

# 慕道再慕道

(2012年9月至2014年6月課程)

中華殉道聖人堂

第四節：全能的天父，天地萬物創造者(上)

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	祈禱	
2	<p><u>行政事項</u></p> <ul style="list-style-type: none"> <li>據十二月出席率，暫時無需重整個別組別。</li> <li>組長職份：聯絡，帶領討論(不是解答問題)；如何轉組，點名，聚會後點名表交 Philip Cheung。</li> <li>講義及錄音上網，網址：<a href="http://www.crp.cmccbsp.org">www.crp.cmccbsp.org</a>。</li> <li>《慕道再慕道》影碟下集推出，每隻只售\$10，是聖誕送禮佳品，請大力支持福傳努力！(若需要上集影碟，可在聚會後向 Edmond 購買。)</li> <li>香港教區與海外華人信仰團體連線，平信徒職務交流大會，Sat, Dec 16 零晨 12:30 - 4:00 a.m.，CMCC 聖鮑斯高禮堂。分享者：Paul Yeung (FLL), Edmond Lo (MTS), Raymond So (修士)</li> </ul>	
3	<p><u>全能的天父和天主聖三的道理</u></p> <ul style="list-style-type: none"> <li>天主啓示自己的名字:我是自有者(YHWH), 雅威。「是」(AM)代表所有存有之源;代表唯一真理:真理「是」, 謊言「不是」。祂的名字是不可言喻的。耶穌明認是神:「我就是」 “EGO EIMI” (GK) = 天主名號。</li> <li>天父的「父性」特別表明祂是一切的根源和祂超越的權威;在愛護和眷顧其子女方面, 祂也表現著「母性」。信仰語言取自人類的父母經驗, 要牢記天主超越人類的性別, 祂既非男人也非女人, 祂是天主。</li> <li>聖三的道理早已隱藏舊約: 創造由天主、「天主的神」和天主的話語所完成。</li> <li>耶穌降生, 就天主是父的道理, 給人嶄新的啓示: 天主是父, 不僅因為祂是造物主, 更因為祂與其獨生子的關係;而且父子原為一體;聖子是「天主光榮的反映, 是天主本體的真象」。</li> </ul>	<p>出 3:14, CCC213, 206          NAB 若 18:8</p> <p>CCC239</p> <p>創 1:2, <i>Letter to Families</i>, n.6, 詠 33:6, 箴 8:22-31</p> <p>CCC240          若 10:30          希 1:3</p>

3	<p><u>全能的天父和天主聖三的道理 (…續)</u></p> <ul style="list-style-type: none"> <li>● 聖三是宗徒教導：聖三的啟示真理從起初屬於教會活潑信德的根基，表達在洗禮信仰的規程中，並在宣講、教理講授及教會的祈禱中定形，在宗徒的著作中出現，例如這致候詞：「願天父的慈愛，基督的聖寵，聖神的共融，與你們同在」(格後 13:13)，因父及子及聖神之名給人授洗 (瑪 28:19)。聖經中其它聖三方程式。</li> <li>● 耶穌在苦難和復活前，宣布要派遣另一位「護慰者」(Paraclitus)聖神。祂將教導門徒一切，「把他們引入一切真理」(若 16:13)。如雲彩遮蓋了帳棚和聖殿，在五旬節，聖神降臨門徒身上，教會誕生，今日教會是聖神的教會。</li> </ul>	<p>CCC 249</p> <p>羅 1:3-4, 迦 4:4-6, 格前 12:4-6</p> <p>CCC 243</p> <p>出 40:34, 列上 8:10 JPII, Lord &amp; Giver of Life, n. 25</p>
4	<p><u>耶穌不是天主嗎？</u></p> <ul style="list-style-type: none"> <li>● 亞略異端 (Arianism) 曲解某些經文，認為耶穌與聖父非同性同體，否定其神性；換言之，他不是天主。</li> <li>● 325 年的第一屆尼西亞大公會議，在其信經中宣認天主子是「聖父所生，而非聖父所造，與聖父同性同體」"homoousios" (GK)，並譴責了亞略(Arius)。</li> <li>● St. Athanasius 維護基督的神性：人能成為天主子女是因為聖子的神性。聖三教條終於在軍士坦丁堡大公會議(Council of Constantinople, 381)被肯定。</li> <li>● 若基督的神性和聖三教條若被否定，教會有關人被召與天主共融，和藉婚姻去活出聖三的共融和結合的道理，便全被推翻。</li> <li>● 聖經中，基督的神性是不容置疑的教導。</li> </ul>	<p>例：若 14:28, 希 2:9</p> <p>CCC465</p> <p>SN1, T. Bokenkotter, <i>A Concise History of the Catholic Church</i>, p. 49</p> <p>SN2, 3</p> <p>若 10:30-32, 1:1-3; CCC446, 448; 依 9:5; 瑪 22:43; 希 1:3</p>
5	<p><u>論聖經所記述的創造(上)</u></p> <ul style="list-style-type: none"> <li>● 有多少歷史成份？應用甚麼立場看這些記載？</li> <li>● 如何明白七天創造？安息日，新舊創造，第八天，創造的喜樂由救恩之樂完成救贖工程是創造工程的昇華。</li> <li>● 甚麼是原罪？亞當犯罪與我何干？原罪源於人的驕傲和不信任，顯示聖母的信德之重要。罪不是一塊東西，是美善的虧損— 聖奧斯定。人類墮落後天主許下救贖的計劃— 原始聖經。</li> </ul>	<p>SN4, 5</p> <p>CCC349; 格後 5:17; JPII 跨越希望門檻 27</p> <p>CCC397-398, 404 - 405, 410-1, 創 3:9-15</p>

## SPECIAL HANDOUT

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- 1) “The Son of God (divine) became the Son of Man (human) so that the sons of men (human) could become the sons of God (divine).” – St. Athanasius
- 2) “No living being on earth except man was created ‘in the image and likeness of God’ – ‘likeness’ to God which is the basis of the family as a community of human life, as a community of persons united in love...the primordial model of the family is to be sought in God himself, in the Trinitarian mystery of his life.” (JP II, Letter to Families, n.6)
- 3) “This partnership of man and woman constitutes the first form of communion between persons.” (GS 12)
- 4) The 1909 Roman Pontifical Biblical Commission teaches that we must believe:
  - the beginning of creation by God out of nothing,
  - the special creation of man,
  - the formation of the first woman from man (i.e. she was formed from man but not necessarily the way it was described),
  - unity of human race, i.e. all human beings are from the same original pair; we are a true human family,
  - original blessedness of the first parents in a state of justice and immortality,
  - divine command laid upon man to prove his obedience,
  - transgression of that divine command at the instigation of Satan,
  - fall from their primitive state of innocence,
  - promise of a future Redeemer, i.e. Genesis 3:15.(Notes taken from S. Hahn tapes: How to Read the Bible)
- 5) “[T]he first eleven chapters of Genesis...do nevertheless pertain to history in a true sense, which however must be further studied and determined by exegetes; the same chapters...both state the principal truths which are fundamental for our salvation, and also give a popular description of the origin of the human race and the chosen people.” (Pius XII, *Humani Generis*, 38)