

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>The Church, like every family, passes on to her children the whole store of her memories. But how does this come about in a way that nothing is lost?...It is through the apostolic Tradition preserved in the Church with the assistance of the Holy Spirit [which] comprises everything that serves to make the people of God live their lives in holiness and increase their faith. In this way the Church, in her doctrine, life and worship, perpetuates and transmits to every generation all that she herself is, all that she believes.</i></p>	<p>羅 13:1-14:23</p> <p>LF #40</p>
B	<p><u>應服從官長和上司</u></p> <ul style="list-style-type: none"> • 原因 1：合法的官長和上司，不論善惡，其權柄來自天主。 • 原因 2：反影和實踐基督徒應有的服從。 • 提前退休故事中，天主奇妙地教導我服從的重要： http://elodocuments.blogspot.ca/2011/10/my-early-retirement-story-part-4-cliff.html • 縱使上頭不仁，你也不可不義；因為復仇是天主的事。 • Blessed John Henry Newman：為了光榮天主而承擔不公義。 • 基督徒應拒絕服從違反道德秩序和福音教導的法律。 • 「他不是無故帶劍；他既是天主的僕役，就負責懲罰作惡的人」- 教會傳統中，死刑是合理的，但只限極端嚴重情況下。如果可以，不流血的方法，更合乎人性尊嚴。 	<p>羅 13:1-7</p> <p>CSB13:1-7, 若 19:11, 箴 8:15-16, CCC1899</p> <p>CCC1900, SN1</p> <p>伯前 2:13-21</p> <p>羅 12:19, 肋 19:18-19, 瑪 5:44</p> <p>SN2, 哥 1:24</p> <p>CCC 2242, 宗 25:11</p> <p>CSB 13:4, CCC2266-7</p>
C	<p><u>要愛、應醒寤</u></p> <ul style="list-style-type: none"> • 愛是法律的滿全。『愛你的近人如你自己』-「近人」可指敵人(瑪 5:44)和任何需要幫助者(路 10:25-37)。愛天主和近人是兩條最大的誡命。 	<p>13:8-14</p> <p>13:8-10, 谷 12:29-31</p>

C	<p><u>要愛、應醒寤 (…續上)</u></p> <ul style="list-style-type: none"> 「我們的救恩... 臨近，黑夜深了，白日已近，所以我們該脫去黑暗的行為... 不可狂妄豪飲，不可淫亂放蕩」- 審判的日子將臨，這邪惡世代，充滿死亡和黑暗，人應把握機會悔改，然後遠離邪惡，那永遠光明的日子(默 22:5) 就在眼前! 這經文促使聖奧斯定全面悔改。 	<p>13:8-14</p> <p>13:11-14, CSB</p> <p><i>Confessions</i>, VIII.12</p>
D	<p><u>強者弱者應互相容納，不互相判斷</u></p> <ul style="list-style-type: none"> 「弱者」指羅馬教會內某些猶太基督徒，他們仍跟隨法律，避免不潔食物和守猶太節日；部份反對者遂看不起他們。 保祿認為雖然這些「弱者」一時未能澈底明白福音真諦(人稱義因信德，不因遵行法律 – 3:21)，其它人不應恥笑和判斷他們，帶來分裂；應以和為貴，保持教會合一。因為審判是天主的事，「我們每人都要向天主交自己的賬。」(14:12) 不要因為審判，使自己成了弟兄失足的絆腳石。 「其實天主的國並不在於吃喝，而在於義德、平安以及在聖神內的喜樂」- 保祿勸羅馬教會將注意力放在義德、平安和在聖神內的喜樂上，這些才是真正天國的事。 	<p>14:1-23</p> <p>CSB 14:1</p> <p>CSB 14:3, 11-13</p> <p>14:17</p>

羅馬書#9：基督徒的品行

SPECIAL NOTES

1. Yet this obedience is independent of the virtue and holiness of the officeholder... in the priest's obedience to the bishop... the bishop is being obeyed because locally he represents the Church as a whole... obeying Christ means obeying his body, obeying him in his body. On the basis of the Letter to the Philippians, the obedience of Jesus, as a matter of overcoming Adam's disobedience, stands in the center of the saving event... Only in that way can the renunciation of idolizing oneself be given concrete form. Only thus can Adam be overcome in us. (J. Ratzinger, *Pilgrim Fellowship of Faith*, pp. 167-8)
2. "In all his trials, faith in God's Providence and wisdom gave him strength to be patient: 'When we get to heaven, if we are worthy, we shall enjoy the sight of how all our failures and disappointments, if borne well, have been for God's glory and our own salvation.'" (Z. Capuchin, *John Henry Newman – His Inner Life*, p.179)