

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>“Did I not tell you that if you believed, you would see the glory of God?” (Jn 11:40). Those who believe, see; they see with a light that illumines their entire journey, for it comes from the risen Christ, the morning star which never sets” (LF, #1).</p>	羅 1:1-32
B	<u>羅馬書簡介</u>	資料搜集組
C	<p><u>致候詞、為何想去羅馬</u></p> <ul style="list-style-type: none"> 「基督耶穌的僕人保祿」- 「僕人」或「奴僕」，不是保祿要低貶自己人性尊貴，而是要表明他已將整個生命和他的一切交給基督，為他而生。這「奴僕心態」是每位基督徒，特別是將自己特別地奉獻了給基督的基督徒，所應該具備的。 保祿憑甚麼自稱「宗徒」？ 「這福音是天主先前藉自己的先知在聖經上所預許的」- 再肯定聖經讀者應用新藏於舊，舊顯於新眼光看聖經。羅馬書中，保祿引用舊約經文超過 60 次。基督徒應用甚麼眼光看舊約？ 舊約預許的福音所論及的是主耶穌基督，他降生成人(按肉身是生於達味的後裔)，因其苦難和復活，「被立為具有大能的天主之子」=>路 24:25-26。心目遲鈍的人卻看不見這道理。這經文可能是當時流行的歌詠或信經。留意致候詞 1:2-4 內聖三方程式。 「為使萬民服從信德」=按信德而服從，或反影信德的服從。這開始和完結羅馬書的信德(16:26)，像書夾般承託著整部書信的主題，也是今年聖經研討會每次聚會默想主題。「以光榮他的聖名」- 「願你的名受顯揚」，天父的名也是天主子女的名，我們因祂名行事做人，以十字聖號為記。 「你們的信德為全世界所共知」- 信仰重心西移羅馬。 	<p>1:1-15</p> <p>1:1 CSB, SN1</p> <p>SN2</p> <p>1:2 CSB, 16:26, CCC121-123</p> <p>1:3-4 CSB</p> <p>1:5;CSB;S. Hahn, <i>Cath. for a Reason - Scripture & Mystery of the Family of God</i>, pp.4-5; 則 9</p> <p>1:8 CSB</p>

C	<p><u>致候詞、為何想去羅馬(…續上)</u></p> <ul style="list-style-type: none"> 對任何人，保祿「都是一個欠債者」-福傳應有的心境。 	<p>1:1-15</p> <p>1:14-15，格後 5:14，格前 9:16，耶 20:9，SN3</p>
D	<p><u>正義源於信德又歸於信德、外邦人的罪惡</u></p> <ul style="list-style-type: none"> 何謂「正義」？「這正義是源於信德，而又歸於信德」-由始至終，基督徒生命源於信德，因信德而成長而活於正義中，面對天主審判可免於難。 天主的存在及其內在生命(Theologia)透過祂的外在工程(Oikonomia)全顯出來。人可用理性肯定天主的存在。 「將不可朽壞的天主的光榮，改歸為可朽壞的…偶像。…崇拜事奉受造物，以代替造物主」-拜偶像的定義。 同性戀行為是邪惡的。 外邦人的各種罪惡。天主給予至高懲罰：「任憑他們陷於邪惡的心思，去行不正當的事」。 	<p>1:16-32</p> <p>1:17 CSB, SN4</p> <p>1:19-20，CCC236, CSB</p> <p>1:23-25，CCC 2113，2130-32,哥 3:5，瑪 4:9-10</p> <p>1:26-27，格前 6:9，肋 18:22， 20:13，弟前 1:10</p> <p>1:28-32，CSB</p>

SPECIAL NOTES

1. “This is an occasion to confirm you in your faith and encourage you in your vocation of unconditional dedication to the Lord, with ‘the joy of belonging exclusively to God,’ since your entire existence is a solemn response to ‘Follow me’ as a declaration of love” (JPII’s greeting to all the consecrated men and women of the Secular Institutes, April 3, 1987).
2. According to Paul, three principal characteristics made him a true apostle, setting him on the same level as the Twelve:
 - to have “seen Jesus our Lord” (cf. 1 Cor 9:1)
 - “to have been sent” (1 Cor 1:1; 2 Cor 1:1)
 - the task of “proclaiming the Gospel”

In Paul’s writings, the term apostle also refers generally to a universal office, directed toward the whole of humanity and thus toward the whole of the one Church (e.g. 1 Cor 12:28, Rm 16:7).

(Ref: BXVI, *General Audience*, September 24, 2008; J. Ratzinger, *Pilgrim Fellowship of Faith – The Church as Communion*, pp.189-191.)

3. “The joy we receive from the word of God has its origin in the heart of the Trinitarian life; it is profound; it is an ineffable gift the world cannot give; it is the fruit of the Holy Spirit, a joy we want to share” (BXVI, *Verbum Domini*, n. 64).
4. “Christian faith, in as much as it proclaims the truth of God’s total love and opens us to the power of that love, penetrates to the core of our human experience.” “Those who believe, see; they see with a light that illumines their entire journey.” (LF, 32, 1)