

慕道再慕道

(2012年9月至2014年6月課程)

中華殉道聖人堂

第十四節: 我信聖神

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*

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| 1 | 祈禱 | |
| 2 | <p>行政事項</p> <ul style="list-style-type: none"> 請索取上一節講義(重印)。聚會後點名表照常交 Philip Cheung。 講義及錄音上網，網址：www.crp.cmccbsp.org。 聖經研討會路加福音光碟集，10隻光碟和全年講義，每套\$20，是個人靈修或聖誕送禮佳品。未購買者，聚會後請往後面宣傳單位購買。 「你應該歡呼！看，你的君王到你這裏來了！」(匝 9:9) - 聖誕佳音! | |
| 3 | <p><u>聖神是創造和新創造的原動力</u></p> <ul style="list-style-type: none"> 聖神是「愛和自我獻出的位格」(Love-Person, Gift-Person)，藉著祂，藉著這愛和自我獻出的原動力，聖父創造天地萬有。所以創造工程是聖父基於愛的自我獻出。照天主肖像而造成的人，也應基於愛在生活上自我獻出，才能肖似天主。 聖父藉聖子 - 天主的話語 - 創造天地萬有。 所以聖三雖是奧秘，這奧秘的工作在創造工程中清晰可見。 沉默！靜下！在無言中、默禱中、在生命的本體內，去感受和認識自我獻出的天主的大愛！ 好消息！天大喜訊！創造工程縱然偉大，基於天父對人的無限愛情，祂要給予我們的並不止於此！我們在聖子和祂的救恩內，要成為新的創造；人尊貴得自己也不能相信。 這個新的創造是聖子基於愛的自我獻出，「祂藉著永生的神，已把自己毫無瑕疵的奉獻於天主」。 | <p>JPII, <i>Lord and Giver of Life</i>, n.10-11; <i>Letter to Families</i>, 11.</p> <p>若 1:1, 哥 1:16-17, 創 1:1, SN1</p> <p>詠 19, 羅 1:19-20</p> <p>SN2</p> <p>默 21:1-5, SN3</p> <p>希 9:14</p> |

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| 3 | <p><u>聖神是創造和新創造的原動力 (...續上)</u></p> <ul style="list-style-type: none"> ● 聖神是基督的接棒者，將教會引入真理，是基督恩寵的「無形分施者」。 ● 這個由聖神帶領的新紀元和新的奉獻，聖經早作預告。 | <p>若 16:13-14, JP II, Lord and Giver of Life, n.63</p> <p>宗 2:14-21, 則 36:25, 格後 3:6; Lord and Giver of Life, n.11&12</p> |
| 4 | <p><u>在末期聖神帶動</u></p> <ul style="list-style-type: none"> ● 聖三有不同位格，不同工作，分別表現在創造、救贖、和教會中。 ● 預許護衛者與教會同在，引導教會進入真理。 ● 五旬節聖神降臨，教會誕生。推廣救恩工程的使命交給聖神帶領下的宗徒和教會。 ● 記載初期教會事蹟的宗徒大事錄，充滿有關聖神工作的記載，又稱第五部福音或聖神福音。可見聖神與教會息息相關；教會時期是聖神彰顯祂的工作的時期。 | <p>若 14:15-17, 25-26</p> <p>宗 2:1-4, 若 16:7, SN4</p> |
| 5 | <p><u>五旬節和聖神</u></p> <ul style="list-style-type: none"> ● 聖經的預象法(Typology): 在新舊約中，主的團體(教會)都在聖神降臨中確立。這團體的骨幹分別是 12 支派、70 長老，和 12 宗徒、70 門徒。 ● 天主建立祂的教會，藉她救贖全人類的計劃，這教會從創造之初已開始。五旬節聖神降臨使這教會有形地確立，開始了末世的教會時期。 ● 五旬節 (Pentecost) = “Weeks” = 逾越後七星期，頭尾 50 天的節令。慶豐收節，獻初果，記念西乃盟約和選 70 長老。 | <p>戶 11:16-25 路 10:1</p> <p>SN5</p> |
| 6 | <p><u>多個有關聖神的道理</u></p> <ul style="list-style-type: none"> ● 堅振賜給人聖神的印記。 ● 為何褻瀆聖神之罪不可赦免。 ● 「無疑地在基督升天以前，聖神已在世間工作。」聖神也接觸非基督徒，從遠古已開始工作。 ● 東西方教會的重大分歧: Filioque | <p>教理 1295-6, 路 21:20, 則 9:1-4 瑪 12:32, SN6</p> <p>教會傳教工作法令 4</p> <p>SN7</p> |

SPECIAL HANDOUT

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1. “In the beginning” = name of Genesis = “*Be-resheeth*” (HB). Meanings: chronologically first or first in significance (the title of first born) (S. Hahn CDs on Genesis, Study Guide, p.1).
2. “It is God’s love that speaks to me in the birds and streams; but also behind the clamor of the city God speaks to me in His judgments...Contemplation is life itself, fully awake, fully active, fully aware that it is alive. It is spiritual wonder. It is spontaneous awe at the sacredness of life, of being. It is a vivid realization of the fact that life and being in us proceed from an invisible, transcendent, and infinitely abundant Source. Contemplation is, above all, awareness of the reality of that Source. It *knows* the Source, obscurely, inexplicably, but with a certitude that goes both beyond reason and beyond simple faith” (C. Bochen, Thomas Merton Essential Writings, pp. 58-59).
3. 八天。但為我們有了新的一天：就是基督復活的日子。第七天完成第一次的創造，第八天則開始了新的創造。這樣，創造的工程在更偉大的救贖工程上達到了巔峰。第一次的創造在基督內新的創造中，找到它的意義和巔峰，新創造的光輝比第一次創造的更勝一籌。(教理 349)
4. “At Easter the Holy Spirit is revealed in a new way when Jesus says to the apostles: ‘Receive the Holy Spirit.’ He is now revealed as the one who is to continue the salvific work rooted in the sacrifice of the Cross. This work is entrusted to the apostles, to the Church; but the Holy Spirit remains the agent of the accomplishment of this work.” (JPII, Lord and Giver of Life, n.42)
5. “The Church started...with ‘Abel the just...’ (LG n.2). Yet the event of Pentecost as narrated by Luke (Acts 2:1-42) has generally become a symbol of the Spirit’s active presence in the Church. ‘The era of the Church began with the coming, that is to say with the descent of the Holy Spirit on the Apostles gathered in the Upper Room in Jerusalem together with Mary, the Lord’s Mother’ (JPII, Lord and Giver of Life, n.25). At Pentecost, the church was ‘publicly manifested to the multitude’ (AG, n.4).” (G. Tavard, *The Church, Community of Salvation*, p. 49).
6. Blasphemy against the Holy Spirit consists in the refusal to accept the salvation that God offers through the Holy Spirit. Such a refusal excludes the elements through which the forgiveness of sin takes place. Rejecting ‘the convincing concerning sin,’ one also rejects the ‘coming of the Holy Spirit’ together with the power of Christ’s cross. The ‘nonforgiveness’ Jesus speaks about is linked to the radical refusal to be converted” (JPII, Lord and Giver of Life, n.46).
7. Filioque – The Holy Spirit who proceeds from the Father and the Son. Concept began in Spain in 6th C. Officially adopted in 11th C. Schism – 1054.