

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 11:2-12:31 撒 3:9</p>
B	<p><u>保祿肯定聖傳重要性</u></p> <ul style="list-style-type: none"> 「我稱讚你們在一切事上記念我，並照我所傳授給你們的，持守那些傳授…這是我從主所領受的，我也傳授給你們了」保祿鄭重說明，他論及聖體的「傳授」是從主所領受的。從天主而來的傳授，謂之聖傳，與聖經「由同一神泉流出」，與一般道聽途說的傳統不同。 傳道員應學習保祿，傳授從主所領受的，即在聖傳內傳揚真理。 	<p>11:2 11:2, 23, 得後 2:15 TGR7-4, CSB DV9 谷 7:3-9, CCC83 HO1</p>
C	<p><u>要婦女蒙首帕是否低貶女性？</u></p> <ul style="list-style-type: none"> 在有關集會和主宴的教導背後，保祿的用心是不讓格城教友將神聖的禮儀慶典，變成外邦人慣性的淫亂狂歡。 「首帕」(veil)原文指「遮蓋」(cover)或「束上」(bound)。當時社會中，婦女在莊重場合都遮蓋頭或束上髮，只有不正當的婦女或娼妓，在風月場所和淫亂聚會中常放下頭髮，搔首弄姿。保祿要婦女蒙首的指示，是按當時風俗習慣，鼓勵教友尊重神聖的禮儀慶典。 在尊重男女平等(迦 3:28)和互相依賴(格前 11:12)的同時，保祿重申在創世工程中男女的本份。 「女人為了天使的緣故，在頭上應該有屬於權下的表記」，天使管理禮儀慶典中的秩序。可見天使與人一起參與祭獻。 是有時間性和風俗習慣限制的牧民教導，與教義性、不可改變的教導不同，今日婦女無需遵行。 	<p>11:1-16 TGQ p.33 TGQp.34, TGR7-1 CSB CSB Sacred Congregation for the Doctrine of the Faith: <i>Inter insigniores</i> [1976],4</p>

D	<p><u>對舉行主宴不恭的關注</u></p> <ul style="list-style-type: none"> ● 初期教會如何舉行主宴？ ● 分享主宴前，格城教友先聚餐，但共融的目的不能達到，反引致貧富分隔，有人飽醉，有人挨餓，這分裂在主宴中延續，破壞主宴的共融結合。 ● 基督徒不應鄙視窮人，也不按外表審斷別人。 ● 保祿清楚肯定餅酒中基督的真實臨在。聖事性的臨在使單以「餅形」領聖體也享感恩祭全部恩寵。分開祝聖餅酒，使基督的死亡再活現眼前，他的血與身體分開。 ● 聖事中的「記念」涉及基於司祭的神品，去提取永恆恩寵，使臨於現場時空。 ● 不只為記念主的苦難，也記念主的復活升天；前者是救贖，後者是轉化。 ● 「直到主再來」即主再來時審判世界，審判者也臨於餅酒中，審判不相稱地領受主體的人，他們中「有許多有病和軟弱的人，死的也不少」，因為他們「自遭判決」。 	<p>11:17-34</p> <p>資料搜集</p> <p>CSB, TGR7-2</p> <p>TGR7-2;雅 2:1-4,8; 撒 16:7</p> <p>TGR7-6, CSB CCC1390, CSB11:26</p> <p>CCC1104,1366, CSB, H02</p> <p>H03</p> <p>CSB, TGR7-6</p>
E	<p><u>神恩與基督身體</u></p> <ul style="list-style-type: none"> ● 保祿用聖三方程式解釋同一天主在不同人身上行不同事，顯示基督是天主。 ● 如聖三是三位而一體，同樣來自聖神不同的神恩也不會使基督身體分裂，反使各肢體彼此關照，團結合一。 ● 妙身內諸聖相通，愛德共融，同甘共苦。 	<p>12</p> <p>12:4-6, 弗 4:4</p> <p>TGR7-8</p> <p>12:25-27, TGR7-10, CCC953</p>

SPECIAL HANDOUT

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格林多人前書 #7：正確地欽崇和敬禮天主

1. “Christocentricity in catechesis also means the intention to transmit not one’s own teaching or that of some other master, but the teaching of Jesus Christ, the Truth that He communicates...it is Christ alone who teaches – anyone else teaches to the extent that he is Christ’s spokesman, enabling Christ to teach with his lips... ‘I received from the Lord what I also delivered to you.’ What assiduous study of the word of God transmitted by the Church’s magisterium, what profound familiarity with Christ and with the Father, what a spirit of prayer, what detachment from self must a catechist have in order that he can say: ‘My teaching is not mine!’ (John 7:16)” (JPII, *On Catechesis in Our Time*, 6).
2. “The verb ‘represent’ signifies ‘render present once again’ the sacrifice of the Cross. It is not a matter of a ‘representation’ that would be limited to remembering or celebrating the memory of an event in the past...it renders that sacrifice present in such a way as to apply its fruits to the Church...The new offering in the Eucharist therefore draws all of its value from the sacrifice of the Cross and applies its merits...In its sacramental representation, it pours forth its fruits more widely.” (Theological-Historical Commission, *The Eucharist, Gift of Divine Life*, pp. 88-89.)
3. “The celebration of the Eucharist is not held only in memory of the Passion of Christ, but also in memory of his resurrection and his ascension...The Eucharist not only reproduces sacramentally the sublime, heroic offering on Calvary that changed the face of the world, obtaining the divine forgiveness in abundance. It is also nourished by the mystery of the Resurrection, which even today continues the work of creation of a new humanity.” (Theological-Historical Commission, *The Eucharist, Gift of Divine Life*, pp. 91,93.)