

A	<p><u>有關經文簡介</u>                  「請上主發言，你的僕人在此靜聽。」</p>	<p>格前 8-9                  撒 3:9</p>
B	<p><u>「知識只會使人傲慢自大，愛德才能立人」</u></p> <ul style="list-style-type: none"> <li>• 能把握有關真理的知識當然好，但這知識往往使人驕傲，成了絆腳石，只有願意悔改，像基督般有愛心，謙卑自下的人，才獲天主喜愛。</li> <li>• 信仰不低貶理智，但要人看見人必須超越理智，用愛德和信德去進入天主的奧秘中。</li> <li>• 「誰若愛天主，這人才為天主所認識。」 - 認識天主不能單靠人努力，要靠天主恩寵；這恩寵只賜給愛天主的人。</li> </ul>	<p>8:1-3                  HO1                  若 20:3-8, 21:7,                  羅 5:5, HO2                  8:3, TGR5-D</p>
C	<p><u>格城教友可否吃祭肉</u></p> <ul style="list-style-type: none"> <li>• 吃祭肉的有關背景 – 在吃祭肉時，往往同時舉行拜邪禮儀和淫亂狂歡。</li> <li>• 格城教友認為「有知識的人」知道天主只有一個，邪神並不存在，故拜邪神的肉可以吃。</li> <li>• 保祿肯定舊約只有一個天主的教導，但同時帶出聖三道理，特別介紹創造萬物的聖父和萬物藉他而造成的聖子耶穌基督。</li> <li>• 應用知識來建立團體(格 3 – 建築根基)，不是破壞。所謂「有知識」的格城教友只著眼於自己的「權利」，以為邪神既不存在，自己便「有權」吃拜邪神的肉，全不顧及這樣做可促使較軟弱的教友跌倒的惡果。</li> <li>• 所以，人雖然擁有某些「權利」，但應用愛心，衡量利害後，在不損害團體和別人利益下才行使權利。</li> <li>• 可見保祿不讚成格城教友吃祭肉，不是因為教義問題，而是牧民(pastoral)問題(驕傲、自私)。格城教友吃祭肉與中國人「分燒肉」也不可同日而語。</li> </ul>	<p>8:1-13                  TGQ p.25                  8:4, TGR5-1a                  8:5-6, 申 6:4-5,                  TGR5-2                  TGR5-1b,1c                  TGR5-3-4                  TGR5-1c</p>

D	<p><u>宗徒榜樣</u></p> <ul style="list-style-type: none"> <li>• 保祿與所謂「有知識」的格城教友不同，他雖享有宗徒權利，為了不妨礙團體和基督的福音，卻沒用過這權利。</li> <li>• 此外，保祿與所謂「有知識」的格城教友不同的，是他不誇耀自己的知識，對他來說，「我若傳福音，原沒有什麼可誇耀的，因為這是我不得已的事；我若不傳福音，我就有禍了。」他偉大的情懷是傳福音者的借鏡。</li> <li>• 「對一切人，我就成為一切，為的是總要救些人。」最終，基督徒應超越自我，如神秘主義者(mystic)聖若望十字、禪家、佛家般，謙抑自下，進入空無心境，成了「普世人」(universal man)，超越(不同放棄)肢離破碎的個人存在，活在更完滿的真實中 (attain a deeper and fuller identity)。</li> <li>• 用運動場競賽比喻人需努力，堅持美善，望獲取得救。這比喻的背景。一方面，人當存愛主之心，靠天主恩寵得救；另一方面，得救不能缺少人的努力和堅持，如運動員努力操練，堅持要獲取勝利冠冕一般。在這道理上，聖奧斯定名言可作參考:” Pray as if it all depends on God and work as if it all depends on you.”</li> </ul>	<p>9:1-27</p> <p>9:1-14, TGR5-6<sup>a</sup>, 6b</p> <p>9:16, H03</p> <p>9:22, TGR5-7a, H04</p> <p>9:24-27, TGR5-8a</p>
---	---	--

## SPECIAL HANDOUT

聖經研討會 2010-2011

格林多人前書 #5：吃祭邪神的肉與愛鄰人的關係

1. (St. Augustine on reading the Platonist books.) “For I had now begun to wish to be thought wise. I was full of self-esteem...my knowledge only bred self-conceit...But how could I expect that the Platonist books would ever teach me charity?...I should be able to see and understand the difference between presumption and confession...” (*Confessions*, VII, n.20).
2. “The Church must deny that anyone, be it the most impressive theologian or the greatest saint, ever penetrates the transcendence of the Father...This is not, however, an admission of ignorance. It is an enlightening invitation to know God beyond the intellect, to enter, through love, the realm of doxology, and there to taste God through the soul’s spiritual senses. From the times of St. Gregory the Great (590-604) through the Middle Ages, theologians spoke of love of God as being true knowledge of God...Or in the language of an anonymous English mystic of the 14<sup>th</sup> century, the mystical knowledge of God takes place in a ‘cloud of unknowing.’...For this reason God is not known by reason, but by faith; and there is no valid “theology of glory” that is not first of all a “theology of the cross”...for love goes beyond knowledge, the heart further than the mind.” (G. Tavard, *The Church, Community of Salvation – An Ecumenical Ecclesiology*, p.67)

“The proper human response to the God who speaks is faith. Here we see clearly that ‘in order to accept revelation, man must open his mind and heart to the working of the Holy Spirit who enables him to understand the word of God present in the sacred Scriptures’” (BXVI, *Verbum Domini*, n. III.4).

St. Augustine: “I believe in order to understand, and I understand the better I believe.”

3. 就像天父派遣了聖子，聖子又派遣了宗徒們（參閱若：二十，21），祂說道：「你們去訓導萬民，因父及子及聖神之名給他們授洗，教導他們遵守我給你們的誡命。請看！我同你們時刻在一起，直到世界終盡」（瑪：廿八，18-20）。教會由宗徒們接受了這件宣佈救世真道的莊嚴命令。便要到天涯地角切實執行（參閱宗一：8），所以教會以保祿宗徒之言自戒：「如果不傳福音，我就有禍了！」（格前：九，16），便繼續不斷地派遣福音使者，使有一日新生的教會健全地設立起來，而且也負起宣傳福音的責任。（梵二教會憲章 17）
4. The man who is “fully born” has an entirely “inner experience of life.” He apprehends his life fully and wholly from an inner ground that is at once more universal than the empirical ego and yet entirely his own. He is in a deeper, fuller identity than that of his limited ego-self which is only a fragment of his being. He is in a certain sense identified with everybody: or in the familiar language of the New Testament...he is “all things to all men.” He is able to experience their joys and sufferings as his own, without however becoming dominated by them. He has attained to a deep inner freedom – the Freedom of the Spirit...(C. Bochen, *Thomas Merton – Essential Writings*, p. 165).