

慕道再慕道

(2012年9月至2014年6月課程)

中華殉道聖人堂

第十一節: 耶穌的言行

NJBC = *New Jerome Biblical Commentary*
CCC = *Catechism of the Catholic Church*
LG = *Lumen gentium*
DV = *Dei verbum*, GS = *Gaudium et Spes*
SN = *Special notes*
SK = *Sze Go Chinese Bible*
NAB = *New American Bible*

1	<p><u>祈禱及行政事項</u></p> <ul style="list-style-type: none">• 歡迎新參加者。每課主題獨立，不會有脫節的問題。重新分了組。聚會前所有參加者已接獲通知。• 所有參加者請交\$10 講義費給組長。• 聚會後點名表請交 Philip Cheung。• 講義及錄音上網，網址：www.crp.cmccbsp.org。歡迎新參加者上網重溫上一年課程。• 「談生論死」講座 - 郭詠觀醫生主講，明天 Sept 14 (Sat) 10am to 12noon / CMCC Don Bosco Hall。	
2	<p><u>基督將臨</u></p> <ul style="list-style-type: none">• 天主為其兒子來臨用很多世紀作準備，• 教會舉行將臨期禮儀時，就在實現對默西亞的這種期待：藉著參與對救主第一次來臨的長期準備，激發信徒們對祂第二次來臨的熱切願望。也認同若翰的願望：「祂應該興盛，我卻應該衰微」。• 主顯節=>異民透過猶太人接受舊約許下的默西亞。• 賢士來朝和有關舊約背景。不是星座決定人的命運，決定一切的是天主的大愛。	<p>教理 522-523; 依 40:3-5, 9-11</p> <p>教理 524-526</p> <p>若 3:30, SN1</p> <p>教理 528; 依 60:1-6; 弗 3:5-6 米 5:1-3, 戶 24:17, SN2</p>
3	<p><u>為何無罪的耶穌要在約旦河領洗?</u></p> <ul style="list-style-type: none">• 不是為除罪因約翰的洗禮不能洗除罪惡。• 預告祂那殘酷死亡的「洗禮」。• 耶穌的洗禮開始了受苦僕人的使命，這也是領受聖洗的人所願意承擔的使命：進入謙卑的自我貶抑和悔改的奧跡，與耶穌一起浸入水中，好能同祂一起上來，由水和聖神而重生。• 讓水聖化舊亞當的人性，新亞當賜給人類新的、光榮的、被提升的人性。• 水被耶穌聖化開始了聖洗聖事。	<p>教理 536, 谷 10:38</p> <p>教理 536-7 羅 6:3-4</p> <p>韓大輝神父著作《在加里肋亞湖上說情愛》pp.224-6 引聖額我略納齊安 教理 536</p>

3	<p><u>為何無罪的耶穌要在約旦河領洗? (...續上)</u></p> <ul style="list-style-type: none"> • 天被打開，扭轉因舊亞當而關閉的「樂園」。 • 聖神以鴿子形象降來光榮了人的身體，使身體分享天主的生命。 • 在約旦河基督「娶」了他的新娘教會。 	<p>教理 536</p> <p>見韓大輝神父著作</p> <p>V. Balthasar, <i>Exploratiion in Theology</i>, vol 2, p.164</p>
4	<p><u>曠野禁食三退魔誘</u></p> <ul style="list-style-type: none"> • 扭轉原祖在樂園中和以民在曠野四十年的失敗。 • 「你要朝拜主，惟獨事奉祂」—耶穌說明「不拜偶像」的意義。 • 魔鬼向人最弱的地方攻擊—驕傲自大。 	<p>教理 538</p> <p>教理 2113, 2130-2; 瑪 4:8-10; SN3</p> <p>瑪 4:3, 27:42; 創 3:4-5</p>
5	<p><u>天主之國</u></p> <ul style="list-style-type: none"> • 天主之國已從基督的教會展開。 • 當進入這天主之國 (教會) 才明國內的奧秘。 • 新約、新民、永生的國度。 • 司祭的國度、聖潔的子民。 • 天國的鑰匙，宗徒傳遞和職權。 	<p>LG 5; 谷 1:14-15</p> <p>教理 546; 歌 5:1</p> <p>LG 9</p> <p>LG 10 出 19:6 羅 12:1</p> <p>LG 8; 教理 551-553; 瑪 16:13; 依 22:22; 宗 1:15-26; 弟前 4:14</p>
6	<p><u>山中聖訓的啟示</u></p> <ul style="list-style-type: none"> • 山中聖訓的教導不切實際? • 新法律成全舊法律，新約滿全舊約。 • 新約不在文字而在於神。 	<p>瑪 5:48, 伯後 1:4, 若一 3:1, 得前 4:3, SN4</p> <p>SK 瑪 5 註 1; 迦 3:23-29 格後 3:3, 6, 則 36:35</p>

SPECIAL HANDOUT

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1. “The ascent to God occurs precisely in the descent of humble service, in the descent of love, for love is God’s essence...In Jesus Christ, God has revealed himself in his descending...We ascend to God by accompanying him on this descending path” (BXVI, *Jesus of Nazareth II*, p.95).
2. “[St. Gregory Nazianzen] says that at the very moment when the Magi, guided by the star, adored Christ the new king, astrology came to an end, because the stars were now moving in the orbit determined by Christ...It is not the laws of matter and of evolution that have the final say, but reason, will, love – a Person” (BXVI, *On Christian Hope*, 5).
3. “Christianity does not reject matter...God saw everything that he had made and it was very good (Genesis 1:31)...[Creation or Matter] is redeemed in the incarnation and becomes fully ‘theophoric’, i.e. capable of putting us in touch with the Father...The human body is a temple of the Spirit and is united with Jesus, who himself took a body for the world’s salvation...The Liturgy reveals that the body, through the mystery of the Cross, is in the process of transfiguration, pneumatization:[Jesus’ transfiguration]” (JP II, *Churches of the East*, #11.).
4. “Once again it is St. Augustine who admirably sums up this Pauline dialectic of law and grace: ‘The law was given that grace might be sought ; and grace was given, that the law might be fulfilled’...What [love and life] demand is beyond man’s abilities. They are possible only as the result of a gift of God who heals, restores and transforms the human heart by his grace...The promise of eternal life is thus linked to the gift of grace, and the gift of the Spirit which we have received is even now the ‘guarantee of our inheritance’ (Eph 1:14)” (JP II, *Splendor of Truth*, #23).

“We are ‘recreated’ in the mystery of redemption. If we really wish to understand ourselves, we must appropriate and assimilate the whole of the reality of the incarnation and redemption and draw near to Christ. This process will lead not only to the adoration of God, but also to deep wonder at ourselves” (JP II, *Redeemer of Humankind*, #10).