

慕道再慕道

(2012年9月至2014年6月課程)

中華殉道聖人堂

第十六節: 我信聖而公教會(下)

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
Honor = W. Henn, The Honor of My Brothers

1	祈禱	
2	<p>行政事項</p> <ul style="list-style-type: none"> 聚會後點名表照常交 Philip Cheung。 講義及錄音上網，網址：www.crp.cmccbsp.org。 由 Edmond Lo 帶領，每月一次分享 Fr. Robert Baron Catholicism DVD 的聚會，將於二月十七日星期一晚上八時至十時，在生命恩泉舉行，歡迎教友和非教友參加。生命恩泉地址：9033 Leslie Street, Unit 9 (2nd Floor), Richmond Hill <p>逾越晚宴 - 6:15 p.m., Sat, April 12, 收費\$10。RCIA 優先，剩餘入場券(通常有 80 張左右) 賣給其它教友。舉行前兩星期，請留意堂區通訊。</p>	
3	<p>廢寢忘餐的搜尋</p> <ul style="list-style-type: none"> 聖統結構和領導地位可有歷史支持？ 教會有關婚姻和性的教導是「當然必信」的嗎？ 若教會重要地位和不誤神恩是真確的，為何她屢次犯錯？ 	
4	<p>教會的聖統結構</p> <ul style="list-style-type: none"> 為甚麼需要？ 教會牧者職務必須由天主指派。 	<p>CCC874</p> <p>CCC875; 若 20:21; 宗 1:17, 弟前 1:12, LG 24</p>
5	<p>初期教會歷史肯定合一的教會和羅馬的領導</p> <ul style="list-style-type: none"> 合一性 - 宗徒時代，各地教會團體已自視為同一身體的肢體，而不是互不相幹的獨立個體。 集權中央 - 已在重要事項上向中央請示。 聖依納爵安提約基七信(St. Ignatius of Antioch, 98-117) – 肯定主教、神父、執事職制被各地教會團體普遍採用，其一體性相等於聖體的一體性。 羅馬的領導和宗徒傳遞 – 見證於聖依納爵安提約基、聖克萊孟教宗(Pope Clement, 88-97 A.D.), 聖依勒內, 里昂 (St. Irenaeus of Lyons)的信。 今日的基督教會團體。 	<p>格前 12:12-13, 弗 4:3-5 Honor, p.10</p> <p>宗 9:26-27, 15:1ff, 迦 2:1-2</p> <p>SN1</p> <p>SN2</p> <p>SN3</p>

6	<p><u>正確認識教會在信仰和道德事情上不能錯誤的神恩</u></p> <ul style="list-style-type: none"> 不能錯誤的神恩: 教宗以宗座權威 (EX CATHEDRA) 發言。主教團彼此間與教宗保持共融下所發表有關道德信仰之教導。 教徒當「以信德的服從」去贊同這不能錯誤的論斷，因為宗座享有不能錯誤的神恩，就如梅瑟的講座一般。 當「以宗教敬重的心情」(“a religious submission of mind and will”)去依從「沒決定性口氣」的普通訓導(“ordinary magisterium”)。 「以宗教敬重的心情」去服從是指在明乎教會的重要和她特別享有的聖神的眷顧，縱有疑問，信徒仍願意給予有保留的服從，直至教導清楚地被否定；絕不用損害教會的方法去表達意見。 一個大家都熟識的例子。 	<p>CCC891</p> <p>CCC891;瑪 23:1; 若 11:49-52</p> <p>Canon 752; CCC892; LG25</p> <p>Hamel & Himes, <i>Introduction to Christian Ethics</i>, p.404; G. Coleman, <i>Human Sexuality</i>, p. 119</p> <p>SN4</p>
7	<p><u>被聖經和歷史肯定的羅馬天主教會為何屢次犯錯？</u></p> <ul style="list-style-type: none"> 再看教會為二仟年的過犯告罪。 基督所建立和聖神所帶領的教會也會犯錯；耶穌親自揀選的門徒也犯錯—猶達斯、伯多祿等；天主的選民以色列犯錯纍纍；天主喜悅的聖祖和達味的罪愆；坐在梅瑟講座上的經師和天主特許的司祭亦犯大錯。 “Ex opera operato”的道理預見人性軟弱。 聖經沒有說教會不犯錯，卻預許她要受魔鬼迫害。 教會不否認其過錯，並為此懺悔和尋求更新。人不但不應為了教會在歷史上的過犯而離開教會，反從她的錯誤看見這真是伯多祿的船，在風雨飄搖中飄浮二仟年仍繼續前航(cf. 瑪 8:23-27)，證明基督真的坐在船上，聖神真的在引領。 天主的允許：旅途中的教會要成為天上勝利的教會；天上的耶路撒冷城，裝飾好的新娘要和耶穌最終結合。 	<p>默 12 及註；路 22:31-32</p> <p>SN4, Weidenkopf & Schreck, <i>Epic – A Journey Through Church History</i>, p.6</p> <p>默 21:1-4, 9-10</p>

SPECIAL HANDOUT

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1. “For Ignatius, the unity of a local community around its bishop is willed by Christ himself. Its members should be ‘at one with their bishop – and with their clergy [presbyters] and deacons too, whose appointment with him is approved by Jesus Christ and confirmed and ratified, according to His will, by His Holy Spirit... Make certain, therefore, that you all observe one common Eucharist; for there is but one Body of our Lord Jesus Christ, and but one cup of union with His Blood, and one single altar of sacrifice – even as also there is but one bishop, with his presbyters and my own fellow servitors the deacons.’

“One thing seems sure: they prove that at least an early form of the threefold ministry of presbyters and deacons under the leadership of a single bishop was functioning in Ephesus, Magnesia, Tralles, Philadelphia, and Smyrna at a relatively early time. Moreover, they clearly express Ignatius’s view that such ministry either has been or should be adopted in every local church”

(William Henn, *The Honor of My Brothers*, pp. 20-21).

2. On the letter of Clement to the Corinthians – “This text demonstrates the concern of the Roman church for the Christian community in Corinth during a moment of crisis. The Roman community felt entitled to intervene, apparently in response to a request by the Corinthians themselves” (*Honour*, p. 31).

On Ignatius’s *Epistle to the Romans* – “It is addressed to ‘the church holding chief place in the territories of the district of Rome – worthy of God, worthy of honour, blessing, praise, and success; worthy too in holiness, foremost in love...’ Johannes Quasten has interpreted the word ‘love’ as referring to the communion that unites the whole, universal church, with the result that this greeting becomes for him the earliest acknowledgment of the primacy of the church of Rome in relation to all other local churches” (*Honour*, p. 33).

“That tradition derived from the apostles, of the very great, the very ancient, and universally known Church founded and organized at Rome by the two most glorious apostles, Peter and Paul; as also the faith preached to men, which comes down to our time by means of the successions of the bishops. For it is a matter of necessity that every Church should agree with this Church, on account of its preeminent authority” (St. Irenaeus, *Against Heresies*, 3,3,2).

3. Attached.
4. On p.15 of the *CMCC Parish Pastor Installation Ceremony* for Fr. Peter Leung on August 11, 2002, the new CMCC pastor declares: “With firm faith I believe also all that is contained in the Word of God, whether written or handed down in tradition, which the Church, either in of solemn judgement or by its ordinary and universal teaching authority, sets forth for our belief as revealed by God.

“I also firmly accept and hold each and everything definitively proposed by the Church concerning its teachings on faith and morals.

“Moreover, I adhere with religious submission of intellect and will to the teachings which either the Roman Pontiff or the College of bishops enunciate in the exercise of their authentic teaching authority, even if they do not intend to proclaim those teachings by a definitive act.”

5. “But in subsequent centuries much more serious dissensions appeared and large communities became separated from full communion with the Catholic Church – for which, often enough, men of both sides were to blame” (Decree on Ecumenism, 3)

“The Catholic church has been preserved in unity for the 2000 years of its history...Notwithstanding grave crisis, infidelities of its ministers, and the daily faults of its members. Weakness, mediocrity, sins, and betrayals cannot destroy God’s plan of grace; ‘the power of death shall not prevail against it’ (Mt. 16:18)” (JPII, *That They May Be One*, 11)