈修小故事

### 一個感動的故事

有一天，耶穌碰上了剛剛從伊甸園回來的撒但。那魔鬼手中拎著一個以罪和死圍欄的籠子，幸災樂禍地狂笑道：“看哪，我把全世界的人都抓進這個籠子了！這些人都經不起我的試探和引誘，統統掉進了陷阱！整個兒世界的人都掉進去了！”

“那你要把他們怎麼樣呢？”耶穌問道。

“拿他們找點樂子啊！我要教他們怎樣玩弄感情、背信棄義，怎樣縱情聲色、沉淪墮落，怎樣彼此抵毀侮辱，怎樣相互仇恨；我還要教他們如何製造和發明各種緻命的武器，訓練他們互相殘殺——這該多有意思啊！”

“然後呢？”耶穌又問。

“啊哈！”撒但狂傲地瞥了祂一眼，“然後就把他們都殺掉！”

“我要買下這些人，你開個價吧。”

耶穌平靜地說。

“得了吧！你不會喜歡這些人的，他們都壞透了，簡直是十惡不赦，而且

全都忘恩負義，你救他們，得到的報答祇會是他們的仇恨！他們會對你施盡凌辱唾罵，還會把你釘死在十字架上的！沒有誰會願意救贖這樣的罪人！”撒但嘲笑道。

“開個價吧。”耶穌仍舊平靜地重複道。

撒但的臉上露出陰森森的冷笑：“他們的贖價就是你的鮮血、眼淚和你的全部生命，怎麼樣？”

“成交吧。”耶穌無懼地回答。

然後，祂就付出了這贖價——這愛的贖價，祂付出了祂的鮮血、眼淚和祂的全部生命。

故事的思考：

多麼可笑啊——世人總為一些微不足道的荒唐理由就遠離，甚至背叛天主，然後卻又苦苦追問為什麼這世界日益地冷酷和背謬；

多麼可悲啊——有些人口口聲聲地說“我信耶穌”，卻依然麻木不仁地跟從撒但罪惡的足跡；

多麼可愧啊——我們每天都通過手機短信和電子郵件傳發給朋友們各種各樣無聊的低級笑話，可是想發出一篇、甚至一句讚美感恩的文字，卻要考慮再三；

多麼可歎啊——我知道當你草草讀完這個小故事，你可能不會和你的朋友分享，至少不是所有的朋友，僅僅因你不知道他們是不是願意信主，或者不知道他們會怎麼看你。

我為那些敢於並樂於和自己認識的所有人，來分享這份小小感動的朋友們禱告，我相信：主必賜給他們更多的、特別的愛和恩典……

## 知多一點點

### 聖體聖事（彌撒）

天主教在感恩聖祭（彌撒）中所用的麵餅與酒是否只是代表基督的一種象徵式記號呢？我怎能解釋有關基督真實臨在於聖體內的天主教訓導呢？

「實體轉變」這名詞代表著這個奇妙的變化，在天主教教理中這樣解釋：

「因為我們的救主基督說過，祂在麵餅形內所奉獻的，真是祂自己的身體。所以，教會一直確信，藉著餅與酒的被祝聖，餅的整個實體，被轉變

成為我主基督身體的實體；酒的整個實體，被轉變成祂寶血的實體。這種轉變，天主教會恰當地、正確地稱之為餅酒的實體轉(transubstantiation)」。神哲學根據

「實體轉變」源出於傳統的神哲學，也是能解釋這轉變的最好方法。為了解釋這問題，我們要用兩個哲學名詞：「本質」和「附加特性」。當你取一件物件，假設是彌撒中用的麵餅，你怎樣解釋它是甚麼呢？你只是由它的特性去形容：它是又圓又白，有某種味道和氣味。但這些形狀，顏色，味道和氣味都不是麵餅本身，它們都只是麵餅的「附加特性」，而擁有所有這些特性的本身，我們稱為「本質」。我們稱為麵餅的只是我們用感官所覺察得到的物體。我們的感官覺察附加特性後，我們的思想便認識它的本質。在聖體聖事內，餅酒的本質被轉化成基督的全部本質：祂的身體，寶血，靈魂及天主性。但那些餅酒的附加特性仍然保留下來。換句話說，它的味道，形狀與感覺都像餅酒，但它的內在本質已轉化成基督了。轉化了之後，餅酒的外表附加特性令它看起來是象徵，而實質的基督已經隱藏在餅酒內。那為什麼不把肉和血的味道顯出來呢？因為這是天主的意願，讓我們更能體會：基督的臨在，是我們靈魂的真正食糧。

### 信德

在我們領洗時，水不只是洗我們的肉身嗎？為何我們當時相信水也潔淨我們靈魂的罪呢？舊約時代的巴斯卦羔羊代表了基督在十字架上犧牲的預像。那為何曠野中的瑪納又不可成為天上食糧——聖體聖血的預像呢？在聖體降福時，我們唱的一首歌「皇皇聖體」中有這兩句歌詞：「五官之力有所不及，應由信德來補充。」這是很好的提示。耶穌不是答應過：「我同你們天天在一起，直到今世的終結。」嗎？（瑪二十八 20）其實，真正受限制的是我們自己的官感，而不是基督受限制。

結論：所以我們領受基督的體血時，靈魂上應該是潔淨的，至少也應在修和（告解）聖事內經由神父赦罪。聖保祿宗徒在格林多前書十一章廿七節說：「為

此，無論誰，若不相稱地吃主的餅，或喝主的杯，就是干犯主體和主血的罪人。」