

CATH= Catholic for a Reason-Scripture/Family
 CSB =Ignatius Catholic Study Bible
 SN = Special notes, LF=Francis, Lumen Fidei
 SK = 中文思高聖經
 JNaz=Jesus of Nazareth
 CCC=天主教教理
 SUN=R. Sungenis, Not By Faith Alone

A	<p><u>正義源於信德又歸於信德(羅 1:17)、有關經文簡介</u></p> <p><i>Faith is not a light which scatters all our darkness, but a lamp which guides our steps in the night and suffices for the journey.</i></p>	<p>羅 11:1-12:21</p> <p>LF #57</p>
B	<p><u>猶太人被天主遺棄了嗎？</u></p> <ul style="list-style-type: none"> • 保祿時代猶太人不信耶穌，其固執和盲目一如梅瑟和依撒意亞時代猶太人一般，故保祿引用申 29:3 和依 29:10 來形容不信和「頑梗不化」的猶太人。然而，厄里亞時境況縱使是惡劣，天主慈悲仍留下七千不拜邪神巴耳的人；同樣今天為了慈悲和憐憫，天主也不全數放棄以色列人。 • 為甚麼猶太人不用基督徒眼光看聖經？對於猶太人，聖經(舊約)是他們的書，應按猶太傳統、Tanak (T=Law, N=Prophets, K=Writings, 共 39 本書)、Talmud(辣彼們的釋經)、Midrash(辣彼們有關聖經的文藝著作)等解釋，與天主教和基督教神學截然不同。 • 猶太人的過去和將來，如天主活生生的手筆，活現歷史時空。過去的一一應驗耶穌身上，也活現猶太人的遭遇中(亡國、充軍、聖殿毀滅、民族流散)；將來的也要一如聖經所載，繼續實現。保祿所言就是猶太人的將來，與世界有密切關係：猶太人被棄不是永久，時日將至，全以色列必獲救。 • 猶太人暫時被棄的意義：(1)藉著他們的過犯，使救恩臨到外邦人，(2)為刺激他們發憤。猶太人是橄欖樹，枝條暫被折下；外邦人是接上橄欖樹的野枝，應感受同根生的親情，不可恥笑暫時落難的猶太人。若野枝也可接上，原來的枝條為何不能？此外，接木法使枯樹變得粗壯，比喻天主揀選團體，從衰微的以色列變成今日強大的教會，即新以色列。 	<p>羅 11:1-24</p> <p>11:1-10, CSB</p> <p>11:11-24, CSB</p> <p>CSB 11:17-24, Jer 11:16-17, SN1</p>

C	<p><u>全以色列必獲救</u></p> <ul style="list-style-type: none"> 全以色列必獲救之說，承接舊約一貫主題。 「全以色列」不泛指「新以色列」或所有信主者，是狹義地指向由十二支派傳下來的以色列民族，他們最終，「直到外邦人全數進入天國為止」，也要因基督救恩而得救。 	<p>11:25-36</p> <p>CSB 11:15, 依 26:17-19, 則 37:1-12</p> <p>CSB11:26 essay 默 21:12-14</p>
D	<p><u>基督徒應有的生活 - 在敬禮天主方面</u></p> <ul style="list-style-type: none"> 從本章至羅馬書結尾是保祿給基督徒的道德教導。 「獻上你們的身體當作生活、聖潔和悅樂天主的祭品：這才是你們合理的敬禮」- 平信徒因洗禮的尊嚴而參與基督的司祭職的道理，梵二為教會帶來新的醒悟。 大地就是祭壇，人在此祭壇上獻上身體作敬禮，如火吞噬亞巴郎、厄里亞和所羅滿祭台上的祭品；如聖神在五旬節「吞噬」了宗徒們，我們也在火(聖神)中被「吞噬」和悅納! 教友隨禮儀獻上生活上本來很普通和不完善的一切，但藉著平信徒普通司祭職和大司祭耶穌基督的祭獻，地上的成了天上的，平凡的成了卓越的，有限成了無限，短暫成了永恆! 	<p>12:1-2</p> <p>CSB 12:1-15:13</p> <p>12:1, SN2, CCC 1546-7, 弟後 4:6</p> <p>創 4:10-11, S.Hahn, Lamb's Supper, III.2.6., SN3</p> <p>SN4</p>
E	<p><u>基督徒應有的生活 - 在教會團體內</u></p> <ul style="list-style-type: none"> 「不可把自己估計得太多，而過了份」- 「以新的心思變化」(12:2) 而來的我，就是謙卑的我，在基督身體內的一個小小肢體的我，一個按所受聖寵而默默耕耘、默默獻出的我。 「迫害你們的，要祝福...不可以惡報惡...仇人餓了，你要給他飯吃；渴了，應給他水喝...應以善勝惡」- 保祿的教導反影山中聖訓。 「在祈禱上，要恒心」(“be constant in prayer”) - 「誰將祈禱與工作，工作與祈禱，在生活中連接起來，他就是在不斷祈禱。也只有這樣，我們認為不斷祈禱的原則才能得以實現。」 	<p>12:3-21</p> <p>12:3-8, CSB, “A 2nd Conversion” - E.Lo's blog.</p> <p>12:9-21, CSB 12:19</p> <p>12:12, CSB, CCC2745</p>

SPECIAL NOTES

1. “[The Bible’s] inspiration developed and came to completion in the heart of the Israel that fought, prayed, and suffered untold pain...When she received Israel’s noblest legacy, the Church obtained not just vegetative sap from the root but also human sap, the lifeblood of Israel, mingled with her high consciousness of mission and the dark depths of sufferings that this mission entailed. Ultimately, they are two chambers of the one heart that beat...” (Hans Urs von Balthasar, *Explorations in Theology II*, p.298).
2. “Christ the Lord, high priest taken from among men (cf. Heb. 5:1-5), made the new people ‘a kingdom of priests to God, his Father’ (Rev 1:6; cf. 5:9-10). The baptized, by regeneration and the anointing of the Holy Spirit, are consecrated to be a spiritual house and a holy priesthood... Therefore, all the disciples of Christ, persevering in prayer and praising God (cf. Acts 2:42-47), should present themselves as a sacrifice, living, holy and pleasing to God (cf. Rom. 12:1) Though they differ essentially and not only in degree, the common priesthood of the faithful and the ministerial or hierarchical priesthood are none the less ordered one to another; each in its own proper way shares in the one priesthood of Christ” (LG 10).
3. “When we lift up our hearts to him, our heart is his altar... We sacrifice blood-stained victims to him when we fight for truth ‘as far as shedding our blood’ (cf. Heb 12:4). We burn the sweetest incense for him, when we are in his sight on fire with devout and holy love... We offer to him, on the altar of the heart, the sacrifice of humility and praise, and the flame on the altar is the burning fire of charity” (St. Augustine, *City of God*, X.3.3, p. 375).
4. In discussing Rom 12:1, Pope Benedict XVI says, “One might easily interpret this new worship in a moralistic sense: in offering our life... man himself would do everything on his own with his moral strength. And this was certainly not St. Paul’s intention... In communion with Christ, realized in faith and in the sacraments, despite all our inadequacies we truly become a living sacrifice... the community celebrating may truly be united with Christ and transformed... we may become what we cannot be with our own efforts: a ‘rational’ offering that is acceptable to God” (BXVI, General Audience, Jan 7, 2009).