

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 13 - 14 撒 3:9</p>
B	<p><u>《愛德頌》是格前的高峯，與先前討論各問題相連</u></p> <ul style="list-style-type: none"> • 「愛不嫉妒，不誇張」- 嫉妒和誇張正是保祿對格城教友的關注(見 3:3, 1:29-31, 5:6 等) • 同樣，愛「不自大，不作無禮的事」- 反影保祿在 4:6, 18-19; 5:2; 8:1 等的關注。 • 愛「不求己益」- 反影保祿在 10:23-24 的關注，和他自己在这方如何以身作則 (10:33)。 • 愛「不動怒，不圖謀惡事，不以不義為樂」- 格城教友分黨分派(1:11-13)，輕易動怒，並互相訴訟(6:1-6)。 • 格城教友追求和誇耀知識，但對保祿來說，「知識只會使人傲慢自大，愛德才能立人」(8:1);為了建立團體，保祿願放棄宗徒權利(9:15);在祭肉問題上，重要的是為了不讓別人跌倒而願意犧牲自己；為了主體的共融應相稱地領受聖體 - 這些教導都基於愛而展開。所以走筆至此，保祿寫了不朽的《愛德頌》。 	<p>格前 13</p> <p>TGR8-3， CSB13:4-7</p> <p>TGQ p.36,</p>
C	<p><u>愛德的重要</u></p> <ul style="list-style-type: none"> • 縱有語言先知之恩、有信德、善行和犧牲，若沒有愛毫無益處。這道理不單針對格城教友，也針對我們。聖多瑪斯用這經文警告那些只注重信德或聖事或善工的人。 • 基督帶給人愛的誠命。在教會傳統中，信望愛三德被稱為「超性的德行」(theological virtues)，因它們源於天主 (Gk. Theos)也引導人歸向天主。三德中以愛德最大。 • 為何愛德最大？ • 聖神是愛的本質和泉源，祂賜給人愛的恩寵。 	<p>13:1-3，TGR8-1b&c，CCC800，CSB13:2</p> <p>13:13，CCC1812，CSB13:13</p> <p>TGR8-7，SN1</p> <p>SN2</p>

D	<p><u>先知和語言之恩</u></p> <ul style="list-style-type: none"> • 當用愛來使用神恩，為幫助別人，為建立團體。梵二再次肯定這道理(LG12)，並告誡我們，天主因其聖意賜人神恩，它們不是人基於個人想望可以得到的，人也不應有得到神恩的想望。 • 先知之恩包括說預言、教訓和鼓勵，應與宗徒教訓一致。 • 先知之恩在幫助別人，建立團體方面，比語言之恩優勝，故先知比語言更大。 • 保祿提出說語言的三大指引：集會中不應太多人說語言，要輪流說，要有人解釋。換言之，保祿認為說語言者有能力控制自己，絕不能讓語言影響禮儀應有的秩序。 • 神恩運動反影著聖子之後，聖神繼續引領和建立的教會。 • 女人應緘默 – 格前 11:5 保祿準女性公開祈禱及說先知話。所以些處，保祿不準許的只是女性身兼牧職(弟前 2:12)。 	<p>格前 14</p> <p>TGR8-8, CSB14:1-40</p> <p>14:3, 宗 15:32, CSB14:1&9 14:1-6</p> <p>14:27-28, CSB 14:39-40</p> <p>SN3</p> <p>CSB, Sacred Congregation for the Doctrine of Faith, <i>On Admission of Women to Priesthood</i>, 20</p>
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SPECIAL HANDOUT

聖經研討會 2010-2011

格林多人前書 #8：愛護和確立教會

1. “The hymn to love in the First Letter to the Corinthians remains the *Magna Charta* of the civilization of love. In this concept, what is important is not so much individual actions (whether selfish or altruistic), so much as the radical acceptance of the understanding of man as a person who ‘finds himself’ by making a sincere gift of self” (JP II, *Letter to Families*, 14)

“[Man] cannot fully find himself except through a sincere gift of self” (JP II, *Letter to Families*, 11).

2. “The order of love belongs to the intimate life of God himself, the life of the Trinity. In the intimate life of God, the Holy Spirit is the personal hypostasis of love. Through the Spirit, Uncreated Gift, love becomes a gift for created persons. *Love, which is of God, communicates itself to creatures: ‘God's love has been poured into our hearts through the Holy Spirit who has been given to us’ (Rom 5:5)*” (JP II, *Dignity and Vocation of Women*, 29).

3. Excerpts from Joseph Cardinal Suenens’ book, *A New Pentecost?*, (New York, 1975):

On Pneumatology - “Pope Paul VI has already urged us to pursue more thoroughly studies in the sphere of pneumatology. But if we wish really to understand such manifestations of God then we must study them from the inside, on the basis of personal experience and with humble readiness to learn from and benefit by the experience of others” (p. 224).

On A Deeper Intimacy – I experienced at a deeper level a need of the Spirit to enlighten for me the face of the Lord Jesus and to create with him a deeper intimacy...the surest sign of the Renewals authenticity rests in its Christology. In proclaiming ‘Jesus is Lord,’ Charismatics affirm that Jesus is Son of God in a unique manner...” (p. 218).

On Reading the Bible - “But there is a reading of another kind, in the light of the Holy Spirit. I open the Bible and the words I see before me take on a special meaning, as if the Lord has made them the ‘Word of Life’ for me. The Renewal helps me to open the Bible often in the day and to read it with a new taste and a new expectation. It is a communion with the Word of Jesus, as I am, in another way, in communion with him in his Eucharist” (p. 218-219).

On Prayer - “The presence of others close to me on these occasions, murmuring spontaneous prayers, at first annoyed me...It took some time to learn that prayer can be both deeply personal and yet part of a ‘symphony.’ I had to learn too, how to make my own the rhythm and prayer of another. To pray together in this way is completely different from repeating together a ‘ready-made’ prayer. I began to understand the freedom of God’s children in the presence of the Lord. This does not mean that we should not observe and respect at the same time the traditional norms for the liturgy” (p. 220).