

Jesus the Christ

with the Chinese version and the English version printed side by side

Editor's note:

I, Simon, used to read the Chinese version of the book **Jesus the Christ** in <http://www.cultus.hk/Christ/>. One day I came across a sentence about resurrection that I did not fully comprehend. I read that part in the English version and my query answered. I found that the English version was very well written, simple, literary and easy to understand. An idea popped up to my mind: why not to present the two versions side by side, for easier reference and reading?

The work I did is simple, though tedious. I divided a page into two columns; used the “cut and paste” technique to put the Chinese text in the left-hand column, the English text in the right-hand column. The width of the columns was adjusted carefully so that the number of lines of a paragraph of the two versions are more or less the same. The punctuation fonts in the Chinese version were changed to those in the Chinese characters set while that in the English version were changed accordingly. Unwanted blank space at the beginning of some sentences in the Chinese version was deleted. Some minor typing errors in the English version were corrected. English Bible references were changed to their abbreviations (NAB version).

I am grateful to the authors of “Jesus the Christ” and to EV School for allowing me to reset the texts. The work I did was so simple that I am contented not to own any copy right to this edition.

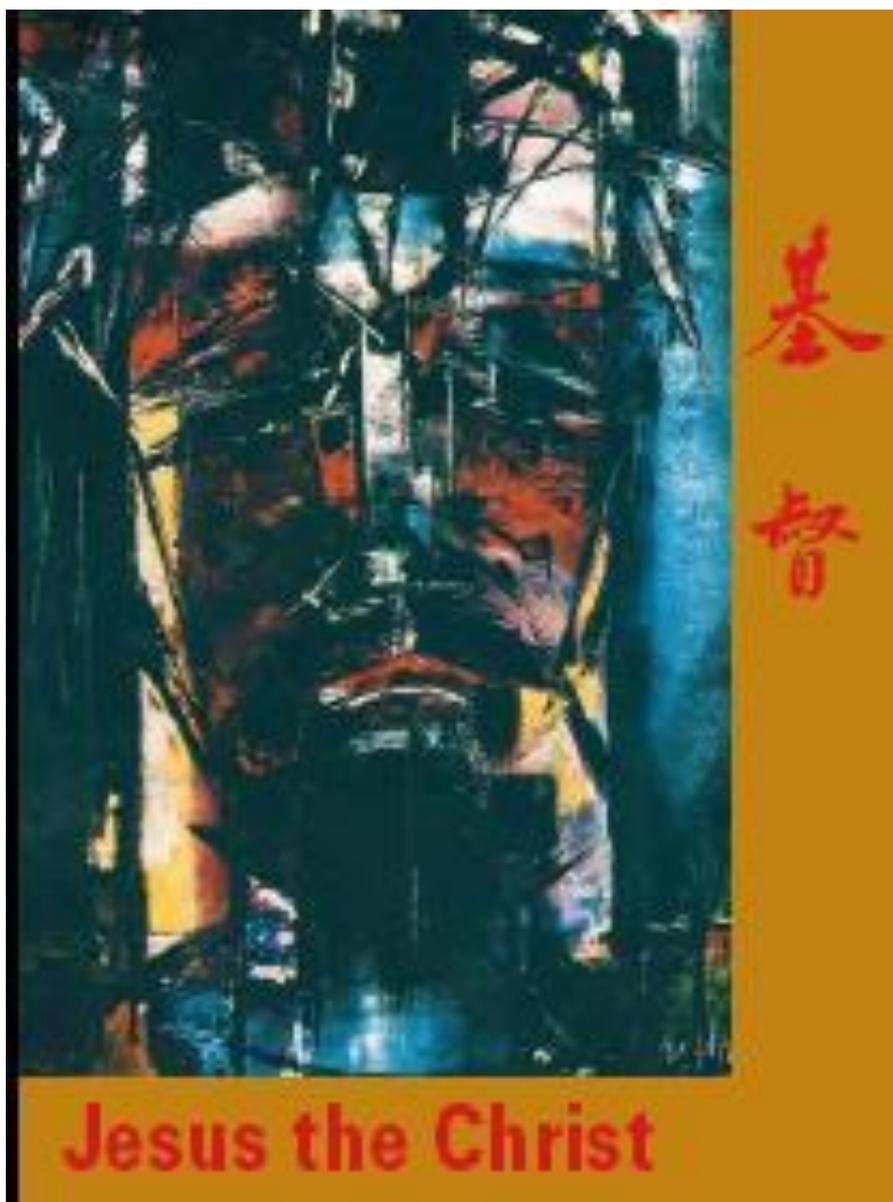
If you wish to hear the sound tracks of the texts, please refer to the original publication in <http://www.cultus.hk/Christ/>.

[思高漢英繁體聖經 \(CCB Version\) — www.ccreadbible.org](http://www.ccreadbible.org)

A Bible with the Chinese and English versions printed side by side

基督 Jesus the Christ

基督 Jesus the Christ	3
卷一 Section 1 耶穌 Jesus	4
1 耶穌的生平 The Life of Jesus	5
2 耶穌的民族史 History of Jesus	12
3 耶穌的思想 Jesus' Vision	29
4 耶穌宣講的天主的國 Jesus' Proclamation of the Kingdom of God	40
卷二 Section 2 基督的信仰 The Christian Faith	53
5 人是甚麼? What is Man?	54
6 我信肉身的復活 I believe in the resurrection of the body	62
7 天主的慈悲 God's Mercy	73
8 寬恕與修和 Forgiveness and Reconciliation	76
9 愛的樂章 Rhythms of Love	80
10 梵二禮儀美嗎? Is the Liturgy of Vatican II beautiful?	83
11 耶穌餐聚的共融 Communion at Jesus' Supper	87
12 信望愛三德與耶穌的聖體聖血 The three theological virtues, Faith, Hope, Love and the Eucharist	94
13 三腳鼎 The Tripod	101
14 信仰與歷史文化 Faith and Culture	108
15 基督徒的寶藏 – 偕同基督 Christian Treasure: Together with Christ	113
16 基督徒的寶藏 – 在聖神內 Christian Treasure: In the Holy Spirit	116
17 基督徒的寶藏：歸向天父 Christian Treasure: Journeying towards the Father	120
卷三 Section 3 基督徒的宣講 Christian Evangelization	124
18 初期教會的宣講 The preaching of the early church	125
19 教會在五至十五世紀中的宣講 The Church's preaching in the 5 th to 15 th centuries	130
20 教會在十六至十八世紀中的宣講 The Church's preaching in the 16 th to 18 th centuries	136
21 教會在十九世紀及邁向公元二千年的宣講 The Church's preaching in the 19 th century and into the second millennium A.D.	145
22 更新之泉 The Fountain of Renewal	157
23 梵二的憧憬 Visions of Vatican II	162
24 福傳 Evangelization	178
25 2020年頒布的「《Fratelli Tutti 眾位弟兄》通諭」拾穗 Gleaning of Encyclical Letter <Fratelli Tutti> on Fraternity and Social Friendship (2020)	185
26 今天如何論述天主 How to talk about God today	201
27 少年 - 損而又損 Keep losing after losing – Leave everything for Christ	210



本書介紹人類擁有的最大奧秘 – 「人的面貌」。

這不斷變化的「人的面貌」，反映出不同時代的不同民族，所遇到的相同困難與掙扎、期望與理想。

我們還未擁有一幀這個「人」的全真照片；雖然各個世紀的藝術家也曾以直覺描繪他的畫像。這些畫像都免不了它們的局限，但也正確地反映了這「人的面貌」。這個「人」，當他還在世上行走時，名叫耶穌。

This book introduces the greatest mystery of the human race – “The face of man”.

This ever-changing “face of man” reflects the similar difficulties and struggles encountered by different nations at different times, together with their expectations and dreams.

We do not have a real photograph of this “man”; although artists of all centuries have tried to paint his portrait but only with limitations. Though these portraits have limitations they may still truthfully reflect “this face of man” and this “man” was named Jesus when he was walking on this earth.



卷一：耶穌

Section 1: Jesus

耶穌是基督徒信仰的中心。

Jesus is the centre of Christian faith.

基督徒固然要對他有深湛而全面性的認識。可是，即使你不是基督徒，你也會承認，耶穌是一位影響了人類命運的歷史人物；因而，你會有興趣進一步了解有關耶穌的事。

Christians certainly need to have a deep and comprehensive knowledge of him. But even if you are not a Christian, you will admit that Jesus is a historical figure who has influenced the destiny of mankind, and you will be interested in learning more about Him.

當你明白了耶穌時代的經濟、政治、法律、教育、宗教情況，以及耶穌的立場後，你便會了解耶穌的言行，為當代的人帶來了甚麼衝擊；及為何耶穌為自己帶來了十字架的結局。

When you understand the economic, political, legal, educational and religious situation of Jesus' time, and the standpoint of Jesus, you will understand the impact of Jesus' words and actions on contemporary people, and why Jesus brought about the result of the cross for Himself.

(01) 耶穌的生平

公元的計算法

一位在第六世紀於北歐出生的修士，計算了納匝肋人(Jesus of Nazareth)耶穌出生的年份為羅馬建城後 754 年。於是，他以這一年作為公元的元年，從此沿用至今。

耶穌不在公元元年出生

可是，他的計算錯誤了！根據現代研究得來的資料，耶穌事實上是在公元前 7-5 年間出生。

耶穌的生日也不在 12 月 25 日

耶穌出生的日期和月份也無從稽考。基督徒在每年 12 月 25 日慶祝聖誕節，只是源自第四世紀信徒的一種傳統。他們取用了羅馬人慶祝太陽神的日子來慶祝耶穌——他們心目中正義的太陽——誕生的日子。

耶穌逝世的日期可確定，但年份則不詳

耶穌是在猶太人的逾越節預備日那天被釘在十字架上死的，那天剛巧是安息日的前一天。由逾越節及安息日這兩項資料推算，耶穌很可能是在公元後 30 年或 33 年逝世。現時的聖經學家，大多數認為公元後 30 年較為可信。而耶穌死的年紀則介乎 35 至 38 歲。

(01) The Life of Jesus

Calculation in AD (Anno Domini)

A monk in the sixth century in (from) northern Europe calculated that Jesus of Nazareth was born 754 years after the City of Rome was built (founded) and he took this year as the first year of AD and this has been used ever since.

This calculation was wrong! According to the information obtained from later research, Jesus was actually born between 7-5 BC.

Neither was Jesus born on the 25th of December. The date and month of Jesus' birth are not known. Christians celebrate Christmas on December 25th each year, which is just a tradition derived from believers in the fourth century. They took the day when the Romans celebrated the sun god to celebrate the birthday of Jesus who was the sun of righteousness in their heart.

The date of Jesus' death can be determined, but the year is unknown. Jesus was nailed to the cross on the Jewish Passover preparation day, the day before the Sabbath. Based on the data of Passover and Sabbath, it is very likely that Jesus died in 30 or 33 AD. Most of the current biblical scholars believe that 30 AD is more accurate. Jesus died at the age between 35 and 38 years old.

耶穌生平中的一條河

The River in the Life of Jesus



耶穌是在納肋匝長大的一位木匠，但與他一生最有關連的河卻是約旦河 (Jordan River)。

Jesus grew up as a carpenter in Nazareth, but the river that had the most to do with His life was the River Jordan.

公元 28 年 (凱撒提庇留 Caesar Tiberius 執政第十五年，[路 3:1](#))，在約旦河近死海入口處，出現了一位稱為洗者的若翰 (John the Baptist)。他在曠野過著刻苦的生活 ([瑪 3:4](#))，並以先知的口吻向人宣講悔罪和審判的訊息；他親自在約旦河為悔罪

In the year 28 A.D. (15th year of the reign of Caesar Tiberius, [Lk 3:1](#)), there appeared a person who called himself John the Baptist at the estuary where the River Jordan meets the Dead Sea. John the Baptist had been living a life of asceticism in the wilderness ([Mt 3:4](#)), proclaiming prophetically the message of the need for repentance and the coming of judgment

者施洗。他的訊息和行動，很快便傳進了所有猶太人的耳中。

耶穌聽到了洗者若翰的呼喊聲，便立即前往約旦河去領受若翰的洗(谷 1:9)。在約旦河水中，耶穌獲得了改變他一生的啟迪(谷 1:11)，便毅然肩負起宣講的使命。首先，他接受了洗者若翰的簡樸生活態度而絕對重視貧窮的經驗和精神；他也接受洗者若翰的宣講而肯定主的審判；使人面向「即將來臨的事實」(路 3:7-9；瑪 3:7-10)。

其後，耶穌立即進入曠野，為體驗洗者若翰所提倡的精神：在艱苦、空虛、貧困和掙扎中，領悟上主的指引和照顧，好能更深入體驗新穎、令人驚訝和冒險的精神。在曠野中，耶穌弄清了自己的召喚，選擇了自己的路向和行事的方法(瑪 4:1-10；谷 1:12-13；谷 8:31；谷 11:9；谷 12:13-17；路 4:1-13；若 6:15)。

請參看 - [耶穌受洗](#) [「影片分享 youtube 網站」](#) - [【怎能不想祂】](#)

day. He baptized in the River Jordan those who repented. His message and deeds soon reached the ears of all the Jews.

Jesus, harkening to the cries of John the Baptist, went at once to the River Jordan to be baptized. (Mk 1:9) The baptism in the waters of the River Jordan signaled for Jesus a change in his life. (Mk 1:11) Without further ado, Jesus began his mission of announcing the Kingdom of God. Firstly, Jesus accepted the attitude of John the Baptist towards simple living with its absolute emphasis on poverty in practice and in spirit. Jesus also accepted the preaching of John the Baptist affirming God's judgment and the need of people to face "that which will come to pass." (Lk 3:7-9; Mt 3:7-10)

Jesus then went immediately into the wilderness to experience what was propounded by John the Baptist: in the midst of difficulty, emptiness, poverty and struggle, came to an understanding of God's will and care so as to experience in depth the spirit of novelty, wonder and challenges. In the wilderness, Jesus saw clearly His own vocation, chose His direction and His way of acting. (Mt 4:1-10; Mk 1:12-13; Mk 8:31; Mk 11:9; Mk 12:13-17; Lk 4:1-13; Jn 6:15)

Please watch: [耶穌受洗](#) [「影片分享 youtube 網站」](#) - [【怎能不想祂】](#)



在加里肋亞湖(Sea of Galilee)邊生活的那段時間是耶穌一生中最受歡迎、最燦爛的一段時間。

耶穌離開了曠野後，曾回到納匝肋；不久便轉移到葛法翁城(Capernaum)去，作為他在加里肋亞湖邊活動的駐腳地(瑪 4：12)。

耶穌往來週遊於湖邊的各大城市間；在城市的會堂裡，通衢大道上，在湖邊的小船上，在山谷的草原上，向當地的猶太人及往來通商的外邦人宣講天國，治癒病者，不少群眾因驚訝他的言行而到處跟隨他。他和當時宗教界、教育界及法律界有權勢的人仕，不時因辯論而引起衝突；至令耶穌聲名遠播。

可是，這一段意氣風發的時光卻轉瞬即

Jesus enjoyed the greatest popularity and acceptance by the crowds during the period of His life on the shores of Lake Galilee.

After leaving the wilderness, Jesus returned to Nazareth ([Mt 4:12](#)) but soon he moved to Capernaum as the focal point of His activities round the shores of Lake Galilee.

Jesus travelled to and fro among the big cities on the lakeshore. In the city synagogues, on the traversing roads, in little boats along the lakeside and on meadows in the valley, He preached to the Jews, tradesmen and gentiles about God's kingdom, and He healed the sick attracting crowds everywhere He went because of the wonders He did. Debates often led to conflicts with the religious, educational and legal sectors as well as people in power. For this very reason, the name of Jesus spread far and wide.

However, this period of grandiosity soon dissipated. When

逝。當耶穌明確地表白了自己要受苦、要負十字架的立場後，群眾便開始對他失望而相繼離開他。最後，這位不再受歡迎的耶穌，只帶著少許門徒離開了加里肋亞湖。

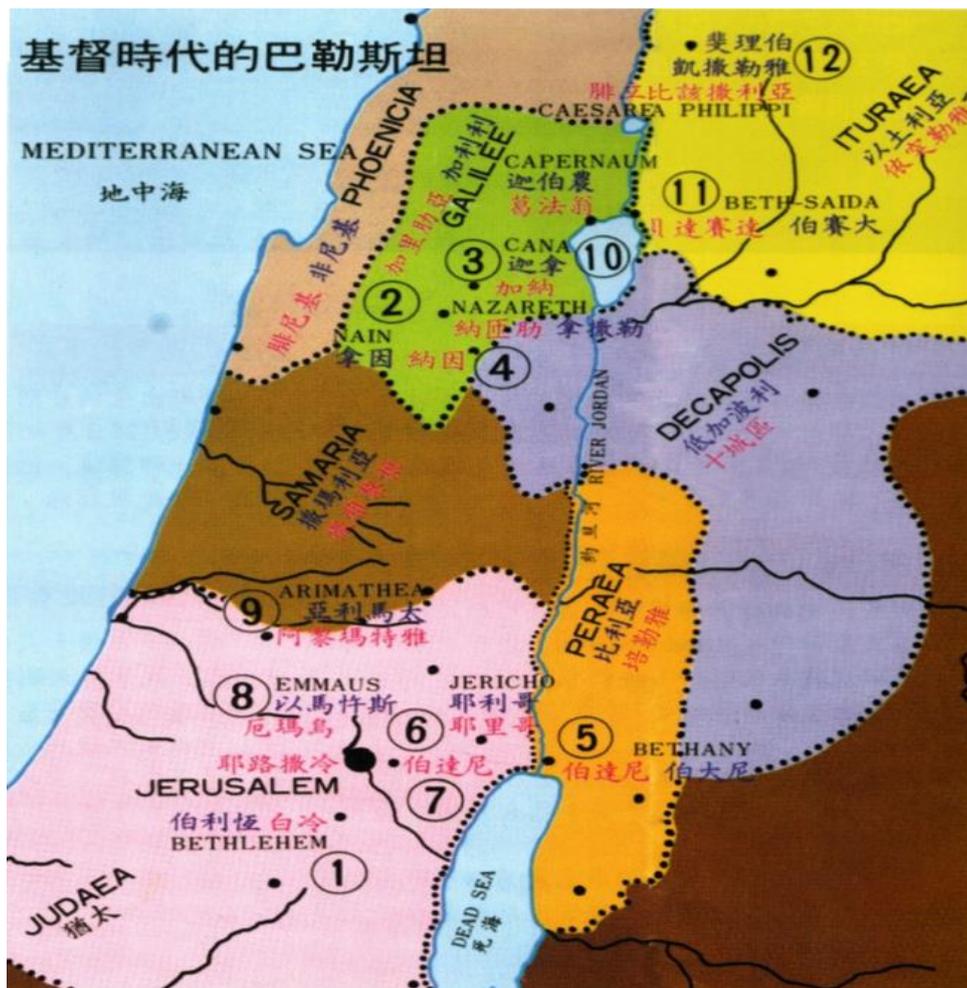
Jesus explained in no unequivocal terms that He was to suffer and to carry the cross, the disappointed crowds of people left him, one by one. Finally, no longer popular, Jesus left Lake Galilee with only a handful of disciples.

請參看 - [加里肋亞湖](#) 「影片分享 youtube 網站」 - [【怎能不想祂】](#)

Please watch - [加里肋亞湖](#) 「影片分享 youtube 網站」 - [【怎能不想祂】](#)

耶穌生平中的一座城

The City in the Life of Jesus



1 白冷郡 (Bethlehem) 基督誕生地	2 納匝肋 (Nazareth) 基督童年居地
3 加納 (Cana) 行第一個奇蹟	4 納因 (Nain) 復活寡婦兒子
5 伯達尼 (Bethany) 耶穌接受若翰的洗禮	6 耶里哥 (Jericho) 治好巴爾提買瞎子
7 瑪爾大、瑪利亞、拉匝祿的住所	8 厄瑪烏 (Emmaus) 復活的基督顯現給二徒
9 亞黎瑪利雅 (Arimathea) 參議員若瑟的住所	10 里肋亞 (Galilee) 和葛法翁 (Capernaum) 基督講道
11 宗徒安德肋、伯多祿、保祿的住所	12 伯多祿明認耶穌為默西亞

耶穌於加里肋亞湖邊遭到失敗後，就決定要將天國的訊息帶到猶太民族的核心耶路撒冷(Jerusalem)去；這行動是耶穌一生中面對的最重要抉擇和最大挑戰。

耶路撒冷城是猶太人的政治、經濟、宗教、文化中心，也是龍蛇混雜之地。在大節日時，猶太人從各地前來過節，耶路撒冷便成為散播思想或煽動群眾的地方；而事實上，這個城市往往爆發要羅馬軍隊親臨鎮壓的暴動事件。

當耶穌騎著驢子進入耶路撒冷時；從各處來預備過逾越節的人紛紛歡迎、擁護他(瑪 21 : 8-11)，使他頓時成了風頭人物；但耶穌並沒有隨從群眾的要求，也沒有與掌權者妥協。反之，他進入了聖殿，趕走了在殿內作買賣的商人及顧客。他以這種行動來宣示猶太人期待的天國已來臨，聖殿的制度及活動也應停止(瑪 21 : 12-13；谷 11 : 15-17)。

此後，耶穌仍留在耶路撒冷，與有心謀害他的人辯論(納稅 — 谷 12 : 13-17，死者復生 — 谷 12 : 18-27)，講述一些與法利塞人(Pharisees)及撒杜塞黨人(Sadducees)正面衝突的比喻(二子的比喻 — 瑪 21 : 28-32，園戶的比喻 — 瑪 21 : 33-46，婚宴的比喻 — 瑪 22 : 1-14)，並公開斥責經師及法利塞人(瑪 23 : 13-36)。

當耶穌離開這座城時，他背著十字架，舉

After His failure on the shores of Lake Galilee, Jesus decided to bring the message of God's kingdom to Jerusalem – the centre of the Jewish people. This act was the greatest challenge and the most important decision in the life of Jesus.

The city of Jerusalem was the Jewish centre of politics, economics, religion and culture as well as the place where people of all sorts and sundry gathered. On important feasts, the Jewish people came from all places for celebration and Jerusalem became the ideal city for the dissemination of ideas or for the instigation of crowds. As a matter of fact, rioting often broke out in this city and the Roman Army had to be called in to repress the uprisings.

When Jesus entered Jerusalem on a donkey people who came from everywhere to celebrate the Feast of the Passover rallied around Him and welcomed Him (Mt 21:8-11), making Him all at once a great celebrity. But Jesus did not accede to the requests of the crowds; neither did He compromise with those in power. On the contrary, He went into the Temple and chased away the traders and customers engaged in buying and selling. With this act, He proclaimed that God's kingdom which the Jews were expecting had already come and that the system and activities of the Temple should cease. (Mt 21:12-13; Mk 11:15-17)

After this, Jesus stayed on in Jerusalem, debating with those who wanted to harm Him on various topics (taxation — Mk 12:13-17), (rising from the dead — Mk 12:18-27), relating parables about the direct conflict between the Pharisees and the Sadducees (parable of the two sons — Mt 21:28-32), (parable of the tenants — Mt 21:33-46), (parable of the wedding feast — Mt 22:1-14), and openly chastising the Scribes and the Pharisees. (Mt 23:13-36)

When Jesus left this city, it was with a cross on His back making

步維艱地被帶往刑場受釘；因為掌權者找到了宣判他死刑的藉口。

His way with great difficulty towards the place of execution where He was to be crucified. Those in power had finally found the excuse to pass the death sentence on Him.

請參看 - [耶路撒冷](#) [「影片分享 youtube 網站」](#) - [【怎能不想祂】](#)

Please watch - [耶路撒冷](#) [「影片分享 youtube 網站」](#) - [【怎能不想祂】](#)

(02) 耶穌的民族史

從耶穌的族譜中可以清楚了解耶穌是亞巴郎的後裔。瑪竇福音記載：「從亞巴郎到達味共十四代，從達味到流徙巴比倫(Babylon)共十四代，從流徙巴比倫到基督共十四代。」(瑪 1:17)

這是一段非常悠久的歷史，耶穌的祖先亞巴郎(Abraham)本是出身於一個遊牧民族，居無定所，後來如何定居埃及，又成了埃及人的奴隸，過著勞苦受壓的生活。然後被梅瑟(Moses)拯救，逃離埃及，在曠野中飄泊數十年後，才征服客納罕地(Canaan)，在那裡，這個民族分成十二支派，各據一方。

在定居以後，他們設立民長制度，後更立賢者為王，帶領他們。達味(David)王朝可說是以色列民最輝煌的時期。然而，輝煌過後，以色列十二支派便分裂成南北兩國，南國猶大(Judah)及北國以色列(Israel)。北國勢衰後為亞述國(Assyria)所殲滅，南國猶大被巴比倫人攻陷，以民被充軍到巴比倫去，歷數十年之久。

波斯(Persia)大國興起，波斯王居魯士(Cyrus)竟勒令釋放所有以色列民返回耶路撒冷，重建家園。波斯帝國衰微，強大的亞歷山大(Alexander)大帝征服諸國，建立希臘帝國，猶太地區被希臘統治並被迫希臘化。

到了耶穌時代，耶路撒冷所在的巴勒斯坦(Palestine)地帶已為羅馬人所統治。以色列民經歷此悠長歷史，他們的信仰、文化、以至生活習慣已多少受外族及統治者所影響，這可從舊約聖經的記載了解得到。

(02) History of Jesus

It is clear from the genealogy of Jesus that Jesus is a descendant of Abraham. According to the gospel of Matthew (1:17): “Thus the total number of generations from Abraham to David is fourteen generations; from David to the Babylonian exile, fourteen generations; from the Babylonian exile to the Messiah, fourteen generations.”

This is a very long history. Jesus' ancestor, Abraham was a nomad and had no permanent home. He later settled in Egypt where his descendants became slaves to the Egyptians and lived a life of toil and oppression. Then they were rescued by Moses, fled Egypt, and wandered in the wilderness for decades before entering Canaan and conquering it. The nation was divided into twelve tribes, independent of each other.

After settling down, they established the system of judges; followed by the rule of wise men as kings. The dynasty of David is arguably the most glorious period in the history of Israel. However, after the glory, the twelve tribes of Israel were split into the South (Judah) and the North (Israel). The northern kingdom of Israel was conquered by Assyria. The southern kingdom of Judah was captured by the Babylonians, and the Israelites were exiled to Babylon for decades.

As the great power of Persia emerged, the Persian king Cyrus ordered the release of all Israelites back to Jerusalem to rebuild their homeland. The Persian Empire declined and was destroyed by Alexander the Great, who founded the Greek Empire. The Jews were forced to Hellenize.

By the time of Jesus, Jerusalem in the Palestine area was ruled by the Romans. After such a long history, the Israelites' beliefs, culture, and living habits had been under the influence of foreigners and the rulers. This is recorded in the Old Testament.

透過歷史，我們認識耶穌基督，認識天主的救贖工程；同樣，透過歷史，知道整個人類正逐步邁向天父。

We know Jesus Christ and God's plan of salvation through history. Similarly, through history, we know that the entire human race is moving towards God the Father.

以民祖先的記載、出埃及、征服福地

Ancestry of the Israelites, exodus from Egypt and conquer of the Promised Land 1850 BC – 1200 BC



以民祖先 (公元前 1850 年 - 1700 年)

Ancestry of the Israelites (1850 – 1700 BC)

第一代 — 亞巴郎 亞伯蘭 (Abraham) ([創 12:1-25:18](#)):

The first generation — Abraham ([Gn 12:1 - 25:18](#)):

信德之父，在他身上，可看到他對上主深厚的信心。「上主對亞巴郎說：『離開你的故鄉、你的家族和父家，往我指給你的地方去。我要使你成為一個大民族，我必祝福你，使你成名，成為一個福源。』」([創 12:1-2](#))亞巴郎相信了上主，上主就以此算為他的正義。」([創 15:6](#))

Father of faith, in him we can see his deep faith in God. “The Lord said to Abram, ‘Leave your country, your people and your father’s household and go to the land I will show you. I will make you into a great nation and I will bless you; I will make your name great, and you will be a blessing.’” ([Gn 12:1-2](#)) Abram put his faith in the LORD, who attributed it to him as an act of righteousness.” ([Gn 15:6](#))

第二、三代 — 依撒格 以撒 (Isaac) 與雅各 伯雅各 (Jacob) ([創 25:19-37:1](#)):

The second and third generation — Isaac and Jacob ([Gn 25:19 - 37:1](#)):

依撒格是亞巴郎和妻子撒辣在年邁時天

Isaac was the son of Abraham and his wife Sarah that God

主賞給他們的兒子，雅各伯則是依撒格的兒子，他們都傳承了亞巴郎對上主的信心。雅各伯在天主的救恩史中扮演一個非常重要的角色。(創 28:10-22)記載雅各伯的一個夢。他在夢中看見一道連接天和地的梯子，天主的天使在梯子上上去下來；這表示「雅威」上主和人類之間是沒有隔閡的。他生了十二個兒子，他們的名字成了日後以色列民族十二支派的名字。在雅各伯死前，他特別祝福了他的兒子猶大。後來，當以色列十一支派滅亡後，只剩下猶大支派繼續存在，因而雅各伯的祝福得以保存。

第四代—若瑟約瑟(Joseph) (創 37:2-50:26) :

若瑟是雅各伯十二個兒子之一，曾被兄弟陷害，被賣到埃及去。後來，若瑟得到法郎的賞識，成了埃及的首相。「因為上主與他同在，凡他所做的，上主無不使之順遂。」(創 39:23)在若瑟治下，埃及國聚斂了七個豐年內所有的糧食。當各地發生大饑荒時，唯獨全埃及國還有食糧。於是天下的人都來到埃及，向若瑟購買食糧，包括他的兄弟在內。若瑟不但既往不咎，更讓他的兄弟移居到埃及去。從若瑟身上，我們看到耶穌基督的預象——受苦與受光榮。雅各伯一家移居到埃及，亦為日後以色列民出谷掀開了序幕。

rewarded them when they were old, and Jacob was the son of Isaac. They all inherited Abraham's faith in God. Jacob played a very important role in the history of God's salvation. (Gn 28:10-22) The Bible recorded a dream of Jacob. In his dream, he saw a ladder connecting heaven and earth, and the angels of God were going up and down the ladder; this means that there is no barrier between God Yahweh and mankind. He gave birth to twelve sons who became the twelve tribes of Israel. Before Jacob died, he gave his blessing to his son Judah. Later, when the eleven tribes of Israel perished, only the tribe of Judah survived and so Jacob's blessing was preserved.

The 4th generation — Joseph (Gn 37:2 - 50:26):

Joseph was one of Jacob's twelve sons. He was betrayed by his brothers and sold to Egypt. Later, Joseph was appreciated by the Pharaoh who made him the Prime Minister of Egypt. "Since the LORD was with him and was bringing success to whatever he was doing." (Gn 39:23) Under Joseph's administration, he stored enough food for seven years. When the great famine occurred, only Egypt had enough food to survive. People from all over the world came to Egypt to buy food from Joseph, including his brothers. Not only did Joseph forget the past, he also allowed his brothers to emigrate to Egypt. In Joseph, we can see a glimpse of Jesus Christ—both suffering and glorified. Jacob's whole family moved to Egypt, foreshadowing the exodus of the Israelites in the future.



出埃及(公元前 1250 年 - 1200 年)

Exodus (1250-1200 BC)

- (1) 上主給雅各伯起名以色列([創 32 : 29](#))，因而雅各伯的後裔便被稱為以色列民；他們移居到埃及後，被稱為希伯來人(Hebrews)，即僑民之意。在埃及的以色列民越來越多，以至埃及人都怕了他們，遂嚴厲地強迫以色列子民做苦工([出 1 : 1 - 2 : 22](#))。後來因梅瑟摩西(Moses)成了以色列民族的救星([出 2 : 23 - 7 : 7](#))，他藉上主大能的手，引領以民離開埃及([出 7 : 8 - 13 : 16](#))。
 - (2) 以色列民奇蹟地渡過紅海(The Sea of Reeds)，展開他們的新生命([出 13 : 17 - 15 : 21](#))
 - (3) 以色列民在曠野中雖得到上主無限的照顧，仍怨聲載道([出 15 : 22 - 18 : 27](#))，埋怨梅瑟和上主。
- (1) The Lord named Jacob, Israel([Gn 32:29](#)), so Jacob's descendants were called Israelites. After they immigrated to Egypt, they were called Hebrews, meaning migrants. There were more and more Israelis (Israelites) in Egypt, and the Egyptians became frightened. They forced the Israelites to do hard labor ([Ex 1:1 - 2:22](#)). Moses became the savior of Israel ([Ex 2:23 - 7:7](#)), and with the help of the Lord, he led the Israelites out of Egypt ([Ex 7:8 - 13:16](#)).
 - (2) The people of Israel miraculously crossed the Sea of Reeds, to begin their new life. ([Ex 13:17 - 15:21](#))
 - (3) Although the Israelites got unlimited help from the Lord in the wilderness, they complained about Moses and the Lord. ([Ex 15:22 - 18:27](#))

他們到了西乃曠野，在山下安營。上主在山上多次召喚了梅瑟。西乃西奈(Sinai)盟約就在此訂立，並頒下十誡要以色列民遵守([出 19 : 1 - 24 : 18](#))。可是，以色列民卻背信，上主再與他們立盟約，然而他們仍經不起考驗([出 32 : 1 - 34 : 28](#))，以致浪跡

They arrived in the wilderness of Sinai and camped under the mountain. The Lord called Moses many times to the mountain of Sinai and here the covenant was made. The Ten Commandments were given to the people of Israel to obey ([Ex 19:1 - 24:18](#)). The Israelites broke their faith, and the Lord made a covenant with them one more time. However, they still could

於曠野數十年([戶 10 : 29 – 14 : 45](#))。

not withstand the test ([Ex 32:1 - 34:28](#)), so that they wandered in the wilderness for decades ([Nm 10:29 - 14:45](#)).

征服福地 (公元前 1200 年)

Conquer of the Promised Land (1200 BC)



- (1) 梅瑟死後，上主命梅瑟的侍從農的兒子若蘇厄約書亞(Joshua)領「全體百姓過約但河，往我賜給他們，即以色列子民的地方去。」([蘇 1 : 2](#))
(1) After the death of Moses, the Lord ordered Joshua, the son of Moses (Moses' aide): "Moses my servant is dead. So now, you and the whole people with you, prepare to cross the Jordan to the land that I will give the Israelites." ([Jos 1: 2](#))
- (2) 上主與若蘇厄同在，助他和以色列民攻佔了耶里哥(Jericho)及哈依(Hai) ([蘇 5 : 13 – 8 : 29](#))
(2) The Lord is with Josue (Joshua) to help him and the people of Israel to capture Jericho and Hai. ([Jos 5:13 - 8:29](#))
- (3) 之後，若蘇厄在厄巴耳(Ebal)山上築了一座祭壇給上主獻祭，並在那裡將梅瑟當著以色列子民的面所寫的法律，刻在石頭上。以後若蘇厄將法律上祝福和詛咒的一切話，全照法律書上所記載的，宣讀了一遍。([蘇 8 : 30 , 32 , 34](#))
(3) Josue (Joshua) built an altar on Mount Ebal to offer sacrifice to the Lord. There on the stone he carved the law that Moses had written in front of the people of Israel. Josue (Joshua) read out exactly all the blessings and curses that were written in the law. ([Jos 8:30, 32, 34](#))
- (4) 後來若蘇厄遂親率他的一切軍民，和所有的精兵迎戰五個阿摩黎(Amorites)王。([蘇 10 : 1 – 10 : 43](#)) 「若蘇厄這次出征，能獲取所有的王子和他們的土地，是因為上主以色列的天
(4) Later Josue (Joshua) led his elite soldiers and militia to fight against the five kings of Amorites. ([Jos 10:1 - 10:43](#)) "All these kings and their lands Joshua captured all at once, for the LORD, the God of Israel, fought for Israel." ([Jos 10: 42](#)) The Israelites were able to conquer the southern

主在為以色列人作戰。」(蘇 10 : 42)
以民因此戰役征服客納罕南部地方。

part of Canaan.

(5) 客納罕北方山區及其餘地方的王子都會合一起，來到默龍水邊紮營，要同以色列人交戰。若蘇厄遂率領自己的軍民突至默龍(Merom)水旁，向他們進攻。...這樣，若蘇厄佔領了那整個客納罕地區(蘇 11 : 5 , 7 - 16)「上主怎樣吩咐了他的僕人梅瑟，梅瑟也怎樣吩咐了若蘇厄，若蘇厄也就怎樣辦了。凡上主吩咐梅瑟的事，若蘇厄沒有不照辦的。」(蘇 11 : 15)若蘇厄遂完成他的使命。「若蘇厄佔領了那整個地區，全如上主對梅瑟所說的；若蘇厄遂將這地區按照以色列支派分給他們作產業。以後國內昇平，再無戰事。」(蘇 11 : 23)之後，以色列民的十二支派便劃分了客納罕地。(蘇 13 : 1-21 : 45)

(5) The princes from the northern mountains of Canaan and other places of Canaan united and encamped by the waters of Merom to fight the Israelites. Josue (Joshua) led his army to Merom to attack them. In the end, Josue occupied the whole of Canaan. (Jos 11:5, 7 - 16) “As the LORD had commanded his servant Moses, so Moses commanded Joshua, and Joshua acted accordingly. He left nothing undone that the LORD had commanded Moses should be done.” (Jos 11:15) Josue (Joshua) completed his mission. “Thus Joshua took the whole land, just as the LORD had said to Moses. Joshua gave it to Israel as their heritage, apportioning it among the tribes. And the land had rest from war.” (Jos 11:23) After that, the twelve tribes of the Israel divided Canaan among themselves. (Jos 13:1-21: 45).

民長時代、王國統一、分裂

The Era of Judges, The Monarchy, The Split of the

公元前 1200 年 - 931 年

Kingdoms 1200 – 931 BC



民長時代 (公元前 1200 年 - 1030 年)

若蘇厄死後，以色列民由他們的民族英雄即民長士師(Judges)帶領至撒烏耳掃羅(Saul)被立為王之前，這段時期稱為民長時代。

著名的民長計有：敖特尼耳(Othniel)([民 3:7-11](#))、厄胡得(Ehud)([民 3:12-30](#))、沙默加爾([民 3:31](#))、德波辣及巴辣克(Barak)([民 4:1-5:31](#))、基德紅(Gideon)及阿彼默肋客([民 6:1-9:57](#))、托拉([民 10:1-2](#))、雅依爾([民 10:3-5](#))、依弗大(Jephthah)([民 11:1-12:7](#))、依貝贊([民 12:8-10](#))、厄隆([民 12:11-12](#))、阿貝冬([民 12:13-15](#))、三松(Samson)([民 13:1-16:31](#))、最後的民長撒慕爾(Samuel)([撒 1:1-7:17](#))。

撒慕爾撒母耳 Samuel 是以色列民的最後一位民長。當他年老時，以色列眾長老要求他為他們立一位君王。撒慕爾按上主的吩咐警告他們，君王會享有很多權利，以致他們的兒子及所擁有的一切都會被君王奪去。「但是，人民不願聽從撒慕爾的話。於是，上主對撒慕爾說：『你聽從他們的話，給他們一位君王罷！』」([撒 8:19,21](#))

The Era of Judges (1200 – 1030 BC)

After Joshua's death, the people of Israel were governed by Judges until Saul was appointed king. This period is called the Era of Judges.

Famous Judges are: Othniel ([Jgs 3:7-11](#)), Ehud ([Jgs 3:12-30](#)), Shamgar ([Jgs 3:31](#)), Deborah and Barak ([Jgs 4:1 - 5:31](#)), Gideon and Abimelek ([Jgs 6:1 - 9:57](#)), Tola ([Jgs 10:1-2](#)), Jair ([Jgs 10:3-5](#)), Jephthah ([Jgs 11:1 - 12:7](#)), Ibzan ([Jgs 12:8-10](#)), Elon ([Jgs 12:11-12](#)), Abdon ([Jgs 12:13-15](#)), Samson ([Jgs 13:1-16:31](#)), and Samuel, the last Judge ([1 Sm 1:1 - 7:17](#)).

Samuel was the last Judge of the Israelites. When he grew old, the elders of Israel asked him to appoint a king for them. Samuel warned them, according to the Lord, that the king would have many rights and would take away everything possessed by their sons. "The people, however, refused to listen to Samuel's warning." The LORD answered: "Listen to them! Appoint a king to rule over them." ([1 Sm 8:19,21](#))



王國統一 (公元前 1030 年至 931 年)

The Monarchy (1030-931 BC)

撒烏耳掃羅(Saul)是以色列民的第一位君王(公元前 1030 年)，他「三十歲登極，作以色列王四十年。」「撒烏耳取得了以色列的王權後，便向四周所有的敵人進攻。他很是英勇，拯救以色列人脫離來搶掠的人。撒烏耳見到任何勇敢善戰的人，就叫他來跟隨自己。」(撒下 14 : 47, 48, 52) 後來，撒烏耳沒有順聽上主的命令，只顧急忙搶掠財物，行了上主不喜歡的事。因此，上主要求撒慕爾傳話給撒烏爾說「既然你拒絕了上主的命令，上主也拒絕你，不要你作以色列王。」(撒下 15 : 26)

Saul was the first king of the people of Israel (1030 BC). He ascended to the throne at the age of thirty and reigned as king of Israel for forty years.” After taking possession of the kingship over Israel, Saul waged war on its enemies all around and delivered Israel from the hand of those who were plundering them. Whenever Saul saw any strong or brave man, he took him into his service.” (1 Sm 14:47,48,52) Later, Saul did not obey the Lord's command, plundered and did things that the Lord didn't like. The Lord asked Samuel to send a message to Saul: “I will not return with you, because you rejected the word of the LORD and the LORD has rejected you as king of Israel.” (1 Sm 15:26)

「上主對撒慕爾說：「我既然廢棄了撒烏耳，不要他作以色列的君王，你為他要悲傷到幾時呢？把你的角盛滿油，我派你到白冷人葉瑟(Jesse)那裡去，因為在他的兒子中，我已為我選定了一位君王。」(撒下 16 : 1) 「撒慕爾拿起油角來，在他兄弟們中給他傳了油。從那天起，上主的神便降臨於達味。」(撒下 16 : 13) 先知們所預言的默西亞是葉瑟的苗芽，達味大衛(David)的後裔，這位默西亞(Messiah)就是耶穌基督。撒烏耳陣亡後，首先是猶大(Juda)支

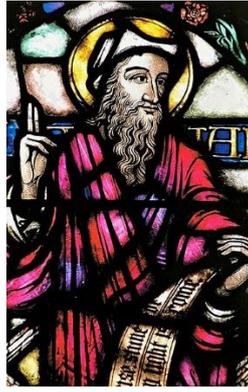
“The LORD said to Samuel: How long will you grieve for Saul, whom I have rejected as king of Israel? Fill your horn with oil, and be on your way. I am sending you to Jesse of Bethlehem, for from among his sons I have decided on a king.” (1 Sm 16:1) “Then Samuel, with the horn of oil in hand, anointed him in the midst of his brothers, and from that day on, the spirit of the LORD rushed upon David.” (1 Sm 16:13) The Messiah predicted by the prophets was a sprout from Jesse and a bud from the house of David. This Messiah is Jesus Christ. After Saul's death, the tribe of Judah and all other successive tribes

派，其後各支派都相繼擁立達味為王(公元前 1010 年)。達味攻陷耶路撒冷 (Jerusalem)後，就以此城為政教的中心。「達味登極時已三十歲，做王四十年。」(撒下 5:4)在達味治下，民生安定，疆土鞏固。可惜達味因貪圖美色而陷害忠良，上主便派遣納堂(Nathan)先知去警告達味，讓達味悔罪。又有一次，達味因為想知道自己統治的人民的數目，便下令進行人口統計。「達味統計人民以後，心中感到不安，遂向上主說：『我做這事，實在犯了重罪。上主，現在我求你，赦免你僕人的罪，因為我所行的實在昏愚。』」(撒下 24:10)上主又派遣先知去告訴達味，祂要降災於以色列，「上主遂使瘟疫降於以色列」(撒下 24:15)，「達味為上主建立了一座祭壇，奉獻了全燔祭與和平祭。這樣上主纔憐恤了那地，以色列間的災禍遂告平息。」(撒下 24:24)達味雖是王，卻是個凡人，他常有過犯，然而他相信上主富於仁慈，寬恕他的罪過

達味年老時，便吩咐司祭匝多克(Zadok)和先知納堂在基紅(Gihon)給撒羅滿所羅門(Solomon)傅油，立他為王(公元前 970 年)。達味臨終前吩咐自己的兒子撒羅滿要「恪守上主你天主的典章，履行他的道路，遵守他的規律、誠命、法令和制度，如梅瑟法律上所記載的：這樣無論你做什麼，無論你往何處去，必然順利。」(列上 2:3)「撒羅滿於是坐上了他父親達味的寶座，他的王國很是鞏固。」(列上 2:12)撒羅滿愛慕上主，且遵行他父親達味的律例，他還求上主賜他一顆慧心，可統治上主的百姓，判斷善惡，「因為撒羅滿求了這件事，獲得了上主的歡心。」(列上 3:10)

embraced David as king (1010 BC). After David captured Jerusalem, he made Jerusalem the center of all powers (religious, political, military and financial). “David was thirty years old when he became king, and he reigned forty years.” (2 Sm 5:4) Under David’s rule, the people’s livelihood was stable and the territory secured. It is a pity that later David persecuted the good people because of his lust for women. The Lord sent the prophet Nathan to warn David and made him repent. David wanted to know the number of populations under his rule and ordered a census. “Afterward, however, David regretted having numbered the people. David said to the LORD: ‘I have sinned grievously in what I have done. Take away, LORD, your servant’s guilt, for I have acted very foolishly.’” (2 Sm 24:10) The Lord sent a prophet to tell David that He would bring disasters to Israel. “The LORD sent a plague over Israel from morning until the time appointed.” (2 Sm 24:15) Then David built an altar to the LORD there, and sacrificed burnt offerings and communion offerings. The LORD granted relief to the land, and the plague was withdrawn from Israel.” (2 Sm 24:24) Although David is king, he is but a mortal and he sinned. But he believed that the Lord is merciful and will forgive his sins.

When David grew old, he ordered the priest Zadok and the prophet Nathan to take his son Solomon to Gihon and there anoint and proclaim him king (970 BC). When David was dying he told his son, Solomon “Keep the mandate of the LORD, your God, walking in his ways and keeping his statutes, commands, ordinances, and decrees as they are written in the law of Moses, that you may succeed in whatever you do, and wherever you turn, and that the LORD may fulfill the word he spoke concerning me.” (1 Kgs 2:3) “Then Solomon sat on the throne of David his father, and his kingship was established.” (1 Kgs 2:12) Solomon admired the Lord and obeyed the statutes of his father David. He also asked the Lord to give him a wise heart so that he could rule the Lord’s people wisely and be able to judge between good and evil. “The Lord was pleased by Solomon’s request.” (1 Kgs 3:10)



王國分裂 (公元前 931 年)

撒羅滿死後不久，國家便告分裂。北方十支派由厄弗辣因支派(Ephraim)領導，與南方的猶大(Judah)和本雅明支派(Benjamin)決裂。領導分裂的人名叫雅洛貝罕(Jeroboam)，他屬厄弗辣因支派，本為撒羅滿所重用，負責監督建築工程。可是，雅洛貝罕一如大多數北方支派人民，對出身南方猶大支派的撒羅滿諸多不滿。後來，更不願為撒羅滿服役，轉逃埃及。

撒羅滿的兒子勒哈貝罕(Rehoboam)繼位時，已獲南方支派承認，但他仍須到舍根(Shechem)去，接受北方各支派立他為王。雅洛貝罕一聽到該消息，即到舍根去見勒哈貝罕，兩人遂發生衝突。結果，北方十支派成立以色列國(Israel 北國)，由雅洛貝罕統治。南方的猶大和本雅明支派成立猶大國(Juda 南國)，勒哈貝罕成了猶大國的君王(參閱 [列上 12：1-13：34](#))。

北國為謀自治自存，便與耶路撒冷脫離關係，而開始離棄一神的信仰而接納多神的崇拜。北國的君王多是獨斷獨行的暴君；共十九位國王。

南國猶大，雖以耶路撒冷為政教的中心，但君王以其政權取代宗教理想來統治猶

The split of the kingdoms (931 BC)

Soon after Solomon's death, the country was divided. The ten northern tribes were led by Ephraim. The southern tribes, Judah and Benjamin were led by Judah. They broke from each other. The leader who caused the split was Jeroboam, who belonged to the tribe of Ephraim and was originally thought highly of by Solomon who asked him to supervise construction projects. However, Jeroboam, like most of the northern tribes, was dissatisfied with Solomon, who was born in the southern tribe of Judah. He was reluctant to serve Solomon and escaped to Egypt.

When Solomon's son, Rehoboam succeeded, he was recognized by the southern tribes, but he still had to go to Shechem to seek acceptance from the northern tribes. As soon as Jeroboam heard the news, he went to Shechem to meet Rehoboam, and the two clashed. As a result, the ten northern tribes established Israel, the Northern Kingdom, ruled by Jeroboam. While the southern tribes of Benjamin and Judah established Judah, the Southern Kingdom and Rehoboam became king of Judah. ([1 Kgs 12:1 - 13:34](#))

The Kingdom of the North wanted independence and broke away from Jerusalem. They abandoned the worship of one God but accepted the worship of multiple gods. The kings of the Northern Kingdom were mostly tyrants and there were nineteen in total.

In the southern kingdom of Judah, although Jerusalem was the center of politics and religion, the kings replaced religious ideals

大；共二十位國王。

在這時代最突出的便是先知的興起。在以色列歷史中，其實一直都有先知的出現。梅瑟被稱為最重要的先知，撒慕爾也是先知。在以色列民當中，常有人感受到「雅威 Yahweh」上主的召喚，代上主向祂的子民發言。先知的言行影響以色列民的生活，他們勇敢地參與國家的政治活動，發表他們所要宣講的訊息，勸勉以色列民敬奉上主，勿拜邪神。

雖然南國曾出現最大且最著名的先知，如依撒意亞以賽亞(Isaiah)和耶肋米亞耶利米(Jeremiah)，但北國卻是先知運動的發源地。著名的先知有厄里亞以利亞(Elijah)、厄里叟以利沙(Elisha)、米加雅彌迦(Micah)、亞毛斯阿摩司(Amos)和歐瑟亞何西阿(Hosea)。

北國滅亡、聖殿毀滅、以民充

軍、回國重建 公元前 721 年—142 年

北國滅亡 (公元前 721 年—333 年)

雅洛貝罕二世耶羅波安二世(Jeroboam II)逝世後，以色列國的勢力便很快消失，國內不斷發生叛亂，朝代相繼傾覆，在位君王多為亂臣賊子所弑，東方亞述大帝國趁北國混亂衰弱之際，侵入國境，攻陷撒瑪黎雅(Samaria)。以色列國敗亡於公元前 721 年，亞述人把以色列的十個支派驅逐，迫令他們四散於亞述國境內為奴，並把一些新移民徙置到撒瑪黎雅各城去(參閱 [列下 15:1-17:41](#))。於是，撒瑪黎雅成了外邦人混雜的城市；而耶路撒冷和撒瑪黎雅之間的不和一直延續至耶穌時代。

with their own set of rules and there were twenty kings in total.

The most prominent thing in this period is the rise of prophets. In the history of Israel, there have always been prophets. Moses is called the most important prophet, and Samuel is also a prophet. The people of Israel often feel the call of their Lord “Yahweh” and prophets will speak to the people on behalf of the Lord. The words and deeds of the prophets affected the lives of the Israelites. The prophets courageously participated in the political activities of the country, preached important messages and exhorted the Israelites to worship God instead of evil idols.

Although the most famous prophets came from the South, such as Isaiah, Jeremiah, but the North is the birthplace of outstanding prophets. Famous prophets are Elijah, Elisha, Micah, Amos and Hosea.

Fall of the Northern Kingdom, destruction of the Temple, the Exile, the return to rebuild (from 721-142 BC)

Fall of the Northern Kingdom (721-333 BC)

After the death of Jeroboam II, the power of Israel quickly disappeared. There were constant rebellions in the country, dynasties overthrown and reigning kings mostly killed by rebels. The Assyrian Empire took advantage of the chaos and weakness of the Northern Kingdom, invaded the border and conquered Samaria. It was the year 721 BC. It marked the end of the Kingdom of the North. The Assyrians deported the ten tribes of Israel and scattered them all over their territory to do forced labour. New populations were called in the territory of Samaria. ([2 Kgs 15:1 - 17:41](#)). Samaria became a city of foreign and mixed people. The enmity between Jerusalem and Samaria endured until the time of Jesus.



南方帝國猶大國的兩個主要支派是猶大支派和本雅明(Benjamin)支派，還有許多來自肋未(Levi)支派的肋未人，他們在耶路撒冷聖殿服務；此外，亦有一些為逃避亞述人侵略而從北方走來南方尋求庇護的以色列人。雖是如此，猶大支派(達味王的後裔)仍是南方帝國的支柱。將要來臨的默西亞將是來自達味家族。

北方各支派沒落以後，猶大國肩負著非常重要的使命：天主與以色列十二支派所訂立的盟約及所應許的一切事情都落在猶大國身上，由她來完成。

The two main tribes of the South were Judah and Benjamin. There were many Levites (from the tribe of Levi) too, who worked in the Temple of Jerusalem and there must have been a number of Israelites from the North, who fled the invasion of the Assyrians and took refuge in the South. However, the tribe of Judah (which was the tribe of King David) was the backbone of the Kingdom of the South. The future Messiah would come from the house of David.

After the complete disappearance of the ten lost tribes of the North, the mission of the Kingdom of Judah became very important: all the promises and the covenants God had made with the 12 tribes of Israel, had to be taken up and fulfilled by the Kingdom of Judah.



聖殿毀滅、充軍 (公元前 587 年)

巴比倫王拿步高(Nabucco)多次圍攻，終攻進耶路撒冷，大肆破壞，並把聖殿燒燬，猶大國終於公元前 587 年滅亡，所有猶太人被充軍到巴比倫去(參閱 [列下 24：1-25：20](#))。

當時的耶肋米亞先知雖然認定以色列民被充軍到巴比倫是他們對上主不忠的懲罰，他仍鼓勵這些流放的人民要為未來堅持生活下去。他確信上主會轉變他們的命運：從上主驅逐他們所至的各國各地召集他們，領他們回到自己的地方去。(參閱 [耶 29：14](#))

厄則克耳(Ezekiel)先知亦給予在巴比倫的遺民希望，他宣告上主的計劃：上主要聚集祂的人民，把他們領回耶路撒冷去。上主首先派遣聖神進入罪人心內，然後罪人才得以悔改皈依。「我要將我的神賜與你們五內，使你們遵行我的規律，恪守我的誠命，且一一實行。如此，你們要居住在我賜給你們祖先的地方；你們要作我的百姓，我作你們的天主。」([則 36：27-28](#))

Destruction of the Temple, the Exile (587 BC)

Nabucco, the Babylonian king, after several attacks finally conquered Jerusalem and destroyed the city and the Temple. The kingdom of Judah fell in 587 BC and the Jews were exiled to Babylon ([2 Kgs 24:1-25:20](#)).

Although at that time the Prophet Jeremiah considered the exile of the Israelites to Babylon as a punishment for their sins and infidelities to the Lord, he still encouraged the Israelites to continue to keep alive their hope in the future. He was convinced that the Lord would change their destiny: the Lord would gather them from all the nations and places where He had banished them and would bring them back to the place from where they had been exiled. ([Jer 29:14](#))

Prophet Ezekiel gave hope to the exiles in Babylon, by announcing the plan of God to gather them and bring them back to Jerusalem. God's initiative to send His Spirit into the sinners' hearts was prior to man's conversion. "I will put my Spirit in you and move you to follow my decrees and be careful to keep my laws. You will live in the land I gave your forefathers; you will be my people, and I will be your God." ([Ez 36:27-28](#)) He also prophesied the rebirth of the nation of Israel and proclaimed the coming of salvation (Ref. [Ez 36:33-38](#)). In the hymn of the Prophet Isaiah "the Lord's servant", he foretold the coming of

他還不斷預言以色列民族的復興，宣示救恩的來臨(參閱 [則 36：33-38](#))。依撒意亞先知著名的「上主僕人」詩歌更預示了基督的形象(參閱 [依 42：1-9](#)，[依 52：13 - 53：12](#))。

猶太人在巴比倫的另一大轉變就是語言。在他們充軍之地是採用阿拉美語(Aramaic)的，因此，第二代的以色列遺民已習慣用阿拉美語，而不是希伯來文了。於是，他們需要「經師」(懂得希伯來文的導師)來為說阿拉美語的猶太人解釋梅瑟五書「托辣 Torah」。耶穌都是說阿拉美語的。

耶路撒冷聖殿被毀，他們已沒有一個聚集敬拜上主的中心地；於是，他們便建設會堂(synagogue)作為地區團體在安息日時聚集，誦讀梅瑟五書及敬拜上主的地方。會堂制度從此而起。

Christ (Ref. [Is 42:1-9](#), [Is 52:13 - 53:12](#)).

Another great change that took place in Babylon was the change of language. Aramaic was the language of the people of that area; the second generation of exiles spoke Aramaic rather than Hebrew. The need of the “scribe” (the teacher who understood Hebrew) arose. The scribe had to explain the Torah in Aramaic to the Aramaic speaking Jews. Jesus also spoke Aramaic.

The Jerusalem temple had been destroyed and there was no centralized place of worship. The first concept of the “synagogue” as a local place of local communities to gather on the Sabbath day, read the Torah and worship God was born in Babylon.



回國重建 (公元前 538 年—333 年)

公元前 539 年，波斯國創立者居魯士二世擊敗巴比倫，成為當時唯一的統治者。這位外邦人竟頒發諭令准許猶太人回國。「波斯王居魯士這樣說：上天的神『雅威』，將地上萬國交给了我，囑咐我在猶大的耶路撒冷，為他建築一座殿宇。」([厄上 1：2](#))

於是，回耶路撒冷的猶太人都以重建聖殿

Return to their country to rebuild (538-333 BC)

In 539 BC, King Cyrus the Great, the founder of the Persian Empire, defeated the Babylonians and became the absolute ruler of the time. He issued an order to allow the Jews to return home. “Thus says Cyrus, king of Persia: “All the kingdoms of the earth the LORD, the God of heaven, has given to me, and he has charged me to build him a house in Jerusalem, which is in Judah.” ([Ezr 1:2](#))

So all the Jews returning to Jerusalem took it as their

為己任。由於建聖殿之事引起與撒瑪黎雅人的衝突，再加上當時連年失收，重建聖殿的熱誠頓時減弱；但經「第三依撒意亞」的鼓勵及外邦人的歸化，重燃了建殿的心火；加上當時先知及後期先知的催促，聖殿才得以建成(參閱 [厄上 1：1-6：22](#))。

responsibility to rebuild the temple. Conflict arose between the Jews and Samaritans over the construction of the temple, and years of poor harvests dampened the enthusiasm for rebuilding the temple. Thanks to the “Third Isaiah” who encouraged naturalization of the Gentiles, the desire to rebuild the temple was rekindled. Due to the encouragement from prophets of the time and later prophets the temple was finally rebuilt. ([Ezr 1:1 - 6:22](#))

被希臘文化統治 公元前 333 年 - 142 年 **Under the Rule of Greeks (333-142 BC)**

年



征服了許多民族的波斯帝國，由於連年內亂而逐漸衰微。乘機崛起的亞歷山大 Alexander the Great 大帝，輕易擊敗波斯帝國，並於公元前 331 年建立希臘帝國 ([加上 1：1-4](#))。這位雄才大略的年輕君王竟在短短十三年內，征服了近東各國和埃及。他的理想是把古代東方和希臘的文化藝術冶為一爐，令人類只有一個文化。他為實現這理想，在遠征所經之地，必留下希臘文化，竭力將希臘的文武制度，以及語言風俗，播在被征服的民族當中。因此，猶太民族也受了這外教文化的影響，使他們的宗教遭受巨大的考驗和危險；這危險在亞歷山大逝世後不久即顯露無遺。

The Persian Empire, which had conquered many nations, gradually declined due to successive years of civil strife. Alexander the Great rose to power and easily defeated the Persians to establish the Greek Empire in 331 BC ([1 Mc 1:1 - 4](#)). This talented young king actually conquered the countries of the Near East and Egypt in just 13 years. His ideal was to smelt the culture of ancient East and the art of Greece into one, so that human kind would have only one culture. In order to realize this ideal he would leave behind the Greek culture in places he conquered. He would try hard to spread the Greek culture, language, customs among the conquered peoples. The Jewish nation was also greatly affected; their religion was put to the test and was in danger which became apparent after the death of Alexander the Great.

亞歷山大大帝逝世以後，由於四位大將都想獨攬帝國大權，各不相讓，以致彼此大動干戈。結果，希臘帝國便四分五裂，諸大將各據一方([加上 1：7-9](#))。猶太地區首先被統治埃及的卜肋米(Ptolemy)王朝管

After the death of Alexander, his four officers wanted to take over the Greek Empire and they fought against one another. As a result, the Greek empire was torn apart, and each officer took his own territory and followers ([1 Mc 1:7-9](#)). The Jewish territory was first governed by the Ptolemy dynasty that ruled

理。後來(公元前 200 年)又被統治敘利亞的色婁苛(Seleucus)王朝管理。敘利亞諸王都竭力使猶太民族希臘化;但猶太民族為維護自己的宗教信仰和法律,奮起反抗一切外教的風俗而不惜捨身殉道,這就是瑪加伯(Maccabaeus)英勇護教的革命戰爭(公元前 167 年—142 年)。在這革命戰爭中,敘利亞諸王不斷以詭計、利誘、甚至是暴力,迫使猶太民族背棄自己的宗教。當不少猶太人因懦弱而背教時,那些忠烈的猶太人卻團結起來,為自己的信仰和自由作戰(參閱 [加上 3 : 1-16 : 22](#))

Egypt. Later in 200 BC it was governed by the Seleucus dynasty that ruled Syria. The kings of Syria tried their best to Hellenize the Jewish nation which rose to resist all foreign religious customs in order to maintain their religious beliefs and laws and would even sacrifice their lives. This is the Maccabean war to defend their faith in 167-142 BC. During this revolution, the Syrian kings used tricks, inducements, and even violence to force the Jewish people to abandon their religion. When many Jews gave up due to cowardice, there were many valiant ones who fought for their faith and freedom ([1 Mc 3:1 -16:22](#)).

被羅馬人統治 公元前 63 年

Under the Rule of Romans (63 BC)



瑪加伯人一方面奮勇作戰,反抗希臘王的迫害;另一方面則利用政治活動,與剛崛起的羅馬人結盟。在羅馬帝國內的猶太人於是受到羅馬政府的特殊保護,而猶大亦成為羅馬所保護的地區(參閱 [加上 15:15-24](#))。起初,羅馬只在文件上答允幫助瑪加伯人,這是羅馬人與猶太人最初步的接觸。然而,瑪加伯的起義漸漸失去維護信仰的精神,整個運動亦變了質,成為瑪加伯家族內為爭奪政權之戰。瑪加伯兄弟的兒子建立了阿斯摩乃(Hasmonaeans)王朝。

On the one hand, the Maccabees fought bravely against the persecution of the Greek kings; on the other hand, they used political activities to form alliance with the emerging Romans. In the Roman Empire, both the Jews and Judah were under the protection of Rome ([1 Mc 15:15-24](#)). At the beginning, Rome only promised to help the Maccabees on paper. This was the first contact between the Romans and the Jews. However, the uprising of Maccabees gradually lost the spirit of defending the faith, and the whole movement was a struggle for power within the Maccabees family. Eventually the Hasmonaeans dynasty was established by the son of one of the brothers of Maccabees.

自此時起,為世俗政權的鬥爭頻生。阿斯摩乃王朝的王,既是王也是司祭。那時,達味王國的光輝似是恢復;但實質上,卻

From this time on, there were constant revolts for political power among families. In the Hasmonean dynasty the King was the Priest as well. At that time, the glory of David's Kingdom

是一個腐敗的王朝。家族糾紛使該王朝日漸衰落。為平息家族間的內戰，他們甚至呼求羅馬軍隊幫助。最初，猶太人要求羅馬人攻打敘利亞；此時，猶太人卻呼求羅馬人攻打自己的同胞。由此可見，猶太人與羅馬人的關係經已改變。

公元前 63 年，羅馬將軍龐培(Pompeius)藉平息王朝中兩兄弟的糾紛，出兵攻佔耶路撒冷，但卻在埃及遇害；凱撒(Caesar)繼任為羅馬領袖。自此，羅馬人正式統治整個巴勒斯坦地區。凱撒於公元前 44 年遭人暗殺身亡。最後，奧古斯都(Augustus)於公元前 31 年成為羅馬第一位君王，他一直統治羅馬至公元 14 年他逝世時。提庇留(Tiberius)繼位為羅馬大帝(公元 14 至 37 年)。

耶穌誕生於奧古斯都統治時期，受難至死於提庇留在位時。

請參看 - [巴勒斯坦及羅馬殖民地](#) 「影片分享 youtube 網站」- [【怎能不想祂】](#)

seemed to be restored; but in reality, it was still a corrupt dynasty. Family disputes caused the dynasty to decline. At worst, the Roman army was called upon to stop the family feuds. Previously the Jews sought help from Rome to fight against Syria but now they were called upon to fight against their own family members. This shows that the relationship between the Jews and the Romans had changed.

In 63 BC, the Roman general Pompeius settled the dispute between two brothers in the dynasty and sent troops to capture Jerusalem, but on the way Pompeius was killed in Egypt. Caesar succeeded as the leader of Rome and conquered and ruled the whole of Palestine. Then Caesar was assassinated in 44 BC. Augustus became the first king of Rome in 31 BC, and he ruled Rome until his death in 14 AD. Tiberius succeeded and became the Roman Emperor (14-37 AD).

Jesus was born under Emperor Augustus and died under Emperor Tiberius.

Please watch - [巴勒斯坦及羅馬殖民地](#) 「影片分享 youtube 網站」- [【怎能不想祂】](#)

(03) 耶穌的思想

眾所周知，耶穌並沒有留下任何文字紀錄，以傳述他的思想及工作。在耶穌復活以後，信徒四出傳教，才感到這文字紀錄的需要。

若要了解耶穌，可從他在世時與各類人的接觸，特別是當時的掌權者、有識之士，如司祭及經師、奮銳黨人、撒杜塞人、法利塞人、厄色尼人等的爭辯與衝突中，從不同的角度去了解耶穌對猶太當前境況的看法和理想等。

富貴與貧窮

(03) Jesus' Vision

As we all know, Jesus did not leave any written records to tell us about his thinking and work. After Jesus' resurrection, when his disciples went out to preach the Gospel, they then began to realize the necessity of a written record.

To understand Jesus, we can learn from his contacts with all kinds of people during his lifetime, especially when He is debating or He is in conflict with learned people such as priests, scribes, zealots, Sadducees, Pharisees and Essenes. We can then, from different angles and situations, get to understand Jesus' opinion of Jewish society and religion of His time and His vision and ideal.

Riches and Poverty



耶穌時代的巴勒斯坦，大部份人都是務農和捕魚的，其次是從事手工、畜牧業，再其次是貿易。

當時，由於人口眾多，土地不甚肥沃，加上旱災頻生，貿易不發達，一般人都很貧窮，失業情況普遍，乞丐也很多。最富有的是皇室、貴族、司祭、地主及稅吏等人。

猶太人生活艱苦的一個重要原因就是課稅沉重。他們要繳付聖殿稅、什一稅，此外還要給統治者羅馬帝國繳交關稅。每隔十四年羅馬帝國舉行一次戶口調查，就是為了統計稅收，包括財產稅及個人稅。這

In Jesus' times, most Palestinians were farmers, and fishermen; then there were craftsmen, shepherds and lastly traders.

At that time, due to overpopulation, drought, infertility of land, poor trading and heavy taxation, the majority of the people were unemployed and lived in poverty. Beggars were everywhere. The richest people were the nobles, the priests, the landlords and the tax-collectors.

One of the reasons why the Jews lived in poverty was heavy taxation. Besides the taxes to the temple, Jews had to pay taxes to the Roman government. The census would be done every 14 years in order to collect property and personal tax which could be paid in cash or in kind and would be collected by the Roman

些稅項可用現款或貨物交付，由羅馬官員直接監督徵收。至於各種貨物的關稅，是經由猶太人徵收後，轉交羅馬帝國官員。每年羅馬將指定地區的收稅權，以投標方式委託給付出最高額的猶太稅吏徵收。那些大稅吏往往再以投標方式交由個別的收稅員徵收。這些小收稅員以各種方式獲得比定額更多的稅款，好能將徵稅的餘額收為個人利益。他們為異族政權效力、又專以勒索為能事，使窮困的猶太人更窮困，無怪乎稅吏被列為公認的罪人。

government officials. Tariffs were the taxation of goods collected by the Jewish tax-collectors who then submitted to the Roman officials. Every year, rights of tax-collection were open for bidding. The Romans granted the rights to the highest bidder, who in his turn granted the rights to smaller tax-collectors, who tried to squeeze as much money as they could from the people using all sorts of immoral means and kept the surplus as their own profit. These Jewish tax-collectors were hated by the people for obeying a foreign authority and for robbing the poor. That was why they were considered 'public sinners.'

耶穌時代的貨幣

Currency in the time of Jesus

「德納」(Denarius) 「協克爾」(Shekel)



非技術工人一日的工資為一個「德納」(Denarius)

300,000 個「德納」 = 一個「塔冷通」(Talentum)

83.3 個「德納」 = 一個「協克爾」(Shekel)

3,600 個「協克爾」 = 一個「塔冷通」

耶穌生於一個貧窮木匠的家庭，生活簡樸。他看到金錢對人心的束縛及迷惑，金錢也窒息上主在人心中說話。耶穌指出人不能事奉天主而又事奉錢財。(瑪 6:24) 不過，耶穌並沒有鄙視金錢。他接受富人邀請他飲宴及婦女們資助他的財物，也坦然享用朋友所送贈的名貴香液。這表示，耶穌在富裕與貧窮前都是自由的。耶穌以這種自由，宣揚天國，向貧窮人傳佈福音；他更邀請多位被視為公認罪人的稅吏跟隨他。正如聖保祿宗徒所說：「主耶穌基

Jesus was born into a poor carpenter's family and lived a simple life. He saw that money bound and deceived people's hearts and stifled the words of the Lord. Jesus pointed out that one could not serve God and money at the same time. (Mt 6:24) Jesus never despised money. He accepted invitations for banquets from the rich. Sometimes people even accused Jesus of enjoying eating and drinking. Jesus accepted financial support from women and did not refuse the gift of expensive oil. It is evident that Jesus kept his internal freedom in front of both riches and poverty. With this freedom, Jesus preached the kingdom of heaven and preached the gospel to the poor; he even

督本是富有的，為了你們卻成了貧困的，好使你們因著他的貧困而成為富有的。」
(格後 8：9)

invited many tax-collectors who were regarded as recognized sinners to follow him. As St. Paul's Apostle said: "The Lord Jesus Christ was rich, but he became poor for you, so that you may become rich because of his poverty." (2 Cor 8:9)

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暴力與仁愛

Violence and Mercy



耶穌時代，有一群狂熱的民族主義者，他們仰望達味的後裔默西亞來臨，復興以色列民族。羅馬人稱他們為匕首黨(Sicarii)、土匪或山賊。他們正式的名稱為奮銳黨(Zealots，希臘文意為熱誠者)。他們絕對肯定猶太要全心欽崇一個主，因而不能承認羅馬皇帝為主。任何表達臣服於羅馬皇帝的舉措，如戶口統計、納稅等，他們都不會接受。他們與羅馬人及那些與羅馬人合作的猶太人都勢不兩立。他們認為羅馬帝國正阻礙未來默西亞實行他的復興工程，故希望以暴力手段脫離羅馬政權的管轄，以謀求民族獨立自主。他們的基地設於曠野和山洞中，但時而進入城市，進行

In the time of Jesus, there was a group of fanatic social extremists. They looked forward to the coming of the Messiah, the descendant of David, to revive the previous glory of the Jewish people. The Romans called them Sicarii, bandits or thieves. Their official name is Zealots which means 'devoted' in Greek. They adored only one Lord and would not accept the Roman emperor as their god. They would not participate in the Roman census either, because this would mean to confirm submission to Rome and it would oblige the Jews to pay taxes. Hence, the Zealots and the Romans (including the Jews who supported the Romans) were bitter enemies. The Zealots believed that the Roman Empire would suppress all activities of the Messiah. Hence, they advocated violence in order to get away from the jurisdiction of Rome, to gain independence and

游擊戰；每逢慶節，更有頻密的行動。

耶穌的門徒當中有一位曾是奮銳黨人，他的名字叫西滿。當時有很多人希望耶穌是奮銳黨所期待的民族英雄默西亞。連耶穌的門徒也有這種冀望。實在，耶穌在態度談吐上有時也會令人誤以為他是奮銳黨人。例如：他反對權威、他要求人不要怕死、要絕對服從、他公然進入耶路撒冷及在聖殿中驅趕商人，這些都是煽動性的行為。最後，在審判耶穌時，人們也以他是奮銳黨人的罪名加害於他。

可是，耶穌並不是奮銳黨人。他並沒有任何政治目標或革命計劃；他亦不會利用一些敏感事件來煽動群眾；他對納稅問題的爭議毫不逃避；他不崇尚武力。他是一位騎在驢子上溫文的人。他主張愛仇人，認為最偉大的應是為人服務的人。他沒有以暴易暴反抗拘捕他的人。在山園裡，「有同耶穌在一起的一個人，伸手拔出他的劍，砍了大司祭的僕人一劍，削去了他的一個耳朵。耶穌遂對他說：『把你的劍放回原處，因為凡持劍的，必死在劍下。』」
([瑪 26 : 51-52](#))

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to establish a new Kingdom of God. They went into the city to start guerilla warfare, with more frequent incursions during big festivals or celebrations.

One of Jesus' apostles, Simon, was a Zealot. Many people hoped that Jesus was what they were waiting for: their hero Messiah. Even Jesus' apostles were having such an expectation. Indeed, people would mistake Jesus as a Zealot. For example, Jesus opposed human authority, encouraged people not to be afraid to die, triumphantly entered into Jerusalem, drove merchants away from the Holy Temple. All these actions were considered provocative. At the end at the trial the crowds condemned him as a Zealot.

Jesus was not a Zealot. He did not have any political motivations, or plans for revolution. He did not use sensitive occasions to incite the people; he appropriately answered questions about paying taxes; he did not advocate rebellion; he showed he was a meek king by riding on a donkey; he asked people to love their enemies, to see through failures, to take up serving people as the highest honor; he did not use violence to resist those who arrested him. In the Garden of Gethsemane: “And behold, one of those who accompanied Jesus put his hand to his sword, drew it, and struck the high priest's servant, cutting off his ear.” Then Jesus said to him, “Put your sword back into its sheath, for all who take the sword will perish by the sword.”
([Mt 26:51-52](#))

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耶穌時代的司祭，由擁有特權的貴族組成，大多數屬撒杜塞黨(Sadducees)。他們的職責是傳達上主的旨意、教誨民眾、主持祭獻。事實上，他們已明顯地放棄了前兩項職責，只在形式上執行有利可圖的祭獻職務。耶穌認為祭獻、聖殿、司祭職等硬化的制度是應擯棄的。故此，在適當時機，他便親自走到聖殿，挖開這制度的膿瘡，向這制度挑戰。耶穌屢次引用歐瑟亞先知何西阿(Hosea)所說的這句話「上主喜歡仁愛勝過祭獻。」(歐 6:6)來表達他對宗教禮儀的看法；因為「全心、全意、全力愛上主，並愛近人如自己，遠超過一切全燔祭和犧牲」(谷 12:32-33)。

在政治上，司祭們樂於奉承羅馬人，為自己帶來益處。至於傳統與法律，他們則只顧保持原狀，如保存祭獻的禮儀和恪守安息日等。在信仰上，他們卻對復活、天使、魔鬼等問題抱存疑態度。他們非常關注民眾與羅馬人的關係，以減少社會暴亂的機會。

有一次，耶穌在講述近人的比喻時，他舉

Priests in Jesus' time consisted of privileged nobles, most of whom belonged to the Sadducees. Their duty was to convey the will of the Lord, to teach the people, and to preside over sacrifices. In fact, they had apparently abdicated the first two duties, only formally performing lucrative sacrificial duties. Jesus saw that the whole system of sacrifices, temple and priests had become dead and needed a radical reform. When the right opportunity arose, Jesus would go into the temple, unmasked the corruption of the system and challenged those who defended that obsolete system. Jesus repeatedly quoted the prophet Hosea who said "For it is love that I desire, not sacrifice" (Hos 6:6) to express his idea on religious rituals. And "To love God with all your heart, with all your understanding, with all your strength, and to love your neighbor as yourself is worth more than all burnt offerings and sacrifices." (Mk 12:32-33).

Politically, the priests were happy to flatter the Romans for their own benefit. As for traditions and laws, they only cared about keeping things as they were, such as preserving the rituals of sacrifice and keeping the Sabbath. In fact, they were skeptical about resurrection, angels, devils, etc. They were very concerned about the populace's relationship with the Romans to reduce the chance of social unrest.

Once, when Jesus told the parable of the good Samaritan, he

出一個例子：一個遇劫的商人，半生半死地臥在地上；一位司祭及一位肋未人經過，卻視若無睹。「但有一個撒瑪黎雅人，路過他那裡，一看見就動了憐憫的心。」
([路 10 : 33](#))

gave an example: a businessman who was robbed, lying half-dead on the ground; a priest and a Levite passed by and ignored him. “But a Samaritan traveler who came upon him was moved with compassion at the sight.” ([Lk 10:33](#))

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教育與生命

Education and Life



耶穌時代，大部份經師都是法利塞人 (Pharisee)，他們亦都是公議會 (Sanhedrin) 的議員。他們被視為有學問、有榮譽、有權勢的一群。無論在倫理、法律或教義方面，他們都以專家身份自居。他們從慕名而來的中上階層人士中揀選門徒，教授他們法律和規則。經師與門徒的關係是建基於理性知識的傳授上。在學校裡，師傅要教授猶太信仰的生活方式。耶穌並不是一位經師，但仍有很多人尊稱他為師傅。事實上，他也招收門徒，並給他們特別的教導，而他亦自覺自己是師傅。不過，他以眾不同的獨特方式和標準來召選門徒。

During the time of Jesus, most teachers were Pharisees and they were also members of the Sanhedrin. They were considered to be an elitist group of educated, honored and powerful people. In the area of ethics, law and religious teachings, they considered themselves to be the experts. Because of their renowned reputation they attracted people from the upper and middle classes to learn from them about the Law and rules, and become their disciples. The relationship between a scribe and his disciples was based on the passing on of knowledge at the rational level. In their schools, the scribe had to teach the ways of living out their Jewish faith into everyday life. Jesus was not a scribe, but still many people called him Master/Rabbi. In reality, like a rabbi, Jesus took in disciples, gave them special guidance and teaching. Jesus was aware of himself being a master. However, there is a uniqueness in the criteria and the way with which Jesus called his disciples.

耶穌在加里肋亞湖(Galilee)一帶，親自召叫那些平凡的漁夫、稅吏、奮銳黨人等成為他的門徒。耶穌主動與門徒們建立師徒關係。他親自尋找門徒，而不是等待慕名者前來投靠。他清楚明白地對門徒說明：「不是你們揀選了我，而是我揀選了你們。」(若 15:16) 耶穌的門徒一心盼望一位民族英雄來領導他們。不過，事實顯示，儘管耶穌拒絕成為他們心目中的英雄，他們仍願意繼續跟隨他。他們所領受的並不是一套規戒，而是傳揚喜訊的使命。由於耶穌是一位周遊各處的宣講者，他所揀選的十二位宗徒要與他結成一體，以友愛相繫。耶穌說：「我給你們立了榜樣，叫你們也照我給你們所做的去做。」(若 13:15) 耶穌親自培育這個小團體，要求他們摒棄以往的價值觀念，好能接受天國的喜樂；並賦予他們傳揚天國臨現的使命。作為耶穌的門徒，目的不在於將來要成為師傅，設館授徒，而是為建立一個服務世界的團體 — 作地上的鹽、世界的光、田中的麥子。耶穌復活以後，宗徒們到普天下去為基督作證，他們成了世世代代所有追隨耶穌的人的榜樣。

In the region of Lake Galilee, from among those ordinary fishermen, tax-collectors, Zealots, ..., Jesus chose his disciples. The master-disciple relationship between Jesus and his followers was one that was initiated by Jesus. He went out to search for his own disciples instead of waiting for admirers to come to join him. He made this very clear to his disciples when he said, "It was not you who chose me, but I who chose you." (Jn 15:16) Jesus' disciples had hoped to be led by a national hero. Despite the fact that Jesus refused to be the hero people had expected him to be, they continued to follow him. What they had received was not a set of rules and regulations, but the mission to spread the good news. Due to the fact that Jesus was a travelling preacher - going from one place to another, the twelve apostles that he chose to be with him became united as one body, bonded together by friendship. Jesus said: "I have given you a model to follow, so that as I have done for you, you should also do." (Jn 13:15) Jesus Himself nurtured this small community - demanding that his followers renounced and abandoned their old set of value system - in order to embrace the joy of the Kingdom of God; He also bestowed on them the mission of proclaiming the coming of God's kingdom. To be a disciple of Jesus, one's purpose is not so much to become a master one day and to have one's own disciples, rather, it is for the purpose of forming a community to serve the world - to be the salt of the earth, light of the world, and the wheat in the field. After Jesus' resurrection, his apostles went forth to the ends of the earth to bear Him witness - becoming the model for all Jesus' followers in generations to come.

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耶穌時代的厄色尼(Essenes)團體非常興盛，約有四千人，是一群嚴格苦行的虔誠猶太人。厄色尼人在瑪加伯時代(Maccabees 公元前二世紀)經已存在，他們是猶太的「虔誠者」，即哈息待人(哈西丁 Hasidim)的後裔。當時，他們一方面不接受希臘帝國，另一方面對耶路撒冷聖殿的司祭及他們的崇拜方式不滿，認為這一切都是腐敗。他們亦不同意法利塞人與社會妥協的生活方式，故此，他們便遁世於曠野之中(加上 2 : 29 , 加上 7 : 13-17)。他們認為世界不潔，充滿罪惡和黑暗。為了苦修及嚴守絕對的潔淨律，他們便遠離塵世，為能在曠野中預備天國的道路。因為他們與世隔絕，不與外人接觸，故此，新約並沒有他們與耶穌或其他門徒來往的紀錄。

耶穌與厄色尼團體的分別是：耶穌雖然知道世界充滿邪惡，但他並沒有因厭惡或恐懼邪惡，而選擇避世。耶穌申明他與信徒是「在世界而不屬於世界」(參閱 若 15 : 18-19)，他要求門徒要作「地鹽世光」(瑪 5 : 13-14)。耶穌向天父祈求說：「我不求你將他們從世界上撤去，只求你保護他們脫免邪惡。」(若 17 : 15)。有時，耶穌也會離開群眾(路 4 : 40-42)，進入曠野(瑪 4 : 1)，目的是為再進入世界作好準備。

再者，耶穌來不是為審判世界(若 12 : 47)，

At the time of Jesus, the Essenes were very booming, with about 4,000 people, a group of strict ascetic devout Jews. The Essenes existed since the times of the Maccabees. They were patriotic Jews, descendants of the Hasidim. On the one hand they could not accept the culture of the Greek Empire. On the other hand they could not accept the way of worship of the priests in the Holy Temple in Jerusalem, which they considered corrupt. Nor could they accept the Pharisees' compromise with society in their daily lives. Therefore, they withdrew into the desert ([1 Mc 2:29](#), [1 Mc 7:13-17](#)). They considered the world being impure, filled with sin and darkness. In order to keep the absolute law of purity, they had to leave the world and prepare in the desert the way of the kingdom. Since they isolated themselves from the world and did not like contacting with outsiders there is no record of them meeting with Jesus or the disciples in the New Testament.

The difference between Jesus and the Essenes is: Though Jesus knew there was evil in the world he did not abhor nor fear it. He stressed that he and his believers “belonged to the world and yet do not belong to the world,” ([Jn 15:18-19](#)), He asked his disciples to be the “salt of the earth” and “light of the world”. ([Mt 5:13-14](#)). He prayed to God the Father: “I do not ask that you take them out of the world but that you keep them from the evil one.” ([Jn 17:15](#)).

Jesus did not come to judge the world ([Jn 12:47](#)), but he came

而是「為叫人獲得生命，且獲得更豐富的生命」(若 10:10)。耶穌不接受世界對金錢、名譽、權勢的標準，他也不分「潔淨」或「污穢」(谷 7:14-19)、神聖或俗世(谷 2:23-28)。他自由地接觸各方人士，甚至是那些被社會排斥的人，如：稅吏、娼妓、痲瘋人、瞎子，並向他們宣告天國的福音。他甚至觸摸被視為不潔的屍體。

耶穌沒有宣傳禁慾主義，亦沒有為門徒選擇任何的修道方式，他沒有訂定任何生活常規或習慣。耶穌沒有要求門徒與家人脫離關係(若 2:1)；他反而認為最重要的是要衝破任何社會藩籬為人服務；例如：治癒病人、驅魔、宣講天國等(路 9:1-2；谷 6:7；瑪 10:1，瑪 13:35)。信徒更要學習釋放自我，好能寬恕別人及與人和好(谷 11:25，瑪 5:24)。

耶穌不是君王、司祭、經師或修道人；他只是一個無錢、無權、無勢的平民。他非常重視平凡人。他宣講天國給平民(路 6:20-26；瑪 5:1-12)、給殘障者(瑪 11:5-6)、給罪人(瑪 21:31-32)。在他的心目中，人必須從各種階級觀念中釋放出來，使自己成為眾人的僕役，好去服務世界。(谷 9:35；瑪 23:11)

當耶穌離開這座城時，他背著十字架，舉步維艱地被帶往刑場受釘；因為掌權者找到了宣判他死刑的藉口。

so that they may have life, and have it to the full. (Jn 10:10). Jesus did not accept the world's standard of wealth, fame and power; He did not separate the "clean" from the "unclean", (Mk 7:14-19), the "sacred" from the "worldly".(Mk 2:23-28) He contacted all kinds of people including those rejected by society like the tax-collectors, prostitutes, lepers, the blind and delivered to them the good news of the Kingdom of God.

Jesus did not preach asceticism and did not opt for a monastic style of community life for his disciples, such as fixed rules of daily life, timetable, ascetic practices. Jesus did not even ask the disciples to cut off from family ties (Jn 2:1); rather the most important thing was to free oneself from all social restrictions in order to serve people, for example to heal the sick, to exorcise, to spread the kingdom of God (Lk 9:1-2); (Mk 6:7; Mt 10:1; Mt 13:35) to free oneself by forgiving others and to reconcile with them. (Mk 11:25, Mt 5:24)

Jesus was not a king, a priest, a scribe or a monk. He was an ordinary man without any power or money. His teachings of the kingdom were for the ordinary people, He valued the ordinary people and he preached the kingdom of heaven to ordinary people, (Lk 6:20-26; Mt 5:1-12) the handicapped, (Mt 11:5-6) and sinners. (Mt 21:31-32) He believed that man needed to free himself of all class structures, to become a servant of all people and to serve the world. (Mk 9:35, Mt 23:11)

When Jesus left the city, he carried the cross and was led with difficulty to the place of execution; the rulers had found a pretext to nail him to the cross.



耶穌時代，耶路撒冷的人口約為六萬，而法利塞人則佔約為六千。大部份法利塞人是平民：木匠、技工、農夫、商人，當然亦有少數司祭和經師。耶路撒冷的法利塞人團體都各有首領，這些首領大多數是經師。法利塞人團體有定期的聚會和聚餐。聚會多在安息日之前一晚(星期五)舉行。

法利塞人嚴守十一捐獻的規條；即使在市場購物，若懷疑商戶不向司祭捐獻十分之一所得的利錢，他們便會按自己購買物品的價值額外捐獻十分之一給司祭。

要加入法利塞人團體的規則也相當嚴格，要經過考驗期，確保能嚴守規律。他們進餐前必須洗手，凡觸摸過不潔的動物如駱駝、兔子、豬或血液、屍體、糞便等便自動成為不潔，在參與敬禮前必須經由特定的取潔儀式。

法利塞人亦鄙視不守法律的人及外邦人。稅吏，娼妓及經營賭博、借貸等人都是公認的罪人。任何法利塞人操此等賤業即會被逐走。法利塞人認為某些罪是不可赦

In Jesus' time, the population of Jerusalem was about sixty thousand and there were six thousand Pharisees. Most Pharisees were ordinary people, like, carpenters, craftsmen, farmers, merchants. Of course, some of them were priests or scribes. They had their own leaders who mostly were scribes. They had regular meetings and meals. These meetings were mostly held on the night before the Sabbath (Friday).

The Pharisees were very strict about the tithes (the offering of one tenth of all their possessions). Even at the market place, if they had any doubt that the merchant from whom they bought some items, had not offered the one tenth to the priest, they would add an extra one tenth of the value of the item bought and offered to the priest.

The admission into a community of Pharisees was very strict. Normally the candidate had to pass a probation period during which the candidate had to prove he could observe the rules of the community. The washing of hands before a meal was considered a rule that had to be kept absolutely. Anyone who had happened to come in contact with an impure animal like a camel, rabbit, pig, the blood, the dead body or faeces, would automatically be considered impure and had to go through a special purification ritual before participating in any form of worship.

The Pharisees looked down upon all those who did not observe the law and upon all Gentiles. Tax collectors, prostitutes, gamblers and money-lenders were all considered public sinners. Pharisees thought that some sins such as murder, adultery,

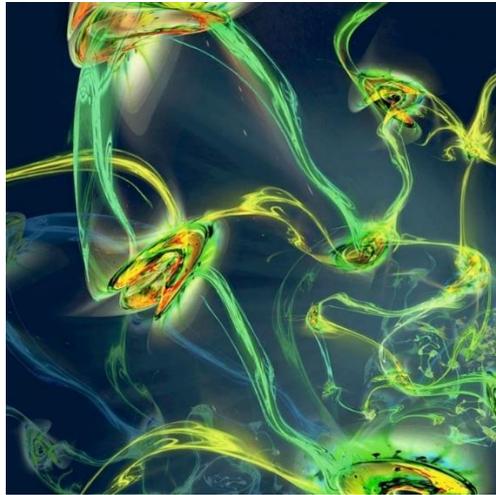
的，例如：殺人、姦淫、相信異教、輕視法律等。他們鼓勵人要嚴守法律，避免在不知不覺間觸犯法律而受天主的懲罰。對於嚴守規律，耶穌批評說：「他們把沉重而難以負荷的擔子捆好，放在別人的肩上，自己卻不肯用一個指頭動一下。」(瑪 23:4)對於自負為師：耶穌輕嘆說：「瞎子豈能給瞎子領路？不是兩人都跌在坑裡嗎？」(路 6:39)對於不潔，耶穌表明：「不是入於口的，使人污穢；而是出於口的，纔使人污穢。」(瑪 15:11)

對於守法的報酬，耶穌認為人與天主的關係，並不是種瓜得瓜，種豆得豆。天主是忠信的，就算給人一杯涼水，也決失不了他的賞報(瑪 10:42)。耶穌指出：「你應全心，全靈，全意，愛上主你的天主。這是最大也是第一條誡命。第二條與此相似：你應當愛近人，如你自己。全部法律和先知，都繫於這兩條誡命。」(瑪 22:37-40)

heresy and disrespect of the law could never be forgiven. They encouraged people to observe the law very strictly in order to avoid any punishment from God for breaking the law unconsciously. Jesus' thinking on such strict adherence to the Law: "They tie up heavy burdens hard to carry and lay them on people's shoulders, but they will not lift a finger to move them." (Mt 23:4) On conceited teachers: "Can a blind person guide a blind person? Will not both fall into a pit? (Lk 6:39) On uncleanness: "It is not what enters one's mouth that defiles that person; but what comes out of the mouth is what defiles one". (Mt 15:11)

As for the rewards, Jesus believed that man's relationship with God was not based on man's merits, but only on God's mercy. The reward is not the fruit of man's labour (one reaps what one sowed), but the gift of God's benevolence. Man must have faith in God: "And whoever gives only a cup of cold water to one of these little ones to drink because he is a disciple—amen, I say to you, he will surely not lose his reward." (Mt 10:42) Jesus said: "You shall love the Lord, your God, with all your heart, with all your soul, and with all your mind. This is the greatest and the first commandment. The second is like it: You shall love your neighbor as yourself. The whole law and the prophets depend on these two commandments." (Mt 22:37-40)

(04) 耶穌宣講的天主的國 (04) Jesus' Proclamation of the Kingdom of God



現代科學家謙虛地承認，他們對宇宙奧秘的認知其實少得可以說是「不知」，因為隱藏了的實在比彰顯了的多千千萬萬倍。

世界兒童文學名著《小王子》，作者以詩人的靈感去描述人生的事實。只有用心看才看得清楚，重要的東西是眼睛看不見的。小王子說：「沙漠的美，源自它之中隱藏着的甘泉。」「隱藏」和「奧秘」(或奧義)是聖經中描述天國的兩個關鍵詞。而隱藏的奧秘是最具吸引力的。「天主國的奧義祇賞給了你們，但對那些外人，一切都用比喻。」([谷 4：11](#))

聖保祿宗徒在羅馬書([羅 16：25-26](#))宣講耶穌基督就是從亙古以來隱藏著的那秘而不宣的奧秘，現今卻彰顯了。

了解天國是循序漸進的；就像認識聖經的其他部份一樣。聖經描寫的是人類歷史的進程，對天國沒有給予任何定義。要了解天國必須閱讀整本聖經。

Modern scientists humbly admit that their knowledge of the mysteries of the universe is so limited that they can say they hardly know at all. Because what is hidden is thousands of times more than what has been revealed.

The author of the world famous children's literature "The Little Prince" used his inspiration as a poet to describe the facts of life. The author thinks "that only by looking with the heart can one see clearly; the important things are invisible to the eye." The little prince said that "the desert is beautiful because somewhere it conceals a well." 'Conceal' and 'mystery' are two key words in the Bible and the concealed mysteries are the most fascinating. "The mystery of the kingdom of God has been granted to you. But to those outside everything comes in parables." ([Mk 4:11](#))

The Apostle Paul wrote in the letter to the Romans ([Rom 16:25-26](#)) "that Jesus Christ was the mystery kept secret for long ages but now manifested."

Knowing the kingdom of heaven is gradual, just like knowing parts of the Bible. The Bible describes the course of human history but does not mention the kingdom of heaven. To understand the kingdom of heaven one must read the whole Bible.

即使不計算從亞巴郎至默示錄所描述的時代(創世紀第一至十一章部份)，聖經已涵蓋了人類歷史四千年之久。在這段悠長的歷史轉變中，聖經所記載的關鍵事件正是整個救恩史的脈絡。「天主的國」就是所描述的關鍵詞之一。雖是說「天主的國」，卻全與「人」相關。

聖經所稱的「天國」，有時被寫成「天主的國」，是因為按猶太人傳統，對天主的名號避諱，不敢直呼其名，於是只稱之為「天國」。

聖史瑪竇是猶太人，喜用避諱，所以瑪竇福音用的是「天國」，而聖史路加不是猶太人，所以路加福音用的是「天主的國」。

Even without counting the period of history from Abraham to the Revelation (from Genesis chapter 1 to 11), the Bible covers 4,000 years of human history. During this long period of human history, the major events are the threads of the entire history of salvation. “Kingdom of God” is one of the key words mentioned. Although it says “the kingdom of God”, it is actually related to “people”.

The “Kingdom of Heaven” written in the Bible was actually the “Kingdom of God”. According to the Jewish tradition, the name of God could not be called upon and therefore they used the term “Kingdom of Heaven”.

St. Matthew was a Jew who tried to avoid naming God so he wrote “Kingdom of Heaven” in his Gospel whereas St. Luke was not a Jew so he used “Kingdom of God” in his.

天主的國與人

The Kingdom of God and Man



天主的國與人相關，其中三種關係順序為人與天主的關係、人與人的關係、人與大地的關係。在這三種關係中，天主是主角，「天主用地上的灰土形成了人，在他鼻孔內吹了一口生氣，人就成了一個有靈的生物。」(創2:7)就此，人與天主，人與大地有著非常密切的關係。天主說：「人單獨不好，我要給他造個與他相稱的助手。」(創2:18)天主於是創造了一家人。

The kingdom of God is related to man and the relationship is in the order of: relationship between man and God, between man and man, between man and the earth. In these three relationships, God is the protagonist. “Then the LORD God formed the man out of the dust of the ground and blew into his nostrils the breath of life, and the man became a living being.” (Gn 2:7) Thus man and God and man and the earth established a very close relationship. God said, “The LORD God said: It is not good for the man to be alone. I will make a helper suited to him.” (Gn 2:18) God created a family.

人是由大地而生，人是大地之子女。人醒覺到天主創造人，不是要製造一件觀賞用的藝術品，而是要人分享祂的「氣」，祂的生命，在亞當厄娃身上奠下基礎，讓人也分施祂的「氣」，祂的生命，繼續創建及運作。若沒有天主的「氣」，人不能生存，人會再回到他們所由出的灰土裡去。「天主一嗑氣萬物創成，你使地面，更新復興。」(詠 104：29-30) 聖經描述天主常邀請人進入這三種關係當中，這都是天主的恩賜。

舉例說：天主創造一切後，因著人類的違命，罪惡進入世界，破壞了這三種關係，整個世界充滿著罪惡。天主雖使洪水洗淨大地，卻讓大地再次充滿生命。在洪水發生之前，天主邀請諾厄一家進入方舟，再與他們建立關係；諾厄一家象徵天主救贖的新人類(參閱 創 7-9 章)。聖經常讓人驚喜，就如洪水似是毀滅，卻是生命。在此例中，還有另一驚喜，就是天主與人立約，天主答允以後再沒有洪水來毀滅大地。天主把虹霓放在雲間，作祂與大地之間立約的標記(創 9：13)。

天主與諾厄所建立的關係是不會逆轉的，只能不斷邁向滿全。

Man was born from the earth and became the children of the earth. Man realized that God created him, not as a work of art to look at, but to share his “breath” and his “life”. The ground work was laid down in the body of Adam and Eve, so that men can also share his breath of life, to continue to create and function. Without the “breath” of God, man cannot survive and will return to the dust from which he came. “Send forth your spirit, they are created and you renew the face of the earth.” (Ps 104:29-30) The Bible describes that God often invites man to enter into this relationship and this is a gift from God.

After God created everything, due to the disobedience of man, sin entered the world and destroyed this relationship. And the whole world is filled with sins. Although God sent the flood to cleanse the earth, he rejuvenated the earth with life again. Before the flood, God invited Noah and his family into the ark and re-establish the relationship with them. Noah and his family is the symbol of the new mankind saved by God. (Gn 7-9) The Bible often related surprises: just like the floods that seem to destroy but in fact restore life. Another surprise is the covenant made between God and man. God promised that there would be no more floods to destroy the earth. God set a rainbow in the clouds to serve as a sign of the covenant between him and the earth. (Gn 9:13)

The relationship established between God and Noah cannot be reversed but can only go forward towards fulfilment.

揀選的民族

The Chosen People



聖經記載的一個驚喜就是天主揀選了一個民族去執行天主的工程。這民族就是亞巴郎的後裔。「我必多多祝福你，使你的後裔繁多，如天上的星辰，如海邊的沙粒。你的後裔必佔領他們仇敵的城門；地上萬民要因你的後裔蒙受祝福。」(創 22：17-18)亞巴郎從未有過如此奢望，天主卻揀選了他，這完全是出人意表的。

One of the surprises recorded in the Bible is that God chose a nation to carry out God's salvation and this nation is the descendants of Abraham. "I will bless you and make your descendants as countless as the stars of the sky and the sands of the seashore; your descendants will take possession of the gates of their enemies, and in your descendants all the nations of the earth will find blessing, because you obeyed my command." (Gn 22:17-18) Abraham never had such extravagant hopes and yet God chose him, which was completely unexpected.

西乃山盟約又是另一驚喜。申命紀記載：梅瑟在西乃山上宣佈天主與以色列民立約時說：「天主喜愛你們，揀選你們，並不是因為你們比其餘的民族人數眾多；其實你們在所有的民族中，是最少的一個；而是由於上主對你們的愛，並為履行他向你們祖先所起的誓，上主纔以大能的手解救你們，將你們由為奴之家，由埃及王法郎的手中救出來。」(申 7：7-8)天主遂成就祂對亞巴郎所立的約，立以色列民做祂的人民，祂要做他們的天主(參閱申 29：12)。

The Covenant on Sinai was another surprise. Deuteronomy records: "It was not because you are more numerous than all the peoples that the LORD set his heart on you and chose you; for you are really the smallest of all peoples. It was because the LORD loved you and because of his fidelity to the oath he had sworn to your ancestors, that the LORD brought you out with a strong hand and redeemed you from the house of slavery, from the hand of Pharaoh, king of Egypt." (Dt 7:7-8) God fulfilled his covenant with Abraham and made the people of Israel his people and made himself their God. (Dt 29:12)

申命紀也明言：「隱密的事，屬於上主我們的天主，已啟示的事，卻永遠與我們和我們的子孫有關。」(申 29：28)

Deuteronomy also stated clearly: "The hidden things belong to the LORD our God, but the revealed things are for us and for our children forever, to observe all the words of this law." (Dt 29:28)

以後，天主更立達味作猶大家族的君王，並與他立約。天主必在達味家族中興起一個後裔；上主必鞏固他的王權。「是他要

After that, God made David the king of Judah and made a covenant with him. God would raise up a descendant in the family of David and the Lord would strengthen his kingship.

為我的名建立殿宇；我要鞏固他的王位直到永遠。」(撒下 7:13) 這一位就是我們的主，耶穌基督。

人與天主、人與大地的關係，目的不只在某一人或某一民族，而是「人」；這一切都是天主給予全人類的恩賜。

聖經記載，亞巴郎的後裔大部份被充軍到巴比倫去。亞巴郎的夢在此時像是幻滅，天主的許諾也似是告一段落。整個以色列子民都極表失望痛苦，再難相信天主的許諾。

依撒意亞、耶肋米亞及厄則克爾等先知不斷安慰以色列民，讓他們繼續相信天主將為祂的子民建設美好的未來。天主透過依撒意亞這樣說：「你們不必追念古代的事，也不必回憶過去的事！看哪！我要行一件新事，如今即要發生，你們不知道嗎？看哪！我要在荒野中開闢道路，在沙漠裡開掘河流。」(依 43:18-19)

以色列子民不應再回想過去，卻應寄望將來。「如今我要宣佈新事，即你不知的隱密事。這些事... 你從來沒有聽過，也不知道，也是你的耳朵聞所未聞的。」(依 48:6-8) 「我願在那些時日後，與以色列家訂立的盟約... 我要將我的法律放在他們的肺腑裡，寫在他們的心頭上；我要作他們的天主，他們要作我的人民。... 因為不論大小，人人都必認識我... 我要寬恕他們的過犯，不再記憶他們的罪惡。」(耶 31:33-34) 「那時，我要在你們身上灑清水，潔淨你們，... 我還要賜給你們一顆新心，在你們五內放上一種新的精神，... 使你們遵行我的規律，恪守我的誡命，且一一實行。如此，你們要居住在我賜給你們祖先的地方；你們要作我的百姓，我作你們的天主。」(則 36:25-28)

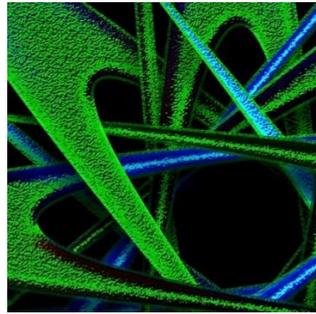
“He it is who shall build a house for my name, and I will establish his royal throne forever.” (2 Sm 7:13) This is our Lord, Jesus Christ.

The purpose of the relationship between man and man and man and God is not for one man or one race but for mankind. This is the gift of God to all mankind.

The Bible records that most of the descendants of Abraham were exiled to Babylon. Abraham’s dream seemed to be destroyed and the covenant with God ended. The entire people of Israel felt extreme disappointment and pain and found it hard to believe in God’s promise.

Prophets such as Isaiah, Jeremiah, and Ezekiel continued to comfort the people of Israel and tried to convince them to believe that God would build a better future for his people. God said through Isaiah: “Remember not the events of the past, the things of long ago consider not; See, I am doing something new! Now it springs forth, do you not perceive it? In the wilderness I make a way, in the wasteland, rivers.” (Is 43:18-19)

The people of Israel should not think about the past, but should look forward to the future. “From now on I announce new things to you, hidden events you never knew. You never heard, you never knew, they never reached your ears beforehand ... Now I want to announce new things, secret things that you don’t know.” (Is 48:6-8) “But this is the covenant I will make with the house of Israel after those days. ... I will place my law within them, and write it upon their hearts; I will be their God, and they shall be my people. Everyone, from least to greatest, shall know me—for I will forgive their iniquity and no longer remember their sin.” (Jer 31:33-34) “I will sprinkle clean water over you to make you clean. I will give you a new heart, and a new spirit I will put within you. I will put my spirit within you so that you walk in my statutes, observe my ordinances, and keep them. You will live in the land I gave to your ancestors; you will be my people, and I will be your God.” (Ez 36:25-28)



天主的作為是神妙莫測的。天主要把祂的子民從巴比倫領回耶路撒冷去，天主的這一計劃簡直是一個歷史奇蹟。天主居然邀請一位外邦人，一個完全不認識天主的居魯士，作為祂的受傅者去執行祂的這一計劃，此乃救恩史中的一個轉捩點。(參閱 [依 45：1-4](#))

這驚喜的轉捩點正是人們所期盼天主的最大許諾 — 救恩，恩寵時代的開始，亦是威權時代的結束。正如若望所述：「論到那從起初就有的生命的聖言，就是我們聽見過，我們親眼看見過，瞻仰過，以及我們親手摸過的生命的聖言 — 這生命已顯示出來，我們看見了，也為他作證，且把這原與父同在，且已顯示給我們的永遠的生命，傳報給你們 — 我們將所見所聞的傳報給你們，為使你們也同我們相通；原來我們是同父和他的子耶穌基督相通的。我們給你們寫這些事，是為叫我們的喜樂得以圓滿。」([若一 1：1-4](#)) 過往人們所期待的，如今可親眼看到，親手觸摸到了。「於是，聖言成了血肉，寄居在我們中間；我們見了他的光榮，正如父獨生者的光榮，滿溢恩寵和真理。」([若 1：4](#))

福音見證了耶穌就是默西亞(希臘文即基督)。「我們找到了默西亞 — 意即基督。」([若 1：41](#)) 古代的經書也有記載：「梅瑟在律法上所記載，和先知們所預報的，我們

God's actions were mysterious and unpredictable. The Lord wanted to bring his people back to Jerusalem from Babylon. This plan of God was nothing short of a historical miracle. God invited a Gentile, Cyrus, who did not know God at all, to be the anointed one to carry out his plan. This indeed was a turning point in the history of salvation. ([Is 45:1-4](#))

The surprise of this turning point is the expectation of the people from God — Salvation. This is the beginning of the era of Grace which marks the end of the authoritarian era. As John said: “What was from the beginning, what we have heard, what we have seen with our eyes, what we looked upon and touched with our hands concerns the Word of life — for the life was made visible; we have seen it and testify to it and proclaim to you the eternal life that was with the Father and was made visible to us — what we have seen and heard we proclaim now to you, so that you too may have fellowship with us; for our fellowship is with the Father and with his Son, Jesus Christ. We are writing this so that our joy may be complete.” ([1 Jn 1:1-4](#)) What people expected in the past is now seen with their eyes and touched with the hand. “Through him was life, and this life was the light of the human race.” ([Jn 1:4](#))

The gospel bears witness that Jesus is the Messiah (that means Christ in Greek). “We have found the Messiah” (which is translated Anointed.” ([Jn 1:41](#)) Ancient scriptures have also recorded: “We have found the one about whom Moses wrote in

找著了，就是若瑟的兒子，出身於納匝肋的耶穌。」(若 1:45)耶穌也開啟他們的明悟，叫他們理解經書；又向他們講述經上所記載的：默西亞必須受苦，第三天要從死者中復活；並且必須從耶路撒冷開始，因他的名向萬邦宣講悔改，以獲得救恩及罪惡的赦免。(參閱 路 24:45-47)實在，天主的救恩是普世萬民都可獲得的。「信而受洗的必要得救。」(谷 16:16)因此，耶穌吩咐宗徒：「當聖神降臨於你們身上時，你們將充滿聖神的德能，要在耶路撒冷及全猶太和撒瑪黎雅，並直到地極，為我作證人。」(宗 1:8)更特別對保祿宗徒說：「我已立你作為外邦人的光明，使你成為他們的救恩，直到地極。」(宗 13:47)天主救恩的喜訊先傳給以色列民，但自耶穌以後，「凡在各民族中，敬畏天主而又履行正義的人，都是天主所中悅的。天主藉耶穌基督——他原是萬民的主——宣講了和平的喜訊。」(宗 10:35-36)

天主尋找人

the law, and also the prophets, Jesus, son of Joseph, from Nazareth.” (Jn 1:45) Jesus also enlightened them and asked them to study the scriptures and explained to them what was written in the Scriptures that the Messiah must suffer and die. But on the third day he will rise up from the dead. It all must begin in Jerusalem. They must preach repentance to all nations in his name to obtain salvation and forgiveness of sins. (Lk 24:45-47) In fact, God’s salvation is available to all mankind. “Whoever believes and is baptized will be saved”. (Mk 16:16) Therefore, Jesus commanded the apostles: “you will receive power when the holy Spirit comes upon you, and you will be my witnesses in Jerusalem, throughout Judea and Samaria, and to the ends of the earth.” (Acts 1:8; Acts 13:47) The good news of God’s salvation was first given to the people of Israel, but from Jesus onwards, “Whoever fears him and acts uprightly is acceptable to him: as he proclaimed peace through Jesus Christ, who is Lord of all.” (Acts 10:35-36)

God seeks people



耶穌的說話和生活方式明顯地表現出天主是主動的，天主是時常先行一步的父親。這位父親從不呆坐一旁等候罪人歸來，祂常主動去尋找罪人，像擁有一百隻羊的牧人，為了尋找那遺失的一隻，而把那九十九隻丟在荒野。(參閱 路 15:4-6)耶穌多次宣告：「我不是來召叫義人，而是召叫罪人悔改。」(路 5:32)「因為人子

Jesus’ words and lifestyle clearly show that God takes the initiative and he is the Father who always takes the first step. This father never sits around waiting for sinners to return. He often takes the initiative to find sinners, like a shepherd with a hundred sheep, will leaves behind the ninety-nine sheep in the wilderness, to go and look for the one that is lost. (Lk 15:4-6) Jesus repeatedly declares: “I have not come to call the righteous to repentance but sinners.” (Lk 5:32) “For the Son of Man has

來，是為尋找及拯救迷失了的人。」(路 19:10) 為此，耶穌常喜歡跟稅吏和罪人在一起(參閱 谷 2:15-17)。耶穌的這些舉措常令那些不理解何謂慈悲的人愕然，他們不會明白耶穌所說的：「對於一個罪人悔改，在天上所有的歡樂，甚於對那九十九個無須悔改的義人。」(路 15:7) 其實，在罪人還未懺悔以前或未告明己罪前，天父已施予祂的慈悲(參閱 若 8:10-11，谷 2:5)。在最後晚餐前，耶穌給門徒洗腳，門徒們完全不明所以(參閱 若 13:1-11)；就算猶達斯毫無悔過之心，耶穌依然對他表露關愛之情(參閱 若 13:26)。天父並沒有要求人做補贖、守齋或克己，才寬恕人；祂只需要人作出輕輕的請求：「天主，可憐我這個罪人罷！」(路 18:13)就如與耶穌同時被釘在十字架上的一名凶犯也請求耶穌說：「耶穌，當你來為王時，請你紀念我！」(路 23:42)實在，耶穌被釘在十字架上時，他已請求天父寬恕所有人：「父啊！寬赦他們罷！因為他們不知道他們做的是什麼。」(路 23:34)

在路加福音第十五章所描述的蕩子的比喻中，小兒子在外地荒淫度日，耗費資財後，便渴望回家。他對父親表示歉意：「父親，我得罪了天，也得罪了你，我不配再稱作你的兒子了！」(路 15:21)然而，作父親的全不著意兒子的懺悔是否真誠，卻急著吩咐僕人為他準備筵席，慶祝小兒子回歸。父親的這一做法令長子非常不滿，「你看，這些年來我服事你，從未違背過你的命令，而你從未給過我一隻小山羊，讓我同我的朋友們歡宴。」(路 15:29)因此，他極不願意參加這次歡宴。在此，路加只描寫了長子的心情，卻沒有批判他，反而邀請他明白父親的慈悲，平安喜樂地參加蕩子回家的歡宴(參閱 路 15:31-32)。長子代表著那些認為天父的慈悲只應留給那些循規蹈矩，行為良好，克己立功的

come to seek and to save what was lost.” (Lk 19:10) To this end, Jesus likes to go together with publicans and sinners. (Mk 2:15-17) These actions of Jesus often stun those who do not understand what mercy is. They will not understand what Jesus said: “I tell you, in just the same way there will be more joy in heaven over one sinner who repents than over ninety-nine righteous people who have no need of repentance.” (Lk 15:7) In fact, before sinners confessed and repented their sins God has already given them mercy. (Jn 8:10-11, Mk 2:5) At the Last Supper, Jesus washed the feet of his disciples who were completely bewildered (Jn 13:1-11); even if Judas did not show remorse, Jesus would show him compassion. (Jn 13:26) Jesus did not demand atonement, fasting, or self-denial in order to be forgiven. All they need is to give a simple request: “O God, be merciful to me a sinner.” (Lk 18:13) Just like, the thief who was nailed to the cross beside Jesus, said, “Jesus, remember me when you come into your kingdom.” (Lk 23:42) In fact, when Jesus was nailed to the cross, he asked the Heavenly Father to forgive everyone: “Father, forgive them, they know not what they do.” (Lk 23:34)

In Chapter 15 of the Gospel of Luke, in the parable of the lost son – this younger son after squandering all his money and living a wasteful life, wanted to go home. He apologized to his father: “Father, I have sinned against heaven and against you; I no longer deserve to be called your son.” (Lk 15:21) The father did not care whether his son’s repentance was genuine or not, he was anxious to order his servant to prepare a feast to celebrate the return of his son. The father’s behavior made the elder son dissatisfied and he said to his father, “Look, all these years I served you and not once did I disobey your orders; yet you never gave me even a young goat to feast on with my friends.” (Lk 15:29) He was reluctant to participate in this banquet. Here, Luke only described the dissatisfaction of the elder son and did not criticize him, and emphasized that he should understand his father’s compassion, and should with peace and joy take part in the feast to welcome back the return of the prodigal son. (Lk 15:31-32) The elder son represents those who believe that the

義人，他們並不明白天父的慈悲。

heavenly father's mercy should only be bestowed on the righteous people who follow the rules, exercise self-control, do good deeds. They do not understand the mercy of the Heavenly Father.

所有有關默西亞的預言都在耶穌身上達致圓滿，達到一個不能逆轉的層面。若從這層面重讀幾百年來的預言或比喻，便會感到這些預言或比喻是多麼的誇張。「當上主包紮他百姓的創口，治療他們傷痕的那日，月亮的光華將似太陽的光華，而太陽的光華必增加七倍。」(依 30：26)，「太陽不再是你白天的光明，月亮也不再照耀你，上主要作你永久的光明，你的天主要作你的光輝。」(依 60：19)這都是為了表達出那滿溢的情況。因此，對於默西亞所帶來的救恩如：治癒病人、使死者復生、平息風浪等，都不可單看其威能，反而要注視那滲入人心靈，充滿聖神甘飴的天主恩賜之心。

All prophecies about the Messiah were fulfilled in Jesus, reaching an irreversible level. If we read again the prophecies or parables just on the superficial level, we will feel how exaggerated these prophecies or parables are. “The light of the moon will be like the light of the sun, and the light of the sun will be seven times greater, like the light of seven days, on the day the LORD binds up the wounds of his people and heals the bruises left by his blows.” (Is 30:26) “No longer shall the sun be your light by day, nor shall the brightness of the moon give you light by night; Rather, the LORD will be your light forever, your God will be your glory.” (Is 60:19) This is to express the overflow of grace just like the salvation brought by the Messiah: the healing of the sick, the resurrection of the dead, the calming of the storm etc. One must not only look at the power of these happenings but rather look at the gift of God, filled with the Holy Spirit, that penetrated deeply into the human heart.

救恩是天主的恩寵

Salvation is a Gift from God



救恩是屬於普世的。宗徒們四出傳揚福音，其核心訊息就是基督予人的救恩。「為將自己無限豐富的恩寵，即他在基督耶穌內，對我們所懷有的慈惠，顯示未來的世

Salvation is universal. The Apostles went everywhere to preach the Gospel, and the message of Jesus was the salvation given to mankind. “That in the ages to come he might show the immeasurable riches of his grace in his kindness to us in Christ

代。」(弗 2:7) 聖保祿宣講的核心更是罪人成義，彰顯耶穌以救恩寬恕我們的罪過。宗徒們，特別是聖保祿宗徒，他們福傳的內容強調人的救贖絕不是靠人的功勞，而是天主的恩寵。若認為靠自己功勞的話，此乃人的傲慢。

救恩史到了耶穌的階段時，人類得到了第二次的創造 — 新的創造。「因為我們知道：如果我們這地上帳棚式的寓所拆毀了，我們必由天主獲得一所房舍，一所非人手所造，而永遠在天上的寓所。」(格後 5:1) 這新的創造涵蓋整個創造 — 所有受造之物(參閱 羅 8:18-21)。

人類獲得新的生命，不是靠人的努力，人的功勞，而是特權，是天主的介入。「因為你們得救是由於恩寵，藉著信德，所以得救並不是出於你們自己，而是天主的恩惠。不是出於功行，免得有人自誇。原來我們是他的化工，是在基督耶穌內受造的，為行天主所預備的各種善工，叫我們在這些善工中度日。」(弗 2:8-10) 關於這新的創造，聖經以非常謹慎的態度處理，以避免誤解。聖保祿宗徒提出，不是因人類的失敗，使天主作出了補救，而是天主要滿全自己的計劃(參閱 弗 1:4-14)。

天主的計劃是要「使一切協助那些愛他的人，就是那些按他的旨意蒙召的人，獲得益處。」(羅 8:28) 「因為他所預選的人，也預定他們與自己的兒子的肖像相同，好使他在眾多弟兄中作長子。天主不但召叫了他所預定的人，而且也使他所召叫的人成義，並使成義的人，分享他的光榮。」(羅 8:29-30) 在創世之初，天主已使世人「稍微遜於天神，以尊貴光榮作他冠冕」(詠 8:6)。實在，在基督身上便可看到這最完美的傑作。

Jesus.” (Eph 2:7) The central theme of St. Paul's preaching was the conversion of sinners manifesting the salvation of Jesus in the forgiveness of sins. Forgive our sins with salvation. The apostles, especially Paul, emphasized in evangelization that man's redemption did not depend on one's merits of man, but on the grace of God. It was arrogant to think that one could rely on one's own merits to be saved.

The history of salvation at the stage of Jesus was when mankind received a second creation — a new creation. “For we know that if our earthly dwelling, a tent, should be destroyed, we have a building from God, a dwelling not made with hands, eternal in heaven.” (2 Cor 5:1) This new creation enveloped the whole creation — all created beings. (Rom 8:18-21)

Human beings received a new life, not by human effort or merit, but by privilege through the intervention of God. “For by grace you have been saved through faith, and this is not from you; it is the gift of God; it is not from works, so no one may boast. For we are his handiwork, created in Christ Jesus for the good works that God has prepared in advance, that we should live in them.” (Eph 2:8-10) The Bible dealt with this new creation with care to avoid misinterpretation. St. Paul pointed out that God saved not because of the fall of humankind but God had to fulfill his plan of salvation. (Eph 1:4-14)

God's plan was “that all things work for good for those who love God, who are called according to his purpose.” (Rom 8:28) “For those he foreknew he also predestined to be conformed to the image of his Son, so that he might be the firstborn among many brothers. And those he predestined he also called; and those he called he also justified; and those he justified he also glorified.” (Rom 8:29-30) “Yet you have made him little less than a god, crowned him with glory and honor.” (Ps 8:6) Indeed, we can see in Christ this perfect masterpiece.



救恩史披露天主的勝利實在是愛的勝利，因為天主的本質就是愛，沒有任何「崇高或深遠的勢力，或其他任何受造之物，都不能使我們與天主的愛相隔絕，即是與我們的主基督耶穌之內的愛相隔絕。」(羅 8:39) 天主與人類所訂立的最新盟約是沒有任何東西可將之毀滅的。事實上，人類是由罪人所組成的，以人類本身的能力根本上無法把自己從罪惡中救拔出來。因著天主對人類的愛，「眾人都因天主白白施給的恩寵，在耶穌基督內蒙救贖，成為義人。」(羅 3:24) 「但是，基督在我們還是罪人的時候，就為我們死了，這證明了天主怎樣愛我們。」(羅 5:8)

基督因愛而獻出自己的生命。因他的死亡，聖神充滿每一信徒，使他們能按天主的旨意去結果實。「聖神的果實卻是：仁愛、喜樂、平安、忍耐、良善、溫和、忠信、柔和、節制。」(迦 5:22-23) 天主的這偉大恩典是為普世萬民的。「凡在各民族中，敬畏他而又履行正義的人，都是他所中悅的。」(宗 10:35) 救恩的普世幅度是聖保祿的重要思想。他的這一思想一方面反對那些自以為神聖的受割損者。另一方面則強調救恩是天主的白白恩賜，信德

The history of salvation reveals that the victory of God is in fact the victory of love, because the very essence of God is love, and “no height, nor depth, nor any other creature will be able to separate us from the love of God in Christ Jesus our Lord.” (Rom 8:39) Nothing can destroy the covenant made between God and man. In fact, the human race is made up of sinners, and human beings cannot save themselves from sin by their own ability. All is due to God’s love for mankind, “They are justified freely by his grace through the redemption in Christ Jesus.” (Rom 3:24) “But God proves his love for us in that while we were still sinners Christ died for us.” (Rom 5:8)

Christ gave his life out of love. Through his death, the Holy Spirit fills every believer so that they can bear fruit according to God’s will. “The fruit of the Spirit is love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, self-control.” (Gal 5:22-23) This grace of God is for all human kind. “In every nation whoever fears him and acts uprightly is acceptable to him.” (Acts 10:35) Though the universality of salvation is the central thinking of St. Paul, on the other hand, this thinking was against the circumcised people who considered themselves holy. On the other hand, it emphasized salvation being a free gift of God, and action must be appropriate to God’s grace. St Paul

是人人都可領受的，不是藉任何儀式，而是生命之門，恩寵之門的開啟。「我們既因信德成義，便是藉我們的主耶穌基督，與天主和好了。藉著耶穌我們得因信德進入了現今所站立的這恩寵中，並因希望分享天主的光榮而歡躍。」(羅 5：1-2)這信德是積極且具創意的。「因為在基督耶穌內，割損或不割損都算不得什麼，唯有以愛德行事的信德，纔算什麼。」(迦 5：6)

聖保祿從不忘記提醒信徒要按天主的恩寵而生活，行為要配合天主的恩寵。聖保祿強調先是天主的恩寵和寬恕，其後才是人的行動。「不但如此，我們現今既藉著我們的主耶穌基督獲得了和好，也必藉著他而歡躍於天主。」(羅 5：11)福傳工作的首要任務就是分施天主的恩寵。「這一切都是出於天主，他曾藉基督使我們與他自己和好，並將這和好的職務賜給了我們...所以我們是代基督作大使了，好像是天主藉著我們來勸勉世人。我們如今代基督請求你們：與天主和好罷！」(格後 5：18-20)

stressed God's grace and forgiveness come first, then followed by action of man. "Therefore, since we have been justified by faith, we have peace with God through our Lord Jesus Christ, through whom we have gained access [by faith] to this grace in which we stand, and we boast in hope of the glory of God." (Rom 5:1-2) This faith is positive and creative. "For in Christ Jesus, neither circumcision nor uncircumcision counts for anything, but only faith working through love." (Gal 5:6)

St. Paul never failed to remind believers to live according to the grace of God and to act in accordance with the grace of God. He emphasized God's grace and forgiveness first, followed by human virtuous actions. "Not only that, but we also boast of God through our Lord Jesus Christ, through whom we have now received reconciliation." (Rom 5:11) The first task of evangelization is to impart God's grace. "And all this is from God, who has reconciled us to himself through Christ and given us the ministry of reconciliation, namely, God was reconciling the world to himself in Christ, not counting their trespasses against them and entrusting to us the message of reconciliation. So we are ambassadors for Christ, as if God were appealing through us. We implore you on behalf of Christ, be reconciled to God." (2 Cor 5:18-20)



很多時，在講解聖經中論及人類的章節時，會過份強調人的罪過，人的責任；規則和禁忌等，令創造的畫面充滿黑暗！請細心閱讀創世紀第二章，請留意天主完成整個創造之後，把人安置在樂園中，制定一切令人健康快樂生活的設施，林林總總

Many times, when explaining the chapters of the Bible, much emphasis is put on sins, human responsibilities, rules and restrictions, painting a gloomy picture of creation. Please read Genesis Chapter 2 carefully. Pay attention to the fact that after God's creation he placed man in paradise, equipped with all facilities for a healthy and happy life. Everything given was for

都為人的幸福和喜樂而給予的。創世紀第三章記述原祖犯罪之前，根據女人所述天主的命令是極具積極性的，讓人看到真善美之所在，且人是可以簡單地遵行的。

天主只向人解釋這一命令，並沒有向其他受造物解釋，因為人能聽命，人是最自由的，人是天主最完美的肖像，人是可以代表天主說話的受造物，人是天主的代言人，是先知。天主的這命令是正義與愛的表達。天主還給人職務，人要照顧其他一切受造物，因為天主安排所有受造物受人管理，讓其他受造物身物的特性能為眾人的好處而彼此服務，這是光榮天主的作為。在未有原罪之前，天主已與人訂立盟約，人是獨一無二的，人充滿天主的恩寵。

再者，在未有原罪之前，天主與人的忠信和愛是穩固的。人若忘記自己幸福之所在，甚至愚蠢至忘恩負義，即披露人的脆弱，再無法顯示人與天主的共融。以上所述，大家都必須留意，以免誤解，令聖經的讀者對聖經產生消極的想法，對人類的救恩史絕對地悲觀。這樣，便會忘記天主是歷史的主，祂是忠信的，祂會忠於祂的愛。請緊記：「罪惡在那裡越多，恩寵在那裡也越格外豐富。」([羅 5：20](#))

救恩史彰顯天主白白分施的愛，這愛是無窮盡的(參閱羅 8：31-39)。聖經多次讚賞人，因人能表達出自己是天主子女的身份，這身份不是被動的，最重要的是人能傳遞愛，愛產生希望。在每一時代如是，有愛便有希望。這愛的傳遞將延續至整個創造都充滿愛，所有受造物都在天主內，「好叫天主成為萬物之中的萬有。」([格前 15：28](#))

the happiness and enjoyment of man. The third chapter of Genesis records that before the original sin was committed, according to the description of the woman, God's command is positive, letting people see the truth, kindness and beauty. People just need to obey.

God only explains this command to man, not to other creatures, because man can obey orders, man is the most free and perfect. Man is a creature who can speak on behalf of God. Man is the spokesman of God, a prophet. This command of God is an expression of justice and love. God also gives man a duty: man is to take care of all other creatures. God wants all creatures to be governed by man. The special characteristics of other creatures will serve man for the benefits of one another. This is a glorious act of God. Before the original sin, God made a covenant with man. Man is unique, and is full of God's grace.

Furthermore, before the original sin, the trust and love between God and man is secured. But man forgets the source of happiness, is stupid enough to be ungrateful, reveals his weakness and fails to demonstrate the communion with God. But as readers of the Bible, we must be careful not to misunderstand and to be pessimistic towards man's salvation. We must not forget that God is the Lord of history, that he is faithful, faithful to his love. Remember: "Where sin increased, grace overflowed all the more." ([Rom 5:20](#))

The history of salvation shows God's free love is inexhaustible. ([Rom 8:31-39](#)) The Bible praises man because they express their identity as children of God. This identity is not passive. The most important thing is that man can pass on love, and love creates hope. This is true in all times, where there is love there is hope. This transmission of love will continue until the whole creation is filled with love, and all creations are in God, "that God may be all in all." ([1 Cor 15:28](#))

卷二： 基督徒的信 仰

Section 2: The Christian Faith



面對著死亡及生活的矛盾，基督徒沒有特別的優待，也沒有一些有效的靈丹妙方，他們正如其他人一樣，束手無策。

In the face of death and the contradictions of life, Christians have no special privileges or effective remedies, and they are as helpless as anyone else.

但基督徒所標榜的寶藏卻是以偕同基督的信念，在聖神內生活，踏上歸向天父的旅程。

But the treasure that Christians boast is to live in the Holy Spirit with faith in Christ and to embark on a journey to the Father.

於是，他們懷著基督徒的寶藏滿懷喜樂去面對死亡，面對生命。

So they face death and life with joy armed with the treasures of Christians.

(05) 人是甚麼？

(05) What is Man?



歷代的哲學家、社會學家、心理學家、人類學家，以至神學家對「人」都下了很多不同的定義；然而聖經對「人」沒有任何實質的定義，聖經卻捕捉了人在不同境況中的三種關係，那就是人與天主、人與人及人與大地的關係。聖經的記載讓人循序漸進地認識「人是甚麼」這問題。創世紀一開始便述說：「天主於是照自己的肖像造了人」(創1:27)，從這第一個天主所造的人開始，人已不斷在尋找這完美的天主肖像，而這肖像在歷史的進程中也不斷進步；就如現代科學家在研究蜜蜂時，會發現蜜蜂雖各自四出飛行，卻與其他蜜蜂有著非常緊密的連繫，牠們不是獨立行事的。科學家在研究某一項目時，他們會認識到許多其他的事物。因為宇宙中的每件事，表面上似是獨立運作，實際上是互為關連的。人也是這樣。

《創世紀》第一、二章描寫人的創造，寫得非常美麗動人。聖經學者估計創世紀是寫於公元前五百年左右。那段時期是猶太人最悲苦的時期；大部份猶太人都被充軍到巴比倫去，過著為奴的生活。對於過去的歷史資料，大多是存留在他們的記憶當中，很少記錄在書本內。這些被充軍的猶太人來自巴勒斯坦的不同地區，有著不同的身份地位，其中有司祭，也有在聖殿中擔當各種職務的。當時的以色列民族已分

Philosophers, sociologists, psychologists, anthropologists, and even theologians have given many different definitions of man; yet the Bible has no substantive definition of man, but the Bible captures three relationships of man in different situations: man and God, man and man, man and earth. The biblical account gives a gradual understanding of the question of “what is man?” Genesis begins by saying, “So God created man in his own image”, ([Gn 1:27](#)) and from the very beginning of this first man created by God, man is constantly searching for this perfect portrait of God, and this portrait has progressed in the course of history; just as modern scientists, when studying bees, find that although they fly in all directions, they have a very close connection with other bees, and they do not act independently. When scientists work on a project, they recognize many other things. Because everything in the universe, on the surface, seems to operate independently, but in fact it is related to each other. People are also like this.

The first and second chapters of Genesis describe human creation, and they are very beautiful and moving. Biblical scholars estimate that Genesis was written around 500 B.C. It was a time of great misery for the Jews, most of whom were exiled to Babylon and lived in slavery. Most of the historical materials of the past were preserved in their memories and were rarely recorded in books. The exiled Jews came from different parts of Palestine and were of different status, including priests and those who held various positions in the Temple. The nation of Israel was divided between those from the North and those

裂，有來自北國的，也有來自南國的；他們都非常著意保留各自的傳統。然而，面對這巨大的悲劇，他們分裂的界線越來越模糊，存留在他們腦海的資料已再不分南北，全都屬於猶太這民族了。了解上述背景將會讓大家更懂得欣賞聖經這本書，亦會更明白聖經中的重複資料。創世紀第一、二章創造人的故事和比喻的寫法乃是當日的文化，當然與今日科學的講法大有迥庭，不可比較，最要緊的是要知道故事和比喻所表達的意義。還有，當日的道德標準與今日的更不可同日而語。因此，閱讀聖經必須放下成見，享受故事和比喻的描繪方法及表達方式。

「這是創造天地的來歷：在上主天主創造天地時，地上還沒有灌木，田間也沒有生出蔬菜，因為上主天主還沒有使雨降在地上，也沒有人耕種土地，有從地下湧出的水浸潤所有地面。上主天主用地上的灰土形成了人，在他鼻孔內吹了一口生氣，人就成了一個有靈的生物。」(創 2：4-7)

from the South, and they were all keen to preserve their traditions. However, in the face of this great tragedy, the lines of their division had become more and more blurred, the memory that remained in their minds no longer distinguished between north and south, it all belonged to the Jewish people. Understanding the above background will make everyone more aware of appreciating the Bible book and understanding the repetition of the Bible. The story and parable of the creator in the first and second chapters of Genesis are written in the culture of the day, which was of course very different from the scientific teaching method of today and cannot be compared with it. The most important thing is to know the meaning behind the story and metaphor. Moreover, the moral standards of the day are not the same as those of today. It is therefore important to read the Bible without prejudice and to enjoy the way stories and parables are portrayed and expressed.

“These are the generations of the heavens and the earth when they were created. In the day that the Lord God made the earth and the heavens, when no plant of the field was yet on the earth and no herb of the field had yet sprung up – for the Lord God has not caused it to rain upon the earth, and there was no one to till the ground; but a stream would rise from the earth, and water the whole face of the ground – then the Lord God formed man from the dust of the ground, and breathed into his nostrils the breath of life; and the man became a living being.” (Gn 2:4-7)



《創世紀》以短短的幾句話描述了人的創造，這幾句話在聖經中常見重複。聖經所講論的「人」是一個令人驚奇的奧秘。「我讚美祢，因我被造，驚奇神奧，祢的工作，千奇萬妙！我的生命，祢全知曉。」(詠

The Book of Genesis describes man's creation in a few short sentences, which are often repeated in the Bible. The “man” spoken of in the Bible is an amazing mystery. “I praise you, for I am fearfully and wonderfully made. Wonderful are your works; that I know very well.” (Ps 139:14) The Bible often

[139 : 14](#))聖經常以極端的對比來形容人。「天主說：『讓我們照我們的肖像，按我們的模樣造人，叫他管理海中的魚、天空的飛鳥、牲畜、各種野獸、在地上爬行的各種爬蟲。』天主於是照自己的肖像造了人，就是照天主的肖像造了人：造了一男一女。」([創 1 : 26-27](#))「天主在伊甸東部種植了一個樂園，就將他形成的人安置在裡面。」([創 2 : 8](#))「上主天主將人安置在伊甸的樂園內，叫他耕種，看守樂園。」([創 2 : 15](#))

天主用地上的灰土形成人，「凡是從土來的，都要歸於土。」([德 40 : 11](#))人要醒覺，死亡會驟然降來，死亡的種子會隨時發芽滋長。人自出離母胎那一天，便要面對死亡，無論光榮富貴、貧如赤子，都無一倖免。「凡有肉軀的，從人到禽獸，都是如此。」([德 40 : 8](#))約伯申訴說：「我為何一出母胎沒有立即死去？為何我一離母腹沒有斷氣？」([約 3 : 11](#))因他非常清楚人的終向：「人去了，好像雲消霧散；下到陰府的，再也不得上來。」([約 7 : 9](#))聖經中的「智慧書」展示出死亡是人最大的挑戰，不過，亦說明在所有動物中，只有人能醒覺到自己的脆弱。「沒有人有權將生氣保留不失，也沒有人能支配死期。」([訓 8 : 8](#))「有時我看見惡人被抬去安葬，而行義的人卻離開聖處，而在城中被人遺忘：這也是虛幻。」([訓 8 : 10](#))「天主藉此是為使世人認清自己是誰，... 世人的命運，同走獸的命運，都是一樣：前者怎樣死，後者也怎樣死；氣息都一樣，人並不優於走獸：因為都是虛無。都同歸於一處；既都出於塵土，也都歸於塵土。」([訓 3 : 18-20](#))雖然人一生可能有所作為，但亦難逃一死。「因為智者和愚者，同樣不為人常久記念，早晚有一天都要被人遺忘。可惜，智者和愚者同樣死去！」([訓 2 : 16](#))雖是如此，《訓道篇》卻鼓勵人應常懷感恩之

describes man in extreme contrasts. “Then God said: let the earth bring forth living creatures of every kind: cattle and creeping things and wild animals of the earth of every kind. So God created humankind in his image, in the image of God he created them; male and female he created them.” ([Gn 1:26-27](#)) “And the Lord God planted a garden in Eden, in the east; and there he put the man whom he had formed.” ([Gn 2:8](#)) “The Lord God took the man and put him in the Garden of Eden to till it and keep it.” ([Gn 2:15](#))

God forms man from the dust of the earth, “all that is of earth returns to earth, and what is from above returns above.” ([Sir 40:11](#)) Man should wake up to the fact that death will come suddenly, and the seeds of death will sprout and grow at any time. From the day he leaves his mother’s womb, he will face death, and no one, rich or glorious, or poor as a child, will be spared. “To all creatures, human and animals.” ([Sir 40:8](#)) Jobs said, “Why did I not die at birth, come forth from the womb and expire?” ([Jb 3:11](#)) For he knew man’s end well: “As the cloud fades and vanishes, so those who go down to Sheol do not come up.” ([Jb 7:9](#)) The Biblical Book of Wisdom shows that death is man’s greatest challenge, but it also shows that of all animals, only man is aware of his own vulnerability. “No one has power over the wind to restrain the wind, or power over the day of death.” ([Eccl 8:8](#)) “Then I saw the wicked buried; they used to go in and out of the holy place, and were praised in the city where they had done such things. This also is vanity.” ([Eccl 8:10](#)) “God is testing them to show that they are all but animals. For the fate of humans and the fate of animals is the same; as one dies, so dies the other. They all have the same breath, and humans have no advantage over the animals; all is vanity. All go to one place; all are from the dust, and all turn to dust again.”([Eccl 3:18-20](#)) Although a person may make a difference in his life, he will not escape death. “For there is no enduring remembrance of the wise or of fools, seeing that in the days to come all will have been long forgotten. How can the wise die just like fools?” ([Eccl 2:16](#)) Nevertheless, Ecclesiastes encourages people to always be grateful and enjoy the short-

心，享受生命中短暫的片段。「在你年輕的時日，在災禍的日子來到之前，即在你所說的那些『沒有歡樂』的日子來到之前，你應記念你的造主。」(訓 12:1)這並非忘卻人生矛盾的態度。《訓道篇》以充滿詩意的寫法描繪人生的終結：「那時銀鏈將斷，金燈將碎，水罐將破於泉旁，輪子將爛於井邊，灰塵將歸於原來的土中，生氣將歸於天主，因為原是天主之所賜。」(訓 12:6-7)人的肉軀雖隨死亡歸回塵土，但天主恩賜的氣卻回歸到天主那裡，這給死亡留下一絲的希望。《訓道篇》亦講及天主的審判。「我心裡想天主必要審判義人和惡人，因為各種事情和行為，在天主那裡都有其定時。」(訓 3:17)因此，人應敬畏天主。「凡天主所行的事，永恒不變，無一可增，無一可減。天主這樣作，是為叫人敬畏祂。」(訓 3:14) 智慧書的另一層面指出：死亡沒資格作最後定論。人對死亡反感是自然不過的；然而，大家都必須清楚——人是為生而受造，而非為死。智慧書清楚申明，人的本性早已埋下永生希望的種子。

lived fragments of life. “Remember your creator in the days of your youth, before the days of trouble come.” (Ecccl 12:1) This is not an attitude of forgetting the contradictions of life. Ecclesiastes depicts the end of life in a poetic way: “Before the silver cord is snapped, and the golden bowl is broken, and the pitcher is broken at the fountain, and the wheel broken at the cistern and the dust returns to the earth as it was, and the breath returns to God who gave it.” (Ecccl 12:6-7) Although the flesh of man returns to dust with death, the breath of God’s gift returns to God, which leaves a glimmer of hope for death. Ecclesiastes also speaks of God’s judgment. “I said in my heart, God will judge the righteous and the wicked, for he has appointed a time for every matter, and for every work.” (Ecccl 3:17) Therefore, one should fear God. “I know that whatever God does endures forever; nothing can be added to it, nor anything taken from it; God has done this, so that all should stand in awe before him.” (Ecccl 3:14) Another aspect of the Book of Wisdom states that death is not qualified as a final conclusion. It is natural for man to resent death; however, it must be clear to all that man was created for life, not for death. The Book of Wisdom clearly affirms that human nature has long sown the seeds of eternal hope.



《智慧篇》是智慧書中的最後一書，題名原為「撒羅滿的智慧」，作者希望把自己的教導歸於智王撒羅滿，因為撒羅滿是智慧的象徵。作者寫道：「我也是有死的人，同眾人一樣；我也是出於用土受造的原祖，在母胎中形成了肉軀，我一出生，便呼吸了公共的空氣，落在具有同一命運的

The book of Wisdom is the last book in Biblical Wisdom Literature, originally titled “The Wisdom of Solomon”, because the author hopes to attribute his teachings to the Wise King Solomon, because Solomon is a symbol of wisdom. The author writes: “I also am mortal, like everyone else, a descendant of the first-formed child of earth; and in the womb of a mother, I was molded into flesh. And when I was born, I began to breathe the

地上，哭出了第一聲，與眾人無異；因為，人人進入生命的路，只有一條，去世亦然。」(智 7:1,3,6)既然生命如此短促，《智慧篇》點出了愚蠢人的想法：「讓我們享受現有的美福，趁年青及時消受這世界。凡是樂事，我們不要放過，到處要留下我們歡樂的痕跡。」(智 2:6,9)不只如此，他們還會忽視長輩，欺壓弱小，陷害義人(參閱智 2:8-20)「其實天主造了人，原是不死不滅的，使他成為自己本性的肖像；但因魔鬼的嫉妒，死亡才進入了世界；只有與他結緣的人，纔經歷死亡。」(智 2:23-24)

《智慧篇》的作者確信，天主愛一切所有，不恨自己所造的；如果天主憎恨什麼，祂必不會造它。愛護眾靈的天主愛惜萬物，因為萬物都是祂的(參閱智 11:25-27)。因此，「義人的靈魂在天主手裡，痛苦不能傷害他們。在愚人看來，他們算是死了，...彷彿是歸於泯滅；其實，他們是處於安寧中；... 充滿著永生的希望。」(智 3:1-4)

common air, and fell upon the kindred earth; my first sound was a cry, as is true of all; there is for all one entrance into life, and one way out.” (Wis 7:1,3,6) Since life is so short, wisdom points out the idea of the foolish: “Come therefore, let us enjoy the good things that exist, and make use of the creation to the full as in you. Let none of us fail to share in our revelry; everywhere let us leave signs of enjoyment, because this is our portion, and this our lot.” (Wis 2:6,9) Not only that, but they also neglect their elders, oppress the weak, and frame the righteous. (cf. Wis 2:8-20) “For God created us for incorruption, and made us in the image of his own eternity, but through the devil’s envy death entered the world, and those who belong to his company experience it.” (Wis 2:23-24)

The author of Wisdom is convinced that God loves everything and does not hate what He has made, and if God hates anything, He will not create it. God, who loves all things that exist, cherishes all things because all things are His. (cf. Wis 11:25-27) The book of Wisdom says, “But the souls of the righteous are in the hand of God, and no torment will ever touch them. In the eyes of the foolish they seemed to have died, ..., and their going from us to be their destruction; but they are at peace ... their hope is full of immortality.” (Wis 3:1-4)



《約伯傳》所描寫的約伯雖處於痛苦和死亡的暗晦中，卻仍看到曙光。《約伯傳》第三十一至四十一章描述約伯已無心再跟朋友爭論他受苦的緣由，此時，天主顯現與約伯對話，使他明白，所有受造物皆上主所造，宇宙中生命的出現也是全能且充滿智慧的天主所造。於是，約伯謙卑地對天主說：「我知道祢事事都能，祢所有的計劃，沒有不實現的。是我以無智的話，

Job is depicted in the book of Job as still seeing the light in spite of the darkness of pain and death. Chapters 31-41 of Job describe that Job had no intention of arguing with his friends about the causes of his suffering, when God appeared in dialogue with Job to make him understand that all creation was created by God and that the emergence of life in the universe was also created by almighty and wise God. So Job said to God in a humble manner: “I know that you can do all things, and that no purpose of yours can be thwarted. ‘Who is this that hides

使祢的計劃模糊不明；是我說了無知的話，說了那些超越我智力的話。以前我只聽見了有關祢的事，現今我親眼見了祢。」[\(約 42：2-3，5\)](#)約伯並無對痛苦和死亡給予任何解釋，但他親眼看到自己是受造物之一，是天主所創造的，天主是一切生命的根源，人要在天主內生活；這就是他在痛苦中所見到的曙光。約伯承認自己的卑微，接受自己人性的有限，天主卻跟他對話。於是，這有限不再受束縛，並可接受真理，可與天主及其他受造物建立關係。約伯更體會得到，人雖有限卻可看到天主的無限。人要知道天主在天上[\(訓 5：1\)](#)掌握生死的大權[\(智 16：13\)](#)。然而，「天主並未造死亡，也不樂意生靈滅亡。祂造了萬物，為叫它們生存；世上的生物都有生命力，本身都沒有致命的毒素，陰府在地上也沒有權勢；因為正義是不死不滅的。」[\(智 1：13-15\)](#)

在萬物之中，只有人懂得和天主交談。若留意以色列民的經書，便會體會到以色列與上主對話時的心情，有喜樂的、有感恩的，但特別多的是他們向天主發牢騷，這跟他們在沙漠中流亡四十年的經驗相關，他們飽受困難痛苦，每日都在尋找水源，過著遊牧的生活；不時又會遇到敵人，引發衝突，甚或戰爭，生命常受威脅。在沙漠生活，令以色列民更感團結的需要，他們以祈禱表達他們的心情和意願。他們一方面祈求天主保護他們，另一方面卻抱怨天主：「巴不得我們都死在埃及地，都死在曠野裡！為什麼上主引我們到那地方死在刀下，叫我們的妻子兒女當作戰利品？再回埃及去，為我們豈不更好？」[\(戶 14：2-4\)](#)聖詠第九十篇就是以色列民祈禱的典型。他們信靠天主：「吾主，從永遠到永遠，你作了我們的靠山。」[\(詠 90：1\)](#)他們感到人生的短暫虛空：「我們的壽數，不外七十春秋，若是強壯，也不過八

counsel without knowledge?’ I had heard of you by the hearing of the ear, but now my eye sees you.” [\(Jb 42:2-3,5\)](#) Job does not give any explanation for suffering and death, but he sees with his own eyes that he is one of the creatures, created by God, who is the source of all life, who lives in God; this is the dawn he sees in suffering. Job confessed his humility and accepted the limitations of his humanity, but God spoke to him. Thus man is no longer in bondage and can receive the truth and can relate to God and other creatures. Job realized even more that man, though limited, could see the infinity of God. One must know that God is in heaven [\(Eccl 5:1\)](#) and that He has the power of life and death. [\(Wis 16:13\)](#) However, “God did not make death, and he does not delight in the death of the living. For he created all things that they might exist; the generative forces of the world are wholesome, and there is no destructive poison in them, and dominion of Hades is not on earth. For righteousness is immortal.” [\(Wis 1:13-15\)](#)

Of all things, only man knows how to talk to God. If you pay attention to the scriptures of the Israelites, you will feel the mood of Israel in its dialogue with the Lord. At times this dialogue is joyful and grateful, but at other times is full of complaints to God. During the forty years of their nomadic life in the desert, they suffered all sorts of hardships. They searched for water and food every day and from time to time they encountered enemies, with whom they had conflicts, or even wars, and their lives were often threatened. Living in the desert made the Israelites feel more in need of unity, and they expressed their hearts and wishes in prayer. While they begged God to protect them, they complained to God “would that we had died in the land of Egypt! Or would that we had died in this wilderness! Why is the Lord bringing us into this land to fall by the sword? Our wives and our little ones will become booty? Would it not be better for us to go back to Egypt?” [\(Nm 14:2-4\)](#) However the experience of the desert changed their attitude to God. Psalm 90 is a typical example of Israel’s prayer. They trusted God: “Lord, you have been our dwelling place in all generations.” [\(Ps 90:1\)](#) They felt the emptiness of life: “The

十寒暑；但多半還是充滿勞苦與空虛，因轉眼即逝，我們也如飛而去。」(詠 90：10)他們願意尋求智慧：「求祢教導我們詳數年歲，使我們達到內心的智慧。」(詠 90：12)他們明白痛苦的價值：「祢磨難我們，使我們受苦多少日子，求祢也使我們多少年月時日歡喜。」(詠 90：15)他們祈求上主的護佑：「願上主我們的天主給我們廣施仁風，求祢促使我們所行的工作順利成功。」(詠 90：17)以色列民雖在眾多的苦痛中，「我的眼淚竟變成了我晝夜的飲食」(詠 42：4)，在遇到敵人時，「求祢不要將你斑鳩的性命交給野鷹」(詠 74：19)，在感到孤獨無告時，「上主，求祢側耳俯聽我，因為我可憐而又無告」，在軟弱無力時，「我全身骨骸都已脫散；我的心好像是蠟，在我內臟中溶化」(詠 22：15)，他們的祈禱有時亦充滿平安喜樂：「天主，求祢保佑我，因為我只投靠祢。上主，祢是我的產業，是我的杯爵，我要得祢的基業，有祢為我守著。因此我心高興，我靈喜歡，連我的肉軀也無憂安眠。因為祢絕不會將我遺棄在陰府，祢也絕不讓祢的聖者見到腐朽，請祢將生命的道路指示給我，唯有在祢面前有圓滿的喜悅，永遠在祢右邊也是我的福樂。」(詠 16：1，5，9-11)

days of our life are seventy years, or perhaps eighty, if we are strong; even then their span is only toil and trouble; they are soon gone, and we fly away.” (Ps 90:10) They were willing to seek wisdom: “So teach us to count our days that we may gain a wise heart.” (Ps 90:12) They understood the value of suffering: “Make us glad as many days as you have afflicted us, and as many years as we have seen evil.” (Ps 90:15) They asked for the Lord’s protection: “Let the favor of the Lord our God be upon us, and prosper for us the work of our hands – O prosper the work of our hands!” (Ps 90:17) Although the Israelites, in the midst of many sorrows, “my tears have been my food day and night.” (Ps 42:4) When encountering enemies, “do not deliver the soul of your dove to the wild animals.” (Ps 74:19), when feeling lonely and unsolicited, “incline your ear, O Lord, and answer me, for I am poor and needy.” (Ps 86:1) When I am weak, “I am poured out like water, and all my bones are out of joint; my heart is like wax; it is melted within my breast.” (Ps 22:15), their prayers were sometimes filled with peace and joy: “Protect me, O God, for in you I take refuge. The Lord is my chosen portion and my cup; you hold my lot. Therefore, my heart is glad, and my soul rejoices; my body also rests secure. For you do not give me up to Sheol, or let your faithful one see the Pit. You show me the path of life in your presence there is fullness of joy; in your right hand are pleasures forevermore.” (Ps 16:1,5,9-11)



在人內存有天主的氣。雖是如此，聖經確切肯定人不是神；人神之間有著極大的差別。「上主天主用地上的灰土形成了人，在他鼻孔內吹了一口生氣，人就成了一個

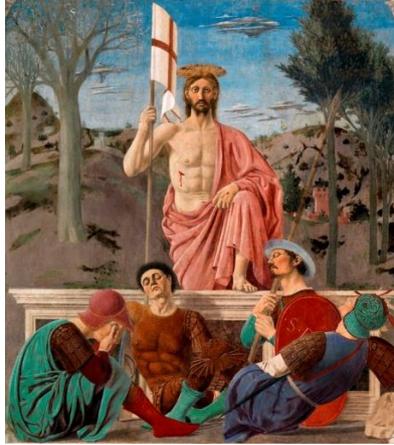
There is the breath of God in human beings. Nevertheless, the Bible affirms that man is not God; there is a great difference between man and God. “Then the Lord God formed man from the dust of the ground, and breathed into his nostrils the breath

有靈的生物。」(創 2:7)天主使人有異於其他動物，只有人能分享天主的「一口生氣」，這是一大奧秘。人一方面是由泥土造成，另一方面卻與天主相似。人要醒覺到自己的本質。「天主於是照自己的肖像造了人，就是照天主的肖像造了人：造了一男一女。」(創 1:27)究竟人甚麼肖似天主呢？這是值得研究的。創世紀第一章描述天主的創造，從第一天至第五天，天主創造天空、海洋、陸地、動植物... 這一切後，第六天祂才造人，這表示人在一切萬物之上。「天主說：『讓我們照我們的肖像，按我們的模樣造人，叫他管理海中的魚、天空的飛鳥、牲畜、各種野獸、在地上爬行的各種爬蟲。』」(創 1:26)天主在造人前，祂已設定了自己的計劃：祂要照自己的肖像，按自己的模樣造人，祂要人管理天地萬物。天主要人做大地的主人，祂給予人管理大地的權柄。天主更祝福人，要人生育繁殖，充滿大地。全地面上的各種蔬菜果子及動物，天主都給人作食物(參閱創 1:28-30)。因此，人應該清楚了解自己的身份，人是管理人，絕不能成為獨裁者，因為一切都是天主的恩賜，而極權更不是天主的肖像，因為天主不會統治人，不會利用人去滿足自己的心意。天主「必如牧人，牧放自己的羊群，以自己的手臂集合小羊，把牠們抱在自己的懷中，溫良地領導哺乳的母羊」(依 40:11)，「使人畜生命安全」(詠 36:7)。就此，人也要像天主般牧養大地，使一切受造物都能發揮其本能，達致創世之初的共融合一。人應該承認在歷史的進程中，許多時人誤以為自己是地球的統治者，隨意濫用，使地球再不適宜生命的繁衍。以上所述極符合現今提倡的環保精神。

of life, and the man became a living being.” (Gn 2:7) It is a great mystery that God makes man different from other animals, and only man can share in God’s “breath of air”. Man is made of dust on the one hand, but on the other hand he is similar to God. Man must wake up to his own nature. “So God created humankind in his image, in the image of God he created them; male and female he created them.” (Gn 1:27) What kind of man resembles God? The first chapter of Genesis describes God’s creation, from the first to the fifth day, God created the sky, the sea, the land, the flora and fauna... After all this, on the sixth day He created man, which means that man is above all things. “God said: Let us make humankind in our image, according to our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the wild animals of the earth, and over every creeping thing that creeps upon the earth.” (Gn 1:26) Before God created man, he had set his own plan: he would create man in his own image, and he would have man rule over heaven and earth. Heaven is the master of the earth, and He gives man the authority to rule over it. God blesses man even more, asking him to procreate and multiply and fill the earth. All the vegetables, fruits and animals on the ground were fed by God. (cf. Gn 1:28-30) Therefore, man should understand clearly his own identity. Man is a steward, never a dictator, for everything is a gift from God, and totalitarianism is not a portrait of God, for God does not rule over man and does not use him to suit his own whims. God ‘will feed his flock like a shepherd; he will gather the lambs in his arms, and carry them in his bosom, and gently lead the mother sheep’ (Is 40:11), and “save humans and animals alike.” (Ps 36:7) In this regard, man is also to shepherd the earth like God, so that all creatures may exert their instincts and attain the unity of the beginning of creation. Man should admit that in the course of history, many times man mistakenly believes that he is the ruler of the earth, and abuses it at will, making the earth no longer suitable for life. The above is very much in line with the environmental spirit advocated today.

(06) 我信肉身的復活

(06) I believe in the resurrection of the body



主日彌撒，信徒都會誦念信經，究竟信經的這一句：「我信肉身的復活」(或我期待死人的復活)，我們是否明白箇中意義呢？

信仰是信徒與復活的主的關係。因此，「我信肉身的復活」這句話意思應該是「我信復活的主」。為澄清誤解，現逐步分析，以了解此一奧蹟的重要性。

耶穌吩咐門徒往普天下去傳揚福音，作祂的見證人。他們宣講的內容就是復活的主。宣講者的神髓就是他們曾身歷其境，讓聽眾被聖神觸動而接受這喜訊——福音。

耶穌在世時，曾行過復生死者的奇蹟。最為人所知的是復活拉匝祿(若 11:44)。因著這奇蹟，許多猶太人相信了耶穌，同時亦惹來殺身之禍。「從那一天起，司祭長和法利塞人就議決要殺害耶穌」(若 11:53)，「司祭長議決連拉匝祿也要殺掉」(若 12:10)。另一次就是復活會堂長雅依洛的女兒(谷 5:41)。

耶穌的復活與拉匝祿及雅依洛女兒的復

At Sunday Mass, believers recite the creed, but do we understand the meaning of this phrase, “I believe in the resurrection of the body” (or I look forward to the resurrection of the dead)?

Faith is the relationship of believers to the Risen Lord. Therefore, the phrase “I believe in the resurrection of the body” should mean “I believe in the Risen Lord.” To clarify misconceptions, a step-by-step analysis is given to understand the importance of this mystery.

Jesus commanded his disciples to go to the world to preach the Gospel and be His witnesses. What they preached was the Risen Lord. The essence of the preaching is that they have experienced the Risen Lord, the recounting of which may lead hearers to be touched by the Holy Spirit and so joyfully accept the Gospel.

During His public ministry, Jesus had performed miracles of raising the dead. Best known is the raising of Lazarus. (Jn 11:44) Because of this miracle, many Jews believed in Jesus but it also led to his death. “From that day on, the chief priest and the Pharisees decided to kill Jesus”, (Jn 11:53), and “the chief priest decided to kill even Lazarus”. (Jn 12:10) Another such miracle was the raising of the daughter of Jairus, the synagogue leader. (Mk 5:41)

The resurrection of Jesus is entirely different from the raising of

活截然不同。拉匝祿和雅依洛的女兒自復活後只不過在人世中多活若干年，他們仍要接受死亡。耶穌的復活不只是死後被埋葬，第三日自死者中復活那麼簡單；耶穌的死而復活是他從死亡之中進入在永恆中天父的生命內，這點至為重要。拉匝祿及雅依洛女兒死而復活後則繼續他們在人間的生活。有很多人見證耶穌的死亡，但聖經沒有記載耶穌如何離開墳墓，如何復活過來。耶穌的復活是進入永恆，而非到達某一地方；進入永恆是一種境界，耶穌回歸到天父那裡去。有聖經學家幽默地說：「若當時在墳墓中設有閉路電視，便可看得一清二楚了！」然而，耶穌的復活乃是一項奧蹟，是超凡的，非肉眼所能看到，此乃「信仰」。因此，相信拉匝祿復活很容易，因為人可親眼看到已經發臭的死者拉匝祿從墳墓裡出來，這是歷史事實。就此，法利塞人想毀滅證據，連拉匝祿也要殺死。

Lazarus and Jairus' daughter. Lazarus and the daughter of Jairus only lived some more years in the world after their return to life, and they still had to accept death. Jesus' resurrection was not simply having been buried after death, and rising from the dead on the third day; Jesus' death and resurrection were his entry from death into the life of the Father in eternity, which was of paramount importance. After Lazarus and the daughter of Jairus came back from the dead, they continued their lives on earth. While there are many witnesses to Jesus' death, the Bible does not record how Jesus left the tomb and how He was resurrected. Jesus' resurrection is to enter eternity, not to reach a certain place; to enter eternity is to return to the Father. A bible scholar once humorously commented, "If there had been a CCTV in the tomb at that time, it would have been clearly visible!" However, the resurrection of Jesus is a mystery, extraordinary and not visible to the naked eye, and it is "faith". Therefore, it is easy to believe that Lazarus came back to life, because it is an historical fact that one can see with one's own eyes the deceased Lazarus, who has become smelly, come out of the grave. And for this, the Pharisees wanted to destroy the evidence, and even to kill Lazarus.



當瑪利亞瑪達肋納來到墳墓那裡，看見石頭已從墓門挪開了。她沒想到耶穌已復活了，她只以為有人把耶穌的屍體搬走了，便慌忙跑去找伯多祿。伯多祿便和另一個門徒往墳墓那裡去。他們只看見耶穌頭上的那塊汗巾和殮布。因為他們還不明白，耶穌必須從死者中復活的那段聖經，便回家去了。獨留下瑪利亞瑪達肋納在墓外痛哭。那時，耶穌站在那裡，瑪利亞瑪達肋

When Mary Magdalene came to the tomb, she saw that the stone had been removed from the tomb. It hardly crossed her mind that Jesus had resurrected, she only thought that someone had removed Jesus' body, so she hurried to find Peter. Peter went to the tomb with another disciple. They saw only the linen wrappings and the cloth which had been on Jesus' head. As yet they did not understand the Scripture, that Jesus must rise from the dead, so they returned home. Mary Magdalene was left alone weeping outside. At that time, Jesus stood there and Mary

納還不認出他來，直至耶穌親暱地呼喚她，她才認出師傅耶穌。於是，瑪利亞瑪達肋納就去告訴門徒說：「我見了主。」(參閱 [若 20：1-18](#))

拉匝祿的復活是在歷史中發生的奇事。拉匝祿是在世上復生，而耶穌不是復生，而是回歸到永恆的天父內。耶穌的復活為我們信徒是相當重要的。耶穌的復活是我們每人復活的根源。認識耶穌的復活即認識我們未來的生活。

為何聖經稱耶穌的宗徒為耶穌復活的見證人呢？是因為他們看到了空墳，便相信耶穌復活了嗎？不是。上述引用的聖經已說明，他們看到空墳卻沒有憶起耶穌先前跟他們說過的話；不過，宗徒和我們都是耶穌復活的見證人。聖經告訴我們，耶穌的復活不是耶穌自己復活自己，而是天父使他復活，天主復活了自己的聖子。躺在墳墓中的耶穌被天父復活了。

新約所記載耶穌的復活及其相關事跡乃新約的核心思想。然而，耶穌的復活及其相關事跡與耶穌先前行過的奇蹟不同，因為先前行過的奇蹟是可記錄下來的事實，而耶穌復活事件是沒有人親眼看到的，即是沒有見證人。當第一批人到達耶穌的墳墓時，墓門已被挪開了，耶穌已被復活了。聖保祿宗徒在格林多前書向信徒宣講的，相信就是初期教會必須熟稔的「信經」：基督照經上記載的，為我們的罪死了，第三天復活了，且顯現給眾人(參閱 [格前 15：3-8](#))。路加也有相關記載：「主真復活了！」([路 24：34](#))

Magdalene did not recognize Him. It was only until Jesus called out to her affectionately that she recognized Him, the Teacher. Immediately Mary Magdalene went and told the disciples, “I have seen the Lord”. (cf. [Jn 20:1-18](#))

The raising of Lazarus is a miracle that took place in history. Lazarus came back to life on earth, yet Jesus did not just come back to life; Jesus returned to the eternal Father. The Resurrection of Jesus is quite important for us believers. The Resurrection of Jesus is the source of our own resurrection. To know the Resurrection of Jesus is to know our future lives.

Why does the Bible understand Jesus’ apostles to be witnesses to His Resurrection? Is it because they saw the empty tomb and thus believed in Jesus’ Resurrection? No! The biblical verse quoted above showed that they saw the empty tomb without remembering what Jesus had said to them earlier; however, both the apostles and ourselves are all witnesses to Jesus’ resurrection. The Bible tells us that the Resurrection of Jesus is not the resurrection of Jesus Himself, but the resurrection of the Father, the resurrection of God’s own Son. Jesus lying in the tomb was resurrected by the Father.

The Resurrection of Jesus and his associated deeds recorded in the New Testament are the heart of the New Testament. Importantly, the resurrection of Jesus and its associated events differ from the miracles that Jesus performed before. The difference is that the miracles performed before are recorded historical facts, while the resurrection of Jesus was witnessed by no one with their own eyes, that is, there were no witnesses. When the first people arrived at Jesus’ tomb, the stone had been removed and Jesus had been resurrected. What the Apostles of St. Paul preached to the faithful in 1 Corinthians is believed to be the “Creed” with which the early Church was surely familiar with: ‘Christ died for our sins, was resurrected on the third day, and appeared to all.’ (cf. [1 Cor 15:3-8](#)) Luke also has a record of it: “The Lord has risen indeed.” ([Lk 24:34](#))



從以上例子得知：耶穌的「復活」和「顯現」一如錢幣的兩面。「復活」一詞描述耶穌從屍體的狀況進入永恆，進入天父的生命內，這是一大奧秘。「顯現」是復活的主主動地尋找信徒，接觸他們。所有見過復活的主的信徒都接受天父復活了耶穌這事實。復活的主顯現這奧蹟除在初期教會的「信經」被信徒背誦及宣講外，聖史們也有記載。瑪竇寫下了這失望的紀錄：從耶穌被捉拿的那一刻起，「門徒都撇下他逃跑了」(瑪 26 : 56)。這表示信徒們即各散東西，返回未跟隨耶穌前的狀況，把跟隨耶穌甚或與耶穌一起生活的那段紀錄銷毀。耶穌被釘在十字架上的死亡，同時也是宗徒們信德的摧毀。幾天以後，復活的主主動地找回四散的宗徒，他們迅速地接受這位曾給他們講道及行過奇蹟的師傅。他們對復活的主有著絕對的信心，這一轉變可從新約中看到，因復活的主主動地尋找他們。這情況與上主顯現給亞巴郎的情況一樣(參閱創 17 : 1)。「顯現」不一定是肉眼所真能看到的，而是使人絕對地相信。復活的主的「顯現」與先前他在加里肋亞湖面出現的情況不同，「門徒看見他在海上行走」(瑪 14 : 26)。復活的主的「顯現」充滿著天父的能力，使絕望的宗徒們重新恢復勇氣。因此，當復活的主吩咐他們要作祂的見證人時，他們已立時明白祂的說話，他們要見證復活的主給予他們的新生命。他們與耶穌建立新的關係，共融的關係，以度新信德的生活。從與復活的主相遇的經驗，他們回想

From the above example, we know that the resurrection and appearances of Jesus are like the two sides of the same coin. The word “Resurrection” describes the great mystery of Jesus’ passage from the condition of the corpse into eternity, into the life of the Father. “Appearance” of Jesus is the active seeking out of believers by the Risen Lord to reach out to them. Those who had seen the Risen Lord accepted the fact that God the Father had raised Jesus. Apart from the fact that the early Church was familiar with and proclaim the ‘creed’, the evangelists had also faithfully proclaimed the Resurrection of Jesus. How do we know this? Matthew narrated the apostles’ disappointment: from the moment Jesus was captured, “all the disciples left him and fled.” (Mt 26:56) This means that the believers became scattered, and returned to their former lives, seemingly erasing all memory of having followed Jesus or even having lived with Him. The death of Jesus on the cross was also the destruction of the faith of the apostles. A few days later, the Risen Lord took the initiative to reconnect with the scattered apostles, and they quickly accepted the master who had preached to them and performed miracles. Now they have absolute faith in the Risen Lord, a transformation faithfully recorded in the New Testament. It is the Risen Lord who had actively sought them out. This is the same situation in which the LORD appeared to Abraham. (cf. Gn 17:1) “Appearance” is not necessarily something that the naked eye can really see, but it is absolutely convincing. The appearance of the Risen Lord was different from his earlier appearance on the surface of Lake Galilee, when the disciples saw Him walking on the sea. (Mt 14:26) The appearance of the Risen Lord is filled with the power of the Father to restore courage to the desolate apostles. Therefore, when the Risen Lord commanded them to be His witnesses, they immediately understood what He meant, that

與耶穌一起生活的時候，耶穌所說的話，耶穌所行的奇蹟；當日不明白的，立時全然明白了，通透了。復活的主給他們的「顯現」，實在意義深長。他們完全明白耶穌默西亞是被天父復活了，天父把他當為「死者中的首生者」([哥 1:18](#))，意即所有跟隨耶穌的人都會像他一樣復活。復活的主的「顯現」不是與以前的朋友重聚那麼簡單，也不是如流星閃過瞬間即逝。為復活的主的顯現見證的人來說，復活的主與過去的歷史、現在的歷史及將來的歷史都相關。

they were to bear witness to the new life that the Risen Lord had given them. A new relationship between them and Jesus was now established. It is a relationship of communion, enabling them to live a life of new faith. From the experience of encountering the Risen Lord, they recalled what Jesus had said and done when they were living with Jesus; what they did not understand then, they now immediately understood, and understood completely. The appearance of the Risen Lord to the disciples is truly profound. They fully understood that Jesus the Messiah was resurrected by the Father, who regarded him as “the firstborn from the dead”, ([Col 1:18](#)) meaning that all who follow Jesus would be resurrected like him. The “appearance” of the Risen Lord is not as simple as reuniting with a former friend, nor is it like a meteor that flashes by in a flash. For those witnesses of the Risen Lord, the Risen Lord is related to the past, present, and future in history.



關於「復活」一詞，新約有兩種描述：一是「睡醒」，另一是「從地下起來」；即被釘在十字架上的耶穌死了，被埋葬了，進入死亡的安眠狀態中，天父從墳墓喚醒他，從埋葬的地下扶起他。「意思是說：把基督從死者中領上來。」([羅 10:7](#))「他是元始，是死者中的首生者，為使他在萬有之上獨佔首位，因為天主樂意叫整個的圓滿居在他內。」([哥 1:18-19](#))以上所述，證明初期教會已非常清楚表達天父復活了耶穌，一般信友亦知道天父是耶穌復活

In the New Testament, there are two descriptions of the word “resurrection”: one is “awaken” and the other is “risen from the ground”; that is, Jesus was crucified on the cross, died, was buried, and entered the state of death and sleep, and the Father awakened him from the tomb and lifted him up from the burial ground. “That is, to bring Christ up from the dead.” ([Rom 10:7](#)) “He is the beginning, the firstborn from the dead, so that he might come to have first place in everything. For in him all the fullness of God was pleased to dwell.” ([Col 1:18-19](#)) The above proves that the early church was very clear about the resurrection of Jesus by the Father, and the faithful in general

的主角。

新約是用希臘文寫成的，道出希臘人對死者復活的觀念：「復活」是在肉身內的靈魂脫離肉身的狀態。法利塞人中有部份（稱之為撒杜塞人）不相信「復活」。新約主要講論一個人——耶穌基督的復活，祂的復活已實現了。聖保祿指「基督從死者中實在復活了，做了死者的初果。」（[格前 15:20](#)）初果即第一批收成時的果實，當時是要把初果拿到聖殿去奉獻感恩。聖保祿又指基督是「死者中的首生者」（[哥 1:18](#)）即以後還有許多人像基督一樣復活，但這些人的復活不是先後之分，而是與基督建立新的關係。基督就是復活，就是生命。「因為死亡既因一人而來，死者的復活也因一人而來；就如在亞當內，眾人都死了，照樣，在基督內，眾人都要復活。」（[格前 15:21-22](#)）基督召集新的人類。第一個人亞當是出於地屬於土的，是屬生靈的生命，最後的亞當（基督）是屬神的生命。天父為死者創造新生命，復活的主因此而成為創造新生命的工具。天父使死者復活的力量，令基督成為「全能」。天主使基督從死者中復活，讓祂也能復活死者。以上所述指出在人類終結時，基督將使所有死者復活、淨化及給予他們新生命。因此，聖經以希臘文 KYRIOS 來形容復活的主。實在，舊約已用 KYRIOS 來稱呼雅威上主。

聖保祿在羅馬書中寫道：「因為心裡相信，可使人成義；口裡承認，可使人獲得救恩。」（[羅 10:9](#)）這表示初期教會認為信仰可使人獲得救恩。復活的主 KYRIOS 臨在於信徒的心中及口中。舊約中的雅威上主有立誠命的「全能」，而耶穌被稱為「主」不是他有立誠命的「全能」，而是他有救贖的「全能」。羅馬書的另一句：「的確，

also know that the Father is the main character in the resurrection of Jesus.

The New Testament is written in Greek and speaks of the Greek concept of the resurrection of the dead: 'resurrection' is the state of the soul in the flesh when it is freed from the body. Some of the Pharisees (called Sadducees) did not believe in the "resurrection". The New Testament is primarily about the resurrection of a man - Jesus Christ, whose resurrection has been fulfilled. St. Paul writes that "in fact Christ has been raised from the dead, the first fruits of those who have died". ([1 Cor 15:20](#)) The first fruits, the fruits of the first harvest, were to be taken to the temple to be offered as thanksgiving. St. Paul also refers to Christ as "the firstborn from the dead" ([Col 1:18](#)) and that many people will rise like Christ, but their resurrection will not be a matter of precedence, but a new relationship with Christ. Christ is the resurrection, the life. "For since death came from one man, the resurrection of the dead has also come through a human being; for as all die in Adam, so all will be made alive in Christ." ([1 Cor 15:21-22](#)) Christ is gathering the new humanity. The first man, Adam, is from the earth and lives an earthly life, and the last Adam (Christ) lives a life that is spiritual. The Father created a new life for the dead, and the Risen Lord thus became the instrument for creating new life. The Father's power to raise the dead makes Christ become "Almighty". God raised Christ from the dead so that He too could resurrect the dead. The above indicates that at the end of humanity, Christ will raise, purify, and give new life to all the dead. Thus the Bible uses the Greek word KYRIOS to describe the Risen Lord. In fact, the Old Testament already uses KYRIOS to refer to Yahweh as Lord.

St. Paul writes to the Romans, "For one believes with the heart and so is justified, and one confesses with the mouth and so is saved." ([Rom 10:9](#)) This indicates that the early Church believed that faith would lead to salvation. The presence of the Risen Lord KYRIOS is in the hearts and mouths of believers. The Lord Yahweh in the Old Testament had the "omnipotence" to set commandments, but Jesus is not called "Lord" because he has the "omnipotence" to set commandments, but because He

凡呼號上主名號的人，必然獲救。]([羅 10:13](#))這上主是指復活的耶穌基督。

耶穌自死者的領域中被復活，進入三位一體天主的境界，可說是經歷了一場重大的變化。其實，耶穌本是三位一體的天主，他是聖子，他是聖言，他降生成人。如此，復活的主耶穌基督就是真人真天主。馬爾谷福音記載：「耶穌藉了另一個形狀顯現給他們。」([谷 16:12](#))這「形狀」指的不是外在的甚麼，而是內在的「位格」，他存在的方式。賦予生命的聖神能在死亡中輸入生命，自死亡中復活了他。不單只「首生者」耶穌，以後跟隨他的還有許多人。

耶穌的復活不是肉眼所能見到的，被釘在十字架上的耶穌成為 KYRIOS，這事件是沒有見證人的，只有信德才能令人「悟」出底蘊。聖經是由充滿信德的信徒寫成的，他們以不同方式向其他人闡述。最普遍的是耶穌「被復活」，更有「被高舉」或「被升天」及「天父光榮了他」。因奧秘之大博精深，每一方式都表達出某一角度。那「被高舉」有甚麼意義呢？現以「高」「低」對比的角作解釋：天主聖子降生成人至以罪犯身份被釘在十字架上死，表示從「高」至「低」；以罪犯身份被釘在十字架上死至復活升天，則表示從「低」至「高」。聖保祿宗徒在斐理伯書中明顯表達這「高」「低」對比的角：「他雖具有天主的形體，...，卻使自己空虛，取了奴僕的形體，與人相似，...，他貶抑自己，聽命至死，且死在十字架上。為此，天主極其舉揚他，賜給了他一個名字，...，致使上天、地上和地下的一切，一聽到耶穌的名字，無不屈膝叩拜；一切唇舌無不明認耶穌基督是主，以光榮天主聖父。」([斐 2:6-11](#))耶穌「被高舉」，其地位之崇高可想而知。此外，若望福音亦有類似的記載：

has the “omnipotence” to redeem. Elsewhere in Romans, “For everyone who calls on the name of the Lord will be saved.” ([Rom 10:13](#)) The Lord here refers to the risen Jesus Christ.

Jesus was resurrected from the realm of the dead and entered the realm of the Trinity, on one level, He can be said to have experienced a major change. Yet, on another level, Jesus of the Triune God, is the Son, the Word, and was born man. In this way, the Risen Lord Jesus Christ is the true God. The Gospel of Mark records that Jesus “revealed to them in another form”. ([Mk 16:12](#)) This “form” does not refer to an external thing, but to an inner “person”, the way in which he exists. The Spirit, who gives life, is able to breathe life into death and so resurrected Him from death. This happened not only to Jesus, the “firstborn”, but will happen to the many who follow Him.

The resurrection of Jesus is not visible to the naked eye, and the crucified Jesus became KYRIOS, an event that has no witnesses, and only faith can make people “enlightened”. The Bible is written by faith-filled believers who explain it to others in different ways. Most commonly, Jesus was “resurrected”, “exalted” or “taken up” and “the Father glorified him.” Because of the great depths of the mysteries, each way expresses a certain perspective. Now what does it mean to be “exalted”? We can try to explain in terms of the contrast between “high” and “low”: the incarnation of the Son of God to death on the cross as a criminal means from “high” to “low”; crucified as a criminal but became resurrected and ascended into heaven, denotes from “low” to “high”. The apostle St. Paul clearly expresses this contrast between “high” and “low” in the Letter to the Philippians: “who, though he was in the form of God: ... but emptied himself, taking the form of a slave, being born in human likeness, ..., he humbled himself and became obedient to the point of death – even death on a cross. Therefore, God also highly exalted him and gave him the name that is above every name, so that at the name of Jesus every knee should bend, in heaven and on earth and under the earth, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father”. ([Phil 2:6-11](#)) Jesus was “exalted”, his supreme position is thus conceivable. In addition, the Gospel of John has

「正如梅瑟曾在曠野裡高舉了蛇，人子也應照樣被舉起來，使凡信的人，在他內得永生。」(若 3 : 14-15)「沒有人上過天，除了那自天降下而仍在天上的人子。」(若 3 : 13)

a similar account: “And just as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whoever believes in him shall have eternal life.” (Jn 3:14-15) “No one has ascended into heaven except the one who descended from heaven, the Son of Man.” (Jn 3:13)



「被高舉」與「高」「低」的對比帶出另外兩個詞語：「受屈辱」和「受光榮」。若望福音記載耶穌在最後晚餐時的祈禱，他講述了自己的受難後，即舉目向天，祈求說：... 「父啊！現在，在你面前光榮我罷！賜給我在世界未有以前，我在你前所有的光榮罷！」(若 17 : 5)他這樣的記載顯示耶穌的受苦被釘及升天像是同時發生，「受屈辱」及「受光榮」同時進行。因此，聖保祿力證：「這虔敬的奧蹟是偉大的：就是他出現於肉身，受證於聖神，發顯於天使，被傳於異民，見信於普世，被接於光榮。」(弟前 3 : 16)路加記述那光榮的一刻：耶穌「正降福他們的時候，就離開他們，被提升天去了。他們叩拜了他，皆大喜歡地返回了耶路撒冷。」(路 24 : 50-51)宗徒大事錄更預告了基督的再來：「這位離開你們，被接到天上去的耶穌，你們看見他怎樣升了天，也要怎樣降來。」(宗 1 : 11)舊約的法律書申命紀申明：「若人犯了該死的罪，處死以後，應將他懸在

The contrast between “exalted” and “high - low” leads to two other words: “humiliated” and “glorified”. The Gospel of John records Jesus’ prayer at the Last Supper, and after He foretold his impending passion, He raised His eyes to heaven and prayed, “So now, Father! Glorify me in your own presence with the glory that I had in your presence before the world existed”. (Jn 17:5) John’s account shows that Jesus’ crucifixion and ascension to heaven were simultaneous, with “humiliation” and “glory” going on at the same time. Thus St. Paul testified: “Without doubt, this mystery of our religion is great: He was revealed in flesh, vindicated in spirit, seen by angels, proclaimed among Gentiles, believed in throughout the world, taken up in glory”. (1 Tm 3:16) Luke recounts the glorious moment when Jesus “was blessing them, he withdrew from them and was carried up into heaven. And they worshiped him, and returned to Jerusalem with great joy.” (Lk 24:50-51) The Acts of the Apostles even foretold Christ’s return: “This Jesus, who has been taken up from heaven, will come in the same way as you saw him go into heaven.” (Acts 1:11) The Old Testament book of law, Deuteronomy, states: “When someone is convicted of a crime punishable by death and is executed and you hang

木桿上，... 凡被懸者，是天主所咒罵的；你不可玷污上主你的天主賜給你作產業的土地。」(申 21：22-23)在此一背景下，便會更明白，耶穌被捕後門徒四散，他成了被釘在十字架上遭人民唾棄的罪犯。耶穌的復活乃天主的正義完滿地為他平反。他的被釘非天主所咒罵，而是天主所接納，所祝福的。默示錄稱基督「是生活的」(默 1：18)。「基督既從死者中復活，就不再死；死亡不再統治他了。」(羅 6：9)耶穌是生命的根源，這滿溢的生命泉源滋養整個宇宙；為信仰復活的主在基督內的信徒，他們的生活也應是這樣，滿盈基督的生命，並分施予別人。正如格林多前書所述：復活起來的是不可朽壞的，是光榮的，是強健的，既有屬生靈的身體，也就有屬神的身體(參閱格前 15：42-44)。

過往，許多基督徒以空墳來證明耶穌的復活。聖經學者指基督復活後即開始福傳，再沒有理會那空空的墳墓了，亦不需要提出任何證據以證明他的復活。馬爾谷福音成書於公元 60-63 年間，當時他這樣記載：安息日一過，瑪利亞瑪達肋納和其他婦女到墳墓去，準備為耶穌完成猶太人的葬禮。她們發現墳墓門口那塊很大的石頭已經滾開了(參閱谷 16：1-4)。約於公元前 500 年，以色列民被充軍到巴比倫去，過著如在死域中為奴的生活。當時，厄則克耳先知代上主對他們說話：「我要把你們從異民中領出，從各地聚集你們，領你們回到你們的地域。」(則 36：24)天主要從死域中把以色列民領出來。耶穌死後，人們把他安放在墳墓裡，然後用大石頭封鎖墓門，無人能進出這死域；天主卻開啟墓門，復活耶穌，領他回到自己的境界去。婦女們驚見耶穌的屍體不見，她們非常戰慄恐懼，從墳墓那裡逃跑了(參閱谷 16：

him on a tree, ..., for anyone hung on a tree is under God's curse. You must not defile the land that the LORD your God is giving you for possession". (Dt 21:22-23) In this context, it becomes clearer that Jesus, with his disciples scattering after his arrest, became a condemned criminal, was crucified and spurned by the people. Jesus' resurrection is God's righteousness perfectly rehabilitating him. His crucifixion is not cursed by God, but accepted and blessed by God. Revelation says that Christ is "the living one". (Rev 1:18) "We know that Christ, being raised from the dead, will never die again; death no longer has dominion over him." (Rom 6:9) Jesus is the source of life, and this overflowing fountain of life nourishes the whole universe, and for believers who believe in the Risen Lord in Christ, their lives should be likewise, full of the life of Christ and overflowing to others. As 1 Corinthians says, "So it is with the resurrection of the dead. What is sown is perishable, what is raised is imperishable. It is sown in dishonour, it is raised in glory. It is sown in weakness, it is raised in power. It is sown a physical body, it is raised a spiritual body". (cf. 1 Cor 15:42-44)

In the past, many Christians used the empty tomb to prove Jesus' resurrection. Biblical scholars point out that after Christ's resurrection, his disciples went forth with their evangelization, and that nobody paid any more attention to the empty tomb. They do not need to produce any evidence of His resurrection. The Gospel of Mark was written between 60 and 63 A.D., his account of the resurrection went like this: When the Sabbath was over, Mary Magdalene and other women went to the tomb intending to complete the Jewish funeral rites for Jesus. They found that the huge stone at the entrance to the tomb had been rolled back. (cf. Mk 16:1-4) Around 500 B.C. the Israelites were exiled to Babylon living a life of slavery in the land of the Dead. At that time, the prophet Ezekiel said to them on behalf of the LORD: "I will take you from the nations, and gather you from all the countries, and bring you into your own land." (Ez 36:24) God brought the Israelites out of the land of the Dead. After Jesus' death, the people placed Him in the tomb and then blocked the entrance with a large stone, so that no one could enter or leave the realm of the dead, but God opened the tomb, resurrected Jesus, and led Him back to His own realm. The

5-8)。路加福音和若望福音成書比馬爾谷福音更遲，過了這麼多年後，新一代的信徒對耶穌的復活充滿疑問。因此，路加和若望都強調多默對耶穌復活的質疑：「我除非看見他手上的釘孔，用我的指頭，探入釘孔；用我的手，探入他的肋膀，我決不信。」(若 20：25)路加在描述耶穌顯現給厄瑪烏的兩位門徒時指：「他們的眼睛卻被阻止住了，以致認不出他來。」(路 24：16)直至耶穌與他們吃飯的時候，耶穌重複最後晚餐時的動作，「拿起餅來，祝福了，擘開，遞給他們。他們的眼睛開了，這纔認出耶穌來。」(路 24：30)路加甚至記下門徒給了耶穌一片烤魚，「他就接過來，當他們面前吃了。」(路 24：43)路加和若望具體而真實地描述復活的主臨在於信徒當中，他繼續臨在於人類當中，每一世代都有人信主，領受洗禮，傳揚福音。在他們心內有復活主的聖神，縱使沒有見到主的復活，但依然相信。接受主復活所賜下的聖神，才能閱讀聖經。聖史們曾經歷過復活的主，基本上，若沒有信仰是不能明白聖經的。只有相信復活的主，閱讀聖經時才會引起共鳴。當頑固的多默明認耶穌後，「耶穌對他說：『因為你看見了我，纔相信嗎？那些沒有看見而相信的，纔是有福的！』」(若 20：29)

聖保祿說：「我們只有一個天主，就是聖父，萬物都出於他，而我們也歸於他；也只有一個主，就是耶穌基督，萬物藉他而有，我們也藉他而有。」(格前 8：6)天主是我們的聖父，因此，四海一家，大家都是兄弟姐妹。同時，我們只有一個主，耶穌基督。復活的主派遣聖神臨在世界，臨在於教會內。耶穌復活是天主聖三一聖父、聖子、聖神共同參與的奧蹟。復活的

women were shocked to see that Jesus' body was missing, and they were so frightened that they fled from the tomb. (cf. [Mk 16:5-8](#)) Luke and John were written later than Mark, and so after these many years, a new generation of believers was full of doubts about Jesus' resurrection. Thus, both Luke and John emphasized Thomas' questioning of Jesus' resurrection: "Unless I see the mark of the nails in his hands, and put my finger in the mark of the nails and my hand in his side, I will not believe." ([Jn 20:25](#)) Luke, describing Jesus' appearance to the two disciples of Emmaus, pointed out: "But their eyes were kept from recognizing him". ([Lk 24:16](#)) Until they sat down at table with Jesus, Jesus repeated the action of the Last Supper, "took bread, blessed and broke it, and gave it to them. Then their eyes were opened and they recognized him". ([Lk 24:30](#)) Several verses later, Luke even added that the disciples gave Jesus a piece of broiled fish, "and he took it and ate it in their presence". ([Lk 24:43](#)) Luke and John specifically and truthfully describe the presence of the Risen Lord among believers. The Risen Lord will continue to be present amongst humanity; every generation yields believers, who become baptized and evangelizers. In their hearts there is the Holy Spirit of the Risen Lord, and even though they have not seen the resurrection of the Lord, they still believe. Only by accepting the Holy Spirit given by the Resurrection of the Lord can one read the Bible. The evangelists have experienced the Risen Lord. Basically, one cannot understand the Bible without faith. Only by believing in the Risen Lord will it resonate when reading the Bible. When the stubborn Thomas recognized Jesus, Jesus said to him, "Have you believed because you have seen me? Blessed are those who have not seen and yet have come to believe." ([Jn 20:29](#))

St. Paul said: "yet for us there is one God, the Father, from whom are all things and for whom we exist, and one Lord, Jesus Christ, through whom are all things and through whom we exist". ([1 Cor 8:6](#)) God is our Father, so everyone in the world is brother and sister. At the same time, we have only one Lord, Jesus Christ. The Risen Lord sent the Holy Spirit into the world, in the Church. The resurrection of Jesus is a mystery of the participation of The Holy Trinity of God – the Father, the Son and the Holy Spirit. The Risen Lord leads us into the life of the

主帶領我們進入三位一體天主的生活內。聖保祿提醒我們：「切不要做人的奴隸」(格前 7:23)，而「那有自由而蒙召的人，就是基督的奴隸」(格前 7:22)。我們寧做基督的奴隸，也不要做人的奴隸；做人的奴隸會失去自由，做基督的奴隸卻讓我們成為真正的自由人。

Triune God. St. Paul reminds us, “not (to) become slaves of human masters”, (1 Cor 7:23), and that “whoever was called in the Lord as a slave is a freed person belonging to the Lord”. (1 Cor 7:22) We would rather be slaves of Christ than slaves of men; to be slaves of men is to lose our freedom, but to be slaves of Christ makes us truly free.

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(07) 天主的慈悲

(07) God's Mercy



為了解天主的慈悲，現先從西乃盟約時代開始，直至耶穌時代，看看人們對天主慈悲的看法如何發展至耶穌所倡議的：「你們應當慈悲，就像你們的父那樣慈悲。」[\(路 6：36\)](#)

西乃盟約時代，人們認為天主的慈悲是有條件的。遵行誡命的，天主便對他施予仁慈，不敬畏上主的便遭受懲罰。

「...不可叩拜這些像，也不可敬奉，因為我，上主，你的天主是忌邪的天主；凡惱恨我的，我要追討他們的罪，...愛慕我和遵守我誡命的，我要對他們施仁慈，直到他們的千代子孫。」[\(出 20：5-6\)](#)這種思想一直維持至充軍巴比倫時。

在充軍巴比倫時，猶太人沒有先知、君王、聖殿，於是智慧文化盛行，智慧書就是在那時候產生。猶太人依然承認天主與他們所立的約，並有責任遵守盟約中的誡命；遵守的有福，不遵守的有禍。但他們心目中的天主是在奇妙的創造之中，轉禍為福的天主。

In order to understand God's mercy, let us start from the time of the Sinai Covenant to the time of Jesus, to see how people's understanding of God's mercy developed and became able to answer Jesus' invitation: "Be merciful as your Father is merciful."[\(Lk 6:36\)](#)

At the time of the Sinai Covenant, people believed that God's mercy was conditional. To those who obey the commandments God will be merciful, but God will punish those who do not revere Him.

"...you shall not bow down to these idols or serve them. For I, Yahweh your God, am a jealous God and I punish the father's fault in the sons, the grandsons, and the great-grandsons of those who hate me; but I show kindness to thousands of those who love me and keep my commandments."[\(Ex 20:5-6\)](#) This kind of thinking was maintained until the time of the Babylonian exile.

During the time of the Babylonian exile, the Jews did not have prophets, kings, or the temple, therefore a culture of popular wisdom arose. Many wisdom books were written during and after the Babylonian exile. The Jews still remembered that God had established a covenant with them and they had the responsibility to abide by the commandments of the covenant; those who abide by it are blessed, but those who fail to abide by it are punished. However, the Jews in Babylon broadened their minds and saw that the same God who lives in their hearts

manifests Himself in His mysterious and wonderful creation. He is the God who can turn woe into blessing.

聖經輯錄的智慧書共七本，分別是：《約伯傳》、《箴言》、《雅歌》、《德訓篇》、《聖詠集》、《訓道篇》、《智慧篇》。

There are seven books of wisdom in the Bible: Job, Proverbs, Song of Songs, Sirach, Psalms, Ecclesiastes, and Wisdom.

「在兄弟們中，自己的領袖是可敬重的；敬畏上主的人們，在天主眼中，也是如此。」(德 10：24)

“People of influence, rulers, and judges will be honored, but none of them is greater than a person who fears the Lord.” (Sir 10:24)

「許諾而不實踐的人，只好似無雨的風雲。」(箴 25：14)

“Like clouds and wind without rain is one who boasts of a gift never given.” (Prv 25:14)

「現在你們不要因為將我賣到這裡便自憂自責；這原是天主派遣我在你們以先來，為保全你們的性命。」(創 45：5)

“And now do not be distressed, or angry with yourselves, because you sold me here; for God sent me before you to preserve life.” (Gn 45:5)

天主會「給他們創造精神的知識，使他們的心富於辨別力，使他們能分別善惡。」(德 17：5-6)

“He put the fear of them in all living beings, and gave them dominion over beasts and birds. Discretion and tongue and eyes, ears and a mind for thinking he gave them.” (Sir 17:5-6)

「敬畏上主是智慧的肇基；只有愚昧人蔑視智慧和規律。」(箴 1：7)

“The fear of the Lord is the beginning of knowledge; fools despise wisdom and instruction.” (Prv 1:7)

「懷有仁慈的上主，勸告、懲戒、教訓世人，領他們回來，正如牧人領回自己的羊群。」(德 18：13)

“The compassion of the Lord is for every living thing. He rebukes and trains and teaches them, and turns them back, as a shepherd his flock.” (Sir 18:13)

智慧書看到人的卑微，無從解釋宇宙中的奧秘，痛苦死亡也是奧秘，而非上主對人的懲罰。天主不再是發號施令的掌權者，天主是常與子女在一起的父親，這父親會教導子女如何在宇宙的秩序中生活，以得幸福的生命。

The Wisdom Literature books see the humility of man, who are unable to explain the mysteries of the universe. Suffering and death are also a mystery, but they are not God's punishment of people's sins. God is seen no longer as a ruler who gives orders. God is a Father who is always with His children. This Father will teach His children how to live in harmony with the whole universe in order to enjoy a happy life.



耶穌在開始他的宣講生活時，也引用先知

When Jesus began his evangelization life, He also quoted from

書所述，上主與子民立約，但子民卻破壞盟約，被上主懲罰後才獲得上主的慈悲。然而，耶穌的解說卻是上主與子民立約是出自上主的慈善，就算子民破壞盟約，天主依然是慈悲的，祂並不須等待子民受罰後才施予仁慈。耶穌藉蕩子的故事說明了這一點。小兒子把他的所有揮霍淨盡後，回到家裡，他的父親沒有等待小兒子的懺悔，便立即吩咐僕人準備宴席，歡迎他回來。大兒子對此極為不快，覺得父親不公道。其實，大兒子無法理解父親的慈悲，因為他的信仰觀念是錯誤的，他認為聽命的才應得到父親的慈悲。因此，像長子般思想的人並不認識耶穌，他們稱耶穌是「稅吏和罪人的朋友」(路 7:34) 耶穌說：「我不是來召義人，而是召罪人。」(谷 2:17)

耶穌肯定天父的慈悲是無條件的，從不計較。不是因人的懺悔令天主大發慈悲，而是天主的慈悲令罪人悔改。不論罪人或義人都可接受耶穌的奇蹟。馬爾谷福音第二章記載耶穌治癒癱子。當時的人認為身體癱瘓是因為他的罪，所以耶穌先赦免了癱子的罪，然後治好他的身體 (參閱 谷 2:1-12)。耶穌這一做法是為證明罪與他身體的癱瘓無關。再者，耶穌並沒有要求癱子懺悔或做補贖，他的治癒全是出於耶穌的慈悲。耶穌的慈悲治好人心，潔淨人心的污穢(參閱 谷 7:20-23)。耶穌說：「我喜歡仁愛勝過祭獻。」(瑪 9:13) 仁愛出自慈悲的心。長子心態就是希望藉自己的善行而獲得罪赦；但是接觸過天主慈悲的人卻會因感恩而行善而獲得喜樂。

the Prophets regarding how God made a covenant with his people and how his people broke the covenant, received a punishment before receiving God's forgiveness and mercy. However, Jesus' clarification is that the Lord's covenant with His people is out of His charity and even after the people broke the covenant, God's mercy towards them was not affected. Jesus illustrated this important point through the story of "the prodigal son". After the younger son had squandered all his money, he returned home. Without waiting for the younger son's repentance and promise of a new life, his father immediately ordered his servants to prepare a banquet to welcome his son back home. The eldest son was extremely unhappy with this and felt that his father was unfair and unjust. He could not understand and accept his father's mercy, because his concept of faith was wrong, and he believed that only those who obeyed God's commandment had the right to God's mercy. People who thought like the eldest son do not understand Jesus' message. They called Jesus "A friend of tax collectors and sinners". (Lk 7:34) Jesus' answer was, "I did not come to call the virtuous, but sinners." (Mk 2:17)

Jesus affirms that the Father's mercy is unconditional; it is not because of people's repentance that God grants forgiveness and mercy, on the contrary it is because of God's mercy that brings sinners to repentance. Both the sinners as well as the righteous can receive Jesus' miracles. The second chapter of the Gospel of Mark (cf. Mk 2:1-12) describes how Jesus healed a paralytic. At that time, people thought that physical disease was due to a person's sins; so, Jesus first forgave the paralytic's sins, and then healed his body. Jesus did this to prove that sin had nothing to do with his physical disease. Moreover, Jesus did not ask the paralytic to repent or make amends. His healing was all out of Jesus' mercy. Jesus' mercy heals the heart of people and makes clean the unclean. (cf. Mk 7:20-23) Jesus says, "What I want is mercy, not sacrifice". (Mt 9:13) Love comes from a heart full of mercy. The mentality of the eldest son is to obtain forgiveness of sins through his own good deeds; Jesus tells us that those who have experienced God's mercy will do good deeds out of thankfulness and at the same time they will feel a deep joy.

(08) 寬恕與修和

(08) Forgiveness and Reconciliation



曼德拉是南非反種族隔離革命家、政治家及慈善家，亦被廣泛視為南非的國父。他曾前後共服刑 26 年半。1993 年取得諾貝爾和平獎。1994 年至 1999 年間任南非總統。他上任不久，便與隨行保鏢一同走進市內一間餐廳用膳。他看到一位單身男子孤獨地坐在一旁，便吩咐保鏢邀請他一同進餐。那位男士被安排坐在曼德拉身旁，完全默言無語，只是低下頭沈默地急急進食。他們發覺他手足不斷顫抖，額流滿汗，吃罷便速速離去。眾人都以為他身罹重疾，曼德拉卻認為不是，只因他心有不安，他是一名獄警，曾殘酷地對待曼德拉，並在曼德拉頭上撒尿。如今曼德拉已成總統，可能他害怕被報復罷！曼德拉申明：「當我走出囚室、邁過通往自由的監獄大門時，我已經清楚，自己若不能把悲痛與怨恨留在身後，那麼我其實仍在獄中。」曼德拉又說：「告別仇恨的最佳方式是寬恕。」曼德拉認為：「和解是一門領導藝術，但不是跟朋友的和解，而是跟敵人的和解。」

Mandela was an anti-apartheid revolutionary of South Africa, politician and philanthropist and he was widely regarded as the father of South Africa. Altogether he had served a prison sentence of 26 and half years. He won the Nobel Peace Prize in 1993. He served as President of South Africa from 1994 to 1999. A few weeks after his election, one day Mandela invited his bodyguards for a meal. They went into a restaurant in the city. Mandela noticed a single man sitting alone who looked unhappy. Mandela ordered his bodyguard to invite him to sit at their table and have a meal together. The man was invited to sit next to Mandela. During the whole meal the man remained completely speechless; he just lowered his head and ate quickly in silence. The body guards noticed that the man's hands and feet were constantly trembling, and his forehead was sweating. After eating, the man left quickly. The bodyguards thought this man was seriously ill, but Mandela answered that this man was not ill; his conscience though was not at peace. He was a prison guard at the prison where Mandela was. He had treated Mandela very cruelly and had even urinated on Mandela's head. Now that Mandela had become president, the man feared that Mandela would take his revenge. Mandela declared: "When I walked out of the prison cell and walked through the prison gate leading to freedom, I clearly knew that if I could not leave my grief and hatred behind, then I would still be in prison." Mandela added, "The best way to say goodbye to hatred is forgiveness." "Reconciliation is the art of leadership. I don't mean reconciliation with friends, but reconciliation with enemies."

曼德拉的思想和行動令我反思聖經對寬恕與和解(修和)的教導。創世紀記載加音的後裔拉默客曾這樣說：「殺加音的受罰是七倍，殺拉默客的是七十七倍。」(創4:24)耶穌則將此話放在寬恕的層面上，來回應伯多祿的提問：「主啊！若我的弟兄得罪了我，我該寬恕他多次？直到七次嗎？」耶穌對他說：「我不對你說：直到七次，而是到七十個七次。」(瑪18:21-22)接著，耶穌講了一個故事：「天國好比一個君王，要同他的僕人算賬。他開始算賬的時候，給他送來了一個欠他一萬『塔冷通』的，因他沒有可還的，主人就下令，要他把自己和妻子兒女，以及他所有的一切，都變賣來還債。那僕人就俯伏在地哀求。主人就動心釋放了他，並赦免了他的債。但那僕人正出去時，遇見了一個欠他一百『德納』的同伴，他就抓住他，扼住他的喉嚨要他還債！那人同樣俯伏在地哀求，可是他卻不願意。其他的同伴見了，非常憤慨，便去把一切告訴主人。主人大怒，遂把那惡僕交給刑役，直到他還清所欠的一切。」(瑪18:23-34)耶穌說：「如果你們不各自從心裡寬恕自己的弟兄，我的天父也要這樣對待你們。」(瑪18:35)耶穌的教導不只是「己所不欲勿施於人」，而是更積極的：「凡你們願意人給你們做的，你們也要照樣給人做。」(瑪7:12)這是待人處事最基本的原則。

Mandela's words and actions make us reflect on Jesus' teaching on forgiveness and reconciliation. Genesis records that Lamech, a descendant of Cain, one day said: "Sevenfold vengeance is taken for Cain, but seventy-sevenfold for Lamech." (Gn 4:24) Jesus adapts these words to answer Peter's question, "Lord, how often I must forgive my brother if he wrongs me? As often as seven times?" Jesus answered, "Not seven, I tell you, but seventy-seven times." (Mt 18:21-22) Then Jesus told a story: "And so the kingdom of heaven may be compared to a king who decided to settle his accounts with his servants. When the reckoning began, they brought him a man who owed ten thousand talents, but he had no means of paying, so his master gave orders that he should be sold, together with his wife and children and all his possessions, to meet the debt. At this, the servant threw himself down at his master's feet. "Give me time" he said "and I will pay the whole sum." And the servant's master felt so sorry for him that he let him go and cancelled the debt. Now as this servant went out, he happened to meet a fellow servant who owed him one hundred denarii and he seized him by the throat and began to throttle him. "Pay what you owe me" he said. He fell at his feet and implored him, saying, "Give me time and I will pay you." But the other would not agree... His fellow servants were deeply distressed when they saw what had happened, and they went to their master and reported the whole affair to him. Then the master sent for him. "You wicked servant," he said "I cancelled all that debt of yours when you appealed to me. Were you not bound, then, to have pity on your fellow servant just as I had pity on you?" And in his anger the master handed him over to the torturers till he should pay all his debt." (Mt 18:23-34) Jesus said, "And that is how my heavenly Father will deal with you unless you each forgive your brother from your heart." (Mt 18:35) Jesus' teaching is not just, "whatever displeases you, do not do unto others", but it is a step forward and more positive, "So always treat others as you would like them to treat you." (Mt 7:12) This is a most basic principle of treating others.



耶穌所講寬恕的原則在「蕩子回頭」的比喻中發揮得淋漓盡致。在小兒子要求父親分家後，他把所有錢財揮霍耗盡。大兒子卻仍在辛苦勞碌，為保守家業而努力工作。當小兒子如乞丐般返回家園時，父親不但不咎既往，更為他擺設盛宴。大兒子對此甚為不滿，他無法寬恕弟弟，他認為父親處事不公，氣憤自己一生為家勞碌，卻從未受過父親設宴款待，他對慈父愛錫子女之心大惑不解。大兒子要求的是一個公道的父親，而小兒子要的是一個寬恕他接納他的父親。在這比喻中，耶穌道出天主的公義，天主的慈悲，無論好人壞人，天主同樣恩待，同樣寬恕。因此，「你們應彼此協助背負重擔，這樣，你們就滿全了基督的法律。」(迦 6：2)耶穌反而利用創世紀拉默客所講的受罰七十七倍來述說寬恕七十個七次，「七十個七次」代表的是「永遠」，永遠寬恕得罪你的人，正如慈悲的天父永遠寬恕我們一樣。天父不要求我們先懺悔，才寬恕我們，而是他早已寬恕，像慈父般既往不咎，永遠寬恕自己的子女。就此，「你們應當慈悲，就像你們的父那樣慈悲。」(路 6：36)曼德拉確是一位智者，他懂得告別仇恨的最佳方式是寬恕，而和解(修和)這門領導藝術，是解決紛爭及完善事情之最佳妙法。

In the parable of the “prodigal son” Jesus explains the deep meaning of forgiveness to a crowd of sinners and a group of Pharisees and scribes. The parable describes how after the younger son’s request to his father to let him have his share of his father’s possessions, the younger son left the house and squandered all his money. The eldest son on the contrary kept working hard to protect the family business. After a while, the younger son returned home like a beggar. His father did not mention the son’s past behaviour, but immediately ordered his servants to prepare a big banquet to welcome his son’s return. When the eldest son returned back home from work, he couldn’t accept what he saw. He couldn’t forgive his younger brother. He thought that his father was unfair and unjust to him. He felt angry that he had worked for the family all his life, but his father had never offered him a banquet he could enjoy with his friends. He was shocked by the fact that a merciful father could love his children in this way. What the eldest son asks for is a just father, while the younger son needs a father who forgives him and accepts him. In this parable, Jesus speaks of God’s righteousness and God’s mercy. Regardless of the good and the bad, God treats and forgives all equally. Therefore, “You should carry each other’s troubles and fulfil the law of Christ.” (Ga 6:2) Jesus used the seventy-seven times of revenge mentioned by Lamech in Genesis to talk about forgiving seventy and seven times. “Seventy and seven times” means “forever.” We must forgive those who have sinned against us, just as the merciful Father forgives us forever. The Heavenly Father does not wait until we repent before forgiving us, but by the time we repent, He has already forgiven us, letting go of the past like a loving father, who always forgives his children. “Be merciful as your

Father merciful.” ([Lk 6:36](#)) We conclude with Mandela. He is indeed a wise man. He knows that the best way to say goodbye to hatred is forgiveness, and that “reconciliation” is the art of leadership, the best way to settle disputes and the safe road to stable peace.

(09) 愛的樂章

(09) Rhythms of Love



每個人來到世上都經驗過愛。尚在母胎時，他已接受到許多人的關切期待。這被愛的感覺隨著時日的增多而越盈深厚。年幼時對愛的感受帶有點自私，未見純清，因自我中心高漲。愛為人來說就如空氣，沒了便沒有生命。愛是宇宙萬物的動力。人用很多不同的詞彙來形容愛：慈悲、關心、環保等等。

耶穌的福音就是愛的樂章。這福音有時讓人感到寧靜舒泰，有時卻充滿矛盾，顯得複雜。雖是如此，聖經仍是一本愛的樂章。耶穌周而復始地提醒門徒愛的重要，他甚至在死前仍叮囑門徒一條新的誡命：「我給你們一條新命令：你們該彼此相愛；如同我愛了你們，你們也該照樣彼此相愛。」(若 13:34)實在，耶穌一生都以生活述說這條誡命。這條誡命看似簡單，卻並不是人人能接受，特別為那些固守猶太法律的猶太人。因為愛不是法規，若因法規而愛，便一無意義了。

耶穌的這一新誡命徹底將人際關係的本質改變，人的關係是友誼。人要互相尊重，彼此接納。這愛的效果就是喜樂，而這喜

Every human being coming into this world has the experience of being loved. From the very moment the baby is conceived in his mother's womb, the baby feels many people's love, concern and expectations. This feeling of being loved grows deeper and deeper as time goes by. In the beginning when children are very young, love is always self-centred. The child cannot have the experience of a higher form of love. Love for the baby is just like the air he breathes. Without it there is no life. Love is the driving force of all things in the universe. People use many different words to describe it. Love is mercy, love is care, love is compassion for nature, etc.

The Gospel of Jesus could be called 'musical rhythms of love'. As different rhythms of music make us experience different emotional reactions so Jesus' Gospel at times gives us a feeling of peacefulness and joy, at other times though puts us in front of the contradictions and complexity of life. Jesus continuously reminds his disciples of the importance of love. Even during the last supper, before his death, after washing his disciples' feet, he tells them: "I give you a new commandment: love one another; just as I have loved you, you also must love one another." (Jn 13:34) Actually the whole life of Jesus is a concrete example of this commandment. Jesus' commandment may sound very simple to some people, but for the Pharisees and all those who strictly followed the commandments of God given to Moses, Jesus' commandment looked preposterous and dangerous. In a sense they were right, because if love is imposed by a law, then love becomes meaningless.

This new commandment of Jesus completely changes the nature of interpersonal relationships. Human relationships must be true friendship. People must respect and accept one another.

樂是圓滿無缺的。這圓滿無缺的喜樂證實愛的存在。耶穌說：「如果你們遵守我的命令，便存在我的愛內，正如我遵守了我父的命令而存在他的愛內一樣。我對你們講論了這些事，為使我的喜樂存在你們內，使你們喜樂圓滿無缺。」(若 15：10-11)耶穌又說：「誰愛我，必遵守我的話，我父也必愛他，我們要到他那裡去，並要在他那裡作我們的住所。」(若 14：23)這愛不只改善人際關係，更增進人和天父的關係。「你們便知道我在我父內，你們在我內，我也在你們內。」(若 14：20)

The effect of this love is joy, and this joy is complete. This complete joy confirms the existence of love. Jesus said, “If you keep my commandments you will remain in my love, just as I have kept my Father’s commandments and remain in his love. I have told you this so that my own joy may be in you and your joy be complete.” (Jn 15:10-11) Jesus adds: “If anyone loves me, he will keep my word, and my Father will love him, and we shall come to him and make our home with him.” (Jn 14:23) This love does not only improve interpersonal relationships, but also deepens the relationship between people and the Father. “You will understand that I am in my Father and you in me and I in you.” (Jn 14:20)



人在天父內，天父在人內，表達出關係之親密。人會認識到其實天父就是愛。認識天父不是理性的學習，而是一種深入的體會，一種領悟。愛不是言也不是語，而是實際的行動。「因為在基督耶穌內，割損或不割損都算不得什麼，唯有以愛德行事的信德，纔算什麼。」(迦 5：6)原來信主的人就應有愛的行動。愛是人唯一的永恆遺產，甚麼也會消逝，唯有愛常存不朽。「我若能說人間的語言，和能說天使的語言；但我若沒有愛，我就成了個發聲的鑼，或發響的鈸。」(格前 13：1)若沒有愛，甚麼都變得無價值，就算為天主獻上生命，若沒有愛，也就毫無價值了。

We in the Father, the Father in us reveals the intimacy of the relationship. People will in the end realize that ultimately the Father is Love. To know the Father it is not an intellectual enterprise, but a very deep experience of our existence, a kind of spiritual illumination. However, Love is not just words, but it demands concrete actions. “Since in Christ Jesus whether you are circumcised or not makes no difference; what matters is faith that makes its power felt through love.” (Gal 5:6) It is clear so that those who believe in the Lord should let their actions manifest their love. Love is our only everlasting heritage. Everything else will fade away. Only love will last forever. “If I have all the eloquence of men or of angels, but speak without love, I am simple a gong booming or a cymbal clashing.” (1 Cor 13:1) Without love, everything will become worthless. Even if someone gives his life for God, without love, it will be worthless.

因此，有些學者表示，耶穌所教導的愛包涵人間所有道理，是最美的詩篇，是愛樂章的拍子。愛的行動，圓滿喜樂的結果，為信仰編成優美的歌曲。人要學唱這歌曲

Some Christian scholars have written that Jesus’ teaching on love contains all that is needed in a human relationship. It is the most beautiful love poem, which will make you feel the beat of various musical rhythms of love. The actions by which the

便要接受別人的教導。被愛接受過愛的人才懂得愛，如同天父愛了我們一樣。有些學者形容人如一條乾涸的河流，天父讓自己成了這河流的泉源，愛如泉湧，使河道川流不息。接受過天父的愛的人，喝過這水的人會認識天父，懂得詠唱甚至演奏這愛的樂章。

有些人可能對愛有著負面的經驗，因愛而受傷害，被出賣，因而怕去愛，但若能開放自己，接受天父的愛，他/她的傷將被治癒，重新出發，譜唱愛的樂章。

believer shows his love for people and for God are the fruit of his deep joy. These actions are like musical notes that sing the beauty of believing. If a person wants to learn to sing this song, he needs the help of someone who knows the song. Those who have been loved and have received love, know how to love, just as the Heavenly Father loved us and we know how to love. Some scholars describe humankind like a dried up river. The Father made himself the water spring of this river making the river stream flow continuously singing the musical rhythms of Love. Those who have received the love of the Father and have drunk this water will know the Father, will know how to sing and even how to play the various musical rhythms of the Gospel.

Some people may have a negative experience of love. May be they were hurt or betrayed by love and as a result they are afraid of loving. However, if they could open themselves up and accept the love of God the Father, their wounds would be either less painful or completely healed. They would be ready to set off for a new journey and learn to sing the musical rhythms of Love.

(10) 梵二禮儀美嗎？

(10) Is the Liturgy of Vatican II beautiful?



在天主教會中，部份保守的信徒很喜歡特倫多禮儀，全程使用拉丁文，就算完全聽不懂，也很享受看到神父和輔祭所穿著的漂亮祭衣，佈滿鮮花的祭台，金碧輝煌的祭具，更可陶醉在悅耳的額我略彌撒曲中，超凡脫俗，真有點像耶穌在大博爾山上顯聖容時宗徒們的感覺：「我們在這裡真好！」(瑪 17:4)當時的宗徒也不願意離開這超現實的境況。不少這類信徒喜歡參加歐洲朝聖團，在哥德式的大聖堂內參與特倫多禮儀，全然以一個觀眾的身份感受教會的光輝。當他們回歸現實，參與主日彌撒——梵二禮儀，可能會感到全不是味兒，簡樸得毫無氣派，信友中更有五音不全者，破壞歌曲的韻味。雖然彌撒使用自己熟悉的母語，但好像聽不入耳。平心而論，究竟特倫多禮儀與梵二禮儀何者為美？梵二禮儀最突出之處為何？梵二禮儀之美為何？

In the Catholic Church, there is a group of conservative believers who love the Tridentine Liturgy very much. They use Latin throughout the liturgy, even if they don't understand it at all. They enjoy seeing the beautiful vestments worn by priests and altar servers, the flower-covered altar, and the resplendent liturgical utensils. They can also revel in the sweet and beautiful sound of Gregorian chant. It is otherworldly, and it is a bit like the feeling of Jesus' apostles during "the Transfiguration of Jesus Christ" on Mount Tabor: "It's wonderful for us to be here." (Mt 17:4) The apostles at that time were unwilling to leave this surreal atmosphere. Many of these traditionalist believers like to join European pilgrimages hoping to participate in the Tridentine Liturgy in splendid Gothic Cathedrals in which they are only spectators but they can feel the greatness of the church. When they come back to their parishes and participate in a Sunday Mass according to the liturgical reform of Vatican II, they feel the Mass is completely tasteless, so plain and without any atmosphere of sacredness. When all believers sing together, often they sing out of tune, which does not help concentration. They add: although the liturgy is celebrated in the language of the people, it doesn't seem that the people understand it. At this point let us ask one fundamental question: which is the most outstanding feature of the Vatican II liturgy that makes it

梵二禮儀的特色是慶典的主角乃天主子民。宗徒之首伯多祿提醒所有領洗的基督徒：「你們接近了他，即接近了那為人所擯棄，但為天主所精選，所尊重的活石，你們也就成了活石，建成一座屬神的殿宇，成為一班聖潔的司祭，以奉獻因耶穌基督而中悅天主的屬神的祭品。」（[伯前 2:4-5](#)）可惜的是，信徒可能沒有察覺到這團體的重要。況且，在哥德式的大聖堂內未必有天主的臨在，但在團體中，天主必然臨在。

「在這些團體中，無論如何渺小貧窮，或在窮鄉僻壤，都有基督親臨其間，因祂的德能而聯合成惟一、至聖、至公、從宗徒傳下來的教會。」（[教會憲章 26](#)）

基督喜歡居住的地方不是巍峨的大殿，而是這些團體。基督喜歡在這些團體中舉行禮儀，而感恩聖祭是整個基督徒生活的泉源與高峰。在領受聖體時，與基督及整個司祭團體共融合一。信友在此神聖宴會上以耶穌聖體為食品，正是實際地表現天主子民的合一性，因為這件偉大玄奧的聖事，就是合一的最好表記和奇妙的實踐（參閱[教會憲章 11](#)）。

beautiful and more suitable for the people of today?

The first characteristic of the Vatican II liturgy is: the people of God are the celebrants of the Liturgy. Saint Peter, the head of the twelve apostles reminds all baptized Christians: “Jesus Christ is the living stone, rejected by men but chosen by God and precious to him; set yourselves close to him so that you too, the holy priesthood that offers the spiritual sacrifices which Jesus Christ has made acceptable to God, may be living stones making a spiritual house.” ([1 Pt 2:4-5](#)) It is a pity that the faithful often are not aware of the importance of “the community” in the Liturgy. Jesus Christ always associates the Church with Himself in this great work of sanctifying ourselves and glorifying God. Consequently, Jesus Christ is present in any place, be it a hut in the forest or a solemn Gothic Cathedral, provided there is a community of believers. A resplendent Gothic Cathedral is not the house of God, but the house of the people of God, where a community of believers may gather together.

“In these communities, though frequently small and poor, or living in the Diaspora, Christ is present, and in virtue of His presence there is brought together one, holy, catholic and apostolic Church. ([LG 26](#))

Jesus Christ, the son of the living God does not dwell in a Church made of stones but he dwells in a living Church made of living stones. No matter where the Christian Liturgy is celebrated, provided there is a community of believers, Christ is in their midst. He unites them, speaks to them, nourishes them and together with them offers prayers and his unique sacrifice of the cross to the Father. “Taking part in the Eucharistic sacrifice, which is the fount and the climax of the whole Christian life, they offer the Divine Victim to God, and offer themselves along with it. Thus, both by reason of the offering and through Holy Communion all take part in this liturgical service, not indeed, all in the same way but each in that way which is proper to himself. Strengthened in Holy Communion by the Body of Christ, they then manifest in a concrete way that unity of the people of God which is suitably signified and wondrously brought about by this most august sacrament. ([LG 11](#))

基督徒禮儀並非私人的祈禱行為，而是整個團體的行動。「禮儀最能促使信友在他們的生活中心表達並昭示基督的奧跡，和真教會的純正本質。」(禮儀憲章 2)禮儀使信徒聚集在基督內。當信徒聆聽同一的聖言和分享同一的餅和爵杯時，禮儀即表達四散兄弟姊妹的共融(參閱禮儀憲章 7)。因此，禮儀可說是為散而聚、為聚而散；為作工而食，為食而作工。

Christian Liturgy is not a private act of prayer, but an action of the entire community, namely the holy people of God united and ordered under their bishops. ([Sacrosanctum Concilium 26](#))



團體是基督臨在的標記，基督臨在與整個教會結合，天主子女在主日團聚一起體驗基督的臨在，彼此寬恕接納。在宣講聖言時，基督與弟兄姊妹對話。整個團體在分享聖體聖血時，即分享基督在十字架上的身體；基督與信友建立新而永久的盟約。基督提醒每一成員：基督為你成為麵餅，你要延續基督的使命，成為他人的麵餅，與人分享生命。「實際上，分享基督的體血，惟一的作用，就是使我們變成我們所領受的。」(教會憲章 26)

The people of God gather together on Sunday to experience the presence of Jesus Christ who is in their midst. He strengthens their communal bonds enabling them to forgive and accept one another. He speaks to them when the scriptures are read. He becomes bread to be broken as His body was on the cross. Jesus' sacrifice on the cross is relived and Jesus from the cross invites each member of the people of God to become what they have eaten. To become bread to be broken and shared with those they encounter in their daily life.

「所有信友，完整地、有意識地、主動地參與禮儀慶典」(禮儀憲章 14)在禮儀慶典中，任何人都不是觀眾，更不是啞不作聲的觀眾。「這種全體民眾完整而主動的參與，在整頓培養禮儀時，是必須極端注重的，因為禮儀是信友汲取真正基督精神的首要泉源。」(禮儀憲章 14)「禮儀行為並非私人行為，而是教會的典禮，教會則是

This conscious, active and profitable participation of the whole people in the Liturgy is the main aim of all liturgical reforms of the second Vatican council. This aim is justified by the fact that “it is demanded by the very nature of the liturgy and it is their right and duty by reason of their baptism”. ([Sacrosanctum Concilium 14](#)) The Church, therefore, earnestly desires that Christ's faithful, when present at this mystery of faith, should not be there as strangers or silent spectators; on the contrary,

『統一的聖事』。(禮儀憲章 26)再者，在禮儀慶典中，「不僅是在宣讀『為教訓我們而寫的』經書時(羅 15:4)，而且在教會祈禱、歌唱或行動時，都能培養參禮者的信德。」(禮儀憲章 33)因此，參與禮儀不單是信友的責任，更是權利。

梵二禮儀美嗎？當然是非常之美。這美不是扮出來的，不須塗脂抹粉，不須靠外在的裝飾。梵二禮儀 — 主日彌撒，只不過是恢復耶穌在最後晚餐時所主持的第一台彌撒的最原始面貌。梵二禮儀 — 主日彌撒，又像保祿的第二次福傳之旅，整個團體體會到聖神的臨在，接受聖神的指引，執行耶穌的福傳使命(參閱宗 16)。在梵二禮儀中，人人都是參與者，各司其職。輔祭、讀經員、歌詠團、送聖體員，各有職份，豐富主教、神父、執事所主持的禮儀慶典，並與信眾一起祈禱，更在日常生活中作基督的見證人。

耶穌在大博爾山上顯聖容後，與宗徒們下山，回歸現實，並預告了他的死亡復活(參閱瑪 17:9)。當時仍處於興奮狀態的宗徒們沒把耶穌的話放入耳裡，還爭論他們中誰最大。

梵二的主日禮儀是與現實生活一致的。這樣的禮儀真好！

through a good understanding of the rites and prayers they should take part in the sacred action conscious of what they are doing, with devotion and full collaboration. ([Sacrosanctum Concilium 48](#))

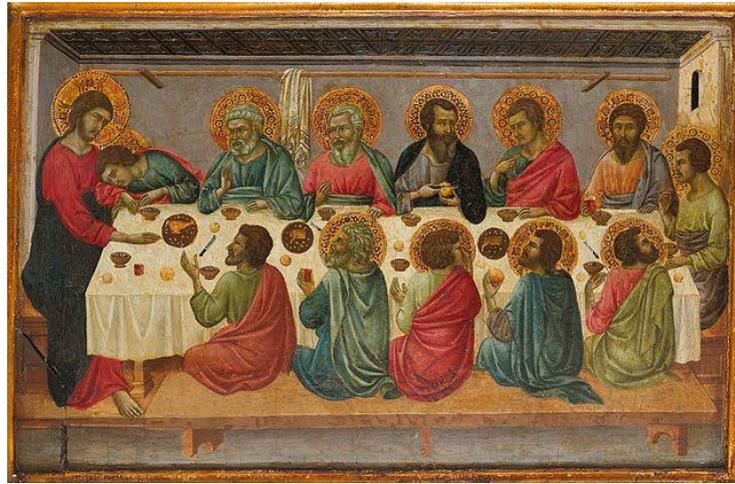
Is the Vatican II liturgy beautiful? Of course, it is very beautiful. This beauty is not artefact. It does not require any external decorations to create an artificial sense of sacredness. God, the Holy One, is in our midst and He makes us holy. The liturgy of the second Vatican council wants to restore the simplicity and depth of the first Eucharist that Jesus celebrated at the last supper before his death, or the Eucharist that Paul with his companions celebrated at Troas during their second missionary journey. It was a very important journey that led them into Europe. The entire missionary group experienced the presence of the Holy Spirit, accepted the guidance of the Holy Spirit to carry out Jesus' mission of evangelization. ([Acts 16](#)) The Vatican II liturgy is linked with Evangelization. Someone has put this relationship of Liturgy and Evangelization with these words: "We assemble in order to be sent, we are sent in order to assemble again." In this way the Liturgy is deeply linked with daily life.

After his Transfiguration on Mount Tabor, Jesus with his disciples came down from the mountain, returned to reality. Jesus talked with his apostles about his coming death and resurrection. (Mt 17:9) The disciples, who were still in a state of ecstasy at the time, did not put Jesus' words in their hearts. They continued arguing about who was the greatest among them.

The Vatican II liturgy is beautiful and it is linked with real daily life.

(11) 耶穌餐聚的共融

(11) Communion at Jesus' Supper



耶穌的前驅洗者若翰在荒野中過著苦修的生活，以蝗蟲野蜜維生。他「宣講悔改的洗禮，為得罪之赦。」(路 3：3)耶穌的生活方式卻與若翰相反，他常在人群之中，並常到稅吏和罪人家中吃飯。虔誠的猶太人看到，即批判耶穌是個「貪吃嗜酒的人，是稅吏和罪人的朋友」(瑪 11：19)。其實，與朋友共聚進餐是非常普通的日常經驗，耶穌也取用了這方式以表達天主真實地成為人類的一份子。

路加福音所記載有關耶穌與人餐聚超過十多次。其中一次就是描述蕩子回歸父家時，父親完全不計前嫌，吩咐僕人為兒子的歸來準備盛宴，烹宰肥牛，給他穿上華服，奏樂歌舞，歡慶兒子死而復生，失而復得，盡顯慈父的本性。可是，長子卻不願參與是次盛筵(參閱路 15：22-28)。路加記載耶穌的餐聚時也會記述聚餐中其他人的反應，例如：蕩子回頭盛宴中長子的反感(路 15：29)。另一次是耶穌呼喚稅吏肋未跟隨他後，便到肋未的家吃飯，在場的法利塞人和經師就憤憤不平，批評耶穌和他的門徒同稅吏和罪人一起吃喝。因為當時的稅吏常剝削猶太人，又侍奉羅馬

Jesus' forerunner, John the Baptist, lived an ascetic life in the wilderness, subsisting on locusts and wild honey. "He went throughout the whole region of the Jordan, proclaiming a baptism of repentance for the forgiveness of sins." (Lk 3:3) Jesus' lifestyle was the opposite of John's. He was always in the midst of crowds and often ate in the homes of tax collectors and sinners. When the pious Jews saw this, they criticized Jesus as a "glutton and a drunkard, a friend of tax collectors and sinners". (Mt 11:19) In fact, a meal with friends is a very common everyday experience, and Jesus used it as a way of expressing the reality of God's participation in humanity.

The Gospel of Luke records Jesus having meals with people more than a dozen times. One of these is a description of the return of the prodigal son to his father's house, whereas the father, in total disregard of his past, ordered his servants to prepare a feast for the return of his son, to cook a fattened calf, to dress him in the finest robe, to play music and dance, and to celebrate the resurrection of his son from the dead and the restoration of his life. However, the eldest son did not want to participate in the feast. (Lk 15:22-28) Luke's account of Jesus' meal also recounts the reactions at others time, e.g., the eldest son's disgust at the feast of the return of the prodigal son. (Lk 15:29) On another occasion, after Jesus had called the tax collector Levi to follow him, he has meal at Levi's house, the Pharisees and scribes were angry and criticized Jesus and his

人，因而被視為不受歡迎的罪人。請注意，耶穌召叫肋未時，並沒有指斥他的罪行，亦沒有要求他悔改，更沒有強迫他把貪來的錢財歸還原主。耶穌只簡單地說了一句：『跟隨我罷！』肋未便捨棄一切，起來跟隨了他。」(路 5：27-28)路加用了「起來」這個動詞，原文與耶穌從死者中復活的動詞一樣，表示肋未已從罪惡中重生之意。肋未後來成了耶穌的宗徒——聖史瑪竇。耶穌喜歡這些「起來」的人，並跟他們一起相聚進餐，令那些自命熱誠的宗教人士極其反感，稅吏和罪人都是邪惡的、不潔的，跟他們在一起會被污染，因此自命熱誠的宗教人士恥與他們為伍。這些宗教貴族完全不明白，人的潔淨不是因做補贖或守規矩而來，而是那些願意「起來」跟隨耶穌的人才真正得到潔淨。此外，路加更記述耶穌主動要求到稅吏匝凱的家住宿，「眾人見了，都竊竊私議說：『他竟到有罪的人那裡投宿。』」(路 19：7)實在，許多宗教傳統上都認為潔淨無罪的心才能接觸到超凡的神；然而，耶穌卻主動地無條件地邀請罪人。一次，法利塞人正在禁食，有人來問耶穌：「為什麼你的門徒不禁食？」耶穌答覆說：「伴郎豈能在新郎還與他們在一起的時候禁食？」(谷 2：18-19)耶穌的意思是新郎在的時候，大家應該歡樂慶祝。若要禁食就在期待新郎到來的時候或在新郎離去後罷！耶穌不遵守當時宗教上的煩文縟節，因為耶穌清楚知道，「凡從外面進入人內的，不能使人污穢，...凡從人裡面出來的，那纔使人污穢。」(谷 7：18, 20)耶穌的餐聚證實天主喜與人在一起。雖然餐聚是世俗的事，但若有愛與共融，天主必在其中。

disciples for eating and drinking with tax collectors and sinners. The tax collectors of the time were regarded as unpopular sinners because they often exploited the Jews and served the Romans. Notice that when Jesus called Levi, He did not accuse him for his sins, did not ask him to repent, and did not force him to return the money he had stolen to its owner. Jesus simply said: "Follow me!" And leaving everything behind, Levi got up and followed Him. (Lk 5:27-28) Luke uses the verb "to rise up", the same verb used in the original text for Jesus' resurrection from the dead, which means that Levi has been reborn again from sin. Levi later became a disciple of Jesus - St. Matthew. Jesus loved these "rise up" people and dine with them, much to the disgust of the self-professed zealous religious people, who were ashamed to be associated with tax collectors and sinners because they were evil and unclean and their company was contaminated. These religious aristocrats completely failed to understand that human purity does not come from doing penance or following the rules, but only those who are willing to "rise up" and follow Jesus are truly cleansed. Furthermore, Luke records that Jesus offered to stay at the house of Zacchaeus, the tax collector, and "when they saw him, they all whispered and said, 'He has gone to stay at the house of a sinner'." (Lk 19:7) Indeed, many religions have traditionally held that a clean and sinless heart is the only way to reach a transcendent God; yet Jesus actively and unconditionally invites sinners. Once, when the Pharisees were fasting, someone came to Jesus and asked, "Why don't your disciples fast?" Jesus replied, "Can the wedding guests fast while the bridegroom is with them?" (Mk 2:18-19) Jesus meant that when the bridegroom is present, everyone should celebrate and rejoice. If one wants to fast, they should wait before the bridegroom arrives or after the bridegroom leaves! Jesus did not observe the religious practice of the time, because Jesus knew clearly that "anything that goes into a person from outside cannot defile; but what comes out of a person, that is what defiles." (Mk 7:18, 20) Jesus' feast proves that God loves to be with people. Although meals are a secular affair, if there is love and communion, God is present.



耶穌從未拒絕與罪人、稅吏、不受歡迎的人物、令人憎惡的人、受歧視的人、被忽視的人聚餐，就算是當時與猶太人不相往來的撒瑪黎雅人(若 4:9)、法利塞人(路 7:36)、甚至法利塞人的首領(路 14:1)，耶穌都與他們交談及到他們家中吃飯。在最後晚餐時，耶穌明知猶達斯會出賣他，他仍邀請他出席並給予他機會。再者，耶穌更應邀到當時被視為身份低微的婦女(瑪爾大和瑪利亞)家中作客，並接受她們的款待(路 10:38-39)。耶穌更讓另一位瑪利亞用極珍貴的純『拿爾多』香液，敷抹自己的腳，並用她的頭髮擦乾(若 12:3)。路加還記載耶穌在法利塞人家中坐席，一名城中公認為罪婦竟悄悄地站在耶穌背後，靠近他的腳哭開了，用眼淚滴濕了他的腳，然後用自己的頭髮擦乾，又熱切地口親他的腳，這舉動令在場的法利塞人非常震驚，為何耶穌會接受這罪婦的行為(路 7:37-39)。耶穌不遵循傳統的規矩，因為這些規矩會窒礙耶穌接觸需要他的人。耶穌關注人身心靈的健康多於宗教規範。更出人意表的是耶穌可跟任何人聚餐，但有兩類人耶穌從沒有跟他們餐聚，一是宗教領袖，二是掌權者。耶穌很難跟這兩類人交往，因為他們時常恃勢凌人。因此，耶穌從不用宗教貴族及掌權者的用語來形容天主的面貌。

耶穌四出傳教、行奇蹟、治癒病人，他的

Jesus never refused to dine with sinners, tax collectors, people who were not welcome, detestable people, discriminated people, neglected people, the Samaritans whom the Jews had no dealing with, (Jn 4:9) the Pharisees (Lk 7:36) and even the Pharisee leaders, (Lk 14:1) Jesus talked to them and ate in their homes. At the Last Supper, Jesus invited Judas to attend and gave him a chance, knowing that Judas would betray him. Furthermore, Jesus was invited to the homes of women (Martha and Mary), who were considered to be of low status at the time, and received hospitality from them. (Lk 10:38-39) Jesus also allowed another Mary to anoint his feet with the most precious pure “nard” perfume and dried them with her hair. (Jn 12:3) Luke also records that when Jesus was seated in the house of the Pharisees, a woman who was recognized as a sinner in the city quietly stood behind Jesus, wept near his feet and wet it with tears, and dried them with her hair and kissed his feet fervently, this gesture has shocked the Pharisees present, as to why Jesus would accept this sinful woman’s actions. (Lk 7:37-39) Jesus did not follow traditional rules because that would have prevented him from reaching those who needed him. Jesus was more concerned with the physical, mental and spiritual well-being of people than with religious norms. What is even more astonishing is that Jesus could dine with anyone. But there were two groups of people Jesus never dine with: religious leaders and those in power. It was difficult for Jesus to associate with these two groups of people because they were often overbearing. For this reason, Jesus never used the terminology of the religious aristocracy and those in power to describe the face of God.

Jesus went out to preach, performed miracles, and healed the

聲名遠播，甚至被人認為光復以色列的默西亞，幾乎幻想只要耶穌吹一口氣便能恢復以色列的光輝。許多地位顯赫的人都宴請耶穌。「當耶穌在伯達尼癩病人西滿家裡，正坐席的時候，來了一個女人，拿著一玉瓶珍貴的純『拿爾多』香液。她打破玉瓶，就倒在耶穌頭上。」(谷 14:3)在場的人極其不滿；耶穌卻說：「由她罷！你們為什麼叫她難受？...她已做了她能做的：提前傅抹了我的身體，是為安葬之事。我實在告訴你們：將來福音無論傳到全世界什麼地方，必要述說她所作的事，來記念她。」(谷 14:6-9)耶穌在此情況下，公告了他的死亡，令眾人的夢幻破碎。天主的計劃與人的想像不同。

在耶穌死而復活後，他仍與門徒們多次進餐，同食共飲(宗 10:41)，以證明耶穌在回歸天父後，在超凡的境界中，仍投入平凡人的生活當中，以顯示超凡的天父常與平凡人同在。沒有其他方式可取代餐聚這平凡人的經驗以接觸天主。耶穌所啟示的天父是非常人道的。耶穌雖是超凡的卻常與門徒們一起進餐，一起度平凡人的生活。天主是生命的天主，人在餐桌前宴飲是慶祝生命。若以耶穌餐聚的理念來形容擘餅禮，擘餅禮就是為罪人而設的聖餐。在聖體內，耶穌歡迎一切被排斥、被歧視的人。傳統宗教認定取潔後才能接觸神，進餐前也要洗手取潔，耶穌不守這些規矩。耶穌在擘餅禮的餐聚中，把自己成為餅和酒，成為人類生命的食糧和飲品，讓人同飲共食。這餐聚的參與者在接觸他人時，要學習延續耶穌的行動，成為他人的食糧和飲品。誰願意分享這食糧和飲品，便成了潔淨的，可接觸天主的人。擘餅禮的餐聚絕不是善人的獎品，罪人不須先成為善人才可領受。耶穌從不計較人的狀況，耶穌只求奉獻自己，與人分享天主的

sick. His reputation spread far and wide, and he was recognized as the Messiah who would restore Israel. People were almost under the illusion that one breath from Jesus would restore Israel's glory. Many prominent people entertained Jesus. "When he was in Bethany reclining at table in the house of Simon the leper, a woman came with an alabaster jar of perfumed oil, costly genuine spikenard. She broke the alabaster jar and poured it on his head." (Mk 14:3) The people present were infuriated with her; but Jesus said: "Let her alone. Why do you make trouble for her? She has done a good thing for me... She has done what she could. She has anticipated anointing my body for burial. Amen, I say to you, wherever the gospel is proclaimed to the whole world, what she has done will be told in memory of her." (Mk 14:6-9) Here, Jesus announced His death, which shattered the dreams of the crowd. God's plan is different from what man imagines.

After Jesus' death and resurrection, He still ate and drank with His disciples on many occasions, (Acts 10:41), to prove that after His return to the Father, Jesus, in His transcendent realm, was still involved in the lives of ordinary people, to show that the transcendent Father is always with ordinary people. There is no other way to encounter God than sharing a meal with ordinary human. The Father, as revealed by Jesus, is very human. Although Jesus is transcendent, He always ate with His disciples and lived the lives of ordinary people. God is the God of life, and people celebrate life by feasting at the table. If the breaking of bread is described in terms of the concept of Jesus' Supper, the breaking of bread is the sacrament for sinners. In the Eucharist, Jesus welcomes all those who have been rejected and discriminated against. Traditional religions believed that, access to God is only possible after cleansing, and hands must be washed and cleansed before eating. In the breaking of bread, Jesus turned Himself into bread and wine, the food and drink of human life, so that people could drink and eat together. The participants in this meal must learn to continue Jesus' action of becoming food and drink for others. Whoever is willing to share in the food and drink becomes clean and can have access to God. The meal of the breaking of bread is never a prize for the righteous, and sinners do not have to be the righteous before

美善。

某些宗教，包括舊約的宗教在內，對於食物及性別有著許多規限。吃喝為人本是重要的。按路加的記載，有法利塞人和經師質問耶穌說：「若翰的門徒屢次禁食，行祈禱；法利塞人的門徒也是這樣；而你的門徒卻又吃又喝。」(路 5:33)。這些宗教領袖竟然強調禁食否定吃喝。耶穌則以禁食代表哀傷甚或死亡，而非慶祝生命。新郎在的時候應該慶祝新婚，不可能在此歡樂時刻禁食。門徒們吃喝歡宴是因為找到天主。過去的傳統與當下的現實截然不同，社會和宗教組織也轉變了。因此，耶穌指出「新酒應裝在新皮囊裡」(谷 2:22)。耶穌是新酒，新酒裝在舊皮囊裡，新酒會發漲，舊皮囊的皮過於僵硬而被漲破。新酒富創意，舊皮囊僵硬沒變化卻給人安全感；舊皮囊成了窒息新酒的力量，失去生命與創意。

耶穌的餐聚彰顯天父的面貌。從耶穌不守猶太人進餐洗手的規矩(谷 7:1-7)至他發表潔淨與污穢的理論(谷 7:18-23)，均可看到耶穌餐聚的另一層面。餐聚是耶穌的另一個講道台。表面看來，餐聚與宗教毫不相關，亦無抵觸；耶穌卻選擇了這一講道台，宣講天主更深奧的道理，宣示人生的深度。

they can receive it. Jesus never takes into account the condition of man, but seeks to give of Himself and to share the beauty and goodness of God with others.

Some religions, including the Old Testament, have many restrictions on food and gender. Eating and drinking are inherently important to people. According to Luke, a Pharisee and scribe questioned Jesus, “The disciples of John fast often and offer prayers, and the disciples of the Pharisees do the same; but yours eat and drink.” (Lk 5:33) These religious leaders emphasized the importance of fasting, and have many restrictions on food and gender. Jesus, on the other hand, used fasting to represent mourning or even death and not celebrating life. When the bridegroom was present at the wedding people should celebrate, and it was not possible to fast during this celebration and joyous time. The disciples ate and drank and feasted because they had found God. The traditions of the past are very different from the realities of the present, and social and religious organizations have also changed. Jesus therefore states that “new wine should be poured into fresh wineskins”. (Mk 2:22) Jesus is the new wine, if the new wine is put in the old wineskin, the new wine will swell and the old skin will be too stiff and burst. The new wine is creative, the old skins although they may give a sense of security, are stiff and unchanging and become the force that stifles the new wine and causes it to lose its life and creativity.

Jesus' feast gatherings revealed the face of the Father. Another aspect of Jesus' feasting can be seen in the fact that He did not observe the Jewish rule of eating and washing hands (Mk 7:1-7) and he had his views on purity and uncleanness. (Mk 7:18-23) Supper is another pulpit for Jesus. On the surface, the feast gathering has nothing to do with religion, nor does it have conflict with it, but Jesus chose this pulpit to preach the deeper truths of God and to proclaim the depth of human life.



當到達陌生的地方，人生路不熟，都可與朋友或服務員相約在機場集合點匯合，不同種族的人也會匯集在這地方，準備出發或繼續行程。若以此為例，耶穌就是這集合點，耶穌本身就是人類尋找天主的集合點，在耶穌這集合點內，人所體驗到的就是：「天主是愛」(若一 4:8)。「天主是愛」是天主唯一的定義。「天主是愛」，這愛是人與人之間彼此的聯繫(若一 4:7)。在這愛內，人能感受到「奧秘的那一位」。在耶穌這集合點內，人能獲取新的力量，新的方向。無論是遠在天邊或近在眼前的，都是我的兄弟姐妹。在接觸「奧秘的那一位」時，人便能愛一切人，包括敵人、詛咒你的人、甚至迫害你的人。若有此力量，所有意見分歧的人、憎恨的人、被輕視的人，都可匯聚在一起。在這愛內，亦有優次之分，首先是被排斥的人及軟弱的人。這愛使人有勇氣和力量抗拒社會中的不正義。耶穌沒有要求人人都成為窮人，但卻要有節德，懂得節制，拒絕奢侈。就如格林多後書所說：「多收的沒有剩餘，少收的也沒有不足。」(格後 8:15)

活出愛是極其艱難的，但天主就是這愛。天主臨在於這愛內。人信的有時是權威的天主，萬有的天主；所以人常求天主保護自己的現況。然而，天主與一般宗教的神不同，這些神與耶穌所啟示的父不一樣。若望福音最後一章記載耶穌與七個人的小團體聚餐，這七個人的小團體包括宗徒、門徒和平信徒，他們代表著初期教會，小小羊群的教會。他們整晚捕魚都一無所獲，後來耶穌指示他們：「向船右邊撒網，

When we arrive in an unfamiliar place and do not know the way around, we can meet our friends or attendants at the meeting point in the airport, where people of different nationalities gather and get ready for departure or continue with the journey. Taking this as an example, Jesus is the meeting point for man seeking God, and it is in this meeting point that one experiences the words: "God is love". (1 Jn 4:8) "God is love" is the only definition of God. "God is love" is a love that connects people to each other. (1 Jn 4:7) In this love, one can feel the "Mysterious One". In Jesus, the meeting point, one gains new strength and a new direction. Whether one is far away or close at hand, they are all my brothers and sisters. In contact with the Mysterious One, one can love all people, including enemies, those who curse us, and even those who persecute us. When filled with this power, all those who disagree, those who hate, those who are despised, can come together. In this love, there are priorities, first come the rejected and the weak. This love gives people the courage and strength to resist injustice in society. Jesus did not require everyone to be poor, but to be prudent, to know self-control, and to reject extravagance. As 2 Corinthians says: "Whoever had much did not have more, and whoever had little did not have less." (2 Cor 8:15)

It is extremely difficult to live out love, but God is that love. God is present in this love. Sometimes people believe in a god of power, a god of all things, and so they often ask God to protect them in their present situation. However, God is not the same as the gods of other religions, and these gods are not the same as the Father revealed by Jesus. The last chapter of John's Gospel records a special gathering feast of Jesus with seven people, this small group of seven people including apostles, disciples and lay people who represented the early church, the church of the little flock. They fished all night and caught

就會捕到。」他們便撒下網去，因為魚太多，竟不能拉上網來。」(若 21:6)當他們上了岸，看見放著一堆炭火，上面放著魚和餅。耶穌已為他們準備好一切，以主人的身份邀請他們一起吃早飯。聖史若望描述這次餐聚重用了最後晚餐時的語句。「耶穌遂上前拿起餅來，遞給他們；也同樣拿起魚來，遞給他們。」(若 21:13)若望描述的不是「過去式」，而是「現在式」。若望希望表達出：無論那一個團體在何時何地舉行這聚餐，耶穌都臨在其中，「現在」耶穌拿起餅來，自己成為這餅，並邀請人分享這生命的食糧。聖體的意義就在聚餐的人領受天主的愛。這生命的食糧催促人成為讓兄弟姊妹分享的餅。所有人都成為兄弟姊妹，天主的子女。若吃喝耶穌餅酒而不願與人分享的信徒，基本上是不明白耶穌聖體的意義。值得注意的是參與上述聚餐的有宗徒伯多祿、多默及納塔乃耳，還有載伯德的兩個兒子和其他兩個門徒，明顯看出他們沒有地位高低的分別。無論耶穌在世時，或現在藉信徒團體主持餅酒的盛宴，聖餐中的共融標示出教會的真面貌。

nothing, but then Jesus instructed them, “Cast the net over the right side of the boat and you will find something. So they cast it, and were not able to pull it in because of the number of fish.” (Jn 21:6) When they came ashore, they saw a charcoal fire with fish and bread on it. Jesus had prepared everything for them and invited them to have breakfast as the master. St. John’s description of this meal repeats the same words of the Last Supper. “Jesus came over and took the bread and gave it to them, and in like manner the fish.” (Jn 21:13) What John is describing is not in the ‘past tense’, but in the ‘present tense’. St John wanted to express that Jesus is present wherever and whenever the community holds this feast, and “now” Jesus takes the bread, becomes the bread Himself, and invites people to share in the Bread of Life. The meaning of the Eucharist is that those who gather together receive the love of God. This Bread of Life urges one to become the bread shared by brothers and sisters. So all become brothers and sisters, children of God. For those believers who eat the bread and drink wine of Jesus but are unwilling to share with others basically do not understand the meaning of the Eucharist. It is noteworthy that the above meal gathering was attended by the apostles Peter, Thomas and Nathanael, as well as two sons of Zebedee and two other disciples, clearly showing that there was no difference in status. Communion in the Eucharist, whether at Jesus’ time or now through a community of believers hosting the feast of bread and wine, shows the true nature of the Church.

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(12) 信望愛三德與耶穌的聖體聖血 (12) The three Theological Virtues, Faith, Hope, Love and the Eucharist



1. 信望愛三德的特色

信望愛三德與普通的德行不同，不能靠學習、培養、鍛鍊或潛修而來，因而被稱為超性的德行。信望愛三德是由聖神注入每个人的心內，以三位一體天主為根源、動機和對象(參閱[天主教教理 1812, 1813](#))。因此，人不是信甚麼，而是信「誰」。信望愛三德助人與天父建立父子的親密關係。人希望知道自己信的是甚麼，希望了解道理，希望行善，這都是好的意向，但信望愛三德卻有著另一層次。

究竟信望愛三德與耶穌聖體聖血有何關係呢？

在五餅二魚奇蹟後，耶穌吩咐群眾不要為那可損壞的食糧勞碌，而要做天主的事業。「天主要你們所做的事業，就是要你們信從他所派遣來的。」([若 6:29](#))耶穌的聖體聖血是紀念耶穌為做天主的事業而奉獻自己，為愛所有人而獻上自己的生命。因此，我不單信，更要達到更高層次，那就是我信臨在於聖體聖血內的復活的主。我願意延續耶穌的事業，以愛救贖自

1. The characteristics of Faith, Hope and Love

Unlike other virtues, one cannot attain faith, hope, and love by mere learning nor by practicing. They are called theological virtues. They are infused in our hearts by the Holy Spirit. They have the One and Triune God for their origin, motive, and object (cf. [Catechism of the Catholic Church 1812, 1813](#)). Therefore, we should ask ourselves not “in what we believe”, but “in whom we believe”. The theological virtues enable us to have an intimate father-son relationship with the Heavenly Father. We all have the desire to know what we believe, to understand the doctrine we believe and we hope to do good deeds. This desire is natural and good; however, faith, hope, and love urge us to reach a higher level of living.

How the three theological virtues faith, hope and love are related to the Eucharist?

After Jesus had fed the people with five loaves and two fish, he told them not to work for food that perishes, but “to do the work of God, and to believe in the one He sent.” ([Jn 6:29](#)) The Eucharist is the memorial of how Jesus did the work of God: out of love He sacrificed himself and gave his life for all. Therefore, faith is not a vague sentiment. We believe that we can reach a much higher level. We believe in the Risen Lord present in the Eucharist. We believe that we should carry out Jesus’ mission of saving the world with love. St. Paul reminds

己身處的社會。聖保祿提醒我們：「現今存在的，有信、望、愛這三樣，但其中最大的是愛。」(格前 13:13)

聖體聖血實在地象徵耶穌對人的愛，這愛是永恆的。信望二德是暫時性的，因為在天堂上已看到一切，那就不必信德了；一切已達成，那又何用盼望呢！

信友很多時認為：活出基督即是實踐善行，遵守誡命，說真理及尋求正義。這一切都是好的，但遠未達致天主子女生活的精髓，更重要的是先接受聖神注入每人心內的信望愛三德，才去實踐善行，遵守誡命，說真理及尋求正義等等，才不致於本末倒置！

us that “faith, hope, love remain, these three, but the greatest of these is love”. (1 Cor 13:13)

The Eucharist is the sign of this eternal love of Jesus for all. In heaven, faith and hope will not be needed any more, as in heaven we will see God face to face as he is. Hope will not be necessary either, since everything will have reached their fulfilment. Love will remain eternally because God is Love.

Christians very often think that to live out Christ means to do good deeds, obey the commandments, speak the truth and search for justice. This thinking is correct, but it is not complete. It is far from the essence of the life of God’s children, who know that we are saved not by our merits but by the grace of God. Therefore we first must receive the Holy Spirit’s gift of the three theological virtues faith, hope and love, which will then enable us to do good deeds, obey the commandments, speak the truth and act justly. Otherwise, the order of cause and effect will be upended!

2. 「看，天主的羔羊，除免世罪者！」(若 1:29)

2. “Behold, the Lamb of God, who takes away the sin of the world” (Jn 1:29)



聖經所描述的羔羊有三種：

一：逾越節羔羊：當猶太人大舉離開埃及的前一晚，梅瑟吩咐他們每家要宰殺一隻羊，作逾越節羔羊，然後把羊血塗在門楣和兩旁的門框上，上主要經過，擊殺埃及人；他一見這血，就越過門口，不容毀滅者進他們的房屋(參閱出 12:22-23)。逾越節羔羊象徵救恩。

二：代罪羔羊：依撒意亞先知描寫上主的

There are three types of lamb in the Bible.

First, the Passover Lamb. On the night before the Israelites departed from Egypt, Moses told them to prepare a lamb for each household. They had to take some of its blood and apply it to the two doorposts and the lintel of the houses in which they ate it. Seeing the blood, God would pass over and not let the destructors come into the house. (Ex 12:22-23)

Secondly the Passover Lamb symbolizes both salvation and the

僕人有如默不作聲的待宰羔羊，卻背負了人類的一切罪過、人間的一切苦楚，受盡侮辱、唾棄和貶抑(參閱依 53:3-7)。聖伯多祿提醒我們：「你們不是用能朽壞的金銀等物，由你們祖傳的虛妄生活中被贖出來的，而是用寶血，即無玷無瑕的羔羊基督的寶血。」(伯前 1:18-19)

三：除免世罪的天主羔羊：「若翰見耶穌向他走來，便說：『看，天主的羔羊，除免世罪者！』」(若 1:29)若翰的門徒便跟隨了耶穌。

聖經中的羔羊給我們非常強烈的訊息：聖體聖血是耶穌留下來作紀念他的標記。聖體聖血是他救贖工程的祭宴。每台彌撒，神父舉揚聖體時重覆若翰所言，說：「看，天主的羔羊，除免世罪者！」耶穌如何除免世罪呢？世罪又是甚麼？世罪不能照字面解說成世人的罪，世罪是奧秘，是天主的創造與天主出現分裂。耶穌降生成人，居於人間，背負世罪，願意謙卑地接受世人的審判，且接受最大罪犯的刑罰，死在十字架上。這代罪的羔羊以他最崇高的愛，成了天主的創造與天主之間的橋樑。在彌撒中，當我們聽到「看，天主的羔羊，除免世罪者」這極其莊重的說話時，我們還能是觀眾嗎？或只是聽教的徒生嗎？我們應如立即跟隨耶穌的若翰門徒，與耶穌建立親密的關係。若我們確信耶穌是除免世罪的天主羔羊，每次參與彌撒，領受聖體聖血，我們都在重新確認自己與耶穌的盟約，延續他的使命，做天主的事業。耶穌藉自己的生活背負世罪，給有仇恨的地方帶來仁愛，給有暴力的地方充盈溫暖，給邪惡的地方送上慈悲。對在罪惡中跌倒而無力重新爬起來的弟兄姊妹給予翻身的機會。若我們能效法耶穌，彌撒與現實生活便不再脫節，在十字架上的耶穌也不再孤單。主日彌撒不單是耶穌的祭

scapegoat. The Prophet Isaiah describes the servant of God as a lamb led to the slaughterhouse or a sheep silent before shearers. The guilt of the world laid upon him, he endured our sufferings. He was afflicted, spurned, and avoided by men. (Is 53:3-7) St. Peter reminds us that we are ransomed from our futile conduct, handed on by our ancestors, not with perishable things like silver or gold but with the precious blood of Christ as of a spotless unblemished lamb. (1 Pt 1:18-19)

Thirdly, the Lamb of God, who takes away the sin of the world. John the Baptist saw Jesus coming toward him and said, “Behold, the Lamb of God, who takes away the sin of the world!” Then John’s disciples followed Jesus. (Jn 1:29)

The lamb in the Scripture delivers us a very strong message: Jesus leaves us His Body and Blood as a sign to commemorate Him. The Eucharist is the feast of His redemptive work. At every Mass, the priest repeats what John the Baptist said, “Behold, the lamb of God, who takes away the sin of the world.” How does Jesus take away the sin of the world? What exactly is the sin of the world? We cannot interpret literally the meaning of the sin of the world as the sin of humankind. Sin is a mystery. It is a breakup between God and His creation. The incarnate Word dwells among us to bear our sins, and humbly accepts the judgement of the world to die as a criminal on the cross. His role of scapegoat has bridged the gap between God the creator and His creatures. How could we stand there with no reaction when we hear the solemn declaration of “Behold, the Lamb of God, who takes away the sin of the world”? We should act like John’s disciples to build a close relationship with Jesus. If we firmly believe that Jesus is the Lamb of God, every time we receive the Eucharist at Mass, we are reaffirming our covenant with Jesus to carry on His mission to preach God’s work to all nations. Jesus sacrifices Himself for the sake of the sin of the world. Where there is hatred, He brings love, where there is violence, He brings hope, and brings mercy to evil, enable those who fell because of sin to stand up again. By imitating Jesus, the Mass will become part of our real life, and Jesus will no longer be lonely on the cross. Sunday Mass is not simply Jesus’ sacrifice, but the sacrifice of the whole community of believers, who like Jesus and with Jesus are willing to take Jesus with them to bear

獻，更是信友團體把耶穌帶進各自生活中去背負他人的苦痛。 the sufferings of others.

3. 你們要吃我的肉，並喝我的血 3. You will eat my flesh and drink my blood



當耶穌囑咐門徒和群眾要吃他的肉，並喝他的血時，他們都非常震驚，他們全不明白耶穌這話的含意。究竟耶穌是否又在說比喻，或作另類描寫，或是要他們接受某一現實呢？他們實在不明所以。為明白這一句話，我們嘗試進入耶穌的內心，了解一下他的思想。特別在五餅二魚奇蹟中，當耶穌分餅給飢餓的群眾時，他內心想的是甚麼？相信耶穌心內時常都有這一思想：人若要獲得救恩，必先要把自己所有的與人分享，所以他邀請在場的群眾分出自己的所有，五餅二魚只是個象徵，把自己所有的一切分送出去，直至極點這是標準。當耶穌擘開餅分給飢餓的群眾時，耶穌已認同自己就是那塊餅，將為眾人而犧牲。五餅二魚的奇蹟已看到十字架的標記。若望福音第六章描述五餅二魚奇蹟時已表達了耶穌的這種感覺，因此若望福音是沒有記載最後晚餐的。耶穌在最後晚餐中把這一思想具體地呈現出來。耶穌在被出賣的那天晚上，拿起面餅，感謝讚頌天父，把面餅分開，交給他的門徒說：「你們大家拿去吃：這就是我的身體，將為你們而犧牲。」晚餐後，耶穌同樣拿起杯來，感謝讚頌天父，交給他的門徒說：「你們

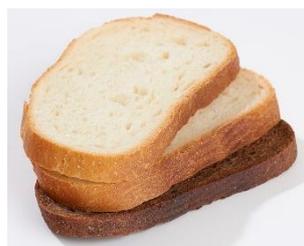
Jesus' disciples were shocked when Jesus told them that they had to eat His flesh and drink His blood. They did not understand Jesus and they were wondering whether Jesus was using a parable. Perhaps Jesus was asking them to accept reality as it is. They truly did not know. To understand what Jesus meant, let us try to get inside the mind of Jesus and find out what he was thinking. In particular, in the miracle of the five loaves and two fish, when Jesus was giving bread to the hungry, what was he thinking in his mind? What was Jesus' thought when He fed the hungry? It was always in His mind that if a man is to be saved, he must first share what he has with others, so he invited the crowd present to share what they had. The five loaves and two fish are just a symbol. Willing to share all that we have is the standard requirement. When Jesus broke the bread and gave it to the hungry, he knew that He was going to become the broken bread to be given to the people. The miracle of the broken loaves and of the shared fish symbolizes the broken body of Jesus on the cross. The Gospel of John, which does not report Jesus' last supper, in its detailed description of the miracle of the five loaves and two fish well expresses the deep meaning of Jesus' death on the cross. The other three gospels report Jesus' last supper and record Jesus' words. We hear them each time we participate in the Mass: "On the night He was betrayed, He took bread, and, giving thanks to the Father, broke it, and gave it to His disciples, saying: Take this, all of you, and eat of it, for this

大家拿去喝：這一杯就是我的血，新而永久的盟約之血，將為你們和眾人傾流，以赦免罪惡。你們要這樣做，來紀念我。」餅酒成了耶穌的聖體聖血，聖體聖血是耶穌留給我們的禮物。耶穌說：「誰吃我的肉，並喝我的血，便住在我內，我也住在他內。」(若 6:56)這是耶穌這禮物的清楚目標。當每一信徒吃這餅飲這血時，耶穌便「住」在他內，他也「住」在耶穌內。「住」表示真實的共融，消化、吸收。因著吃這餅飲這血，「我」成了我所吃的我所喝的。若要成就此事，信徒的「亞孟(阿門)」是必須的，這表示「我信、我願意」。若信徒沒有清楚回應「亞孟(阿門)」，沒清楚表達「我信、我願意」，此事便不能成就。信徒領受聖體聖血，願意實踐耶穌的使命，在該周內或該日內，把自己分送給別人，像耶穌一樣，愛至極點。

is my Body, which will be given up for you. When Supper was ended, He took the chalice and, once more giving thanks, He gave it to his disciples, saying: Take this, all of you, and drink from it, for this is the chalice of my Blood, the Blood of the new and eternal covenant, which will be poured out for you and for many for the forgiveness of sins. Do this in memory of me". Each Mass is a memorial of Jesus' death on the cross. During Mass we are allowed to share his broken body and drink his poured out blood. The gospel of John reports that after the miracle of the loaves and fish, Jesus explained to the crowds the meaning of the miracle. Jesus said, "Whoever eats my flesh and drinks my blood remains in me and I in him". (Jn 6:56) These words clearly state the objective of the gift of Jesus. Whenever the faithful eat the bread and drink the cup, Jesus "abides" in them and they "abide" in Jesus. "Abides in" denotes a true deep communion. By eating this bread and drinking this blood, "we" have become what we eat and what we drink. For this to happen, the "Amen" of the believer is necessary, which means "I believe and I am willing". When the believers receive the Body and Blood of Jesus, they commit themselves to fulfil Jesus' mission until he will come again.

4. 聖言 — 從天上降下來的食糧

4. The Word – the food from heaven



耶穌清楚指出舊約中的「瑪納」是從天上降下的食糧，而新的「瑪納」就是他的說話(聖言)和他的聖體聖血。耶穌照經上所載說：「人生活不只靠餅，而也靠天主口中所發的一切言語。」(瑪 4:4)他更清楚表達：「我給你們所講論的話，就是神，就是生命。」(若 6:63)耶穌又說：「凡看見子，並信從子的，必獲得永生；並且在

Jesus made it clear that in the Old Testament the manna was the food that came down from heaven. It prefigured the new manna, Jesus' words and His body and blood. "One does not live by bread alone, but by every word that comes forth from the mouth of God." (Mt 4:4) He further states that "The words I have spoken to you are spirit and life", (Jn 6:63) "everyone who sees the Son and believes in him may have eternal life, and I shall raise him on the last day." (Jn 6:40) Many people saw

末日，我要使他復活。」(若 6:40)很多人都見過耶穌且信從他。了解耶穌是聖子並不是靠個人的能力，而是藉聖神的助佑。耶穌說：「我就是生命的食糧；到我這裡來的，永不會饑餓；信從我的，總不會渴。」(若 6:35)換言之，在彌撒中聆聽聖言及領聖體聖血，即成就整台彌撒的奧秘。「先知書記載：『眾人都要蒙天主的訓誨。』凡由父聽教而學習的，必到我這裡來。」(若 6:45)

參與彌撒是天主邀請信徒參與學習。若領聖體聖血是使作為信友的我們成為我們所吃所喝的；信友參與彌撒便應充盈耶穌的教誨，滿溢天上的食糧和飲料，使之能與人分享。因此，耶穌這自天上降下來的食糧包括聖言和聖體聖血。信從子的，必獲得永生，即是說：聆聽聖言、領聖體聖血必獲得永生。那，永生是甚麼呢？永生不是在死後的，而是在此時此刻與永恆的天父永遠保持父子關係。耶穌是天主聖子，我們是天父的義子，聖神指導並啟發我們與三位一體的天主在這世上開展關係，循序漸進地、逐少逐少的，達致與父子神的共融。信友有時把信仰生活——信望愛的生活停留在道德的層面上，只顧著守規矩、行善功、傳道、尋求正義等事情上，無疑這些都是好的，但這不是信望愛生活的果。在世上活出信望愛必定是在人類的時間及空間中進行。信就是聆聽經書上過往的人如何活出信仰；望就是期待天主讓我們每日逐少逐少的明白聖言；愛就是讓聖神居住在我們的心靈內，使我們的生命成為三位一體天主的居所。我們在時間和空間中生活，天主的食糧就如「稀薄的碎屑」(出 16:14)，信友每日領受天主按各人所需而賜下的禮物，各有不同，逐少逐少的，循序漸進地，讓信友明白，讓

Jesus and heard his words, but not all believed. Many, including some of his disciples, turned their backs and left him. Jesus explained that to know and accept him as son of God and the Messiah sent by God is a gift from God. (Jn 6:44) Jesus said, “I am the bread of life; whoever comes to me will never hunger, and whoever believes in me will never thirst.” (Jn 6:35) In other words we can say that the whole mystery of the Eucharist is listening to and believing in the Word of God and eating and drinking the body and blood of Jesus. “It is written in the prophets: ‘They shall all be taught by God.’ Everyone who listens to my Father and learns from him comes to me”. (Jn 6:45)

Participating in the Eucharist is God’s invitation to us to learn. This learning is not like learning at school or at work. Our true teacher is inside us. Is Jesus and his Spirit, who inspire us, our inner conscience to see the truth, to see the meaning of life, to understand our responsibility at home, in society and in the community of the Church, to see our relationship with others and with the whole universe. Our teacher not only teaches us what we should do, but he becomes our strength when we try to put it into practice. He becomes our rock to rely upon and our fellow traveller. He is like a tree and we are its branches. Like a branch we are always united with the tree, in constant contact with it. Faith is this intimate relationship with Christ. Faith cannot be the fruit of our studying and learning. Faith is a gift from God. In order that the branch may produce any fruit, first it has to be united with the tree. When we celebrate the Eucharist, we celebrate the mystery of faith. We celebrate the unity of Jesus with his believers, the unity of the believers among themselves and the unity with the Father who is all in all. The celebration of the Eucharist sends us to announce this Good News to all: here on earth we can already have a foretaste of eternal life. Hope sustained by faith urges us to walk with confidence towards the day of the final resurrection of a new heaven and a new earth. During the journey, suffering and death will be there, but will be like the sowing of a seed that must die in the soil before being born into a huge, beautiful tree of life.

我們與三位一體天主建立更密切的關係。在主日彌撒中，我們與其他兄弟姊妹共融，分享該周內天主給予我們的禮物。因此，在彌撒中的每一動作，或坐或立、或頌讀或聆聽，一切行動都是一致的，以表達我們的溝通與共融，我們時常在三位一體天主的愛內生活。耶穌說：「正如父愛了我，同樣我也愛了你們；你們應存在我的愛內。」(若 15：9)這愛是人必需的食糧。若沒有這愛，世界便不能存在了!

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(13) 三腳鼎

(13) The Tripod



三腳鼎，古為國家之重器，我則用以代表三種人物：科學家、詩人及基督徒。單以光為題，他們就各有各的見解。

科學家認為：光在真空行進的速度是目前已知宇宙中最快的，你知道光速到底有多快嗎？光在真空行進的速度為每秒 29 萬 9,792 公里，是目前宇宙所有物質中，傳遞速度最快的。對住在地球上的我們來說，光行進的速度已是超乎我們想像的快。地球赤道一圈的長度約為四萬零七十五公里，如果地球沒有大氣層阻擋光，那麼光每秒可繞地球 7.5 圈，相當於 0.13 秒就繞一圈！地球到月球的平均距離為 38 萬 4,400 公里，所以光從地球到月球單趟要 1.255 秒，來回一趟約 2.51 秒。換言之，我們在地球看到的月光，其實是 1.255 秒前的月亮。

那，光究竟是甚麼？光是由一種粒子組成的，這種粒子就是光子！光子比較奇怪，它不能靜止下來，光子不斷以光速運動着！一粒光子離開太陽表面到地球所需時間是 8 分 20 秒。若太陽突然停止發光，我們肉眼所看到的光即是 8 分 20 秒前的光，接著便是一片漆黑了。

因此，科學家可以利用光錐來解釋時空，太陽停止發光那刻，不會對我們有即時的

The tripod was an important household artefact in ancient times. Let us imagine that a light is placed on a tripod and let us invite three specialists, a scientist, a Christian and a poet to discuss on the topic of “Light” seen from three different angles.

1. The scientist: do you know how fast light travels in a vacuum? Light travels in a vacuum at 299,792 kilometres per second, the fastest speed of all matter in the universe. For us on earth, light travels faster than we can imagine. The length of the circle of the Earth’s equator is about 40,375 kilometres. If the Earth had no atmosphere to block light, then light could travel around the Earth 7.5 times per second, which is equivalent to one revolution in 0.13 seconds! The average distance from the Earth to the Moon is 384,400 km, so a single trip from the Earth to the Moon takes 1.255 seconds and a round trip takes about 2.51 seconds. In other words, the moonlight we see on Earth is in fact the moon of 1.255 seconds earlier.

What is light? Light is made up of particles called photons! Photons are strange in that they cannot standstill, they are constantly moving at the speed of light! The time it takes for a photon to leave the surface of the sun and travel to earth is 8 minutes and 20 seconds. If the sun suddenly stopped shining now, the light we would still see with our naked eyes would be the light of 8 minutes and 20 seconds earlier.

Therefore, scientists can use the light cone to explain space-time. The moment the sun stops shining will not have an

影響，我們只能在 8 分 20 秒後，當地球位於太陽停止發光這一事件的未來光錐之內時，才受到絕對過去發生的這一事件影響。

immediate effect on us, we will only be affected by this event 8 minutes and 20 seconds later, when the Earth is within the future light cone of the event when the sun stopped shining.



況且，我們還未計算一粒光子從太陽核心產生後，移動到太陽表面的時間，太陽之大，相信要經歷我們的幾千年罷！即是說，在我們的星系當中，若有其他外星人居住，他們以更先進的科技觀看地球，看到的，可能是恐龍時代的地球罷！

What we see is always a past event. Moreover, we have not yet calculated the time for a photon to move from the core of the sun to its surface. Perhaps it will take thousands of years. We could say then that if there were extra-terrestrial creatures in our solar system and they took a look at the earth with advanced technology, they would be able to see the earth in our past dinosaur age.

光不獨讓我們能看見，更給予我們溫暖。現代科學研究證實自然的陽光更會增加人體對氧氣的吸收、降低心跳的速度、加速皮膚的新陳代謝，調節人體免疫功能，甚至改善肌肉的能量。植物也依賴陽光來促進其有機活動，幫助植物生長。陽光是世間萬物生存的基本條件。

Light not only allows us to see, it also gives us warmth too. Modern scientific research has proven that natural sunlight increases the body's absorption of oxygen, lowers the heart rate, speeds up the skin's metabolism, regulates the body's immune function and even improves muscle energy. Plants also rely on sunlight to promote their organic activity and help them grow. Sunlight is essential for the survival of all things in the world.

白光之中的三原色：紅、綠、藍，更混化成各種色調，使世界多姿多彩。不過，人的視力有限，有些色彩只是某些生物才能看到的，人只能看到部分，已感到大千世界之美。

The three primary colours of white light - red, green and blue - are mixed into various shades, making the world a colourful place. However, human eyesight is limited and some colours can only be seen by certain creatures, so people can only see parts of them and already feel the beauty of the world.

宇宙中沒有任何一種物質能比光速快，此限制使人無法控制宇宙萬物，人只能活於某一範圍內，否則便不能生存。科學家慨嘆，研究科學的必須謙誠接受，人不認知的範圍遠比認識的更廣大精深呢！

No matter in the universe can travel faster than the speed of light, and this limitation prevents man from controlling everything in the universe. Scientists recognize that those who study science must be humble enough to accept that the area of what we do not know is far greater than the area of what we do know!



督徒就聖經的記載則相信天主創造天地，天主說：「有光！」就有了光。(創 1:3) 光是天主創造的。若望福音開宗明義便指出：「在起初已有聖言，聖言與天主同在，聖言就是天主。」(若 1:1) 萬物都是藉聖言而造成的，在聖言內有生命，「這生命是人的光」(若 1:4)。這「光在黑暗中照耀，黑暗決不能勝過他。」(若 1:5) 洗者若翰「不是那光，祇是為給那光作證。」(若 1:8) 「那普照每人的真光，正在進入這世界。」(若 1:9) 耶穌就是這普照世界的真光，他就是那生命，他就是聖言。

宗徒若望亦在他的書信中說：「凡愛自己弟兄的，就是存留在光中。」(若一 2:10) 「但是惱恨自己弟兄的，就是在黑暗中，且在黑暗中行走。」(若一 2:11) 若我們能相親相愛，我們便存留在耶穌基督內，享有他的生命，接受他的光照。我們懂得辨識，如何行走我們的生命旅程。

2. The Christian: Christians believe in the biblical account that God created heaven and earth and that God said, “Let there be light! And there was light.” (Gn 1:3) Light was created by God. The Gospel of John begins with the words, “In the beginning was the Word, and the Word was with God, and the Word was God. (Jn 1:1) All things were created by the Word, and in the Word there was life, and “this life was the light of the human race.” (Jn 1:4) “The light shines in the darkness, and the darkness has not overcome it.” (Jn 1:5) John the Baptist “was not the light, but came to testify to the light.” (Jn 1:8) “The true light, which enlightens everyone, was coming into the world.” (Jn 1:9) Jesus is the true light that enlightens the world. He is the life. He is the Word.

The apostle John says in his letter, “whoever loves his brother remains in the light”. (1 Jn 2:10) “Whoever hates his brother is in darkness; he walks in darkness.” (1 Jn 2:11) If we love one another, we remain in Jesus, enjoy his life, we are enlightened by him. We know how to discern the direction of where we are going.

若望繼續申明：「可愛的諸位，我們應該彼此相愛，因為愛是出於天主；凡有愛的，都是生於天主，也認識天主；那不愛的，也不認識天主，因為天主是愛。」(若一 4: 7-8)「我們認識了，且相信了天主對我們所懷的愛。天主是愛，那存留在愛內的，就存留在天主內，天主也存留在他內。」(若一 4: 16)

基督徒相信那普照世界的真光 — 耶穌基督，他就是道路、真理、生命、愛。藉著認識耶穌基督，我們才能認識生命，才能認識真理，才更能認識愛，從而回歸萬物的根源 — 天主。

The apostle John further states that, “Beloved, let us love one another, because love is of God; everyone who loves is begotten by God and knows God. Whoever is without love does not know God, for God is love.” (1 Jn 4:7-8) “We have come to know and to believe in the love God has for us. God is love, and whoever remains in love remains in God and God in him.” (1 Jn 4:16)

Christians believe in the true light that shines in the world - Jesus Christ, who is the way, the truth, the life and the love. It is through knowing Jesus Christ that we can know life, we can know truth, we can know love, and we can return to the source of all things — God.



但丁(Dante Alighieri)，歐洲文藝復興時代的開拓人物，是意大利最偉大的詩人，以史詩《[神曲](#)》留名後世。《神曲》中所描寫的一切都具象徵性的。一開始作者描述自己在人生中迷失，像處於一座黑暗的森林中，那森林象徵當時意大利紛亂的情況。他很想跑出森林，卻被獅豹等動物阻路，在惶恐中，他遇見公元前的羅馬詩人維吉爾(Virgil)將他救出，並領他遊訪地獄及煉獄，他暗戀的愛人碧思(Beatrice)就在天堂門口等著他，引領他這個凡人進入天堂。

3. The poet: Dante Alighieri, a prominent figure of the European Renaissance, is Italy's greatest poet and is best known for his epic poem The Divine Comedy. Everything in the Divine Comedy is symbolic. At the beginning, the author described himself as lost in life, as if in a dark forest, a forest that symbolises the chaos of Italy at the time. He wanted to run out of the forest, but was blocked by three beasts: a lion, a leopard and a wolf. In his fear, he met Virgil, a Roman poet who rescued him and led him on a tour of Hell and Purgatory. And Beatrice, his secret love, was waiting for him at the gates of Heaven to guide him, a mortal, into Heaven.

但丁描述自己在天堂上的所見所聞：
「這雙眼睛隨即朝那永恆之光轉去，不該認為，有什麼造物曾把如此明晰的眼光送入那片光輝裡。」

在這片光之中，他感到自己完完全全的成為自己，一切慾望都變得空泛，像是到了無欲無求的境界：

「我此刻正像我應有的那樣，以接近一切欲望的尾聲，我心中的熾熱願望也達到頂峰。」

他願意融進天主內：

「因為我的視力已變得異常清晰，它愈來愈深地透入那崇高光芒射出的光線裡，而這崇高光芒本身便是真理。」

他內心自然而然地發出讚美之言：

「哦，至高無上的光芒啊，你是如此凌駕在凡人的觀念之上，請你把曾顯示過的景象，哪怕只是一點一滴，送回到我的腦海裡，並使我的舌頭變得足夠強勁有力，能把你的榮光中哪怕只是一粒火星，流傳給未來的世人。」

他願意將這一切傳頌：「哦，浩瀚的恩澤啊，正是依靠它，我才敢於把視線凝望那永恆之光。」

他感受到宇宙萬物像零散的碎屑在此時此刻匯集成書，讓他傳述：「我從那永恆之光的深處看見，在宇宙中被撕得五零七散的那些東西，在它裡面則依靠愛連為一體。」

Dante described what he saw and heard in heaven. "Then unto the Eternal Light they turned, on which it is not credible could be. By any creature bent an eye so clear."

In this light, he felt that he was completely himself, that all desires had become empty, as if he had reached a state of no desire:

"And I, who to the end of all desires,
Was now approaching, even as I ought,
The ardour of desire within me ended."

He was willing to be absorbed in God:

"Because my sight, becoming purified,
Was entering more and more into the ray,
Of the High Light which of itself is true."

Words of praise come naturally from his heart.

"O Light Supreme, that dost so far uplift thee, From the conceits of mortals, to my mind,

Of what thou didst appear re-lend a little.

And make my tongue of so great puissance,

That but a single sparkle of thy glory,

It may bequeath unto the future people."

He likes to celebrate all this: "O grace abundant, by which I presumed, to fix my sight upon the Light Eternal."

He sees all things in the universe as scattered fragments coming together in a book at this moment, so that he can relate:

"I saw that in its depth far down is lying,

Bound up with love together in one volume,

What through the universe in leaves is scattered."



在這永恆的光中，他極之嚮往：

「我的心靈也正是這樣，全神貫注，我目不轉睛、紋絲不動、聚精會神地呆望者，心中愈來愈旺地燃燒著熱望觀看的烈火。」

在這光中，他看到至善至美：

「在這光芒照耀下，竟然變成這樣一個人：他永不能容許自己轉身離開那光芒，而去把其他物象觀望；因為作為心願對象的善，恰恰完全彙聚在這光芒裡面。」

他也看到三位一體的天主：

「在那崇高光芒的深邃而明亮的實質當中，我覺得似乎有三個光圈，三個光圈有三種顏色，一個規模；一個似乎是另一個的反射，猶如一道彩虹反射著另一道彩虹。」

這位偉大的詩人，在這光之中，感到自己的卑微有限：

「哦，我的言語是多麼無能，我的思維又是多麼軟弱！拿這一點與我所目睹的景象相比，甚至說是『微不足道』，也還差得很多。」

「哦，永恆之光啊，只有你自己存在於你自身，

只有你自己才能把你自身神會心領，
你被你自身理解，也理解你自身，
你熱愛你自己，也向你自己微笑吟吟！
那個光圈竟像是孕育在你身上，

In this eternal light, he yearns:

“My mind in this wise wholly in suspense,
Steadfast, immovable, attentive gazed,
And evermore with gazing grew enkindled.”

In this light he sees the highest good and the highest beauty:

“In presence of that light one such becomes,
That to withdraw therefrom for other prospect,
It is impossible he e'er consent;
Because the good, which object is of will,
Is gathered all in this.”

He also sees the Triune God:

“Within the deep and luminous subsistence,
Of the High Light appeared to me three circles,
Of threefold colour and of one dimension,
And by the second seemed the first reflected.”

This great poet, in the midst of this light, feels his own humble limitations:

“O how all speech is feeble and falls short
Of my conceit, and this to what I saw
Is such, 'tis not enough to call it little!
O Light Eterne, sole in thyself that dwellest,
Sole knowest thyself, and, known unto thyself
And knowing, lovest and smilest on thyself!
That circulation, which being thus conceived
Appeared in thee as a reflected light,
When somewhat contemplated by mine eyes,
Within itself, of its own very colour

猶如一道反射的光芒，
它被我的雙眼仔細端詳，
我覺得它自身內部染上的顏色，
竟與我們形象的顏色一模一樣；
因此，我把我的全部目光都投在它身上。」

Seemed to me painted with our effigy,
Wherefore my sight was all absorbed therein.”



但丁完全願意與主契合，但仍感自己之軟弱卑微：

「但是，我自己的羽翼對此卻力不勝任：
除非我的心靈被一道閃光所擊中，
也只有在這閃光中，我心靈的宿願才得以完成。
談到這裡，在運用那高度的想像力方面，已是力盡詞窮。」
他願意讓天主的愛推動自己：
「但是，那愛卻早已把我的欲望和意願移轉，
猶如車輪被均勻地推動，
正是這愛推動太陽和其他群星。」

Dante is fully willing to be united with the Lord, but still feels his weakness and humility.

“But my own wings were not enough for this,
Had it not been that then my mind there smote
A flash of lightning, wherein came its wish.
He is willing to let the love of God drive him.
“Here vigour failed the lofty fantasy:
But now was turning my desire and will,
Even as a wheel that equally is moved,
The Love which moves the sun and the other stars.”



(14) 信仰與歷史文化

(14) Faith and Culture



究竟東西方歷史文化對信仰有何影響呢？從以下兩位人士(WA 及 AB)的對話可清楚一二：

WA：我笑稱自己是一位無神論者，實在是生長於歐洲一個極其虔敬的天主教家庭。我很愛及尊敬我的父母，特別是我的母親，她真的克盡己職，照顧家族，使家中各人都享受到溫暖。事事順利，她喜樂地感恩；遇上困難，她熱切祈禱。最有趣的是，每有雷電，她即劃十字。她是知識份子，了解天文現象，但不知怎的，她就是這樣。有甚麼天災人禍，教內人士即抬出聖母聖人繞城遊行，齋戒祈禱。現代科學已能清楚解釋自然現象，更有疫苗及藥物對抗疫病頑疾，為何這些人還如此偏執，這亦是我漸漸疏離教會的原因。

AB：我的家庭背景與你完全不同。我在一個傳統的中國家庭長大，父親深受中國傳統文化影響，尊君敬師，修身齊家，十分著重四維八德(禮、義、廉、恥稱為國之「四維」，忠、孝、仁、愛、信、義、和、平為「八德」)。母親對神明虔敬，早晚燒香拜佛，我卻自小受天主教教育。我們家

What influence does the history and culture of the East and West have on faith? We can learn from the dialogue between an atheist from the West (WA) and a Buddhist from Asia (AB).

WA: Although I call myself an atheist, I was born and raised in a very devout European Catholic family. I love and respect my parents especially my mother. She puts forth her efforts to take care of the family so everyone can feel her tender love. She joyfully gives thanks when things go well. She prays fervently in times of trouble. The most interesting thing is that whenever there is a thunder or a lightning, she crosses herself. She is well educated, understands astronomical phenomena, but somehow, this is her way. Modern science can clearly explain natural phenomena, and there are vaccines and medicines to combat stubborn diseases but whenever tragic disasters happen, Catholics would fast and pray and have processions with the statues of Mary and the saints. These people are still so traditionalists, and that is why I slowly drifted away from the Church.

AB: My family background is very different. I grew up in a traditional Chinese family. My father was deeply influenced by Chinese culture: respect for the elders, values of the family and great emphasis on the four cardinal principles (propriety, righteousness, integrity and shame) and eight virtues (loyalty, filial piety, benevolence, love, honesty, justice, harmony and peace). Mother is pious to various deities and prays to them

中從不談論宗教，大家相安無事，和睦共處。我妻家全是虔誠的天主教徒，他們的生活極有規律，充滿愛心。我亦願意自己的下一代度如此的信仰生活，所以他們一出生便領洗。為了照顧子女，我也會陪他們到聖堂參與彌撒。我看到太太跟子女們一同祈禱，充滿平安信靠。為了家庭的共融，我便參加了慕道班，我認識到信仰是與天主父建立父子的關係，與人建立弟兄姊妹的關係，平等博愛，寬恕包容，多好！

WA：就這樣說，這世界像是存在著兩個天主。我家所信奉傳統的天主是創造及掌管天地萬物的全能創造主，祂高高在上，遠離祂的創造。任何信奉祂的人必須依靠祂，請求祂。祂是人的避難所，人有困難必須投奔於祂的翼下。在科學誕生以後，這位天主便失去了實用價值。於是，人便可大聲疾呼：天主已死！

AB：我以前都不能接受天主創造天地萬物這類神話，所以就算接受天主教教育這麼多年，我都沒有接受天主教信仰。我生活就是靠著父親的教導，依循傳統的道德修養。母親的思想就是尊重眾生，力求脫離苦海。

WA：我想，你沒有接觸過我們歐洲傳統的天主教信仰，你所相信的是耶穌所介紹的天父，這令我想起新酒舊皮囊的比喻([谷 2:22](#))。耶穌時代，人們用皮囊盛酒，隨身飲用。若把新酒注入舊皮囊中，因新酒會繼續發酵，舊皮囊的皮過度僵硬而被漲破。耶穌借此比喻表達福音的新精神會衝擊舊有的猶太文化傳統。我也想借此比喻表達二千多年的傳統教會應讓現代文化融入。

regularly. However, I was educated in a Catholic school. We are a harmonious family and did not talk about religion. My wife's family are all devout Catholics who live a very disciplined and loving life. I wish that our children will live a similar faithful life, therefore they were baptized after their birth. For their well-being, I go to church to attend Mass with them. Seeing my wife praying with the children makes me feel peaceful and full of joy. For the sake of communion of family, I joined the catechism class and I realized that faith is about building a father-son relationship with God the Father and a brother-sister relationship with others, equality and love, forgiveness and tolerance, how wonderful!

WA: In this way, it is as if there were two gods in the world. The god of my family's tradition is the Almighty Creator of heaven and earth and all things are in his control. Anyone who trusts in him must rely on him and seek him. He is man's refuge and man must fall under his wings when faced with trouble. However, after the birth of science, this god lost his practical value. Then one can cry out, "God is dead!"

AB: I could not accept the myth that God creates the heavens and earth and everything. Thus, I did not accept the Catholic faith even though I had been in a Catholic school for many years. I followed my father's teachings, lived by the traditional morality, and my mother's thoughts on respecting all living creatures and strived to be away from sufferings.

WA: I think you had not had the chance to learn about the traditional European Catholic faith. What you believed is God the Father revealed by Jesus. This reminded me of the parable of putting new wine into old wineskins. ([Mk 2:22](#)) At the time of Jesus, people used skins to carry wine. If new wine was poured into old wineskins, as the new wine would continue to ferment, the old wineskin would burst. Jesus used this metaphor to express how the new spirit of the Gospel would impact on the old Jewish cultural tradition. I would also like to use this metaphor to express that the Church is more than 2,000 years old and she should be integrated into modern culture.

AB： 噢！我明白了，原來你不是拒絕天主，只不過是不滿教會傳統而已。

WA： 我閱讀舊約得知，猶太人為保存自己的信仰傳統，固步自封。其實當時亦有許多優秀的異族文化出現，如埃及文化、巴比倫文化、波斯文化等。猶太人被充軍到巴比倫為奴，飽受迫害之苦。天主沒有從他們的民族中興起一位出眾的勇士，卻使波斯王居魯士執行祂的使命，釋放他們回國。到了耶穌時代，猶太人普遍都使用亞拉美語，只有經師才懂傳統的希伯來文。因此，一般人是懂用希伯來文寫的經書，誦讀和講解經書是經師的特權，因而有掌控人民的權力。

AB： 所以翻譯是極其重要的。

WA： 翻譯一點也不容易，不能照字譯字，譯員要精通兩種語言，也要了解文化背景。耶穌時代，希伯來文經書只有亞拉美語的意譯本 Targum。耶穌的宣講是用亞拉美語的，更投入亞拉美文化，所以跟隨他的都是說亞拉美語的猶太人，包括宗徒在內。後來，隨著教會的發展，更有希臘人和羅馬人加入，文化衝突隨之而來。割損與未割損的爭拗是明顯的例子。

AB： 不過，這些文化衝突宗徒們都一一解決了，且信仰不斷傳到歐洲。宗徒大事錄記載，當聖保祿抵達羅馬時，已受到當地的平信徒團體歡迎，即平信徒也加入了福傳行列。不幸的是，伯多祿和保祿兩位宗徒都在羅馬殉道。

WA： 是的，初期教會受盡政權迫害，直至君士坦丁大帝，因她的母親海倫皇后篤信天主教，三百多年的教難才告停止。由這時開始，教會的歷史轉向新的一頁。由於國王相信天主教，國民也信了，於是教會開始享有許多特權，甚至掌控國事。宗教成了國家的核心，神職界也成了特權階

AB: Oh! I see, you're not rejecting God, you're just dissatisfied with Church tradition.

WA: I read the Old Testament and learnt that the Jews were firm on preserving their faith and traditions. In fact, at that time there were many outstanding ancient civilizations, such as Egypt, Babylon, Persia, etc. The Jews were exiled to Babylon and were persecuted. Instead of raising up a great warrior from among their people, God sent Cyrus, the Persian king, on His mission to release them to their homeland. By the time of Jesus, the Jews were generally speaking Aramaic and only the scribes knew traditional Hebrew. It was therefore the prerogative of the scribes to recite and explain the scriptures, and thus to have power over the people.

AB: This is why translation is so important.

WA: Translation is not easy at all. You cannot simply translate literally. Translators have to know the two languages well, as well as the cultural background. At the time of Jesus, the Hebrew Scriptures were available to the people in the Aramaic translation of Targums. Jesus preached in Aramaic according to local culture. His disciples, including the apostles, were Jews who spoke Aramaic. As the Church developed further, Greeks and Romans joined in, and there were conflicts of cultures. The dispute on circumcision is an obvious example.

AB: However, these cultural conflicts were resolved by the Apostles and the faith continued to spread to Europe. According to the Acts of the Apostles, St. Paul was welcomed by the local Christian community when he arrived in Rome. Lay people had already begun evangelization in Rome. Sadly, both Peter and Paul were martyred in Rome.

WA: Indeed, the early Church was persecuted by the regime for almost three hundred years until Constantine the Great. His mother, Helen was a devoted Catholic. From this point onwards, the history of the Church turned a new page. As the emperor believed in Christianity, so did the people, and the Church began to enjoy many privileges and even controlled the affairs of the state. Religion had become the heart of the state and the priests

級。這種風氣延伸到許多新興國家，國民的信仰培育極之膚淺，宗教影響文化和風俗，更影響教育。在中世紀時期，只有貴族和神職界才享有接受教育的權利，只有他們才懂得閱讀和運用拉丁文。

AB：這像是世界輪流轉罷！耶穌真的要再次出現了。

WA：出現的不是耶穌，而是科學。這新文化當真無法被接納，甚至被視為異端。在文藝復興以後，歐洲經歷了重大的改革，整個社會像是甦醒了，再不接受教會干預，並要求政教分家，不須神職插手政治，教會逐漸被邊緣化，這現象一直持續至今。

AB：難怪，我和太太到歐洲旅行，那裡的聖堂是冷清清的。

WA：其實，很多人都像我一樣，很想擺脫中世紀教會那種所謂光輝形象。現今科學的發展已是超出人類的預期，我想教會若要走出這衰敗的境況，再次融入人群中，惟一的出路是平信徒。平信徒是教會的子民，同時也是社會的公民。實在，當日社會文化與宗教衝突都是由平信徒而起。

AB：聽你這樣說，我有一個感覺就是你們很希望捨棄舊有的文化而取新的。為我們亞洲人，我們仍非常欣賞舊有文化，特別在道德倫理方面，我們更能接受西方的文化，許多事情都以西方文化作為標準，例如尊重人權，男女平等，並視之為普世價值。我相信這些價值觀念都是受基督宗教所影響的。然而，西方人對科學的探索精神，甚麼都要講求理據，為東方人真的缺少了這一點，特別中國人很喜歡講人的悟性，幾時人能悟就會明白，甚至通透，

were a privileged class. This trend extended to many emerging countries, where faith formation was extremely superficial, and religion influenced culture and customs, as well as education. In medieval times, only the nobility and the clergy enjoyed the right to education, and only they knew how to read and use Latin.

AB: It's like the world is going round! Jesus is really going to appear an.

WA: What emerged was not Jesus, but science. This new culture was truly unacceptable for the Church, it was considered even heretical. After the Renaissance, Europe underwent a major reformation and society as a whole seemed to awaken to the fact that it no longer accepted the intervention of the Church and demanded a separation of church and state, without the priests interfering in politics, and the Church was gradually marginalised, a phenomenon that continued to this day.

AB: No wonder, when my wife and I travelled to Europe, the churches there were deserted.

WA: In fact, many people, like me, would like to get rid of the so-called glorious image of the medieval church. Now that science has advanced beyond human expectations, I think the only way for the Church to emerge from this decline and become part of the community again is through lay people. The lay people are the people of the Church, but they are also citizens of society. In fact, the cultural and religious conflicts in society today are caused mainly by lay people.

AB: From what you have said, I have the impression that you are keen to abandon the old culture for the new one. For us Asians, we still appreciate the old culture very much, especially in terms of morality and ethics, and we are more receptive to the Western culture, which is the standard for many things, such as respect for human rights and equality between men and women, which you regard as universal values. I believe that these values are influenced by the Christian religion. However, the Westerners have a spirit of scientific inquiry, and they have to seek justification for everything, but this is really lacking in the East. For example, Chinese medicine is mostly based on

悟是沒有科學根據的。又例如中國人的醫術，大多是靠經驗累積而成，沒甚麼理據證實，便用了幾千年了。追求真善美這些美德，我想也是悟出的，很難以科學精神去探索。東方人不斷向西方學習，但很少，我說很少，不是沒有，很少西方人會研究東方文化與信仰。人像是把科學取代了「神」，科學成了現代「宗教」。宗教信仰成了孤島。不過，我覺得你不用如此灰心，早在五十多年前，梵蒂岡第二屆大公會議已知悉問題之所在，並作出積極回應。教會再沒有抗拒科學、史學和哲學，並認為這方面的研討和發現，激發神學要作出新的探索。教會還邀請神學家們要發掘出向現代人宣講真理更適宜的方式。因為信德真理和在確保真理內容不變的條件下，發揮真理的方式，是截然不同的兩回事(參閱[論教會在現代世界牧職憲章 62](#))。我非常同意你的想法，教會的惟一出路是平信徒。現今世界已陷入另一種對現世事物的偶像崇拜，變成了現世事物的奴隸。整個教會的任務應該是使現世秩序在基督內重建起來，平信徒應把此責視為己任(參閱[教友傳教法令 7](#))。

WA： 不錯，文化不是一朝一日造成的，我們真的要珍惜自己的文化，不應如此容易地丟棄。二千多年的教會傳遞的信仰更應珍惜，希望教會能以現代的語言文化傳述真理福音。文化是用以服務人，而非人去服膺文化。

experience and has been used for thousands of years without any justification. The pursuit of the virtues of truth, goodness and beauty, which I think are also enlightening, is difficult to explore in a scientific spirit. The East is constantly learning from the West, but very few, and I say very few, not none, Westerners study Eastern culture and beliefs. It is as if man has replaced 'God' with science and science has become a modern 'religion'. Religion has become an island. But I don't think you need to be so discouraged. More than 50 years ago the Second Vatican Council was aware of the problem and responded positively. The Church no longer resists science, history and philosophy, and believes that research and discoveries in this area have stimulated new theological inquiry. The Church also invites theologians to discover more appropriate ways of proclaiming the truth to modern people. Furthermore, theologians are being asked, within the methods and limits of theological science, to develop more efficient ways of communicating the Gospel to the people of today, for the deposit and the truths of faith are one thing, the manner of expressing them is quite another. ([Gaudium et Spes 62](#)) I couldn't agree more with you that the only way forward for the Church are "lay people". The world today has fallen into another kind of idolatry of the things of this world and has become a slave to the things of this world. It is the task of the Church as a whole to make people capable of establishing the proper scale of values in the temporal order and to direct it towards God through Christ. The laity must take up the renewal of the temporal order as their own special obligation. ([Decree on the Apostolate of Lay People 7](#))

WA: Yes, it is very true. Culture is not formed in a day. We need to cherish our culture and not to discard it. Likewise, we need to treasure the faith that was passed down by the Church for the past two thousand years. I hope the Church can proclaim the Gospel in a manner suitable to modern culture and language. Culture is used to serve people, not people to serve culture.

(15) 基督徒的寶藏 - 偕同基督

在人生的旅程中，我們往往會有先後不同的人生觀。各人都有自己的立場，而做人的態度，常常就在不自覺中表現出來。當人說「人一世、物一世」或「今朝有酒今朝醉」時，他已從說話中顯露了自己的人生觀。基督徒最寶貴的就是選擇了自己的人生觀。

基督徒相信他們已經與基督一起，並活在聖神內，歸向天父，這是構成他們人生觀最主要的因素。

基督徒知道自己所信仰的是「父神」。聖經教他們稱自己的神為「阿爸，父呀！」(羅 8:15) 這父的形像在基督身上顯示出來「看見我的，也就是看見那派遣我來的(天父)。」(若 12:45) 天父對世人的愛在耶穌基督的痛苦死亡中顯露無遺。追隨基督的人，會在他的苦難中觸摸到父的愛，並且相信愛包括痛苦，兩者是分不開的。天父所派遣來的「子」耶穌(參閱若 8:18)，降生成人，在貧苦的家庭中長大。他飽嘗人間的一切屈辱，且死在十字架上。

(15) Christian Treasure: Together with Christ

In the course of life, we often have different perspectives on life. We all have our own standpoints, and our attitudes are often unconsciously expressed. When people say, “life is short” or “once in a lifetime”, they are revealing their outlook on life through their words. As a Christian, it is crucial to choose our perspective of life.

The fundamental Christian perception of life is the belief that through faith we are united with Christ, we live and act in the Holy Spirit and we walk towards the Father.

Christians are well aware that they believe in God the Father. Scripture teaches us that God the Father sent Jesus to us to teach us to call God ‘Abba Father.’ (Rom 8:15) Jesus tells us that He and the Father are one and “whoever sees me sees the one who sent me.” (Jn 12:45) When we see Jesus suffering and dying on the cross, we see how much God the Father loves us. The Holy Spirit inspires us and gives us help to live a life worthy of a son. (Jn 8:18)



然而，基督徒仍相信他活在人間。在人群中認出基督是基督徒的寶藏。基督肯定地

Christians believe that Jesus is living in their midst. Being able to recognize Jesus in others is a treasure for Christians. Jesus has

告訴人，他所處的位置是在人群中，特別是在受困苦與被迫害的人身上。因此，他要我們實際地為弟兄們服務，更要為那些貧弱飢餓的人服務(參閱瑪 25:35-40)。「凡你們對我這些最小兄弟中的一個所做的，就是對我做的。」(瑪 25:41)這偕同基督的生活，肯定曾發生在宗徒們和那些承繼宗徒的人身上(參閱羅 12:1-2)。因為，他們不僅在理論上接受基督，而在實際信仰生活上也相似基督(參閱格前 10:31)。當宗徒領受了聖神時，他們深信那被釘在十字架上的耶穌，就是基督(參閱宗 10:37-43，宗 2:32-36)。這同一的事件亦發生在今日的我們身上。我們若能在人的生旅程中找尋基督，偕同他在聖神內歸向父，已是選擇了基督徒的人生路向。

為基督徒來說，這偕同基督的經驗充滿在日常生活中，無論在生與死、成與敗、喜樂與痛苦、工作與休息、獨處與共處時，這感覺或清晰、或模糊，而偕同的事實卻在在充盈於生活的每一個時刻。

基督徒懷著偕同基督的經驗而相聚時，則這偕同的感覺將顯得更深更強。他們很容易體驗到基督所說：「當你們兩三人因我的名字聚在一起時，我就在你們中間」(瑪 18:20)。因此，在聚會中，很明顯體會到與人的共融和與主的共融是同時進行的。

在恭讀聖經時，大家都專心去聆聽，主正藉聖經向我們說話，使偕同基督的經驗達到更深的境界。大家也懷著感恩的心，按基督的旨意舉行擘餅禮(感恩祭)，懇求主派遣祂的聖神，祝聖餅和酒，成為祂的體和血；並以喜樂的心去分享，偕同基督的經驗在此時達到高峯。吃飲基督的體血，以懷念耶穌的死亡，同時歡欣地慶祝祂的復活，並以誠懇的態度期待祂的再臨。所有參加這擘餅禮的基督徒於此時刻，更清楚體會彼此是基督的身體，更深刻地感受

assured his followers that He is always among them, especially with those who are suffering and being persecuted. Therefore, He wants us to serve our brothers, especially those who are poor, and hungry. (Mt 25:35-40) “Whatever you did for one of these least brothers of mine, you did for me.” (Mt 25:41) The Apostles and their successors were called by Jesus to live their lives with Christ. (Rom 12:1-2) They had not only to accept Christ’s teaching, but had to resemble Christ and live faithfully in Christ. (1 Cor 10:31) When the Apostles were filled with the Holy Spirit, they clearly saw that the crucified Jesus was the Messiah (the Christ) not only of the Jews but of mankind. (Acts 10:37-43, Acts 2:32-36) This applies to all of us. If we can find Jesus is our life, and walk towards the Father in the Holy Spirit, then we have chosen the Christian way.

For Christians, this experience of being with Christ fills everyday life, in life and death, in success and failure, in joy and pain, in work and rest, in solitude and in community.

When Christians come together with this daily experience, they will have a more in-depth sense of communion. They can feel and experience what Christ has said, “For where two or three are gathered together in my name, there am I in the midst of them.” (Mt 18:20) It is therefore clear that communion with people and communion with the Lord go hand in hand.

When we read the Scriptures attentively, the Lord is speaking to us through his Word, and that will bring to us a more in-depth experience. With heartfelt gratitude, we celebrate the breaking of the bread (Eucharist) according to our Lord’s command. We implore the Father to send His Spirit to sanctify the bread and wine to become the Body and Blood of our Lord Jesus Christ, sharing with a joyful heart, as the experience of being with Christ reaches its climax at this time. Eat and drink the blood of Christ in remembrance of Jesus’ death, while joyfully celebrating His resurrection and sincerely looking forward to His return. All Christians who take part in the Eucharistic liturgy

到偕同基督，在聖神內、歸向天父這事實。

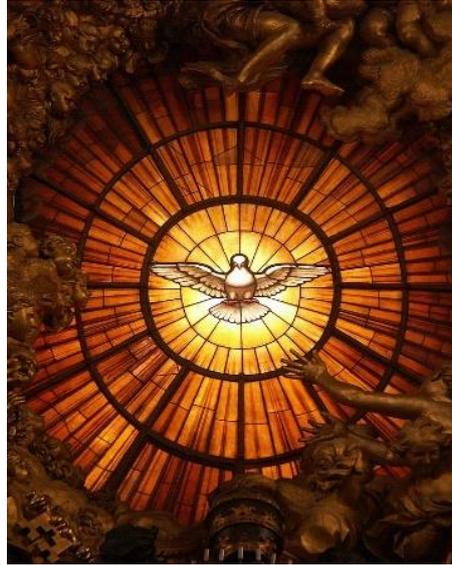
「偕同」是一個記號，也是一個特色。當人與他人在一起時，已是和基督同在(參閱瑪 18:20)。基督徒很着重團體聚會。他們在團聚的禮儀中，反映出「在多元中合一」的意義。基督徒的共融就是偕同的意思。基督徒要在人羣中不斷地發展這「偕同」的生活，直到「父」在萬有中成為萬有的境界。「偕同」使我在父內、父在我內。(若 10:30, 38)

will realize the fact that everyone is the Body of Christ, and with Him and in the unity of the Holy Spirit, return to the Father.

“Together with” is a characteristic sign for Christians. When we are with others, we are with Christ. (Mt 18:20) In the liturgy of their assemblies they reflect on the meaning of ‘unity in diversity’. Christian communion means to be together. Christians are to continue to develop this life of “communion” in the midst of people until the Father becomes all in all. “Together” means that I am in the Father and the Father is in me. (Jn 10:30, 38)

(16) 基督徒的寶藏 - 在聖神內

(16) Christian Treasure: In the Holy Spirit



基督徒在參與感恩祭時，呼求主派遣聖神，使餅和酒成為基督的體血，同時，又懇求主，使我們在分享基督的體血之後，藉同一的聖神合成一體。原來餅、酒成為基督的體、血及信徒們彼此合成一體，都需要一種新的靈氣 — 聖神。

聖神為基督徒來說，蘊涵豐富的含意，代表著「與基督親近」。聖神降臨的意思正好表示這件事實現了。聖神推動信徒勇敢和自由地宣揚基督的福音，顯示復活的基督與我們在一起，使我們能超越自己的束縛，向人宣講基督。

聖神不是聖父或基督之外的另一個神，而是與復活的基督連在一起的力量。若明白聖神與基督徒所信的基督連結在一起，同時亦會明白領聖體是領受與基督同一的

In celebrating the Eucharist, Catholics ask the Heavenly Father to send forth the Holy Spirit to sanctify the gifts of bread and wine that they may become the Body and Blood of our Lord Jesus Christ. At the same time, they also implore the Heavenly Father to send the Holy Spirit on all participants in that by sharing the Body and Blood of Christ, they may become one body by the same Spirit. Turning the bread and wine into the Body and Blood of Christ, and the believers becoming one with each other, required a new spirituality, inspired by the Holy Spirit.

The Holy Spirit has a rich meaning for Christians and represents 'closeness to Christ'. In the Bible this is evident at Pentecost. The Holy Spirit motivates believers to proclaim the Gospel of Christ boldly and freely, showing that the risen Christ is with them and that they may proclaim Christ to others beyond their own boundaries.

The Holy Spirit is not a God other than the Father and the Son. The Holy Spirit is always with the Father and with the Risen Christ. Once knowing that the Holy Spirit is with Christ, then receiving Holy Communion is to receive Christ and the Holy

聖神。聖神的力量使領受的人合成為基督的奧體。其實，聖神是基督的精神和使基督復活的力量。天父使基督復活的這種力量就是聖神。聖神使所有加入他的團體的人認識納匝肋人耶穌已復活了。耶穌不單只是二千年前的一個人，直到現在他仍與我們人類在一起。

完整的鏡子能反映完美的影像。若鏡面破碎，每一小片都可以照出一個影像來。耶穌死在十字架上時，即如鏡面破碎了。耶穌基督的精神散發在每一個人身上。當信徒在人羣中認出基督時，就是破鏡重圓的時候。那時這面鏡子會照出一個完美的基督的面貌。這復合碎鏡的力量和精神就是聖神。

當比拉多問耶穌「甚麼是真理」後，即出去對民眾說：「我在這人身上查不出什麼罪狀來。」(若 18:38)其實，我們很多時也像比拉多，發出「甚麼是真理」這問題後，即離開此問題而言它。耶穌說他來到這世界是為給真理作證(參閱 若 18:37)。耶穌所說的真理能使人成為自由、勇敢的人。

因此，教會的「不能錯」與耶穌所說的真理該連在一起。若耶穌所說的真理是給人力量的話，那麼教會或聖神同人在一起時，人便不會錯。不會錯與真理是分不開的。換句話說，就是當聖神與你在一起時，你一定不會離開這力量和真理的泉源。事實上，教會也有錯；然而，這並不表示教會沒有和聖神在一起。教會不能離開聖神，所以教會不能錯是因為常有聖神給她自由和勇氣。

Spirit at the same time. The power of the Spirit allows the recipient to become Christ's mystical body. In fact, the Holy Spirit is the Spirit of Christ and the power of the Father that raises Christ from the dead. The Holy Spirit enables all those who believe in the Risen Lord to know that Jesus of Nazareth is risen and He is not only a man who lived 2,000 years ago, but He lives with us today.

A perfect mirror reflects a perfect image. If it is broken, every single piece reflects part of that image. Jesus' death on the cross is like that broken mirror. The Spirit of Jesus Christ radiates in every person. When we recognize Christ in others, the broken pieces of the mirror become a complete mirror that will reflect a perfect image of Christ. This is the power of the Holy Spirit, which puts the broken pieces together into a perfect mirror.

After Pilate had said to Jesus, "What is truth?" He went out to tell the Jews: "I find no guilt in him". (Jn 18:38) We often behave like Pilate, we drop the topic after asking the same question "what is truth". Jesus said that He came into the world to testify to the truth. (Jn 18:37) The truth that Jesus speaks makes people free and courageous. The Spirit of Jesus teaches us all truth and supports the whole community of the Church to spread the Truth to all people. Jesus is the Truth and the Church of Jesus must accept, guard and announce this Truth to all nations. Each epoch, each culture demands a new way to make people of that epoch and culture understand and accept Jesus' Truth.

When believers, both shepherds and sheep, live in the Holy Spirit and are supported by the same Spirit, they will remain faithful to the Truth. In other words, when the Spirit is with us, we will not turn away from the source of strength and truth. We are the Church. We are all sinners. The Church has faults; however, this does not mean that the Church is not with the Holy Spirit. The Church cannot be without the Holy Spirit. The Church is infallible because of the presence of the Holy Spirit, who always gives her freedom and courage

基督徒相信聖神，祂推動信徒忠於基督。聖經作者受聖神默感而不能錯是對真理而言，而非一般人所講的文法或文字上的錯誤。基督徒的信仰是基於天主對人的啟示。啟示不是人絞盡腦汁所想出來的一套所謂真理，而是人受聖神的默感，推動他們講或寫出天主啟示的道理。宗徒們在耶穌升天後，以更圓滿的領悟，將主耶穌的所言所行傳授給信眾；宗徒們享有這種完美的領悟是因為受了基督光榮的事跡所教導，及後更受真理之神的光明所教誨（參閱 [若 14:26](#)；[若 16:13](#)）。

聖神不是由於人的需要而構想出來的一個神明。「聖神」這個名字是用來表達與基督分不開的深意。聖神使信徒的價值觀和生活方式時常有種更新、適應的力量去迎接生活中的挑戰，使我們恢復天主自由子女的身份，重獲子女的精神。這種脫胎換骨的生活便是我們常說的「在基督聖神內的生活」。然而，在我們的現實的生活，人卻常被某些思想或環境所束縛。基督徒需要聖神的勇氣來衝破這些束縛和藩籬。基督在世時，曾與犯罪的人和受輕視的人

Christians believe in the Holy Spirit, who motivates believers to be faithful to Christ. Jesus never told his disciples to write down what He had taught them. The teachings of Jesus Christ were transmitted orally and were announced orally to all nations. After many years of Evangelization to all nations, it was felt the need of writing down what was transmitted. The Church believes that the writers who put in writing the oral tradition, were assisted and inspired by the Holy Spirit in this important work. The writers had to remain faithful to Jesus' teachings, but each writer used his own style, his own way of writing, his metaphors, his personal general education, his spirituality etc. You will find out that the words of Jesus are reported differently in different Gospels. The "Our Father", the prayer that Jesus taught his disciples to recite is reported in a different form in different Gospels. The same can be said for the Beatitudes. We can say that one thing is the truth that the Bible wants to transmit and one thing is the manner in which it is transmitted. Christians are asked to believe in the Truth transmitted, not in the manner it is transmitted. The writers of the books of Holy Scriptures were mainly concerned about practical or doctrinal matters encountered in their Evangelization work. Christian faith is based on Jesus Christ, who is the complete Revelation to mankind. The written books help us to understand Jesus Christ and His teachings. After Jesus' Ascension to heaven, the Apostles taught the faithful the words and deeds of the Lord Jesus with a fuller understanding. The apostles enjoyed this deep understanding because they were taught and enlightened by the Holy Spirit. (cf. [Jn 14:26](#); [Jn 16:13](#))

The Holy Spirit is not a god conceived by a human mind. The name 'Spirit' manifests the profound relationships of Father-Son-Spirit, the Triune God which is the basis and meaning of our faith. The Holy Spirit gives the faithful a renewing, adaptive strength to meet life's challenges, so that we can restore our identity as God's free children and regain the spirit of God's children. This transformed life is what we often call "the life in the Spirit". However, in the reality of our lives, we are often bound by certain ideas or circumstances. Christians need the courage of the Holy Spirit to break through these boundaries and barriers. When Christ was on earth, he was with the sinners

在一起，給予人一種平等合一的共融。這份真愛使人能面對現實及衝破束縛，享有內心的自由。這種自由，人可以不同的生活形式表達出來。有些人作導師、有些人作傳教士、有些人作先知、有些人則肩負起溝通、輔導的任務，有些人揀選獨身的生活，有些人甘心去度貧窮的生活，有些人願意過修道團體的生活。這些不同的形式都是由同一的聖神所推動，為建設同一的教會團體。為建設作為合一標記的教會，有些人被召去領受神職，主持禮儀施行聖事、宣講福音。

凡是基督徒都應在聖神內發揮創新的靈氣，親近基督，勇敢地面對一切，衝破束縛，做天父自由的子女，並為舊的世界帶來新鮮的感覺。

and the downtrodden, giving people a sense of equality and unity. Jesus' Truth goes always with mercy and love. This truth in love enables people to face reality and to break free from boundaries. This freedom can be expressed in different forms of life. Some are teachers, some are missionaries, some are prophets, some have the task of communication and counselling, some choose a married life, some choose a life of celibacy, some are willing to live in poverty, and some are willing to live in a monastic community. All these different forms are motivated by the same Holy Spirit to build up the same Church community. In order to build the Church as a sign of unity, some are called to the priesthood, to administer the sacraments and to proclaim the Gospel.

All Christians are called to be creative in the Holy Spirit, to draw near to Christ, to face all things boldly, to break the bonds of sin, to be free children of the Father and to bring freshness to an old world.

(17) 基督徒的寶藏：

歸向天父

關於人生的過程，西方人喜歡用「從搖籃到墳墓」來形容，但東方人卻說到頭來是「落葉歸根」。從搖籃開始，是一個充滿希望愉快的描述和回憶，但是最後是到墳墓去。然而中國人認為「落葉」這個表面上的失落現象，是為了歸根 — 返回原本。表面看似悲觀，但事實上卻非常樂觀。無論是「從搖籃到墳墓」或「落葉歸根」，也是說着同樣的事：人生有一個開始也有結束。我們可以說人的一生是一個「歸程」。聖經中耶穌自稱他是「道路」，凡認識他的也認識父，知道他往那裡去的，也知道怎樣去目的地。「父」是他要去的地方，於是跟隨他的人，亦認識這條路。

(17) Christian Treasure:

Journeying towards the Father

Westerners like to describe the process of life as a journey “from the cradle to the grave”, but the East says “the leaves return to their roots”. Starting from the cradle is a hopeful and pleasant description and memory, but it ends up in the grave. The Chinese see the apparent loss of the “fallen leaves” as a return to the roots, to the original source. Both views may seem pessimistic on the surface, but in reality, they very optimistic. Whether it is “from the cradle to the grave” or “the fallen leaves return to their roots”, it is about the same thing: life has a beginning and an end. We can say that a person’s life is a “journey”. In the gospel, Jesus called Himself “the way”. Those who know Him, will also know the Father, and they will know where they are going. They will know their final destination. The Father is where they are going, and so those who follow Jesus know the way.



慈母手中線，
遊子身上衣；
臨行密密縫；
意恐遲遲歸。
誰言寸草心，
報得三春暉。(唐。孟郊《游子吟》)

The thread in the hand of the loving mother,
Is woven into the roving son’s garments.
Before he goes, she stitches and stitches quickly,
Fearing that he might be delayed in his return,
However deep his gratitude (of an inch-long grass),
How can he ever repay a debt (warmth of the spring sun) that
will bind him always.
(Tang. Meng Jiao, “The Song of the Wandering Son”)

詩中的矛盾是要快速縫衣，為能早些啟程。這並不是要兒子早些離家，而是恐怕延遲了出發的時間會影響歸期。詩中的一個「歸」字，表達慈母的期望，也是游子的期望。

詩中的慈母就如我們所歸向的天父。遊子的一生就是一道歸程。當他信仰基督時，基督就是這條回歸天父的道路。

其實，道路只是一個過程，真正吸引人的是目的地。可是，做人的目標和人生的終向，卻不像一個清楚的目的地，人往往不能肯定它。人可以知道的是回家，然而卻不能確定說出家在何處。因此，人生的過程便變成了很重要的一回事。

基督徒深信他們的天父是「愛」；而耶穌為罪人而死這事實使我們觸摸到父。「你們若認識我，也就認識我父，現在你們已認識他，並且已經看見他。」(若 14:7)於是基督徒相信；一切是屬於他們的，他們是屬於基督的，基督是屬於天父的。

The paradox in the poem is the need to sew quickly so that the journey can be made sooner. It is not that she wants her son to leave home sooner, but she is afraid that the delay in departure will affect the return date. The word “return” in the poem expresses the expectation of a loving mother and the expectation of a wandering son.

The loving mother in the poem is like the heavenly Father to whom we return. The life of the traveller is a journey towards the Father. When the traveller believes in Christ, Christ is the way that leads him to the Father.

In fact, the road is only a process, it is the destination that really attracts people. However, often the purpose of being human and the meaning of life is not like going to a known, attractive destination. Often it is full of fear, doubts and reluctance to leave what we possess now on earth. Faith tells us that we are going home, but we cannot say with certainty where home is.

Christians are convinced that their heavenly Father is “love” and the fact that Jesus died for sinners gives them a touch of the Father’s love. “If you know me, then you will also know my Father. From now on you do know him and have seen him.” (Jn 14:7) Thus, Christians believe that everything belongs to them, they belong to Christ, and Christ belongs to the Father.



當人步向墳墓時，並不是步向死亡，正如一塊葉要落到根時，才是一個完整的循環；所以，人的「歸期」並不是死亡的時刻，而是他了解到自己是兒子並歸向父的一剎那。在「蕩子的比喻」(路 15:11-32)

When a man steps towards the grave, he does not step towards death, just as a leaf does not complete the cycle until it falls to its roots; so the “return” of a man is not the moment of death, but the moment when he learns that he is a son and returns to the Father. In the parable of the Prodigal Son, (Lk 15:11-32) the

中，蕩子回家不是始於他在流浪中感到艱苦的時候，而是他感覺到自己是一個兒子，要求分家產的時候。他回家的路程包括離開父家，到處奔走，然後再返回這個家。這整個過程都是他的歸程。

「蕩子的比喻」根本是人生的寫照。人卻往往以旁觀者的態度來聽這故事，總不想認同蕩子原是「我自己」。當人認識到自己是蕩子而非長子時，人會感到喜樂和榮耀。不過，人常常像長子一樣，認為自己做得好，父親應該按正義予以賞報。其實，天父的愛是不會斤斤計較的；他在我們還是罪人的時候已經愛了我們。天父的愛，不停地邀請我們皈依和悔改。

基督徒在信仰生活中，不斷慕道和認識與天父的關係，直到父在萬有之中成為萬有的境界。基督徒認識天主像父親一般愛他們、創造他們、要他們作子女，成為家中的一份子，並與他親密地生活在一起，分享天主父、子、聖神的新生命。若曉得這些，對一切都會改觀，一切都煥然明朗。基督徒會明白到自己是誰，由何處來，往何處去。為什麼生存活着，為什麼要受痛苦。

基督徒與別人的關係越深，就越能深切地認識聖父、聖子及聖神與他們的關係。天主造人就為參與這關係，不是單獨個人，而是人類整體的參與。使人類的生活牽入永恆不息的父愛中。基督把人類帶到父前，聖神的恩寵整個地籠罩著人類。「誰愛我，必遵守我的話，我父也必愛他，我們要到他那裡去，並在他那裡作我們的住所。」(若 14:23)

人在家庭中，在與人的交往中、工作中，喜樂與痛苦中不斷創新成長；直到世上的旅程結束時，這一切都會在天父內熔為一爐。

return home of the prodigal son did not begin when he felt hardship in his wanderings, but when he felt himself a son and asked for a share of the family estate. His journey home involves leaving his father's house, going on a journey, and then returning to that house. This whole process is his journey home.

The "parable of the prodigal son" is a true reflection of life. We tend to listen to the story as a bystander and would not acknowledge that we ourselves are the prodigal son. When we are able to realise our identity as the prodigal son, we will feel joy and glory. However, we always think we are the older son, that we are good, and we deserve rewards by the father. Our heavenly father loves us as we are. He loves us even when we are sinners. His love is a constant invitation to conversion and repentance.

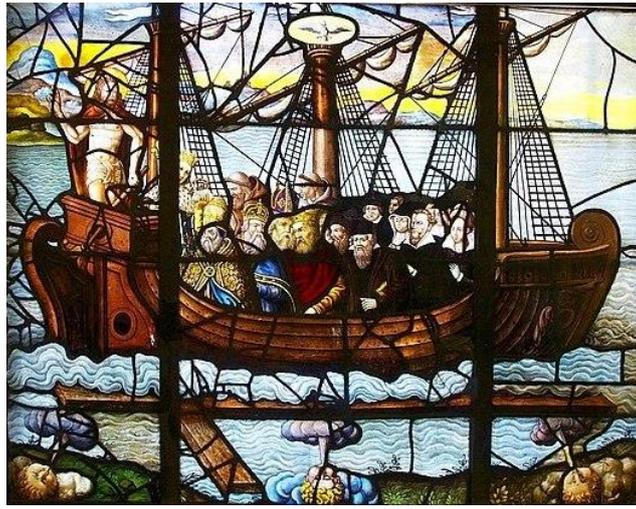
In their spiritual life, Christians keep learning about their relationship with the Father, until the Father has become all things in fullness. Christians know that God loves them like a father. He created them, he wants them to be his children and be part of His family and live intimately with him, sharing the new life of God, the Father, the Son and the Holy Spirit. Once this is understood, all things will change, and become clear. Christians will know who they are, where they come from, where they are going to and the reason to live and to suffer.

The deeper Christians' relationship with others, the deeper they will come to know the Father, the Son and the Holy Spirit in relation to them. God created man to participate in His relationship, not as an individual, but as a people. Man's life is drawn into the everlasting love of the Father. Christ brings mankind to the Father, and the grace of the Holy Spirit envelops mankind in its entirety. Jesus says, "Whoever loves me will keep my words, and my Father will love him, and we will come to him and make our dwelling with him." (Jn 14:23)

In the family, in interaction with others, in work, in joy and in pain, one grows until, at the end of one's earthly journey, it all melts into one in the Father.

可是，在旅程中，人已經不斷歸向天父。人藉着參加基督徒的團體而歸向天父；因為基督徒團體的主要目的，就是以兄弟之情來慶祝召集他們的天父。藉着聖洗、堅振、聖體這些入門聖事，人一方面加入基督徒的團體，另一方面也踏上了歸向天父的旅程。

However, in the journey one is already constantly turning to the Father. They come to the Father through participation in the Christian community, for the main purpose of the Christian community is to celebrate the Father, who has called them together in brotherhood. Through the sacraments of Baptism, Confirmation and Eucharist, they joined the Christian community on the one hand and embarked on a journey to the Father on the other.



卷三：基督徒的宣講

Section 3: Christian Evangelization

小群初期的基督徒，看到屬於整個人類的復活了的耶穌基督因而得到極大的推動力去宣講。

最初，基督徒在外宣講時，遇到了阻障，他們作出了適應。

得勢後，基督徒負起了社會上的重大責任，創造了一個「基督徒的世界」。失勢後，基督徒對新社會一時未能適應，因而做了許多相反自己宣講的見證。

可是，在徹底失去權勢和地位後，基督徒經過一番掙扎，結果懷著一份革新的精神，重新看到基督為人類所帶來的希望。

The “little flock” of the early Church, became aware that the risen Jesus Christ was the Lord of the entire humankind, and was motivated to announce the Good News to the whole world.

At first, Christians encountered many difficulties to evangelize in different external environments and they learned how to adapt.

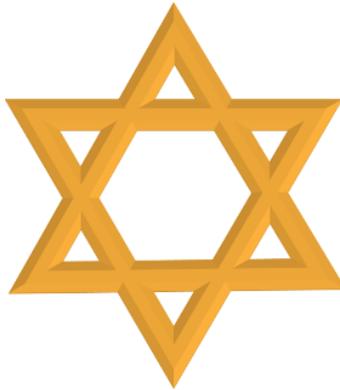
After gaining power, Christians took on major social responsibilities and created a “Christian society”. Upon losing power, Christians were unable to adapt to the new society for a while, so they gave many bad examples, which were contrary to their own preaching.

However, upon completely losing power and status, Christians after going through a period of struggle and rethinking, they could rediscover that spirit of renewal, which enabled them to see again the gift that Jesus Christ has brought to humankind: hope.

(18) 初期教會的宣講

基督徒的宣講

(18) The preaching of the early church



在猶太文化環境中 (公元 30-70 年)

初期的信徒在耶路撒冷組成一個團體，過著財產公用的團體生活(宗 2：44；宗 4：34-37)。因著他們勇敢的見證及宣講，很多猶太人也接受了耶穌為主為默西亞。因此，猶太教對初期教會施以殘暴的迫害。當時最突出的見證及宣講者是斯德望執事。他曾引用舊約聖經來證實猶太民族及其祖先所期待的默西亞就是主耶穌。他的宣講惹起公議會和群眾的怒火，使他成為初期教會的第一位殉道者(宗 6：8-15；宗 7：1-60)。

由於猶太教對基督信徒的迫害(宗 4：1-2；宗 5：17,24；宗 12：1)，使教會從耶路撒冷向北推展到撒瑪黎雅(宗 8：5-17)，安提約基雅(宗 11：20)，向南推展到埃及的亞歷山大里亞，接觸到耶路撒冷以外的猶太人，猶僑及外邦人(宗 10：22)。

宗徒們向猶太人宣講的主要訊息是：先知所預言而猶太人所期待的默西亞已來臨了，他就是宗徒所認識，被當權者釘死的耶穌，天主從死者中復活了他，立他為主，為默西亞，而宗徒就是他的見證人。他派遣的聖神要天天與信徒同在，直到世界的

In a Jewish cultural environment (30-70 AD)

The early believers formed a community in Jerusalem and lived as a community with all their belongings in common. ([Acts 2:44](#); [Acts 4:34-37](#)) As a result of their courageous witness and preaching, many Jews began to accept Jesus as the Messiah. As a result, Judaism persecuted the early church brutally. The most prominent witness and preacher at that time was Deacon Stephen. He quoted from the Old Testament to prove that Jesus Christ was the Messiah that the Jewish people and their ancestors were expecting. His preaching aroused the anger of the Sanhedrin and the crowd, making him the first martyr of the early church. ([Acts 6:8-15](#); [Acts 7:1-60](#))

As a result of the Jewish persecution of Christ's followers, ([Acts 4:1-2](#); [Acts 5:17, 24](#); [Acts 12:1](#)) the church spread northward from Jerusalem to Samaria, ([Acts 8:5-17](#)) Antioch, ([Acts 11:20](#)) and southward to Alexandria in Egypt, reaching out to Jews, Jews abroad and Gentiles outside Jerusalem. ([Acts 10:22](#))

The main message that the apostles proclaimed to the Jews was that the Messiah, foretold by the prophets and expected by the Jews, had come, and that He was Jesus, known to the apostles, who was crucified by the powers, and that God had raised Him from the dead and made Him Lord, the Messiah, and that the apostles were His witnesses. The Holy Spirit sent by Jesus will

終結。那時，他會在光榮中再來。

對猶太人來說，默西亞的來臨會為整個民族帶來最圓滿的日子。宗徒們就在復活的耶穌身上看到了這圓滿的日子。雖然耶穌剛剛被人釘死，而整個民族仍受外邦人的統治。他們宣講耶穌復活了，這就是說，他們肯定耶穌宣講的天國已來臨。他們宣講的重點是耶穌；而不是耶穌宣講的天國。表面上，他們沒有接受耶穌的宣講，但事實上，他們不但接受了，且更進一步肯定那位宣講天國的耶穌，本身就是天國的實現。因此，他們大聲疾呼，告訴猶太人：接受耶穌為默西亞就是接受天國。

接受耶穌為默西亞的猶太人，非但不用放棄猶太人的傳統、文化、生活習慣，如守梅瑟法律（[宗 21：20](#)），如安息日（[希 4：9](#)）、割損禮（[宗 16：1-3](#)）、取潔禮（[宗 21：24](#)）、祈禱習慣（[宗 2：46](#)，[宗 3：1](#)）、到會堂參加聚會（[宗 9：20](#)，[18：26](#)）等。他們還以懷抱全人類的胸襟來看猶太民族的歷史和價值。

從耶路撒冷發展出來的教會 (公元 70-135 年)

公元 70 年耶路撒冷被羅馬人毀滅，當時大部份猶太人組成的教會全力投入猶太文化以外的世界，迅速擴展至當時地中海一帶的大城市，尤其是安提約基雅，亞歷山大里亞及羅馬。其實，在公元 70 年之前，已有很多非猶太人加入教會。於是，教會內便出現猶太與非猶太基督徒之間的糾紛，特別在以非猶太裔基督徒佔大多數的安提約基雅教會。（[宗 15：1-35](#)）教會能迅速廣傳於當時各大城市的原因如下：在羅馬人統治下，交通非常暢順及安全，

be with them always, until the end of the age. And then, He will come again in glory.

For the Jews, the coming of the Messiah will bring the day of fullness for the whole nation. The apostles saw this fullness in the resurrected Jesus. Although Jesus had just been crucified, and the whole nation was still under Gentile rule, they proclaimed that Jesus had risen. By proclaiming the resurrection of Jesus, they were affirming that the kingdom of heaven that Jesus proclaimed was at hand. The focus of their proclamation was Jesus, not the Kingdom of Heaven that Jesus proclaimed. On the surface, they seemed not to accept Jesus' proclamation, but in fact, they not only accepted it, they further affirmed that Jesus, who proclaimed the kingdom of heaven, was himself the realization of the Kingdom of Heaven. Therefore, they called out loudly and told the Jews that to accept Jesus as the Messiah was to accept the Kingdom of Heaven.

The Jews who accepted Jesus as their Messiah did not have to give up their Jewish traditions, culture, and ways of life, such as the observance of the Law of Moses, ([Acts 21:20](#)) the Sabbath, ([Heb 4:9](#)), the rite of circumcision, ([Acts 16:1-3](#)), the rite of cleansing, ([Acts 21:24](#)), the practice of prayer, ([Acts 2:46](#), [Acts 3:1](#)), and attendance at synagogue meetings. ([Acts 9:20](#), [18:26](#)) They looked at the history and values of the Jewish people with a heart embracing the entire mankind.

The Church that developed from Jerusalem (70-135 AD)

When Jerusalem was destroyed by the Romans in 70 AD, the church, which was largely Jewish, was fully committed to the world outside of Jewish culture and quickly expanded to the major cities around the Mediterranean at that time, especially Antioch, Alexandria and Rome. In fact, many non-Jews had already joined the church before 70 AD. As a result, disputes arose between Jewish and non-Jewish Christians within the church, especially in the Church of Antioch, where non-Jewish Christians were in the majority. ([Acts 15:1-35](#)) The reasons for the rapid spread of the church in the major cities at that time were: under the Roman rule, the transportation was easy and

其次是各大城市都有猶太人僑居，只要通曉希臘文便可以在羅馬帝國內到處宣講，再者，因當時希臘及羅馬的多神教開始衰落，但基督徒團體的忠誠服務態度卻受人景仰。

safe; secondly, there were Jews living in the major cities, and as long as one knew Greek, one could preach everywhere in the Roman Empire; furthermore, as the polytheism in Greece and Rome began to decline at that time, the Christian community was admired for its faithful service.



殉道者的教會 (公元 64-313 年)

教會被受迫害的最主要因素是因為她脫離了當時劃定的宗教活動範圍，而成為一股社會力量，動搖了羅馬的政治制度及精神。在迫害期中，教會處於一種被人敵視的地位，中傷基督徒的謠言不斷。當時已加入教會的一些知識份子，如：儒斯定(Justin 公元 100-165 年)、忒滔良(Tertullian 公元 160-220 年)、依肋納(Irenaeus 公元 130-220 年)、克來孟(Clement of Alexandria 約公元 150-215 年)、波理加伯(Polycarp 公元 69-155 年)、希波利得(Hippolytus 公元 160-236 年)、西伯利央(Cyprian 公元 200-258 年)、奧力振(Origen 公元 185-254 年)等，均挺身而出，一方面為基督徒的道德操守辯護，並將聚會的程序及意義予以解釋；另一方面則一再肯定耶穌的福音已把希臘文化的最高理想和智慧發揮。在公元 197-311 年間，曾發生多次教難，許多寂寂無名的基督徒都在受迫害時欣然引頸就義，以自身的殉道為基督信仰作見證。

The Church of the Martyrs (64-313 AD)

The most important factor in the persecution of the Church was its deviation from the permissible scope of religious activity and its emergence as a social force, shaking the political system and the spirit of Rome. During the period of persecution, the Church was in a position of hostility and rumors of vilification of Christians were persistent. Some of the intellectuals who had joined the Church at that time, such as: Justin (100-165 AD), Tertullian (160-220 AD), Irenaeus (130-220 AD), Clement of Alexandria (circa 150-215 AD), Polycarp (69-155 AD), Hippolytus (160-236 AD), Cyprian (200-258 AD), Origen (185-254 AD), etc., came forward to defend the moral integrity of Christians and to explain the procedures and meaning of the Christian gatherings; on the other hand, they repeatedly affirmed that the Gospel of Jesus had brought out the highest ideals and wisdom of Greek culture. During the years 197-311 AD, there were many persecutions and many nameless Christians gladly gave their lives in persecution, bearing witness to the Christian faith by their martyrdom.



修道者的教會 (公元 310-410 年)

繼君士坦丁大帝於公元 310 年宣告基督宗教為國教後，教會便由受迫害，至被認可，最後竟成為帝國的國教。在這漸進的歷程中，教會發生了重大的改變。教會慢慢得到權勢、地位及財富，更與政權打成一片，進而奪權奪利；精神生活日趨腐敗驕奢。一般低下階層人仕或沒有學識的基督徒很難投入教會。一些願意認真渡基督徒生活的人，便離開城市，以隱居沙漠的方式去宣講他們的信仰。他們以獨處、克己及終日默想來表達一種不流血的殉道精神。漸漸，初期教會那種向非基督徒宣講的熱忱便轉向追求神修的圓滿境界。在這個時期，教會中的表表者有：安多尼 (Anthony of Egypt 公元 251-356 年)、葉理諾 (Jerome 公元 347-419 年)、巴西略 (Basil of Caesarea 公元 330-379 年) 等。

The Church of the Monks (310-410 AD)

Following Constantine the Great's proclamation of the Christian faith as the state religion in 310 AD, the Church went from being persecuted to being recognized and finally becoming the state religion of the Empire. During this progressive process, the Church underwent significant changes. The Church slowly gained power, status, and wealth, and even became involved with the regime. The church had become a place of power and profit; the spiritual life had become increasingly corrupt and extravagant. It was difficult for the lower classes or uneducated Christians to join the church. Some who were willing to take the Christian life seriously left the cities and preached their faith in the form of hermitages in the desert. They express a bloodless martyrdom through solitude, asceticism, and daily meditation. Gradually, the enthusiasm of the early church for preaching to non-Christians shifted to the pursuit of the fullness of spiritual perfection. During this period, the exemplars in the Church were: Anthony of Egypt (251-356 AD), Jerome (347-419 AD), Basil of Caesarea (330-379 AD) etc.



保衛傳統的教會 (公元 140-500 年)

初期教會，宗徒是維繫教會團體的核心。到了公元 100 年左右，最後一位宗徒也死了，初期教會自然地失去了統一的領導。

Defending the traditional church (140-500 AD)

In the early church, the apostles were the core of the church body. When the last apostle died around 100 AD, the early church naturally lost its unified leadership. On the other hand,

另一方面，那時教會已從希伯來文化的耶路撒冷，發展到希臘文化的敘利亞，安提約基雅、亞歷山大里亞及羅馬文化的非洲及羅馬。在不同文化背境中，信徒對復活的基督發出各種不同的問題，例如：基督是真人嗎？基督身為天主子是天主嗎？基督怎可以又是人又是天主？基督如何救贖人？由於解釋的答案太多，頓時造成極混亂的狀態。這時，促使教會把握某些標準讓自己重整秩序的原因有二：第一，信徒期待基督不日重臨的心情已有些冷卻；其次是君士坦丁大帝(313 年)為他的管治而希望宗教統一。

於是，教會迅即指派某些職位執行工作，並固定新約書目及訂定信仰條文(信經)等。最初宗徒宣講的：「天主使納匝肋人耶穌復活了，並立他為主」這喜訊，到了這個時期已失去新鮮感。信徒的注意力集中在那些經過爭辯、分析而作出的精巧定義上。

在這時期，「宣講」變成了細心解釋信條，以傳授一套正統的教義。例如：在 325 年，君士坦丁大帝召開的尼西亞大公會議(Council of Nicaea)，經過一番激烈的爭辯，結果決定了用「Homo-ousios」(同體)，這個詞來表達耶穌基督與天父之間的關係。431 年，為訂定 Theotokos (天主之母)這個對耶穌母親的稱呼是正統的，而特別在厄弗所(Ephesus)舉行了一次大公會議。451 年，在加采東(Chalcedon)舉行的大公會，有五百多位主教參加，小心翼翼地聲明了耶穌的天主性及人性合成一個「Prosopon」(位格)，一個「Hypostasis」(實質)。至此，「宣講」便硬化成為神學術語的堆砌和解釋，而失去了其原有的活力，雖然這些術語確實投入當時的文化，並且分析得精細又清楚。

by that time the Church had grown from the Hebrew culture of Jerusalem to the Greek culture of Syria, Antioch, Alexandria, and the Roman culture of Africa and Rome. In different cultural contexts, believers asked various questions about the risen Christ, such as: Is Christ true man? Christ as the Son of God is He true God? How can Christ be both man and God at the same time? How can Christ redeem man? The number of answers to these questions was so great that it created a state of great confusion. At this time, the Church was prompted to reorder itself by certain standards for two reasons: first, the believers' anticipation of Christ's imminent return had cooled somewhat; and second, Constantine the Great (313 AD) wanted religious unity for his administration.

As a result, the Church promptly set up certain ministries to carry out the work, fixed the canon of the New Testament, and established the articles of faith (the Creed). The good news that the Apostles first proclaimed, "God has raised Jesus of Nazareth and made him Lord," had lost its freshness by this time. The attention of the believers was focused on the elaborate definitions that had been debated and analyzed.

In this period, "preaching" became a careful interpretation of the creeds in order to teach the set of doctrines' orthodoxy. For example, in 325, the Council of Nicaea, convened by Constantine the Great, decided, after much debate, to use the word "Homo-ousios" to express the relationship between Jesus Christ and the Father. In 431, a special ecumenical council was held in Ephesus to establish the legitimacy of the title Theotokos (Mother of God) for the mother of Jesus. In 451, an ecumenical council held in Chalcedon, attended by more than 500 bishops, solemnly declared the union of the divinity and humanity nature of Jesus into a "Prosopon" (person) and a "Hypostasis" (substance). At this point, "preaching" became a rigid collection of theological terminology and interpretation, which had lost its original vitality, although the terminology was indeed embedded in the culture of the time and were analyzed with great precision and clarity.

(19) 教會在五至十五世紀中的宣講

(19) The Church's preaching in the 5th to 15th centuries



教會在西方扮演的角色 (第 5-15 世紀)

第五世紀初，羅馬帝國開始趨向滅亡，而歐洲北部的新興民族逐漸向南遷移及滲入，如日耳曼人(Germanics)，包括哥特人(Goths)、法蘭克人(Franks)，撒克遜人(Saxons)及維京人(Vikings)等。

當時法蘭克人在現今的法國境內，逐漸強盛，成為繼西羅馬後，在西方的一大勢力。羅馬主教一向與西羅馬皇帝有特殊關係而獲得的地位，便依靠這些法蘭克人來鞏固。公元 496 年，法蘭克王羅維斯(Clovis)於聖誕節率領三千臣民接受洗禮。公元 754 年羅馬主教得到了法蘭克王丕平(Pepin)贈與一大片國土。公元 800 年聖誕節，羅馬主教為法蘭克族中最有名的查理大帝(Charles the Great)加冕，成為「神聖羅馬大帝國」的皇帝。從此，皇權及教權的互相依附或衝突，便成為西羅馬社會變動及政治鬥爭的原因。

The role of the Church in the West (5th-15th centuries)

At the beginning of the fifth century, the Roman Empire began to fall, and the emerging races from northern Europe gradually moved south and infiltrated, such as the Germanics, including the Goths, Franks, Saxons and Vikings.

At that time, the Franks were gaining strength in what is now France, and became a major power in the West after Western Rome. The Bishop of Rome, who had always had a special relationship with the Emperor of Western Rome, relied on these Franks to consolidate his position. In 496 AD, Clovis, King of the Franks, led 3,000 of his subjects to be baptized on Christmas Day. In 754 AD, the Bishop of Rome was given a large territory by Pepin, King of the Franks. On Christmas Day, 800 AD, the Bishop of Rome crowned Charles the Great, the most famous of the Franks, as the Emperor of the Holy Roman Empire. Since then, the interdependence or conflict between the imperial and ecclesiastical powers becomes the cause of social change and political struggle in Western Rome.

以君士坦丁堡(Constantinople)即拜占庭(Byzantine)為首都的東羅馬(公元 1453 年被土耳其人所滅)，自認是當時羅馬大帝國的唯一繼承者。君士坦丁堡的宗主教依附著東羅馬皇帝，便與羅馬主教在政治上、組織上、禮儀上及教義上時有衝突，後更引致大部份東方教會脫離羅馬而成立東正教(Orthodox Church)。

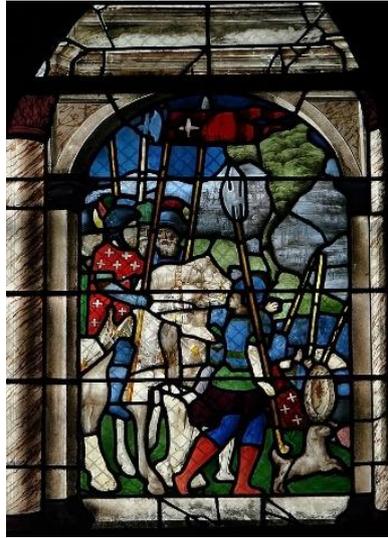
公元 962 年「神聖羅馬大帝國」的皇權落在日耳曼人奧圖一世(Otto I)手中。當時，教權名義上屬羅馬主教，但卻受統治者任意操縱和罷免，政權擁有教會人事的授職權(Investiture)以控制教會。教會處於這種形勢下，再加上在位者的無能和腐敗，使之進入一段面目無光的黑暗時期。(Dark Ages 900-1000)。在此時期內，法國東部克呂尼(Cluny)地方的一所修道院成了這黑暗中的一道曙光。由這修道院發展出一場反對買賣神職，以及神職人員娶妻納妾風氣的運動，另一方面更爭取教權的獨立。

1073 年，一位最能代表這運動精神的修士升任為羅馬主教，即額我略七世(Gregory VII)，在爭取教權獨立上，他終取得成功；並大大提高羅馬主教(教宗)在普世教會的地位。公元 1071 年，信奉回教的土耳其人佔領了大部份小亞細亞地區，包括耶路撒冷，並征服了西班牙。這是四百年來斷斷續續戰爭的結果。

Eastern Rome (destroyed later by the Turks in 1453), with Constantinople, or Byzantine, as its capital, considered itself the sole successor to the Roman Empire at that time. The Patriarch of Constantinople, who was dependent on the Roman Emperor, had political, organizational, liturgical and doctrinal conflicts with the Roman bishops, which led to the departure of most of the Eastern Churches from Rome and the establishment of the Orthodox Church.

In 962 AD, the imperial power of the Holy Roman Empire fell into the hands of Otto I, a Germanic king. At that time, the ecclesiastical authority nominally belonged to the Roman bishops, but was subject to arbitrary manipulation and dismissal by the rulers, and the regime had the mandate (Investiture) to control the Church. This situation, coupled with the incompetence and corruption of the incumbents, led the Church to a period of darkness in which it was left with no light (Dark Ages 900-1000). During this period, a monastery in Cluny in eastern France became a ray of light in this darkness. From this monastery a movement developed against the sale of the bishoprics and the practice of the clergy taking wives and concubines, and also for the independence of the Church.

In 1073, a monk who best represented the spirit of the movement was elevated to the position of Bishop of Rome, Gregory VII, who finally succeeded in his struggle for ecclesiastical independence from the emperor and greatly enhanced the status of the Roman bishop (the Pope) in the universal Church. In 1071, the Muslim Turks took over most of Asia Minor, including Jerusalem, and conquered Spain. This was the result of four hundred years of intermittent warfare.



公元 1095 年，教宗伍朋二世(Urban II)首次召集十字軍、號召一切基督徒參加，解救東羅馬皇帝的困境及收復耶路撒冷。經過歷時約二百年的七、八次征討，終於 1291 年結束了十字軍運動。這次運動，名義上是源於宗教熱誠，卻蘊含很重的政治成份及文化與民族的優越感。事實上，這更是一連串殘暴、自私和迷信的擄掠。結果，聖地並沒有收復，卻產生了很多附帶性的效果。

首先，由於西方與東方有了新的接觸，思想上得以醒悟過來，於是：

- 促進了經院哲學(Scholastics)的發展，
- 引起平民宗教運動，如迦他利(Cathari)及互勤度派(Waldenses)，
- 大學也在這時期發展起來，
- 近代歐洲的白話文學也開始盛行。

其次，十字軍運動一方面使各諸侯王族的土地財產損失殆盡，另一方面則促進了商業發達，使城市裡的平民階級成為新興的政治勢力(這點以法國為甚)。

公元 1378-1417 年是西方教會內部大分裂(The Great Western Schism)的時期，在這三十九年間，曾經先後或同時在羅馬、

In 1095 AD, Pope Urban II called for the first crusade, calling on all Christians to participate in order to rescue the Eastern Roman emperors from their plight and recover Jerusalem. After seven or eight conquests lasting about 200 years, the crusade finally ended in 1291. This movement, born of religious fervor in name only, was heavily laden with political elements and sense of cultural and national superiority. In fact, it was a series of brutal, selfish and superstitious abductions. The Holy Land was not recovered, and resulted in having many collateral effects.

First of all, the new contact between the West and the East led to an intellectual awakening, and thus:

- Facilitated the development of Scholastics,
- gave rise to lay-person religious movements such as the Cathari and the Waldenses.
- Universities were also developed during this period.
- Modern European vernacular literature also began to flourish.

Secondly, the Crusades, on the one hand, led to the loss of the landed property of the lords and kings, and, on the other hand, contributed to the development of commerce and the emergence of the urban plebeian class as a political power (especially in France).

The period 1378-1417 AD was the period of The Great Western Schism within the Western Church, during which several opposing and mutually exclusive popes emerged in Rome,

亞味農(Avignon), 比薩(Pisa)產生了數位彼此對立及互斥的教宗。這純粹是當時各國政治派系鬥爭的結果; 尤其是介乎法國與意大利之間的衝突。在康士坦斯大公會議(Council of Constance 1414-1418)開會期間, 三位同時並存的教宗先後去世或被罷免, 於是選出第四位唯一的教宗, 結束了這次大分裂。

Avignon, and Pisa, both at the same time during 39 years. This was purely the result of the struggle between the political factions of the countries of the time; in particular, the conflict between France and Italy. During the Council of Constance 1414-1418, three co-existing popes died or were deposed, and a fourth, the only pope was elected, ending the schism.



教會的宣講

教會在這悠長的一千年間(476-1417), 仍不斷宣講; 但採取的方式卻很獨特。大體上, 她是以教育者、統治者及傳道者這三種姿態去宣講。

(一)教育者

西羅馬帝國滅亡時(476), 其創造之拉丁文化, 在新興民族南移的蹂躪下, 瀕於毀滅。當時教會的神職人員, 尤其是隱修院修士所保存的拉丁文化, 是文化領域中的僅存碩果。當戰爭停下來時, 神職人員便成了拉丁文化的唯一傳授者及保存者。他們借重拉丁文化, 對這些新興民族宣講信仰。他們的宣講方式有兩種:

— 以理性的方法去解釋神的存在、創造、

The Church's Preaching

The Church continued to preach during this long millennium (476-1417), but in a unique way. By and large, she preached as educator, ruler, and preacher.

(1) Educators

At the end of the Roman Empire (476), the Latin culture that it had created was on the verge of destruction under the ravages of the southward migration of the emerging races. The Latin culture preserved by the clergy of the Church at that time, especially the monks of the monasteries, was the only remaining fruit in the field of culture. When the war came to an end, the clergy became the sole transmitters and preservers of the Latin culture. They drew on the Latin culture to preach the faith to these emerging peoples. They preached in two ways:

救恩、「靈魂不死」等問題。例如經院哲學派(Scholastics)聖多瑪斯(St. Thomas Aquinas 1225-1274)的《神學大全》(Summa Theologiae)。

— 神學化文明

這是從多方面著手的，如文學(但丁 Dante 1265-1321 的神曲，是很好的例子)，音樂、建築、圖畫、雕刻等，均富有神學的味道，尤其是有關倫理的繁瑣原則，都是以神學為基礎並整理成系統化的法則。故此，為當時的人宣講福音就等於推廣這種神學化的文明。此外，在文化水平較低的群眾中，卻通行一些敬禮來表達他們的信仰，如唸玫瑰經、藏聖髑、拜苦路、拜聖體、裝飾馬槽、遊行及恭敬聖母等。

(二)統治者

站在統治者的地位及立場上，教會的當權者將全副精神放在維護及推廣「基督徒社會制度」(Christendom)上。當時的教宗、基督徒君主、諸侯等，不惜運用統治者的權力、法律甚或軍隊去維護及推廣這制度。

其次，帶領民眾表達信仰最具體的形式之一是建造宏偉的主教座堂(Cathedral Church)。在城市中心最特出的地點，建築哥德式(Gothic)高聳入雲的聖堂。主教座堂除用作宗教聚會外，亦作學校、圖書館、會議室等用途。

(三)傳道者

作為傳道者，教會一方面跳出當時文明世界使「蠻族」(Barbarians)皈依，另一方面卻在文明世界中做牧民、宣講及社會服務工作，更通過民眾通俗宗教的方式去表達

- Rationalized Faith (Theology).

A rational approach to explaining the existence of God, creation, salvation, and the “immortality of the soul”. For example, the Summa Theologiae of St. Thomas Aquinas (1225-1274), a Scholastic philosopher.

- Theologizing Culture

This is done in many ways, such as literature (Dante’s Divine Comedy of 1265-1321 is a good example), music, architecture, painting, sculpture, etc., are all rich in theological flavor, especially with regard to the complicated principles of ethics, are based on theology and organized into systematic laws. Therefore, preaching the Gospel to the people of the time meant promoting this theologized culture. In addition, among the less educated people, some popular devotions were used to express their faith, such as reciting the Rosary, veneration of relics, making the Way of the Cross, worshipping the Holy Eucharist, decorating the manger, processions, and honoring the Virgin Mary.

(2) The Rulers

From the position and standpoint of the ruler, the Church’s authorities were fully focused on preserving and promoting the “Christian social system” (Christendom). The pope, Christian monarchs, and lords of the time used the power of their rulers, their laws, and even their armies to defend and promote this system.

Secondly, one of the most concrete forms of leading the people to express their faith was the construction of magnificent Cathedral Churches. In the heart of the city, in the most remote locations, the Gothic style embellished the environment and continued the teaching of the people. The Cathedral was used not only for religious services, but also as a school, library, and meeting place.

(3) Preachers

As preacher, the Church went beyond the civilized world to convert the “Barbarians”, while doing pastoral, missionary, and social service work in the civilized world, and expressing the message of faith through popular devotions. When the Spanish

信仰的訊息。當西班牙回教徒(Moors)在歐洲肆意擄掠基督徒作奴隸時，諾拉斯高(Peter Nolasco)於1218年成立了「贖奴會」(Mercedarians)，以自身代人為奴，此組織前後曾贖回的約有七萬人。在1347至1350年間，歐洲發生黑死病瘟疫時，約有四份一至三份一人口死亡。於是，教會人仕組織一些團體照顧病人、埋葬死者。在貧窮者急需金錢週轉時，教會人仕為避免這些人受高利貸的剝削(利息介乎32.5%-43.5%)，特別設立了當舖(Mons Pietatis)，以4-12%的利息作服務費。1361年在倫敦，1461年在意大利中部(Perugia)，紛紛成立這類當舖。

Muslims (Moors) were taking Christians into slavery in Europe, Peter Nolasco founded the “Mercedarians” in 1218 to offer themselves as slaves in place of a freed Christian. About 70,000 people were redeemed by this organization. Between 1347 and 1350, when the Black Death plague struck Europe, about one in four to one in three people died. As a result, churchmen organized groups to care for the sick and bury the dead. To prevent the poor from being exploited by loan sharks (with interest rates ranging from 32.5% to 43.5%), the Churchmen set up pawnshops (Mons Pietatis) to serve the poor at 4-12% interest when they needed money urgently.

(20) 教會在十六至十八世紀中的宣講

(20) The Church's preaching in the 16th to 18th centuries



基督徒社會制度的崩潰

由教宗、皇帝、修會會士代表的三條巨柱支撐了從第九世紀以來的基督徒社會制度；到了十六世紀，這制度便崩潰了；因為那些巨柱都腐朽了。

(一) 教宗所代表的巨柱

教宗僑居亞味農(Avignon)七十年(1309-1377)，而其後的四十年，西方教會內部又告大分裂(1378-1417)。到十六世紀，教廷已是腐敗不堪。高級聖職成了貴族的尊位，而很多受聘的低級聖職人員由於教育水準低，只按例舉行彌撒。在這敗壞的境況下，教會極待改革。可是，由於教宗眷戀政治權力，神職人員又無知，再加上官僚化的中央集權制度，在下的改革得不到在上的支持。

結果，於1517年10月31日，在德國威登堡(Wittenberg)大學的佈告版上，馬丁路德(Martin Luther 1483-1546)所張貼的九十五條「反對贖罪券所產生的效果」的

The breakdown of the Christian social system

From the 9th Century, the three pillars, represented by the Pope, the Emperor, and the Religious Orders, supported the Christian social system; but when it came to the 16th Century, this system had collapsed because the three pillars began to corrupt.

(1) The giant pillar represented by the Pope:

The Pope had lived in Avignon for 70 years (1309-1377), but in the following 40 years, there was a great schism within the Western Church (1378-1417). By the 16th Century, the Holy See was corrupt. The priesthood became the prerogative of the nobility. They held several bishoprics at the same time, and many of the low-level clergy who were recruited held Mass only on a regular basis due to their low educational level. In this corrupt state, the church desperately needed to be reformed. However, due to the pope's attachment to political power, the ignorance of the clergy, and the bureaucratic, centralized system, reforms from below were not supported by above.

As a result, on October 31, 1517, on the bulletin board of the University of Wittenberg, Germany, Martin Luther (1483-1546) posted ninety-five theses "against the effect of indulgences", which sparked off the Reformation. This reformation

辯論題，成了宗教改革的導火線。這次改革運動牽起了民眾的力量，也揭發了教宗、皇帝及諸侯之間的政治矛盾及權力鬥爭，終而產生了脫離羅馬教會的各種教會。羅馬教會也因這改革運動，終要採取革新行動。1545 至 1563 年這十八年間，在特倫多(Trent)舉行的大公會議，決定取消贖罪券，重新強調神職人員的獨身制度，並取締售賣神職或一身兼數職的陋習。這一革新相當成功，但分裂的事實已成定局。

(二) 皇帝所代表的巨柱

由第十三世紀開始，神聖羅馬帝國的皇帝雖然擁有有限的實權，但仍扮演基督徒統一團結的標記，直至 1806 年拿破崙取消了神聖羅馬帝國為止。到了第 15、16 世紀，英國(1485)、法國(1491)、西班牙(1492)相繼成立自己國族的君主體制(National Monarchy)。同時，日爾曼民族的諸侯各自擁權獨立，使這統一標記成為一大諷刺；再加上自 1453 年，信奉回教的土耳其人攻陷君士坦丁堡，毀滅東羅馬帝國，不斷威脅帝國東部；每當帝國發兵征伐時，諸侯便在內部作亂。於是，這條支撐基督徒的巨柱也倒下來了。其實，更由於商業的發達，中產階級在城市中漸漸形成，他們不是封建領主也不是附庸，他們是封建制度以外的一羣人，但卻擁有令人眼紅的財富。後來，這些人的權力越來越大，成了推倒封建制度及君主制度的內在因素。

(三) 修會會士所代表的巨柱

自第六世紀以來，修會會士便負起教育、宣講、訓導的工作；他們亦是社會上精神力量的來源，但到了十五世紀，由於百年戰爭(1337-1453)，黑死病(1347-1350，1665，1720)，教宗及皇帝之間的爭執、西

movement led to the power of the people, and also exposed the political contradictions and power struggles amongst the Pope, the emperor and the nobility, and finally resulting in various churches breaking free of the Church of Rome. Because of this reformation movement, the Church of Rome eventually began to take reform actions. In the 18 years from 1545 to 1563, the Ecumenical Council held in Trent decided to reform the system of indulgences, re-emphasized the celibacy of the clergy, and outlawed the buying and selling of bishops' or priests' holdings or the bad practice of holding multiple offices. Although the reforms were quite successful, the schism was inevitable.

(2) The giant pillar represented by the emperor:

From the 13th century onwards, although the emperor of the Holy Roman Empire had limited real power, he still represented a symbol of unity among Christians until the Holy Roman Empire was dissolved by Napoleon in 1806. In the 15th and 16th centuries, England (1485), France (1491), and Spain (1492) successively established their own National Monarchy. At the same time, the princes of the Germanic nation each trying to seek their own power for independence, making this sign of unity a big irony. In addition, since 1453, the Muslim Turks captured Constantinople and destroyed the Eastern Roman Empire, and posed a constant threat to the eastern part of the empire, and whenever the empire launched military conquests, the princes rebelled internally. Thus, this pillar supporting Christians also fell. In fact, due to the development of commerce, the middle class gradually was established in the city. They were not feudal lords or vassals. They were a group of people outside the feudal system, who possessed wealth envied by many. Later, these people became more and more powerful and became the internal factor which overthrew the feudal system and the monarchy system.

(3) The giant pillar represented by the religious orders:

Since the 6th century, the religious orders had been responsible for education, preaching, and teaching; they were also the source of spiritual strength in society, but in the 15th century, due to the Hundred Years' War (1337-1453), the Black Death (1347-1350, 1665, 1720), the disputes between the Pope and the

方大分裂(1378-1417)及售賣聖職等，使修道生活也沒有安寧的日子，同時亦沾染了敗壞的風氣。他們在修院中疏忽公共祈禱，又開始擁有私人財產，更不在修院中居住。於是，基督徒的精神支柱也塌下來了。

Emperor, the Great Schism in the West (1378-1417) and the sale of important Church holdings, there was no peace in the monastic life. At the same time, it added corruption to corruption. Often the monks neglected their community prayers, and they began to own private property, and no longer lived in the monastery. As a result, the spiritual pillar of the Christian spirit also collapsed.



「新社會」的誕生

基督徒社會制度崩潰的同時，另一個「新社會」誕生。這是基於當時某些新發現及新發明。在精神方面，復古運動產生的人文主義(Humanism)及隨之而來的文藝復興(Renaissance)以及啟蒙運動(Enlightenment)等。此外，還有在航海上的新發現及在科技上的新發明等。

(一) 精神方面

十字軍運動(1095-1291)一方面使意大利的商業發達；另一方面也帶來了對希臘及拉丁古典文化喜愛的熱潮；又由於意大利內部的統治權威——帝國與宗教相繼在第十三、十四世紀中崩潰，各城市乘勢各自為政，使個人主義日益抬頭。在這時期，佩脫拉加(1304-1374)和薄伽邱(1313-1357)在佛羅倫斯和那不勒斯提倡復古運動及推行人文主義(Humanism)。他們從欣賞及研究古典文學作品中，取得對人對世界的新見解。他們崇尚個性，以人作人看

The Birth of a “New Society”

While the Christian social system collapsed, another “new society” was born. This was mainly due to new discoveries and scientific inventions at the time. In the spiritual realm, the return to the Christian traditions led to the rise of Humanism, followed by Renaissance and Enlightenment. Moreover, there were major developments and new discoveries in navigation and new inventions in science and technology.

(1) Spiritual aspects:

The Crusades (1095-1291) led to the development of commerce in Italy on the one hand, and a love of Greek and Latin classical culture on the other, and the collapse of the ruling authority within Italy - imperial and religious - in the thirteenth and fourteenth centuries, which led to a growing individualism in the cities. During this period, Petrarch (1304-1374) and Boccaccio (1313-1357) promoted the Restoration and Humanism in Florence and Naples. They gained a new vision of man and the world through the appreciation and study of classical literature. They celebrated individuality, treating people as human beings, free from the constraints of church,

待，擺脫教會、國族、法律、傳統的約束，強調今世生活的美麗與滿足。這個運動自意大利開始，很快便擴展到其他各地，到了十六世紀初，即成為西方世界富有創造性的文藝復興運動。該運動以實驗及自由的精神重視物質與世俗的一面。

達芬奇(1452-1519)可算是文藝復興時代的代表人物，他既是畫家、又是雕刻家、建築家和音樂家。他本着文藝復興的精神，發揮人的各種潛能，亦在解剖學、數學、化學、生物學、天文學和地理學方面有所造詣。他亦是一位發明家。在名氣及才氣方面與他並駕齊驅的兩位文藝復興大家還有米開朗基羅(1475-1564)和拉斐爾(1483-1520)。

到 17 世紀中葉，路德教會的改革運動及羅馬教會的革新運動都已停頓下來。教會方面沒有貢獻出新思想及能推動社會的生命力。反之，這時候新宇宙觀所帶來的科學及以理性為主的哲學引起了影響巨大的啟蒙運動(Enlightenment)。

這運動積極把理性規則應用到個人及集體的生活上，對人及宇宙的了解充滿自信，認為經由理性的批判及經驗的驗證，人才可對人性、社會、歷史、倫理、宗教有所理解。這精神不接納任何權威(如聖經或教會)及未經批判的傳統形式，卻樂觀地堅信人類的不斷發展與進步。

(二) 科學方面

哥白尼(1473-1543)，一反亞里士多德(Aristotle 公元前 384-322 年)和多利買(Ptolemy 公元後第二世紀)所倡導的「地心說」，認為地球是宇宙的中心。他提出的「日心說」則以太陽為宇宙的中心。這學說為克普勒(1571-1630)和伽里略(1564-1642)所推崇，並由英國的牛頓(Isaac Newton 1642-1727)藉數學，從解釋星球運

nation, law and tradition, and emphasizing the beauty and satisfaction of life in this world. This movement began in Italy and soon spread to other parts of the world, becoming a creative Renaissance movement in the Western world by the early sixteenth century. The movement's experimental and liberal spirit emphasizes the material and secular aspects.

Leonardo da Vinci (1452-1519) is an iconic figure of the Renaissance, as a painter, sculptor, architect and musician. In the spirit of the Renaissance, he exploited his human potential and also developed his skills in anatomy, mathematics, chemistry, biology, astronomy and geography. He was also an inventor. Michelangelo Buonarroti (1475-1564) and Raphael Sanzio (1483-1520) were equally two other Renaissance figures who had fame and talent.

By the middle of the 17th century, the Lutheran Reformation and the Roman Reformation had both come to a halt. The Church, for its part, had contributed no new ideas or vitality to move society forward. Instead, it was the new cosmology, with its scientific and rational philosophy, that gave rise to the Enlightenment, a movement of great influence.

The movement actively applied the rules of reason to individual and collective life, confident in its understanding of people and the universe, believing that only through rational criticism and empirical verification can one gain an understanding of human nature, society, history, ethics and religion. This spirit does not accept any authority (such as the Bible or the Church) or uncritical forms of tradition, but optimistically believes in the continuous development and progress of humanity.

(2) Scientific aspects:

Nicolaus Copernicus (1473-1543), contested Aristotle (384-322 BC) and Ptolemy (second century AD), who believed that the Earth was the centre of the universe. He proposed the heliocentric theory, in which the sun was the centre of the universe. This theory was promoted by Johann Kepler (1571-1630) and Galileo Galilei (1564-1642), and verified by Isaac Newton (1642-1727) in England through mathematics, by explaining the gravitational forces as the cause for the rotation

轉所賴的引力作用而證實這學說。這種新的發現，使人看到一個新天地，認識宇宙是遵循法則而行的系統，而不是任意行使武斷的神權的地方。地球不再是萬有的中心，而是無數極大物體中的一點微塵。

(三) 哲學方面

各地的哲學家奉理性之名向既有的權威挑戰。在法國方面，笛卡兒(1596-1650)以一切知識均以懷疑為起點，而惟有心思所完全了解的方算實在的知識；此外，一切事物必須能由數學方法推算得清晰明顯方算可靠。在英國方面，洛克(1632-1704)以感官經驗作為一切理性批評的根據。在德國方面，康德(Immanuel Kant 1724-1804)卻肯定理性所獲得的並不是絕對的客觀真理，而須按照時間及空間這些主觀條件去接受和理解。因而達到啟蒙運動的頂峰，將理性發揮盡致。

(四) 地理方面

在回教徒控制西方與亞洲在地中海沿岸陸路及海路交通的這段時期，歐洲的創新及探險精神冒起，加上西班牙及葡萄牙兩個「航海民族」之間的勢力競爭，使西方人爭相發現新航線及新大陸。1492年，哥倫布(1451-1506)為西班牙發現了美洲。1498年，達伽瑪(Vasco da Gama 1469-1524)繞過非洲為葡萄牙找到前赴印度的新航線。1519-1522年，麥哲倫(1481-1521)為西班牙發現環球一週的航線。這些地理上的新發現，帶給西方世界新的視野，使之能接觸新民族新文化，取得一些新屬地及所附帶的土產，奴隸與通商的便利。總之，他們發現了一個新世界。

(五) 科技方面

1445年德國古騰堡(Johann Gutenberg 1397-1468)發明了活印法，並於1456年印了第一本活印版拉丁文聖經，這種印刷術擴充了讀者的圈子及提高了讀者的批

of the planets. This new discovery has opened up a new world, a world where the universe is a system of laws and not a place where arbitrary divine power is exercised. The earth is no longer the centre of all things, but a tiny speck of dust in the midst of countless immense bodies.

(3) Philosophical aspects:

Philosophers everywhere challenged the established authorities in the name of reason. In France, Rene Descartes (1596-1650) argued that all knowledge begins with doubt, and that only what the mind can fully understand is real knowledge; furthermore, all things must be clear and obvious by mathematical calculation to be reliable. In England, John Locke (1632-1704) based all rational criticism on the experience of the senses. In Germany, however, Immanuel Kant (1724-1804) affirmed that reason did not obtain absolute objective truths, but had to be accepted and understood according to the subjective conditions of time and space. This was the culmination of the Enlightenment, when reason was brought to its fullest extent.

(4) Geographical aspects:

During the period when the Muslims controlled the land and sea routes between the West and Asia on the Mediterranean coast, a spirit of innovation and adventure emerged in Europe, and the rivalry between the two “seafaring peoples” of Spain and Portugal led to a race to discover new routes and new continents. In 1492 Christopher Columbus (1451-1506) discovered America for Spain. 1498 Vasco da Gama (1469-1524) found a new route around Africa to India for Portugal. 1519-1522 Ferdinand Magellan (1481-1521) discovered a global route for Spain. These new geographical discoveries gave the Western world new perspectives, access to new peoples and cultures, new possessions and the accompanying land, slaves and trade facilities. In short, they discovered a new world.

(5) Technological aspects:

In 1445 Johann Gutenberg (1397-1468) invented the movable type printing method and in 1456 printed the first Latin Bible in typography, which expanded the circle of readers and improved their critical faculties. 1658 Christian Huygens of the

判能力。1658 年荷蘭人許根士(Christian Huygens)發明了擺錘的時鐘。稱為「哲學機械」能準確地計算時間。1613 年火藥應用於商業，後更作軍事用途，改變了軍事的組織，廢除了騎士制度。這時期的航海指南針使航行更順利。這些發明也是構成新社會的一些重要因素。以上因素促成新社會到達成熟時期。英國因蒸氣機的發明(1769)而引起工業革命。北美洲則有美國獨立運動(1775-1783)，法國更有平民大革命(1789-1799)，使西方世界又踏進另一階段。

Netherlands invented the pendulum clock. It is called a “philosophical machine” that can calculate time accurately. In 1613 gunpowder was used commercially and later for military purposes, changing the organization of the military and abolishing the knight system. The navigational compass of this period made navigation easier. These inventions were also some of the key elements of the new society. These factors helped the new society to reach maturity. In Britain, the invention of the steam engine (1769) led to the Industrial Revolution. In North America, the American Independence Movement (1775-1783) and in France, the Civil Revolution (1789-1799) brought the Western world to another stage.



教會的宣講

在基督徒社會制度崩潰及新社會誕生的時期，教會究竟宣講了什麼？教會內部，由於腐敗生活而起的改革及更新，最後以戰爭及分裂結束；在這方面，教會作了「反見證」的宣講。面向新社會，教會只着重審判和自衛；事實上，則是步步退縮。面對新世界，各教會以分裂的形態，在帝國君主的保護下，輸出了西方教會的神學、文化及分裂的反見證。

(一) 教會內部的宣講

教會從腐敗中猛烈地改革，並引出了更新的行動；這算是這時期教會向內部最大的宣講。路德教會，除了摒棄教會內的陋習外，亦隨着馬丁路德的觀點而調整信仰的

Preaching of the Church

What did the Church preach at the time of the collapse of the Christian social system and the birth of a new society? Within the Church, the Church preached a ‘counter-witness’ to the reforms and renewal that began as a result of corrupt life and ended in war and division. In the face of the new society, the Church focused only on judgement and self-defense; in fact, it retreated. In the face of the new world, the churches exported the theology, the culture and the counter-evidence of division of the Western Church in the form of schism, under the protection of imperial monarchs.

(1) Preaching within the church:

The Church's radical reformation from decay and the renewal that it brought about was the greatest internal preaching of the Church during this period. The Lutheran Church, in addition to rejecting bad practices within the Church, also refocused its

重心。馬丁路德認為修會中的紀律及神修功夫只是人以自己的力量去尋找神的技巧，忽略了信賴上主及認清神親自來尋找人這事實。路德教會於是着重因信成義的保祿^{保羅}信仰，並隨着復古的精神，回到教會的源頭 — 聖經。羅馬教會背負着歷史傳統的擔子，召開了特倫多大公會議 (Council of Trent 1545-1563)。這個大公會議取消了流傳下來與聖職有關的陋習及贖罪券，也肯定了傳統的神學如麵餅的質變、因信及工作而成義、七件聖事、煉獄的存在等。這些傳統的神學立即得到多方的支持，尤其是在 1534 年在巴黎成立的耶穌會 (Society of Jesus)。隨着這大公會議的精神，在羅馬教會中產生了一種在文學、建築、繪畫、音樂、神學上的新趨勢，總稱為巴洛克 (Baroque)。這趨勢喜愛讚揚聖母、推崇教宗的最高權威、七件聖事及聖人的神魂超拔。羅馬教會便借助上述各種藝術方式來表達其宣講的內容，尤其是本着基督徒人文主義的精神，着重基督降生的事蹟及耶穌的人性。從這時期開始特別敬禮耶穌聖心。

(二) 面向新社會的宣講

面對新社會的教會是舊社會的支持者及統治者。當時教會擁有舊社會貴族的權勢，榮譽及封建領主的經濟利益；因而難以汲取這個時代的精神，甚至以懷疑及敵對的態度來對抗新社會、新事物。這種保守及自衛的態度，使教會不能積極地宣講福音，還以審判的眼光去看待當時極受重視的科學及理性。伽里略事件就是當時信仰與科學衝突的一個顯著例子。信仰與理性方面的衝突，則引起較長遠的影響。

faith in line with the views of Martin Luther. Martin Luther believed that the discipline and spirituality of the Order were merely techniques for man to find God in his own strength, ignoring the fact of trusting in the Lord and recognizing that God Himself comes to seek man. The Lutheran Church then focused on the Pauline view of faith: through faith and, in the spirit of restoration, return to the source of the Church - the Bible. The Roman Church took up the burden of its historical tradition and convened the Ecumenical Council of Trent 1545-1563. The Council did away with the bad customs associated with the priesthood and the selling of indulgences, and affirmed traditional theologies such as the transubstantiation of the substance of bread, justification by faith and works, the seven sacraments, and the existence of purgatory. The theology of these traditions was immediately supported by various parties, notably the Society of Jesus, founded in Paris in 1534. In the spirit of the Council, a new trend in literature, architecture, painting, music and theology emerged in the Roman Church, known collectively as the Baroque. This trend favours the praise of the Virgin Mary, the supremacy of the Pope, the seven sacraments and the intercessions of the saints. The Roman Church used these various artistic means to express its preaching, especially in the spirit of Christian humanism, focusing on the birth of Christ and the humanity of Jesus. From this period onwards, special veneration of the Sacred Heart of Jesus began.

(2) Proclamation to the new society:

The Church in the face of the new society became the supporter and ruler of the old. The Church had the power and honour of the old aristocracy and the economic interests of the feudal lords; it could hardly draw on the spirit of the age to resist the new society and continued to view the new things with suspicion and hostility. This conservative and self-conservative attitude prevented the Church from actively proclaiming the Gospel and from looking critically at science and reason, which were so highly valued at the time. The Galileo incident is a striking example of the conflict between faith and science at the time. The conflict between faith and reason had longer-term consequences.

當時的學者：巴斯噶(Blaise Pascal 1623-1662)、伏爾泰(Voltaire 1694-1778)、盧梭(Jean Jacques Rousseau 1712-1778)、休謨(David Hume 1711-1776)倡導人的獨立及信仰自由；故此，人不能因權威而接受真理，卻要尊重個人的良心及大自然的啟示。他們向教會提出有關神的存在、人性、原罪、人生目標、奇蹟、自然現象等根本問題；但教會的反應是消極的，教會極力反對有關這些問題的討論，並運用權力加強執行已有的「禁書目錄」制度。結果，教會與這新社會及其精神脫節，而這新社會精神卻領導着世界向前邁進。

(三) 向新世界的宣講

隨着航海的新發現，那仍然過着部落(Tribal)生活的非洲，物產豐富而缺乏組織的美洲及擁有古老文化的亞洲，都先後突然成為西方人及西方教會可觸摸涉獵的地方。從西方出發的探險船隊載有士兵、商人、航海家、國王代表及傳教士，所以教會向新世界的傳教正配合了西方國家的軍事、經濟及政治行動；而西班牙及葡萄牙，這些信奉羅馬教會的國家，受了教宗的委託，負責統治佔領土地內的人民及促使他們皈依教會，為此他們必須保護傳教士及協助成立傳教區及主教區。

西方人抱着一份文化優越感去面對新世界所提供的新奇及刺激事物。他們懷着滿腔的信心及先進的科技，將福音之光帶給在黑暗中的人們。在非洲，西方人在葡萄牙統治者的保護下傳教。他們遇到很多困難：傳教士因不適應氣候而死亡，其比率甚高；西方斷斷續續的支持及當地部落領袖的反覆無常，使傳教工作未能持續；不過，最主要的原因是傳教士沒有學好當地語言，了解當地的風俗和思想而給予長期的教導。

The scholars of the time: Blaise Pascal (1623-1662), Voltaire (1694-1778), Jean Jacques Rousseau (1712-1778), David Hume (1711-1776), advocated the independence of man and freedom of belief. Therefore, one must not accept the truth by authority, but respect one's conscience and the revelations of nature. They raised with the Church fundamental questions about the existence of God, human nature, original sin, the purpose of life, miracles, natural phenomena, etc. But the Church's response was negative, it vigorously opposed the discussion of these questions and used its power to enforce the existing "List of forbidden Books". As a result, the Church was out of touch with this new society and its spirit, which was leading the world forward.

(3) Proclamation to the New World:

With the new discoveries of navigation, Africa, still living a tribal life, the rich and unorganized Americas and Asia, with their ancient cultures, suddenly became accessible to Westerners and to the Western Church. The expeditions from the West carried soldiers, merchants, navigators, representatives of kings and missionaries, so that the Church's mission to the New World was in tune with the military, economic and political actions of the West. Spain and Portugal, the countries of the Roman Church, were entrusted by the Pope with the task of converting the people under the ruling of the occupied territories to the Church, and for this purpose they had to protect the missionaries and help establish missions and dioceses.

Westerners faced the new world with a sense of cultural superiority to the novelty and excitement it offered. With faith and advanced technology, they brought the light of the Gospel to people in darkness. In Africa, Westerners were missionaries under the protection of the Portuguese rulers. They encountered many difficulties: a high mortality rate of the missionaries due to unsuitable climates, intermittent Western support and the erratic nature of local tribal leaders, which made missionary work unsustainable. The main reason, however, was that the missionaries did not learn the local language well enough to understand the local customs and ideas and to give long-term instruction.

當時的傳教士常按「教會的信德」(Fide Ecclesiae)讓大批大批當地人集體領洗，使教會的宣講像邀請人參與一個福利組織一樣。在 1645-1700 年間，剛果(Congo)及安哥拉(Angola)約有教徒六十萬人。

在中美及南美洲，西班牙統治者的行動步驟是：首先征服，其次是使本國移民在該地定居，最後建立教會組織，傳揚福音。傳教士到處建立基督徒村落，稱為傳教區(reducciones)，內有教堂、學校、醫院、孤兒院，以保護加入成為基督徒的本地人免受剝削及欺詐，並給予教育。由於沒有培養及晉升本地神職人員，到 18 世紀末，當西班牙的統治地位動搖時，這些傳教事業也隨之而鬆散。

在亞洲，一般傳教士只是將西方教會移植過來，但其中有些特別機警的傳教士，卻認為教會的宣講要適應當地固有的古老文化，並應尋找可行的傳教方式。首先，在日本，耶穌會的范禮安(Valignano 1537-1606)專對貴族傳教。

其後，在中國，耶穌會的利瑪竇(Matteo Ricci 1552-1610)千方百計進入京城，打進學者的圈子，透過本地文化和藉著高級知識份子傳揚福音。還有在印度南部的羅伯特(Robert de Nobili 1577-1656)，他禁戒食肉及穿皮鞋，穿上印度僧侶的道袍，學習印度古文，甚至為取得當地人的信任，斷絕與西方教會團體接觸。在越南的陸德(Alexander de Rhodes 1591-1660)，他利用拉丁字母創造出越南文字，他又組成本地的發願傳道員團體。

The missionaries of the time used to baptize large groups of local people according to the “Fide Ecclesiae”, making the Church’s preaching like an invitation to participate in a welfare organization. Between 1645 and 1700, there were around 600,000 Catholics in the Congo and Angola.

In Central and South America, the Spanish rulers took the following steps: firstly to conquer, secondly to settle their own settlers in the area and finally to establish ecclesiastical organizations to preach the gospel. The missionaries went about establishing Christian villages, called reductions, with churches, schools, hospitals and orphanages to protect the natives who had become Christians from exploitation and fraud, and to provide education. The lack of training and promotion of local clergy meant that by the end of the 18th century, when Spanish rule faltered, so did the missionary loosen up.

While the average missionary in Asia was simply a transplant of the Western Church, there were some vigilant missionaries who believed that the Church’s preaching should be adapted to the inherent ancient cultures of the region and a viable missionary approach should be found. First, in Japan, the Jesuit Valignano (1537-1606) preached exclusively to the nobility.

Later, in China, the Jesuit Matteo Ricci (1552-1610) made every effort to enter the capital and to make a way into the circle of scholars, preaching the Gospel through the local culture and through high intellectuals. In southern India, Robert de Nobili (1577-1656) abstained from eating meat and wearing leather shoes, putting on the robes of a Hindu monk, studied ancient Indian texts and even cut off contact with Western church groups in order to gain the trust of the locals. In Vietnam, Alexander de Rhodes (1591-1660), who created the Vietnamese script using the Latin alphabet, formed a local group of natives with a preaching vocation.

(21) 教會在十九世紀及邁向公元二千年的宣講 (21) The Church's preaching in the 19th century and into the second millennium A.D.

邁向 2000 年

Towards the second millennium



1789年7月14日法國農民攻破了巴黎的巴斯底監獄(Bastille)。這富有象徵意義的行動掀起了法國平民大革命，打破了「舊制度」，並汲取了啟蒙運動的精神，要求「自由、平等、友愛」，更推翻了君權神授的統治和貴族、高級神職階級的剝削等。這次革命雖然以拿破崙(Napoleon Bonaparte 1769-1821)的獨裁統治作結，但仍開啟了一個新紀元。

法國大革命後的六十年間(1789-1859)是歐洲的革命時期。貴族及舊有制度在這時期被打倒了。在革命的上半期，中產階級是運動的主人翁，平民只是他們的馬前卒，用以推翻舊制度；在革命的後半期，貧苦的低層人成了革命的主動者；而剛上台作新貴族的中等有產階級反成了被攻擊的對象。1799年拿破崙在取得整個政權後，便東征西討，佔據了差不多整個歐洲大陸；但在1812年征俄失敗後，便節節失利；在1814年被逐到地中海的厄

On July 14, 1789, the French peasants stormed the Bastille prison in Paris. This symbolic action started the French Plebeian Revolution, which broke down the “old system” and drew on the spirit of the Enlightenment, calling for “freedom, equality and fraternity”, and overthrowing the divine rule of the monarchy and the exploitation of the nobility and the senior clergy. Although the revolution ended with the dictatorship of Napoleon Bonaparte (1769-1821), it still opened up a new era.

The 60 years following the French Revolution (1789-1859) were a period of revolution in Europe. The aristocracy and the old system were overthrown during this period. In the first half of the revolution, the middle class was the master of the movement and the common people were only their pawns to overthrow the old system; in the second half of the revolution, the poor lower classes became the initiators of the revolution, while the middle class, who had just come to power as the new aristocracy, became the target of attack. After Napoleon gained power in 1799, he conquered almost the entire European continent. However, after the defeat of the Russian expedition

爾巴島(Elba)；繼而在滑鐵盧(Waterloo)之役失敗後，更被逐到非洲海外的聖赫倫那島(St. Helena)去。英、俄、普、奧立即在維也納召開會議(Congress of Vienna 1814-1815)，恢復法國大革命前的舊制度，並瓜分拿破崙所建立的帝國。奧地利首相梅特涅(Metternich 1773-1859)是這個潮流的代表人物。

舊制度的恢復使西班牙的宗教裁判所復生；意大利恢復在封建制度下的苛稅政策；日耳曼人的言論及出版自由失去了。英國議會訂立了公然偏袒大地主的法律。開明的俄皇也起來壓抑人民的自由。1820年在西班牙及意大利，1829年在希臘的革命及1830年在法國的再革命，表示梅特涅維護舊制度的政策失敗。自此，勞動階級起而要求與中產階級平分政權，掀起了民主運動。他們繼承法國革命的精神，認為社會制度不是天定的自然法則，而是後天人為的秩序，所以要訂立憲法作為標準；再加上當時盛行的國家觀念及對自由的要求，於是在西方紛紛成立了現代的國家，初則君主立憲，繼而成為民主的共和國。

十八世紀中葉後，歐洲由於人口稀少，加上戰爭及內亂，形勢相當虛弱，對殖民事業日漸冷淡。即使在殖民地居住的人，如在印度果亞(Goa)的葡萄牙人或是在馬德拉斯(Madras)的英國人，他們也只是作暫時性的居留，劃地自衛，不過問當地的政治、宗教、文化及社會事務；但在工業革命後，西方人掌握了動力和速度，拿着這些本錢，熱心地再來到新世界時，便不單只是通商作客，而是要征服當地人，擴張自己的王國，進行剝削，並安置本國日益增多的人口。除了吸取經濟利益外，他們

in 1812, his defeats continued. In 1814 he was exiled to the Mediterranean island of Elba. Following the defeat of the battle at Waterloo, he was finally exiled to St. Helena, an island off the coast of Africa. Britain, Russia, Prussia and Austria immediately convened the Congress of Vienna in 1814-1815 to restore the old system before the French Revolution and divide the empire established by Napoleon. The Austrian Prime Minister Metternich (1773-1859) became the representative of this movement.

The restoration of the old system led to the revival of the Spanish Inquisition; Italy resumed its harsh taxation policy under the feudal system; and the Germanic freedom of speech and press was lost. The British Parliament made laws that blatantly favored large landowners. The enlightened Russian Emperor also rose to suppress the freedom of the people. The revolutions in Spain and Italy in 1820, in Greece in 1829 and in France in 1830 showed the failure of the policy of Metternich to preserve the old system. Since then, the working class started to demand an equal division of power with the middle class and set off a democratic movement. Following the spirit of the French revolution, they believed that the social system was not a natural law, but a man-made order, and therefore a constitution had to be established setting the standard; coupled with the prevailing concept of the state and the demand for freedom and liberty led to the establishment of modern states in the West, initially a constitutional sovereign, and then became democratic republics.

After the middle of the 18th century, Europe was weak due to its sparse population, wars and civil disorder, and became increasingly indifferent to colonization. Even those who lived in the colonies, such as the Portuguese in Goa or the British in Madras, they were only staying temporarily, protecting their land and not interfering in the political, religious, cultural and social affairs of the region. But after the Industrial Revolution, the Westerners, having mastered power and speed, took the funds and enthusiastically came to the New World, not only as merchants and guests, but to conquer the natives, expand their kingdoms, exploit them, and resettle the growing population of their own countries. In addition to absorbing economic benefits,

還輸入西方的文化風俗、社會制度等。故此，英、法、荷、德、意先後在世界各地建立殖民地。

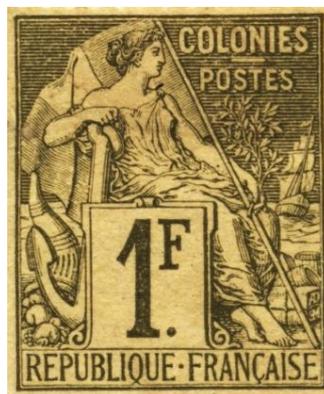
當時西班牙和葡萄牙兩個殖民事業領先的國家反而退立一旁，他們在南美洲的屬地如巴西、哥倫比亞、墨西哥，阿根廷等相繼在 19 世紀初(1810-1830)紛紛宣告獨立，與之脫離關係。

這時，機械及電力方面的新發明與應用形成世界性的工業革命。科學跨越宗教、民族、語言、地理距離而成為近代一切學問的基礎，進步的工具及工商界的原動力。英國是這時代的中心，促成了工廠制度，打造現代城市，隨之而產生社會中的資本家和工人兩個階級，引發勞資間的爭執和仇視。在這情況下，馬克斯(Karl Marx 1818-1883)及恩格斯等(Engels)推動影響巨大的社會主義(Socialism)。

they also imported Western culture, customs and social systems. Therefore, Britain, France, Holland, Germany and Italy established colonies in different parts of the world.

At that time, Spain and Portugal, the two leading colonial powers had retreated, and their dependencies in South America, such as Brazil, Colombia, Mexico, and Argentina, declared their independence one after another, and dissociated themselves from them in the early 19th century (1810-1830).

At this time, new inventions and applications in machinery and electricity formed a worldwide industrial revolution. Science had crossed between religion, ethnicity, language, and geographical distances and became the basis of all modern learning, the instrument of progress, and the driving force of industry and commerce. England was the center of this era, which led to the factory system and the creation of modern cities, and consequently created two classes in society, the capitalists and the workers, which led to disputes and animosity between employers and employees. In this context, Karl Marx (1818-1883) and Engels and others promoted the great influential Socialism.



自十九世紀的下半段時間，在歐洲歷史上產生了兩個與全世界有直接關係的現象：(一)交通便利與通訊工具速度驟增，縮短地域的距離，使世界各國的關係日益密切。

(二)因工業革命之故，亟需工業原料及推銷製成品的市場，因此歐洲便在世界各地搶奪殖民地，形成新的帝國主義。這兩個

Since the second half of the 19th century, two phenomena of direct relevance to the world have arisen in European history.

(1) The convenience of transportation and the rapid increase in the speed of communication have shortened the geographical distance and brought the world closer together.

(2) As a result of the Industrial Revolution, there was an urgent need for industrial raw materials and markets for finished products, so Europe seized colonies around the world and

現象使十九世紀的歐洲歷史直接影響整個世界；而世界歷史也不得不以歐洲為中心。

1914年，由德國及奧地利發起與西方其他國家的戰爭，終於演變成延續四年的全民戰爭，四千萬人死亡，我們通稱之為第一次世界大戰（1914-1918）。1917年2月，正當第一次世界大戰爆發期間，俄國人民起而革命，高聲喊着：「麵包、土地、和平」的口號，他們終於廢除沙皇的統治；同年10月，列寧(Lenin 1870-1924)統領着以馬克斯(Marx)思想為根據的共黨紅軍，佔據莫斯科(Moscow)，將本來的平民革命變為無產階級革命。列寧經過數年經營，克服了俄國國內的經濟、政治、權力及種族等難題，並於1922年建立蘇維埃社會主義共和國聯盟(Union of Soviet Socialist Republics, 簡稱U.S.S.R.蘇聯)，以統籌鄰近十多個共和國的軍事、經濟、交通、貿易，甚至立法等事項。這個集團國與工業革命後的西方社會制度，完全兩異。無論在政治理想、軍事勢力或生產方式上，都成為西方世界的一大威脅。

第一次世界大戰後，各國疲憊不堪。窮、亂、失業是普遍的現象。1929-1930年間，西方及美國的經濟全面性大衰退，令整個歐美愁雲慘霧，難展一絲笑容。德國在這艱辛的處境下，再負上賠償戰勝國的沉重債項，迅即隨從希特拉(Hilter 1889-1945)領導的納粹黨(Nazi-National-Sozialistische Deutsche Arbeiter-Partei — 德國勞工國家社會主義黨【德國國社黨】)。1933年，希特拉執政後，旋即消滅異己，推行國家主義、種族主義、軍國主義、拒絕交付賠款，後更先後佔據奧地利及捷克，並與實施法西斯主義(Fascism)的意大利墨索里尼(Benito Mussolini 1883-1945)和主張軍國主義的日本結盟。由1939年德國進攻

developed a new imperialism. These two phenomena directly influenced the history of Europe in the 19th century; and the history of the world was centred on Europe.

In 1914, Germany and Austria started a war with other Western countries, which eventually turned into a national war that lasted for 4 years. 40 million people died, which is commonly known as the First World War (1914-1918). In February 1917, during the First World War, the Russian people rose up in revolution, shouting the slogan “Bread, Land, Peace”, and finally they abolished the rule of the Tsar. In October the same year, Lenin (1870-1924) led the Communist Red Army based on Marx’s ideas, occupied Moscow, and turned the original civilian revolution into a proletarian revolution. After several years of operation, Lenin overcame the economic, political, power and racial difficulties in Russia and in 1922 established the Union of Soviet Socialist Republics (USSR) to coordinate the military, economic, transportation, trade and even legislative affairs in more than a dozen neighboring republics. This bloc is completely different from the Western social system after the industrial revolution. It has become a major threat to the Western world in terms of political ideals, military power, and production methods.

After the First World War, countries were exhausted. Poverty, chaos and unemployment were common phenomena. Between 1929 and 1930, the West and the United States suffered an economic recession, which made the whole Europe and the United States poor and unable to help anybody. In this difficult situation, Germany was burdened with the heavy debt of reparations to the victorious powers, and soon followed the Nazi-National-Sozialistische Deutsche Arbeiter-Partei (National Socialist Party of Germany) led by Hitler (1889-1945). In 1933, Hitler came to power and immediately eliminated dissent, promoting nationalism, racism, militarism, refusing to pay reparations, and later occupying Austria and Czechoslovakia, as well as forming alliances with Benito Mussolini of Italy (1883-1945), who implemented fascism, and Japan, who advocated militarism. Within 6 years from 1939, with Germany’s invasion

波蘭起的六年內，歐、美、亞、非各洲的連鎖式戰爭，在德、意、日這三個軸心國的挑撥下爆發；因這場戰爭而死亡的士兵約共一千五百萬。1943年，意大利轉投同盟國陣線。1945年，德國於柏林(Berlin)被攻陷後，無條件向同盟國投降。同年，美國在日本廣島(Hiroshima)及長崎(Nagasaki)先後放下兩枚原子彈，迫使日本天皇於8月14日向同盟國無條件投降，第二次世界大戰(1939-1945)告終。

of Poland, a chain of wars broke out in Europe, the United States, Asia and Africa, provoked by the three Axis powers - Germany, Italy and Japan; the total number of soldiers killed in this war was 15 million. In 1943, Italy switched to the Allied front. After the fall of Berlin in 1945, Germany surrendered unconditionally to the Allies. In the same year, the United States dropped 2 atomic bombs on Hiroshima and Nagasaki in Japan, forcing the Japanese Emperor to surrender unconditionally to the Allies on August 14, ending the Second World War (1939-1945).



戰爭結束後，到處滿目瘡痍，聯合國(United Nations, 簡稱 U.N. 1945)的建立象徵「整個人類切望和平」。聯合國取替了歐洲國際聯盟(League of Nations 1920-1946)，以維持國際和平及推行國際法為目的；因為人類既然不希望戰爭中消滅，便要學習如何和平共存。

After the war, devastation was rife, the United Nations (U.N. 1945) was established as a symbol of “the desire for peace of all mankind”. The United Nations replaced the League of Nations (1920-1946) with the aim of maintaining international peace and promoting international law; for since mankind does not wish to perish in war, it has to learn how to live together in peace.

可是，世界很快又再陷入一對峙的緊張局面。歐洲暫時卸下主角的地位；但代表共產國家的蘇聯，與穩執資本主義國家牛耳的美國，卻暗地裡在競爭。這場競爭是多方面的：在軍備上，彼此爭於加強軍力及製造新式武器。在科技上，彼此謀求領先的地位。在經濟上，雙方都在爭取市場及工業原料供應。在外交上，各自進行各種聯盟協約：北大西洋公約組織(NATO: North Atlantic Treaty Organization 1949)，東南亞條約組織(SEATO: South East Asia Treaty Organization 1955)和華沙協約

However, the world soon fell back into a confrontational tension. Europe temporarily stepped down from its leading role, but the Soviet Union, representing the communist countries, and the United States, which steadily took the helm of the capitalist countries, were secretly competing. The competition is multifaceted. In armaments, each competed to build up its military strength and produced new weapons. In science and technology, each sought to be the leader. Economically, both sides fought for markets and supplies of industrial materials. Diplomatically, each side entered into various alliances: the North Atlantic Treaty Organization (NATO 1949), the South East Asia Treaty Organization (SEATO 1955), and the Warsaw

(Warsaw Pact 1955)等。事實上，這就是所謂「冷戰」時期。有時，這冷戰會在蘇美以外的地區進行，間接亦引發戰爭，如韓戰(1950-1953)，越戰(1961-1975)及中東的數次戰爭(1967，1973)等。

在這時期(1950-1960)，歐洲漸漸復元，人口遞增，社會開始繁盛，歐洲各國更有重建歐洲在世界上地位的傾向，於是共同市場(Common Market 1957)建立及戴高樂主義(De Gaulle 1890-1976)在法國崛起。亞、非兩洲的大部份民族，經過差不多一個世紀的殖民統治後，也在二十世紀中葉(1945-1965)紛告獨立，箇中因素不少。首先是亞、非人民的民族精神覺醒，並受到西方民主精神的影響。其次是殖民者經過第一次(1914-1918)及第二次(1939-1945)世界大戰之後，已是疲弱不堪，無力照顧。再其次是社會主義的歷史經濟唯物觀和分析，在理論上是一大刺激，加上共產國家大力鼓吹民族解放的獨立運動，給予軍事的實際支援；在這情況下，殖民主義即一去不返。雖然，新獨立的國家在軍事上及經濟上仍要依附某些大國，但情況可不同了，因為世界政治權力的重心分散了。

在蘇美兩大集團中間，有些新獨立國家不願偏袒某一方而保持中立，以同時接受兩方的經濟援助。這些所謂「不結盟」國家，在世界勢力平衡的競賽中扮演相當重要的角色。1949年變成共產國家的中國也逐漸甦醒過來，積極投入這世界團體。正當真正的民主獨立國家紛紛出現時，世界卻越來越縮成一體，需要互相依存。

首先，即時收發的通訊系統，如衛星轉播、電視、無線電傳真等，以及快速的交通工

Pact (1955), etc. In fact, this was the so-called “Cold War” period. Sometimes, this Cold War was fought outside the Soviet Union and led to occasional wars, such as the Korean War (1950-1953), the Vietnam War (1961-1975) and several wars in the Middle East (1967, 1973).

During this period (1950-1960), Europe gradually recovered, its population grew and society began to flourish, the European countries had a tendency to rebuild Europe's position in the world, which led to the establishment of the Common Market (1957) and the rise of De Gaulleism (1890-1976) in France. After almost a century of colonial rule, most of the people of Asia and Africa became independent in the middle of the 20th century (1945-1965), for a number of reasons. The first was the awakening of the national spirit of the Asian and African peoples, which was influenced by the democratic spirit of the West. Secondly, after the First (1914-1918) and Second (1939-1945) World Wars, the colonialists were too weak to take care of them. Then, the historical and economic materialism and analysis of socialism was a great theoretical stimulus, coupled with the strong advocacy of the independence movement of national liberation by the communist countries and the practical support of the military; in this case, colonialism was gone forever. Although the newly independent states were still militarily and economically dependent on certain powers, the situation was different because the center of gravity of world political power was dispersed.

Between the Soviet and U.S. blocs, some of the newly independent countries were reluctant to take sides and remained neutral in order to receive economic aid from both sides at the same time. These so-called “non-aligned” countries played an important role in the race for the balance of power in the world. China, which became a communist country in 1949, was gradually waking up and actively participating in this world community. While truly independent democracies were emerging, the world was becoming more and more interdependent.

First, real-time communication systems, such as satellite relay, television, and radio fax, as well as fast transportation, such as

具：如波音 747 大型客機及和諧式 (Concord) 超音速客機等，促進了傳播業和旅遊業的發展，使世界縮小了。

其次，跨國大企業 (Multinational Corporations) 在世界各國擴張，左右當地國家地區發展的種類和性質。這種非政治性的勢力，無形中成為一股影響國際政治的勢力。由於需要推銷製成品所引起的消費主義 (Consumerism)，使無論任何國籍人仕，一律都變得只接受廣告支配而購買貨品的消費者。

再者，在軍備方面，有些國家大量輸出軍事工業產品，而另一些國家卻不惜壓抑本國民生來購買軍器。這種要維持獨立的心理，反而造成互相依靠的效果。大國間的核子武器競爭已達到隨時能夠毀滅整個人類的能力，不斷威脅全球的安全。

此外，因為維持人類共同生存的資源有限，而人類生存的環境亦有一定的規則，所以各國對自然物資如木材、石油、糧食等的運用，便不能浪費；面對大氣層、海水和空氣、以及噪音的污染，各國亦須共同負責。對於太空的探究，也是整個人類對地球以外的宇宙所懷的共同願望。

the Boeing 747 and the Concord supersonic airliner, had facilitated the development of communication and tourism, making the world a smaller place.

Secondly, multinational corporations were expanding around the world, shaping the type and nature of development in their countries and regions. This non-political force had become an invisible force in international politics. Consumerism, caused by the need to sell the finished product, had turned all nationalities into consumers who only accept the dictates of advertising.

Moreover, in terms of armaments, some countries exported a lot of military industrial products, while other countries were willing to suppress the livelihood of their people in order to buy military weapons. This mentality of maintaining independence had the effect of creating mutual dependence. The competition among major powers for nuclear weapons had reached the point where they were capable of destroying the entire human race, constantly threatening global security.

In addition, since the resources to sustain human existence were limited and the environment for human existence had certain rules, countries should not waste natural resources such as wood, oil, food, etc. Facing the pollution in the atmosphere, sea and air, and noise, all countries must share the responsibility. The exploration of space is also the common desire of all mankind for the universe beyond the earth.



基督徒的宣講 (從 1789 年至廿世紀 80 年代)

法國大革命(1789)後的二百年間，人類生存的世界產生了某些大理想、大發明，而整個世界也起了大變化、大革命、大戰爭及人類的大解放，而成了一個整體。「世界」也終於能夠衝破大氣層，飛向太空。

基督徒的團體在這充滿「大」的世界裡，顯得細小，更逐漸再體驗到他們的導師所說的「小小羊羣」這稱號。

在這段時期裡，基督徒仍在不斷向世界宣講，但他們的宣講卻染上了某些特別的色彩，而這些色彩直接受到很濃厚的心理因素影響。

隨着 1789 年的日子，教會在心理上受到很大的刺激 — 世界與教會很乾脆地分開了。教會在初創的時期亦曾很清楚地與世界分開；但那時，教會是一個弱小卑微的團體，熱誠地要打進當時的羅馬大帝國；而現在，架構龐大，一向養尊處優的教會，被世界冷冷地棄置一旁，掉頭不顧。教會漸漸失去了世俗的權勢。1870 年，甚至連教皇國 (Papal State) 也被意大利取

Christian Preaching (from 1789 to 1980s the 20th Century)

In the 200 years after the French Revolution (1789), the world in which human beings lived had produced certain great ideals and inventions, and the whole world had undergone great changes, revolutions, wars, and great emancipation of human beings, and it became a whole. The “world” was finally able to break through the atmosphere and fly into space.

The Christian community seems smaller in this “big” world, and is gradually experiencing what their teachers called the “little flock”.

During this period, Christians continued to preach to the world, but their preaching was coloured in some particular way, and this was directly influenced by a very strong psychological element.

Following the days of 1789, the Church was psychologically affected — the world and the Church were quite simply separated. The Church was clearly separated from the world since its birth; then it was a weak and humble community, eager to penetrate the Roman Empire of that time; but now, with its large structure, the Church, had always been in a privileged position, but the world was indifferent and turned its back on the Church. Gradually, the Church lost its secular power. In 1870, even the Papal State was taken by Italy. In terms of social

去了。在社會地位及思想領域上，由於科學進步，個人發展自由，教會再不能站在獨霸天下的位置上。

這些事實，首先，明顯地令教會有一種「受迫害的心態」，這是一種一方面因損失而發出的痛苦呻吟，另一方面則因受傷而作出的自衛。其次是一種「凱旋的心態」，這是由外在事實的失敗而引出要在精神統治上獲得的勝利，最後是一種「敬禮者的心態」，這種由於被困於小圈子而專注於虔誠的敬禮，一方面表示鄙視及排斥世界，另一方面則是為了作出補贖、立功，以達個人得救及獲得死後報酬的投資。

不過，在積極方面，基督徒在這二百年間也不乏一種不斷探索，更新的表現，這種「革新者的心態」，在二十世紀中葉開始，在教會內已普遍地成為一股很有生氣的主流。

此外，教會在「大勢已去」的處境中，將其重心放在精神的統治上。為達到這目的，教會首先肯定自己是一個完整的社會組織(Perfect Society)，並要求世界承認這一點。在這金字塔式的組織的頂尖，是懷有無上神權的教宗。這種對抗世界的凱旋心態，在梵蒂岡第一屆大公會議(Vatican I, 1869-1870)中表現得最明顯；而最主力的人物就是當時在位的教宗庇護九世(Pius IX 或稱碧岳九世 1792-1878，於 1846 年升任教宗)。在該次大公會議中，宣佈羅馬教宗在教會內的首席地位(Primacy)及擁有在信理及倫理上不能錯的訓導權(Infallibility)。在這時期，對教宗的尊崇，成了在精神統治上，凱旋心態的標記。耶穌會重振旗鼓後，對教宗的絕對服從也起了示範作用。一本名為《教會訓導文獻選集》的出版，正是要在哲學及科學還在摸索時，絕對肯定教會已擁有正確的答案；但屢屢這些答案只不過是以自然律

and intellectual status, the Church could no longer stand in a position of supremacy due to scientific progress and the freedom of personal development.

These facts, first of all, clearly gave the Church a “persecuted mentality”, a moaning of pain from loss on the one hand, and to defending itself from injury on the other. The second is a “triumphal state of mind,” which was a failure externally leading to a victory spiritually in ruling. Finally, a “worshiper’s mentality”; due to being trapped in a small circle, this focus on devotional worship, was on the one hand an expression of contempt and rejection of the world, and on the other hand an investment in atonement, merit, personal salvation and reward after death. However, in a positive way.

Christians had also shown a constant search for renewal during these two centuries. This “reformer’s mentality” became a very vibrant mainstream in the Church beginning in the mid-20th century.

Moreover, the Church, in a situation where “the power is gone,” focuses on spiritual reign. To achieve this, the Church first affirms itself as a complete social organization (Perfect Society) and requests the world to recognize this. At the top of this pyramidal organization is the Pope, who has supreme divine authority. This triumphal state of mind against the world was most evident at the First Vatican Council (Vatican I, 1869-1870), where the most dominant figure was the then reigning Pope Pius IX (1792-1878, elevated to the papacy in 1846). At that Council, the Roman Pontiff was declared as having the Primacy in the Church and Infallibility of Faith and Ethics. During this period, reverence for the Pope became a marker of a triumphant mentality in spiritual rule. The absolute obedience to the Pope after the revival of the Jesuits also served as a model. A list of errors was published, Syllabus of errors, to make absolutely certain that the Church had the right answers at a time when philosophy and science were still trying to figure out what to do; but often these answers were merely the result of reasoning based on Natural Law, which became the basis of faith, for example, on divorce, birth control, abortion, private

(Natural Law)為基礎的推理結果，卻成了信仰的根據；如離婚、節育、墮胎、私有財產權等。這樣，教會漸漸在倫理上儼然成為保衛自然律的英雄與權威。庇護九世更進而將自己任教宗以來所頒就有關懲斥邪說謬論的文告，簡化為八十條命題，總稱為《謬說要錄》(Syllabus of Errors, 1864)。

碧岳十一世(Pius XI)在 1922 年任教宗時，以「建立基督王國中的基督和平」(Pax Christi in Regno Christi)作為牧徽，並在 1925 年建立耶穌君王節的通諭中，稱耶穌擁有立法、司法、行政三權。這是一種精神的統治，這統治包括教民及未領洗者。這種凱旋式的統治精神在教會組織及活動內的神職至上主義中表現得非常明顯。自 1859 年起，在羅馬開辦的各國國家學院(National College)正表現了教會在組織上的中央集權統治，而其後在 1917 年頒佈的拉丁教會《聖教法典》(Canon Law)也就是推行這統治及實行劃一的得力工具。例如：法典內規定，教宗的代表可干涉本地教會的內部行政，主教每五年往羅馬述職一次，許多地區性案件要交由教廷處理等。

在這時期，教宗屢屢頒佈各方面很有份量的通諭，使各地主教成為執行這些命令的職員。如培育神職時要用拉丁文及以多瑪斯學說為標準等。這些懷著凱旋心態的宣講，正像俗語所說的：「關著門作皇帝」，閉得越緊密，聲音越大；但對外界卻沒有甚麼影響。

教會在不斷被受創傷的處境中，專注於精神的統治，但在實際行動上，卻鼓勵各式各類以個人神修、個人得救為根基的敬禮。這些敬禮，一方面是教會所負起的職責，以補償世界漠視教會及其他放縱及不

property rights, etc. In this way, the Church gradually became a defendant of ethics and an authority in the defense of Natural Law. Pius IX went on to summarize his own papal declarations against the fallacies of errors into eighty propositions, known as the [Syllabus of Errors (1864)].

When Pius XI became Pope in 1922, he adopted as his papal motto 'Pax Christi in Regno Christi' (The Peace of Christ in the Kingdom of Christ), and in his 1925 encyclical he establishing the Feast of Jesus Christ the King. He stated that Jesus had legislative, judicial and executive powers. This was a spiritual rule, which includes both the laity and the unbaptized. This triumphant spirit of rule was evident in the priesthood supremacy within the Church's organization and activities. Since 1859 the National College established in Rome, showed the centralized rule of the Church in organizational terms, and the Canon Law of the Latin Church, subsequently promulgated in 1917, was a powerful instrument for the implementation of this rule and uniformity. For example, the Code of Canon Law provides that the Pope's representatives might interfere in the internal administration of the local Church, that bishops should visit Rome every five years, and that many regional cases must be referred to the Holy See.

During this period, the Pope repeatedly issued powerful encyclicals in various fields, making local bishops the officials to carry out these orders. For example, the use of Latin in the formation of the priests and the use of the Thomas Aquinas' doctrines as a standard. These triumphalist proclamations were like the proverbial "emperor behind closed doors"; the more firmly the doors being closed, the louder the noise became; but they had no impact to the outside world.

The Church, in its constantly traumatized situation, focused on spiritual leadership, but in practice encouraged various kinds of worship based on individual spiritual practice and personal salvation. These devotions, on the one hand, were the responsibility of the Church to pray for the sins of the world and

敬的罪過，另一方面教會藉此來訓練及培育教友。

教會從這些痛苦的經驗中醒覺過來，隨即為投入新人類團體作出準備；最後，便積極地以行動投進她所服務的世界。基督徒最基本的醒覺就是發起某些運動，以重新了解他們初期信仰宣講的記載(聖經)及初期教會宣講、祈禱及組織的形式。如：聖經運動、禮儀運動、合一運動等。

醒覺後，基督徒在很多方面的表現都顯示出充滿希望的氣象。首先，基督徒重新着重自己在世界的職責，以在俗的身份從事酵母的任務，繼而產生了很多以教友為主力的新組織。同時，教會在行政組織上，也按照集體領導及適應新環境這些大原則而作出更新。某些跡象亦顯示教會本身正趨向一個世界性的教會，不斷作出新的立場。

現代的民主組織方式使教會醒覺到自己在行政上積習的君主政體方式有修改的必要。於是，根據教會初期集體領導這原則，在教會內各個層面成立新的架構。如：在普世教會的層面舉行世界主教代表會議(Synod of Bishops)，在地區的層面舉行

on the other hand, the church uses them for training and forming the faithful.

However, many Catholics, including lay people, clergy and scholars, saw the need of an awakening. The most basic awakening of Catholics was to initiate certain movements to re-acquaint themselves with the Bible and different forms of proclaiming the Gospel. The Liturgical movement aimed at reforming the liturgical celebration in which the faithful could truly participate. The movement of Christian unity. The movement for Catechetical instruction. The movement of Christian workers, movement for a better world, Pentecostal movement etc. These movements continued their difficult work not without difficulties and misunderstandings. The energy of these movements literally exploded when John XXIII announced the opening of a new Ecumenical Council, Vatican II. Like small streams flowing down from different mountains form a big river that brings life to arid land, so the movements that preceded Vatican II were the carriers of the material that became the agenda of Vatican II. The 16 documents of Vatican II approved almost unanimously by the pope and the bishops coming from all over the world remains a milestone in the history of the Church and its mission in today's world.

After the awakening, Christians manifested their enthusiasm and hope in many ways. First, Christians re-focused on their role in the world, and took on their mission of leaven as lay people, which led to the creation of many new organizations with the laity as their main force. At the same time, the Church's administrative organization was being renewed in accordance with the broad principles of collective leadership and adaptation to new circumstances. There were also signs that the Church itself was moving toward a global Church, constantly taking up new stance.

Modern forms of democratic organization had awakened the Church to the need to modify the monarchical approach in administration in which it had been accustomed. Therefore, based on the principle of collective leadership in the early days of the Church, a new structure was established at all levels within the Church. For example, the Synod of Bishops was held

主教團會議(Episcopal Conferences)，在教區的層面成立司鐸議會(Council of Priests)及牧民議會(Pastoral Council)，在堂區的層面成立堂區議會(Parish Council)等。

又為配合現代社會環境，在 1967 年，恢復了獨身或已婚的永久執事職(Permanent Diaconate)。在南美洲及非洲很多地區，因為教會傳統的堂區制度不能有效地發揮作用，故此產生了基督徒基層團體(Basic Christian Community)這種富有社會意味的組織。

首先，教會發覺一向作為教會中心的西方，事實上再不是擁有最多基督徒的地方，於是不能不將重心轉移及擴展開去。在這過程中，教會尊重了：神學上的多元化，如第三世界神學、解放神學等及神修上的多元化，如聖神同禱運動(Pentecostal Movement)、東方靜坐式的祈禱等，還有禮儀的多元化，如非洲的禮儀舞，印度色彩的禮儀用品等。

教會在擺脫西方的圈子時，使西方以外的教會從移植的地位升格為自立的地位。投入本地文化及重用本地人才，便成為理所當然的事。本地教會進而肩負起傳揚福音的使命，教會本地化的情況給整體教會添上國際化的色彩，而能面對世界上各種不同的宗教及關心世界整體的問題，如：世界和平、人類發展及人權等。

at the ecumenical level, the Episcopal Conferences are held at the regional level, the Council of Priests and the Pastoral Council were established at the diocesan level, and the Parish Council was established at the parish level.

In 1967, the Permanent Diaconate was reinstated for single or married persons in order to meet modern social conditions. In many parts of South America and Africa, where the traditional parish system of the Church had not functioned effectively, the Basic Christian Community had emerged as a socially meaningful organization.

Firstly, the Church found that the West, which had always been the centre of the Church, was in fact no longer the place with the largest number of Christians, so it had to shift and expand its focus. In this process, the Church respected diversity in theology, such as third world theology, liberation theology, and theological diversity, such as the Pentecostal Movement, Eastern meditation, etc., as well as liturgical diversity, such as African liturgical dances, Indian-styled liturgical objects, etc.

In breaking away from Western circles, the Church had elevated itself outside the West from a status of transplantation to one of self-sustaining status. It became natural to invest in local culture and to employ local talent. The localization of the Church had given the whole Church an international dimension and had enabled it to address the various religions of the world and to be concerned with world-wide issues such as world peace, human development and human rights.

(22) 更新之泉

(22) The Fountain of Renewal



1950 年間，天主教會內，特別在歐洲，無論在神學、教理、教父學、禮儀及聖經研究等方面，都已在信徒心中注入新鮮的空氣，新的思維。所謂「新」，是它比「經院」(或「士林」scholastic)的教導更優勝。它以聖經及教會最古老的資料 — 教父們的教導為基礎。這運動最突出而又最引人注目的地方，就是它能以新的語言去表現基督信仰的奧秘，這種語言和詞彙較易為現代人所接受和理解；雖然這做法特別是針對歐洲社會，但所強調的訊息是以當地人民的語言和文化來向教會所到之處傳福音。這一理念很快便傳遍普世及為普世所接受。教會更新事在必行。

1959 年 1 月 25 日，教宗若望二十三世在他當選後不足三個月，突然宣告他要籌備召開大公會議的意願。此一突然宣告，令羅馬教廷大為震撼；但同時各方的回應，包括宗教領袖以至國家元首的回應，卻是正面而積極的。最引人注目的是教宗竟然邀請東正教及其他各基督教教會派出代表，以觀察員的身份出席是次會議。於是，大量觀察員的出席成了該會議的強烈標

During the 1950s, in the Catholic Church, especially in Europe, a strong movement for a New Theology spread rapidly both among the clergy and the laity. Fresh air and new thinking were being injected into the hearts of the faithful in theology, catechesis, patristics, liturgy and biblical studies. “New” meant more suitable for the people of today and easier to understand than the traditional scholastic theology. It was based on the Bible and the teaching of the Church Fathers - the oldest source of the Church. What was most striking and remarkable about this movement was its ability to express the mystery of the Christian faith in a new language, a language and vocabulary that was more accessible and understandable to modern people; although this approach was aimed specifically at the European community, it emphasized that evangelization had to reach out to the local people in their own language and culture wherever the Church went. The concept soon spread and became universally accepted. The renewal of the Church was a necessity.

On 25 January 1959, less than 3 months after his election, Pope John XXIII suddenly announced his intention to prepare for an ecumenical council. This sudden announcement shocked the Roman Curia, but the response, from religious leaders to heads of state, was positive. The most striking thing was that the Pope invited representatives of the Orthodox Church and other Christian churches to attend the Synod as observers. The presence of a large number of observers thus became a strong marker of the Council. This marker shows that the nature of this

記。此標記表現出會議的本質有別於早前舉行的特倫多大公會議及梵蒂岡第一屆大公會議。

梵蒂岡第二屆大公會議選定於1962年10月11日揭開序幕。在開幕前九個月，籌委會發出2856張請柬，邀請有權參與是次會議的人仕參加；而有投票權的教長來自全球79個國家：其中38%來自歐洲、31%來自美洲、20%來自亞洲及大洋洲、10%來自非洲。這是過去二十個大公會議前所未見的現象，全球都有參加者來參與大公會議，實屬首次。他們大部份乘坐飛機前赴羅馬，亦有乘船或乘坐火車來的。每位主教帶同秘書、還有專家小組，人數已達7500，還有其他教會派出的觀察員及來自世界各地的傳媒，全數接近一萬人。

Council is different from that of the earlier Ecumenical Councils of Trent and the First Vatican Council.

The Second Vatican Council was inaugurated on 11 October 1962. Nine months before its opening, the preparatory committee sent out 2,856 invitations to those entitled to participate in the Council; the voting prelates came from 79 countries worldwide: 38% from Europe, 31% from the Americas, 20% from Asia and Oceania, and 10% from Africa. For the first time in the past 20 Ecumenical Councils, the participants to attend an Ecumenical Council came from all over the world. Most of them travelled to Rome by plane, but some came by boat or train. Bishops, together with their secretaries and a team of experts, numbered 7,500, together with observers from other churches and the media from all over the world, making a total of nearly 10,000.



為接待這班貴賓所需的人力物力財力，可想而知。教宗希望每位來到羅馬的與會者都有賓至如歸的感覺。籌委會在機場、碼頭、以及火車站建立了非常繁複但優秀的

One could imagine the needs on manpower, material and financial resources to receive these distinguished guests. The Holy Father wanted everyone to feel at home in Rome. The organizing committee set up a very elaborate but excellent

系統來歡迎這班抵步的嘉賓。他們有些寄居於修院，也有自行安頓的。

聖伯多祿大殿內的中央大堂變成巨大的會議廳，裝上現代化的音響系統。大堂周邊設有咖啡閣及洗手間。這些咖啡閣相當吸引且實用，許多重要的事務都在此商討及決議。

該會議的重大考驗是傳媒的採訪自由；過往梵蒂岡要求所有籌委及與會神長「絕對保密」的傳統嚴重削減傳媒採訪的自由。不過，此種情況逐漸得到改善，無論是教會內外的傳媒也能自由地向世界佈道此大公會議的消息。速記員本是為教長們撰寫講稿及議案的，卻從錄音帶聽取所有演講資料。

教會願意與現代社會交談；並已準備好以世界明白的語言向所有人宣講基督的奧秘，這做法已清楚浮現。一個真正的牧民議會在此時已開始衍生。在該會議舉行之前的各個討論中，教宗若望二十三世時常提出，教會是時候打開窗戶，讓新鮮空氣進來。可是，有些人卻譏諷說，在窗戶打開時，進來的不是新鮮空氣，而是狂風！

system to welcome the guests at the airport, the pier and the railway station. Some of them were staying at various Diocesan or religious institutions, others were settling in on their own.

The central hall in St. Peter's Basilica was transformed into a huge conference hall, equipped with a modern sound system. There were coffee shops and toilets around the lobby. These cafés were attractive and practical, and many important matters were discussed and resolved there.

The major challenge of the conference was the freedom of the media; the Vatican's tradition of demanding 'absolute secrecy' from all organizers and prelates, severely curtailed the freedom of the media to cover the event in the past. However, the situation gradually improved as the media, both inside and outside the Church, were free to tell the world about the Council. The stenographers, who were supposed to write down the speeches of the speakers, could listen to all the speeches on tape.

The Church is willing to have dialogue with modern society; its readiness to proclaim the mystery of Christ to all in a language that the world understood, had clearly emerged. A truly pastoral council was now beginning to emerge. In the discussions leading up to the Council, Pope John XXIII often suggested that it was time for the Church to open the windows and let in fresh air. Some, however, cynically said that when the windows were opened, it was not fresh air that came in, but a gale!



1962年10月13日，梵蒂岡第二屆大公會議正式揭幕後兩天，標誌著該會議的工作開始。某些未有預期且令人驚訝的事情發生。當日的會議程序包括選舉大公會議十個委員會的成員。人人都以為會按非常正規的模式選舉，候選人的名單亦已備妥，並已分發給有關教長。是次選舉須從二千五百名與會者中選出一百六十位委員。可是，法國的利埃納爾樞機主教起立發言，要求延期投票表決，因為他們無法在互不相識下選出新委員會的成員。這先知性的動議獲得全場鼓掌贊成，投票決定延期舉行。就這樣，該大公會議的首個會議只進行了不到五十分鐘，便告結束。這便是我們所知道的梵蒂岡第二屆大公會議的開始。

主教們取得該會議的主動權，他們選出了十個委員會的成員，把籌委會先前為教長們準備好的大會藍圖(拉丁文 *schemata*)擯棄，開始勾劃他們的新藍圖。這新藍圖令人置身於不同的氣氛中。該大公會議以準備好讓最基本的更新種子萌芽，並可列入議題進行討論，以共同的語言去表達基督信仰的奧秘及所傳達的訊息。教宗若望二十三世常喜歡用一個意大利詞彙「aggiornamento」(追上時代)來說明梵二的主要目標：使教會成為簡單、可信及天主臨現於世上的可見標記。梵二的所有文件都是以牧民的姿態書寫。當時的平信徒因此而激起極大熱情，希望了解更多，好能在現世活出基督徒的信仰。教長們在梵所討論的議題與身處各地的信友的生活直接相關：禮儀革新、天主聖言在教會內的重要性、教會對其他基督宗教弟兄姊妹的不同態度、對其他宗教的新態度、對福傳的更深入了解、人類發展的意義、以至公義等都是人日常生活所接觸到的。梵二所討論的議題引起極大回響。歷時三年的梵蒂岡第二屆大公會議(通稱梵二)在聖

On 13 October 1962, 2 days after the official opening of the Second Vatican Council, the work of the Council began. Some unexpected and surprising things happened. The proceedings of that day included the election of 10 committee members of the Council. It was assumed that the election would be conducted in a very formal manner and the list of candidates was prepared and distributed to the relevant Moderators. 160 members were to be elected out of the 2,500 who attended. However, Cardinal Lienart of France stood up to speak and requested that the vote be postponed because they could not elect the members of the new committee without knowing each other. The prophetic motion was approved by applause of those present and the majority voted to adjourn. Thus, the first session of the Council ended after less than fifty minutes. This was the beginning of the Second Vatican Council as we know it.

The bishops took the initiative of the Synod by electing 10 committee members, discarding the draft (Latin *schemata*) that the organizing committee had prepared for the prelates and starting to draw up their new agenda. This new agenda put them in a different atmosphere. The Council was prepared to allow the most basic seeds of renewal to germinate and to be included in the discussion of issues, to express in a common language the mystery of the Christian faith and the message it conveyed. Pope John XXIII was fond of using the Italian term 'aggiornamento' (catching up with the times) to illustrate the main goal of Vatican II: to make the Church a simple, credible and visible sign of God's presence in the world. All of Vatican II's documents were written in a pastoral manner. The lay people of the time were thus energized by the desire to know more so that they could live out their Christian faith in the present day. The topics discussed by the prelates of Vatican II were directly relevant to the lives of the faithful everywhere: liturgical renewal, the importance of the Word of God in the Church, the different attitudes towards brothers and sisters of other Christian denominations in the Church, new attitudes towards other religions, a deeper understanding of evangelization, the meaning of human development, and even justice in contact with in one's daily life. The issues discussed at Vatican

神的帶領下，經超過二千名教長們的熱烈討論，嚴謹分析、和平協商、互尋共識、投票議決後，方向普世教會頒布了十六項正式文獻，包括四大憲章、九大法令及三大宣言。

II have had a tremendous impact. The Second Vatican Council (commonly known as Vatican II), which lasted 3 years, led by the Holy Spirit, and after intense discussions among more than 2,000 prelates, rigorous analysis, peaceful consultation, mutual consensus and votes, promulgated to the Universal Church 16 official documents, including 4 Constitutions, 9 Decrees and 3 Declarations.



教宗保祿六世於 1964 年 11 月 21 日由隆重頒布《教會憲章》時所用的表達方式最值得留意。憲章的第一句話：「天主眾僕之僕，保祿主教，偕同神聖會議之諸位教長，為永久記念事」顯示教宗以羅馬主教的身份偕同參與梵二的諸位主教一同商討，一同頒布該憲章，而不是憑藉教宗的職權。這一做法充分顯示羅馬主教與主教們的共融及教會「集體的特色」(collegial character)。梵二更希望藉《教會憲章》澄清「教宗首席權與世界主教團的關係」([教會憲章 22](#))。

The expression used by Pope Paul VI when he solemnly promulgated the Dogmatic Constitution of the Church (Lumen Gentium) on 21 November 1964 was most noteworthy. The first sentence of the Constitution, “Servant of God, Bishop Paul, together with the prelates in the Holy Synod, in perpetual memory,” shows that the Pope, in his capacity as Bishop of Rome, together with the bishops participating in Vatican II, negotiated and promulgated the Constitution together, and not by his papal authority. This fully demonstrated the communion and the collegial character between the Bishop of Rome and the other bishops of the Church. Through the Lumen Gentium, Vatican II also wished to clarify “the relationship between the primacy of the Pope and the universal episcopate” (LG 22).

教會是一個共融的團體，為維護合一，就算抱持不同立場或是意見分歧，在聖神的領導下，相互學習包容接納及妥協是自然不過的了！

The Church is a Communion of Communion. In order to maintain unity, under the inspiration of the Holy Spirit, even if we hold different positions or have different opinions, it is only natural that we learnt to accept and compromise with each other!

(23) 梵二的憧憬

(23) Visions of Vatican II



五十年後

在梵蒂岡第二屆大公會議後的這五十多年間，教會內就梵二有極多的研究、分析、爭論，甚至出現分裂。澳洲著名神學家 Fr. Ormond Rush 在對梵二所頒布的十六份文件作出深入研究及剖析後，並出版了一本名為 *The Vision of Vatican II* (梵二的憧憬)。他在該書中列出二十四項原則，並從梵二的十六份文件中擷取相關資料以作引證及闡釋。他希望藉此著作讓教會團體，以致學生們再也不要再在梵二的某些瑣碎片段中執拗，而應以宏觀的看法，著重梵二整體的觀點。

書中所述的二十四項原則，代表梵二的不同觀點與角度，其主要任務就是更新教會。這二十四項原則就像達成這任務的二十四條溪徑。Fr. Rush 認為這二十四項原則亦可作為量度梵二對教會團體影響之深度。

梵二前後的歐洲可說是浸淫於特倫多的教會內。整個歐洲教會都受著特倫多文化的影響，無論在禮儀，或在神職與教友的關係，或與其他基督教會的關係，或與非基督宗教團體的關係等等。在想法上，則是以拉丁文為優先，拉丁音樂在禮儀中亦佔有優先的地位。梵二的召開，令整個普

50 Years Later

In the 50 years since the Second Vatican Council, there has been much research, analyses, debates and even schisms over the Vatican II within the Church. After an in-depth study and analysis of the 16 documents promulgated by Vatican II, the renowned Australian theologian Fr. Ormond Rush published a book entitled “*The Vision of Vatican II*”. In this book he sets out 24 principles, which he drew from 16 documents of Vatican II for citation and explanation. With this work, he hoped that the Church community, and indeed all students of Theology would take a broad view and focus on the whole of Vatican II instead of argument about some details or cling to some of the trivialities.

The 24 principles described in the book represented the different viewpoints and perspectives of Vatican II, whose main task was to renew the Church. These 24 principles are like the 24 streams that accomplish the task. Fr. Rush believed that these 24 principles could also be used as a measure of the depth of Vatican II’s influence in the Church community.

Before and after Vatican II, the European Church could be said to have been immersed in Tridentine theology. The whole European Church was influenced by the culture of Trent, whether in the liturgy, in the relationship between the priests and the laity, or with other Christian churches, or with non-Christian religious groups, etc. Before Vatican II, Latin theology took precedence, and Latin music took precedence in the liturgy. The

世教會都感到更新的必要，好讓教會的福傳工作能做得更好。

convening of Vatican II had made the whole universal Church feel the need for renewal so that it could improve its mission of evangelization.



然而，有部分年輕神父修女承認自己喜歡特倫多文化及禮儀，他們也承認自己難以接受梵二的新思維，因為大家都覺得自己很傳統。可是，「梵二的憧憬」這本書卻認定梵二的思想才是「正式的传统」。為何人們會稱特倫多教會是最接近耶穌所建立的教會形象？在這，想跟大家分享一個經驗。著名大師米開朗基羅(Michelangelo)在梵蒂岡西斯汀小堂繪有許多壁畫，如《創造亞當》和《公審判》，這些作品已有幾百年歷史了。因為以前沒有電燈，都是用燭光照明，所以壁畫上已鋪了厚厚的煙漬。不過，這些壁畫的形象和色彩已深深刻素在人的腦海裡。在西斯汀小堂完成翻新工程後，因為技高的工匠們已把壁畫上多個世紀以來的污垢煙漬除去，回復米開朗基羅當年作畫時最原始的色彩。可是，當舉頭再仰觀這色彩奪目的壁畫時，熟知的人會感到全不像未翻新前的壁畫！人只能在那色彩斑斕中找到一個細小的三角形上的那舊痕跡是工匠們故意留下，讓人可作比較。那鋪滿污垢與煙漬的壁畫竟然在人們心目中奪去了米開朗基羅原畫的地位！習慣了，就是習慣了，人認為是最傳統的竟取代了基督原創教會的面貌，梵二只不過是要去除舊漬回復教會最原始的面貌罷！梵二的憧憬就

However, some of the old generation, including some young priests and nuns, kept sticking to the Council of Trent. They felt that they found it difficult to accept the new thinking of Vatican II. However, the book 'Visions of Vatican II' clarifies and proves that the ideas of Vatican II are rooted in the Apostolic Tradition and the Bible. Why do some people call the Tridentine Church the closest thing to the image of the Church that Jesus founded? Here, I would like to share an experience with you. The famous master Michelangelo painted many frescoes in the Sistine Chapel in the Vatican, such as "The Creation of Adam" and "The Last Judgment", which are now several hundred years old. Because there were no electric lights in the past, they were all illuminated by candlelight, so the paintings were covered with thick smoke stains. However, the images and colors of these paintings had been deeply engraved in people's minds. After the Sistine Chapel was renovated, the centuries-old dirt and soot were removed from the frescoes by highly skilled craftsmen, restoring them to their original colours as they were painted by Michelangelo in those days. However, when some people, who loved the frescoes in their 'traditional' form, looked up at the new renovated, original colourful frescoes and they felt that they could not accept these changes. They preferred the traditional one! The craftsmen who did the renovation had purposely left some small parts of the previous one just for comparison. The frescoes covered in dirt and smoke had taken away the status of Michelangelo's original paintings in people's minds! What people thought that it was the most traditional had replaced the

是更新教會，把教會在歷史中所積累的污垢陋習清除，「使教會面目上反映的基督之光，照耀到每一個人」。(教會憲章 1)

original Church founded by Christ. Vatican II wanted just to remove the old stains and restore the original appearance of the Church! The vision of Vatican II was to renew the Church, to remove the dirt and bad habits that had accumulated in its history, “to bring the light of Christ to all men, a light brightly visible on the countenance of the Church” .([Lumen Gentium 1](#))



憧憬與接納

梵二的十六份文件均有其個別的主題及憧憬；不過，以整體的宏觀審視，卻有著共同的憧憬。同時，這十六份文件都指出承接其憧憬的對象及團體，好讓他們予以實踐。

在教會二千多年歷史當中，曾召開二十一次大公會議。由第一次舉行的尼西亞大公會議(325 年)至梵蒂岡第一屆大公會議(1869 年)，這些會議多針對某一主題，如出現異端、或社會與教會間的分裂、或教會與其他教會的衝突時而召開的，許多時都是為判處異端而召開；而梵二是獨特的。在召開梵二之前，教宗若望廿三世已明言，此次大公會議之最主要目的在更新教會，好使教會在現代世界中福傳；任何異端將不在會中判處。教宗這做法在當時是極其突出的，令小部份主教無法接受，因為當時教會要面對很多主張，如：相對論、共產主義、社會主義等等。可是，教

Vision and Acceptance

Each of the 16 Vatican II documents has its own individual theme and vision; but taken as a whole, all the documents share a common vision. At the same time, each of the 16 documents identifies the people and groups that would take up their vision and put them into practice.

In the more than 2,000 years of the Church's history, there had been 21 ecumenical councils. From the first Council of Nicaea (325) to the First Vatican Council (1869), most of these councils had been convened on a particular subject, such as heresy, or schisms between society and the Church, or conflicts between the Church and other churches, and many had been convened to condemn heresy. Vatican II was unique. Before the opening of Vatican II, Pope John XXIII had made it clear that the main purpose of the Council was to renew the Church so that it could evangelize the modern world, and that no heresy would be condemned at the Council. The Pope's approach was very striking at the time, and unacceptable by a small number of bishops, because at that time the Church was confronted with many ideologies, such as relativism, communism, socialism

宗堅持不會就現代社會的任何主張作出判決。

梵二的十六份文件，每一都有其相關主題，如禮儀、教會、傳媒等。然而，每一文件的內容與其他十五份文件的內容卻是息息相關的(inter-textually)；與過往大公會議的文件都是各自獨立的截然不同。此外，每一文件內容的每一段落與整份文件的內容都是相關的(intra-textually)，貫徹整份文件的主題。此乃梵二文件獨特之處。換言之，探索梵二整體的憧憬必要仔細察看文件段落與整份文件的關係，以及該文件與其他十五份文件的關係，這實在是非常複雜的工作。

梵二的十六份文件，其中四份為憲章：《教會憲章》、《天主的啟示憲章》、《禮儀憲章》、《論教會在現代世界牧職憲章》；前兩者屬教義憲章，後兩者則屬牧職憲章。就如聖經中的四福音乃整本聖經的基礎，這四份憲章就是整個大公會議的基礎。尋找梵二的憧憬便應從這四份憲章著手。然而，我們卻不能忽視梵二的其他十二份文件，其中包括九份法令和三份宣言，因為這十二份文件有助清楚理解四大憲章的作用。

除此之外，我們更不能忘記，無論在參與梵蒂岡第二屆大公會議的人數、國家、民族、語系，都超出歷屆大公會議。出席是次會議的主教及有投票權的人士約有三千人。梵二的會期長達四年之久(1962年-1965年)。每年秋天的聚會，平均出席人數為二千三百多人，各委員會的顧問也有四百八十人；而未與天主教會合一的四十一個教會組織也派出一百七十三位代表出席；全體參與者來自一百一十六個國

and so on. However, the Pope insisted that he would not pass judgment on any of the ideologies of modern society.

Each of the 16 documents of Vatican II had its own relevant theme, such as liturgy, the Church, the media, and so on. However, the content of each document is inter-textually related to the content of the other 15, in contrast to the previous councils' documents, which were separate and distinct. In addition, each paragraph of the content of each document is intra-textually related to the content of the entire document. This is a unique feature of Vatican II documents. In other words, exploring the vision of Vatican II as a whole requires a careful examination of the relationship of the documents' paragraphs to the document as a whole, as well as its relationship to the other 15 documents, which is indeed a very complex task.

Of the 16 documents of Vatican II, there are 4 Constitutions: Dogmatic Constitution on the Church (*Lumen Gentium*), Dogmatic Constitution on Divine Revelation (*Dei Verbum*), Constitution on the Sacred Liturgy (*Sacrosanctum Concilium*) and Pastoral Constitution on the Church in the Modern World (*Gaudium et Spes*). The first 2 are dogmatic constitutions and the last 2 are pastoral constitutions. Just as the 4 Gospels of the Bible are the foundation of the whole New Testament, so these 4 Constitutions are the foundation of the whole council. To find the Vision of Vatican II it should begin with these 4 charters. However, we must not ignore the other 12 documents of Vatican II, including the 9 Decrees and 3 Declarations, for these 12 documents are useful in understanding the deep meaning of the 4 charters.

In addition, we must not forget that the number of people, countries, nationalities and languages of participants at the Second Vatican Council exceeded any other Council. It was attended by some 3,000 bishops and voting members. Vatican II lasted 3 years (1962-1965). The average attendance at the annual meetings held in autumn was over 2,300, with 480 advisers to the various committees; 41 churches not united with the Catholic Church also sent 173 representatives; all the participants came from 116 countries. For example, the first Vatican II document, the Constitution on the Sacred Liturgy

家。舉例而言，1963年12月4日大會表決通過梵二第一份文件——《禮儀憲章》，贊成的有二千一百四十七票，反對的只有四票；而最後一份文件——《教會傳教工作法令》則於1965年12月7日進行表決，在二千三百九十四票贊成，五票反對下通過。歷史學家稱梵二為人類歷史中最盛大的聚會。因此，梵蒂岡第二屆大公會議是極具代表性的。

除了梵二的十六份文件外，我們還須留意梵二的行動，這些行動是相當有意義的，同時也表示對梵二主張的肯定，並予以實踐。例如：在每次開會前都會舉行彌撒，而這些彌撒是輪流以教會內的不同禮儀及參與者能聽得懂的語言舉行。另一行動是在聚會開始前，以遊行的型式，高舉福音書，列隊進入聖伯多祿大殿，並把福音書置於一高台上，表示基督聖言乃教會之核心，人人都要聆聽基督的話語。此外，教宗保祿六世在梵二進行期間，把他的tiara(三重冠)拍賣，用以賙濟窮人。

上文已申述：梵二的憧憬就是更新教會。現在就讓我們更深入地了解這一憧憬。在現今世代，教會須在世界中執行其福傳使命，因此，梵二更新教會的方法就是要研究並看清楚在教會的架構方面，或在教會本身的內在本質方面，在過去的歷史中，那些只是人的思維、人的抉擇，而不屬於天主啟示的，卻被視之為教會應有的架構或教會的本質，便必須將之清除，使教會回復其最原始的內在本質及架構。

那麼，教會的本質應該是怎樣的呢？

特倫多大公會強調的是教會的規模、架構及發展；梵二則提醒大家，教會已有二

(“Sacrosanctum Concilium”), voted by the Assembly on 4 December 1963, received 2,147 votes in favour and only four against; the last document, the Decree on the Church's Missionary Activity (“Ad Gentes”) voted on 7 December 1965, received 2,394 votes in favour and 5 against. Historians have called Vatican II the greatest gathering in human history. The Second Vatican Council therefore can be considered a model.

In addition to the 16 Vatican II documents, we must also pay attention to the actions of Vatican II, which were quite meaningful and at the same time indicated an affirmation of what Vatican II advocated and put into practice. For example, there was Mass before each meeting celebrated in different rites of the Church and in a language understood by the participants. Another action, before the meeting started there was a short procession and one bishop carried the book of the four Gospels lifted up and then placed on an elevated platform, signifying that the Word of Christ is the heart of the Church and everyone has to listen to it. In addition, Pope Paul VI auctioned off his tiara (Triple Crown) for helping the poor during Vatican II.

The Vision of Vatican II, as already stated, was the renewal of the Church. Let us take a closer look at the Dogmatic Constitution on the Church to better understand it. Today the Church has to carry out its mission of evangelization in the world of today. Hence the best way to renew the Church was first to ask, what is the Church of Jesus Christ. What is the inner nature of the Church willed by Christ and what are the non-essential elements which were added throughout the long history of the Church. How to remove the non-essential elements that not only are historical accretions no longer understood today, but they obscure the inner light of the Church, the light of Christ, that must be resplendent on the face of the Church to let people see it. How could the Church be restored to its original inner nature and visible structure willed by Christ.

How then, should the nature of the Church look like?

Let us briefly examine the different historical background of the Council of Trent and of Vatican II. The Council of Trent opened

千多年歷史，而特倫多倡議的教會模式只不過是幾百年歷史。教宗召開特倫多大公會會議是因為當時教會須面對天主教與基督教的分裂，同時教會亦須面對歐洲列強的衝突。梵二所面對的境況與特倫多大公會會議時的截然不同。此外，出席特倫多大公會會議的主教不多，而他們大部份是歐洲人，且支持基督教的國家亦未有代表出席。梵二的參與者來自世界各地，顯示出一個普世教會的面貌，基督教的代表也應邀參與。特倫多大公會會議與梵二所處的時代不同，當年召開特倫多大公會會議是為「判處」，而梵二則是為「合一」。

梵二要找回在特倫多大公會會議之前教父時代，甚或是教會初期的面貌。梵二以兩個字來形容教會的核心，一是 koinonia(共融)，另一是 missio(派遣)。koinonia 在梵二十六份文件中出現了一百一十一次，missio 則出現了一百四十一一次；可見這兩個字的重要性。

in the year 1546, less than 500 years ago. Not many bishops attended and most of them were European. The participants Vatican II came from all over the world and representatives of other Christian Churches were also invited. The main purpose of the council of Trent was how to face and condemn the split of many European churches from the Church of Rome and how to reform the Church. The situation was very complicated due to the heavy interference of European states who supported opposing camps. Vatican II lived in a very different era and aimed at uniting all Christians so that the Church could better witness Christ in society and improve its Evangelization work.

Vatican II wanted to go back to the source of our faith, to Jesus' teaching, the Apostolic Tradition and the early Church fathers. Two key words used in Vatican II documents can describe the essence of Vatican II teachings: koinonia (communion) and missio (sending). Koinonia occurs 111 times in the 16 Vatican documents and missio 141 times. Let us deepen a bit their meaning.



共融與派遣

梵二以 koinonia(共融)及 missio(派遣)兩字來展示教會的核心。這兩個字是聖經的常用字，教父們及早期教會也喜用這兩個字。在香港教區，教友們不知不覺地表現得保守或是感到自己很傳統，不喜歡用新

Communion and sending

Vatican II uses the words koinonia (communion) and missio (sending) to demonstrate the core value of the Church. These two words are common in the New Testament books of the Bible and were favourite words used by the early Church and early church fathers. After the documents of Vatican II were

詞語，且認為用「共融」和「派遣」是新潮。人常說「不知者不罪」，但在香港這個環境，其實「不知者」很容易演進成為「知者」，看你是否願意罷！

現在要討論的，實在與我們的生活有著非常密切的關係。首先，究竟我們在領受入門聖事時，我們入的是甚麼「門」？入了一個架構、一個組織、還是一個活生生的身體，成為這身體的肢體，分擔身體的工作和使命呢？

上文提及 koinonia(共融)及 missio(派遣)兩字是梵二十六份文件的常用字，koinonia 出現了一百一十一次，missio 則出現了一百四十一一次嗎！現在先講論 koinonia(共融)，這字的同義字也經常被使用，如 union(同一)和 unity(合一)，都分別出現了四十六及一百五十六次，從此得知，這話題的重要性。

梵二所說的「共融」有「縱」「橫」兩個幅度。「縱」是指天主子民與三位一體天主的共融，也包括全人類與三位一體天主的共融。「橫」是指教會內兄弟姊妹間的共融，也包括全人類的團結合一。梵二申明：「教會在基督內，好像一件聖事，就是說教會是與天主親密結合，以及全人類彼此團結的記號和工具 ... 使人類在社會、技術與文化的聯繫之下，更形接近，因此更加重了教會的這種責任，為使人類在基督內也得到完整的統一。」(教會憲章 1)

published, all over the world, including Hong Kong, the majority of the faithful and clergy, accepted them with enthusiasm. However very quickly a small minority started raising questions and disputing the documents. The majority, as often happens, remained rather indifferent. The more traditionalists and conservatives argued that the language and words of Vatican II were too modern and lacked the taste of Tridentine theology. In Chinese there is a saying that says, “those who do not know are not guilty”, but these words are not applicable to an international city like Hong Kong. In Hong Kong “those who do not know” can easily become “those who know”. It depends on whether they are willing to do so!

What we are about to discuss is indeed very relevant to our lives. First of all, what type of “door” do we enter when we receive the Sacraments of Initiation? Do we enter into a structure, an organization, or an organism, a living body where each one becomes a member of the body and shares in its work and mission?

We will start with the word koinonia, a word whose synonyms are often used, such as union, communion and unity, all of which occur many times respectively, thus demonstrating the importance of this topic.

The word “communion” referred to in Vatican II has two dimensions: “vertical” and “horizontal”. The “vertical” refers to the communion of the people of God with the Trinity, which includes the communion of all mankind with the Trinity. The “horizontal” refers to the communion of brothers and sisters within the Church, which includes the unity of all mankind. Vatican II affirms: “Since the Church is in Christ like a sacrament or as a sign and instrument both of a very closely knit union with God and of the unity of the whole human race... so that all men, joined more closely today by various social, technical and cultural ties, might also attain fuller unity in Christ.” (LG 1)

進一步來說，梵二所論述的共融不只是象徵性的，而是教會在耶穌的手上，成為推動人類合一的工具。

Further, the communion discussed in Vatican II is not merely symbolic, but the Church, in the hands of Jesus, becomes an instrument for promoting human unity.



「這個默西亞民族，雖然目前尚未包括整個人類，在表面上頗像一個小小的羊群，可是已經成為全人類合一、期望及得救的堅固根源。基督把生命、愛德和真理共融在這個民族中，使它變成萬民得救的工具，好像世界的光、地上的鹽(參閱瑪 5：13-16)，派遣它到全世界去。」(教會憲章 9)

“So it is that that messianic people, although it does not actually include all men, and at times may look like a small flock, is nonetheless a lasting and sure seed of unity, hope and salvation for the whole human race. Established by Christ as a communion of life, charity and truth, it is also used by Him as an instrument for the redemption of all, and is sent forth into the whole world as the light of the world and the salt of the earth.” (Mt 5:13-16) (LG 9)

談到這裡，相信大家會更清楚明白梵二的憧憬 — 教會的更新是怎麼的一回事。梵二指的天主子民就是你和我，我們在現實生活中，與人交往的時候，在參與彌撒的時候，都是在經歷和體會這與天主，與其他兄弟姐妹，與全人類的共融，使我們在日常生活中，藉著所有活動，由工作至休息，全是邁向這目的。梵二認為相信三位一體天主的信仰，就是與天父建立關係。這信仰若實在地進入了我們的生活，定能營造一新文化，人類共融的文化。這樣，信仰在建設社會方面便有著實質的貢獻。其實，每一宗教都有其特色；所有宗教若能攜手合作，和諧地共同邁向這目標，必能產生實效。

At this point, I believe you will understand clearly what the Vision of Vatican II - the renewal of the Church - is all about. The people of God to whom Vatican II refers are you and I. In our real lives, when we interact with others, in our participation in the Mass, we are experiencing this communion with God, with our other brothers and sisters, with all humanity, so that we can move towards this purpose in our daily lives, through all our activities, from work to rest. Vatican II believes that to believe in the Trinity is to have a relationship with the Father. If this faith truly enters into our lives in a tangible way, it would create a new culture, a culture of human communion. In this way, faith makes a real contribution to the building of society. In fact, each religion has its own distinctive character, and if all religions work together in harmony towards this goal, they can make a real impact.

「人類大家庭的統一因奠基於基督的天主子女們的家庭的合一，而更形堅強與圓滿。」(論教會在現代世界牧職憲章 42)

“The union of the human family is greatly fortified and fulfilled by the unity, founded on Christ, of the family of God’s sons.” (GS 42)

宗教信仰，表面看來，像是與現實社會無

Religious beliefs, on the surface, seem to have little to do with

多大關係；甚至某些國家領導人會認為宗教所提倡的思維「離地」，與世界脫節；更有領導人指用地建設宗教場所是浪費，不如建學校或醫院對國民更有益處。

信友應有信心且要站得穩，相信自己的宗教信仰會影響人的生活，對社會有一定的貢獻；確認對三位一體天主的信仰是最美的。

所有的人都為了同一終向，即為了天主本身而被召。天主聖三的結合，和人與人之間應在真理和愛中建立的兄弟手足情誼，有相似之處。愛近人與愛天主分不開。(參閱[論教會在現代世界牧職憲章 24](#))

三位一體共融的天主創造萬物，但無一能如人一樣，被天主視為子女，視為朋友。人應肖似天父，懂得愛與共融。

「在這大地上，唯有人這受造物是天主因人之為人而喜愛的。」([論教會在現代世界牧職憲章 24](#))

其實，更新教會就是回復耶穌所建立的教會的本有面貌。我們的主不是孤獨的；祂視我們為子女、為兄弟、為朋友，所以我們也不應是孤立的，我們應如三位一體天主般共融。

在了解「共融」一詞之意後，就讓我們開始討論 *missio*(派遣)。教會所講論的「派遣」「猶如基督為父所派遣，同樣祂又派遣了宗徒們充滿聖神」([禮儀憲章 9](#))，「所以，教會擁有其創始者的恩施，謹遵著祂的仁愛、謙恭與刻苦的誠命，接受了宣佈基督及天主之國，以及在各民族中建立的使命，而成為天國在人間的幼芽和開端。」([教會憲章 5](#))

「為完成這項事業，基督從聖父那裏遣來

the real world; some leaders of certain countries may even argue that religious thinking is “off the ground” and out of touch with the world; some even say that building religious sites is a waste of land and that it would be more beneficial to build schools or hospitals for the people.

The faithful should have confidence and stand firm, trusting that their own belief will have an impact on people’s lives and make a contribution to society; and truly believe that faith in the Trinitarian God is the most beautiful of all!

All are called to the same end, namely, to God Himself. There is a similarity between the union of the Holy Trinity of God and the brotherhood of men that should be established in truth and love. “Love of God cannot be separated from love of neighbour” (cfr. [gaudium-et-spes 24](#)).

The triune God created all things, but none of them is like man, who is seen as His child and friend. Man should be like his creator and father, source of love and communion.

“This likeness reveals that man, who is the only creature on earth which God willed for itself...” ([gaudium-et-spes 24](#)).

In fact, the renewal of the Church is the restoration of the Church as it was founded by Jesus. Our Lord is not alone; He sees us as children, brothers and friends, and so we should not be alone either, but in communion with all as the triune God is.

Having understood the meaning of the word ‘communion’, let us begin our discussion of *missio* (sending). The Church speaks of “sending”, “just as Christ was sent by the Father, so also He sent the apostles, filled with the Holy Spirit.” ([Sacrosanctum Concilium 9](#)), “From this source the Church, equipped with the gifts of its Founder and faithfully guarding His precepts of charity, humility and self-sacrifice, receives the mission to proclaim and to spread among all peoples the Kingdom of Christ and of God and to be, on earth, the initial budding forth of that kingdom.” ([Lumen Gentium 5](#))

“To accomplish this, Christ sent from the Father His Holy Spirit,

了聖神，使在人心內履行救贖工程，並發動擴展教會的工作。」([教會傳教工作法令 4](#))

教會傳教工作法令可說是梵二的最後一份文件，前文也提過該法令是於 1965 年 12 月 7 日以二千三百九十四票贊成，五票反對下通過的。因此，該文件可引用其他已通過之十五份文件的內容，更清楚解釋教會的福傳工作是由三位一體天主所派遣，由三位一體天主所推動的。

「旅途中的教會在本質上即帶有傳教特性，因為按照天主聖父的計劃，教會是從聖子及聖神的遣使而發源的。」([教會傳教工作法令 2](#))

耶穌是由聖父派遣，受聖神推動；教會的福傳工作也應效法耶穌的模式。

過往教會的文件不用 *missio* 這個字，而是用 *missionary country*(傳教區)，即福傳工作是由教宗派遣，由梵蒂岡分派傳教士到各傳教區去，再由各傳教區的主教委派工作。然而，梵二卻指出：「既然整個教會是傳教的，而宣傳福音的工作是天主子民的基本任務。」([教會傳教工作法令 35](#))因此，所有作為教會肢體的信徒均須分擔教會的福傳工作。「在教會內職分雖有區別，使命卻是一致的。基督授予了宗徒們及其繼位者以祂的名義和祂的權力訓誨、治理和祝聖的職務。但是教友，由於他們分享基督為司祭、先知、君王的職務，他們各按其身分在教會裡、在世界上，也執行著全體天主子民的使命。」([教友傳教法令 2](#))

who was to carry on inwardly His work of redemption and prompt the Church to spread out.” ([Ad Gentes 4](#))

The Decree on the Church’s Missionary Activity (*Ad Gentes*), the last of the Vatican II documents, was adopted on 7 December 1965 by 2,394 votes in favour and 5 against, as already mentioned. It can therefore be quoted to confirm and deepen the meaning of what the other documents say about the evangelization of the Church, which is comes from the Trinity and promoted by the Trinity.

“The pilgrim Church is missionary by her very nature, since it is from the mission of the Son and the mission of the Holy Spirit that she draws her origin, in accordance with the decree of God the Father.” ([Ad Gentes 2](#))

Jesus was sent by the Father and motivated by the Holy Spirit; the Church’s evangelization work should follow the model of Jesus.

In the past, Church documents did not use the word ‘*missio*’, but rather ‘*missionary country*’, i.e., evangelization to mission countries was initiated by the Pope, missionaries were assigned by the Vatican to the various missions, and the bishops of the respective missions assigned the work. However, Vatican II states: “Since the whole Church is missionary, and the work of evangelization is a basic duty of the People of God”, ([Ad Gentes 35](#)) therefore, all believers as members of the Church must share in its evangelization work. “In the Church there is a diversity of ministry but a oneness of mission. Christ conferred on the Apostles and their successors the duty of teaching, sanctifying, and ruling in His name and power. But the laity likewise share in the priestly, prophetic, and royal office of Christ and therefore have their own share in the mission of the whole people of God in the Church and in the world.” ([Decree on the Apostolate of the Laity \(Apostolicam Actuositatem 2\)](#))



啟示與信仰

啟示這動詞有兩個層面：一是師傅把一些真理顯示給未能掌握的門徒，為使他們了解，單靠自身的能力是不能理解的。為天主教傳統，教會對啟示的真理會頒布成為信友當信的道理，或稱之為信條，所有信徒都必須接受。在特倫多大公會議後，這做法更是流行，因當時的基督教經常與天主教爭論某些信條。可是，這一做法幾乎令人忘卻了啟示最重要的另一面，其重要程度在準備梵二之前已可見一斑：啟示究為甚麼？當日起草草案之時，最初是以信條的層面起草，卻遭到主教們的否決。教宗召開梵二的目的是更新教會，回復教會本有的面貌。天主的啟示最重要的不是信條，而是天主自己。祂樂意把自己啟示給人，「為了祂無窮的愛情，藉啟示與人交談，宛如朋友」(啟示憲章 2)。天主藉啟示熱情地邀請人與祂建立關係，建立父子的關係。可惜的是特倫多大公會議後的幾百年，教會仍著重信條和教理書，很少閱讀聖經；就算在梵二以前，眾多的運動興起，如聖經運動、教理更新運動等，這些運動當時已非常接近梵二的講法，雖然大部份主教表示支持，卻不大被信友接受，且小部份具權威的教會高層仍執著於特倫多大公會議的做法。

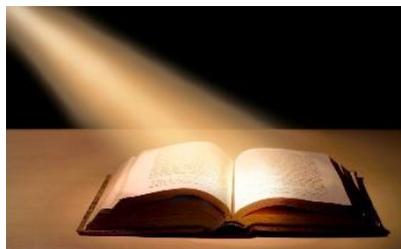
Revelation and Faith

The verb revelation has two dimensions: firstly, it is the way in which a master reveals some truths to his disciples, in a way they may grasp them well. On their own the disciples wouldn't be able to know that there is a mystery, let alone understand it well. In the Catholic tradition, the Church has promulgated many such revelations from God. The doctrine of these revelations is kept either in the Bible or in the Tradition. When the Church with the authority given to her by Jesus Christ, promulgates these doctrines, then we call them dogmas that each faithful must believe. This practice became even more popular during and after the Council of Trent, when the newly separated churches were often at odds with Catholicism over certain doctrines. However, this practice has almost forgotten the most important aspect of revelation; its importance was evident even before the preparation of Vatican II: what does God reveal to us? When the first drafts to be discussed by the Council were distributed, it was evident that these drafts looked more like a list of all past dogmas. Something very important was missing. The majority of the bishops rejected it not because it was wrong, but because it was incomplete. The Pope's purpose in calling Vatican II was to renew the Church and to restore it to what it was meant to be. The long discussions of the Council produced one of the best constitutions of the Council. What God reveals to us is not a set of doctrines to be believed, which is also important, but the most important aspect of God's revelation is that God reveals Himself to us. God is pleased to reveal Himself to us. "The invisible God out of the abundance of His love speaks to men as friends." ([Dogmatic Constitution on Divine Revelation - DV 2](#)). Through revelation, God warmly invites people to have a relationship with him, a relationship between father and son. Unfortunately, in the centuries after the

Council of Trent, the Church continued to focus on dogmas and catechisms, and seldom on reading the Bible. Even before Vatican II, there were many movements, such as the biblical movement and the catechetical renewal movement, which were very close to the teachings of Vatican II. Although the absolute majority of the bishops voted in favour of the Constitution (2,344 yes to 6 no), and the majority of the faithful were glad to have a New Constitution on Revelation again after the council, the small but very vociferous group of traditionalists kept spreading doubts or open opposition to the Constitution. Unfortunately, a small number of authoritative church leaders still clung to the practices of the Council of Trent.

天主在其子民的歷史中把自己和自己的計劃啟示給祂的子民(參閱[教會憲章 9](#); [論教會在現代世界牧職憲章 58](#))。從梵二的這些文件已清楚為我們闡述天主的啟示其重點不在啟示「甚麼」，而是啟示「誰」。梵二一再重申，天主啟示自己，邀請人與祂交談。

The Constitution on Revelation clearly states that God reveals Himself and His plans to His people in their history. (cfr. [Lumen Gentium 9](#) and [Gaudium et Spes 58](#)). From these documents of Vatican II it is clear to us that the emphasis of God's revelation is not on the "what", but on the "who". Vatican II has repeatedly reiterated that God reveals Himself and invites people to converse with Him.



若仔細閱讀《啟示憲章》，每次論及啟示時，亦會談到救贖。「天主願意藉啟示，把自己以及其願人類得救的永遠計劃，顯示並通傳與人。」([啟示憲章 6](#))啟示並不是顯露甚麼奧秘的道理，而是藉啟示觸動人，使人獲得救恩。人所接受的不只是信理，最重要的是接受天主。

If you read the Dogmatic Constitution on Divine Revelation (*Dei Verbum*) carefully, you will notice that each time it mentions about revelation, it also talks about redemption. "Through divine revelation, God chose to show forth and communicate Himself and the eternal decisions of His will regarding the salvation of men." ([Dei Verbum 6](#)) Revelation does not reveal any mysterious doctrines, but by revelation it touches people and enables them to obtain salvation. It is not just faith that one accepts, but most important is to accept God himself.

耶穌基督到世上來是要向人啟示天父，讓人認識祂，並接受祂，從而獲得救贖。梵二繼續強調人接受天父的邀請，自然獲得

Jesus Christ came into the world to reveal the Father to man, so that man might know Him and accept Him and thus be saved. Vatican II goes on to emphasize that man who accepts the

救恩。天主的啟示最重要的是天主啟示祂自己，同時也啟示人有關救恩的奧秘。我們的信仰猶如天主的啟示一樣，有兩個層面：首先而又最重要的是我們接受天父的邀請，「並甘心情願順從由天主啟示的真理。為達成這種信德，需要天主聖寵的引導和幫助，並需要聖神的內在助佑」([啟示憲章 5](#))。「天主聖神藉聖言的種籽及福音的宣講，號召眾人歸向基督，並在他們心中喚起對信仰的悅服。」([教會傳教工作法令 15](#))梵二指信友生活的更新，不單要學習信仰的真理，更須誠心悅服。最簡單的例子就是在彌撒中的聖道禮，基督向我們說話。讀經員在頌讀經文後，說：「上主的話」，我們回應：「感謝天主」。這表示我們接受天主的說話，而不是單單聆聽某本書的內容。天主與天主子民的對話，自數千年前至今仍在不斷進行中，直到基督再來時。信徒不是承受一本書，而是在每一時代中繼續與天主對話，並將之實踐出來；而實踐的行動於每一時代都是不同的。隨著時代的進展，天主與天主子民的對話會越來越深，因而天主的啟示就在不斷的進展。此外，因信徒團體——教會就如一件聖事，象徵全人類的合一，以及全人類與天主的關係；因此，信徒團體必須活出全人類所須活出的團結合一。「聖神寓居於信徒內，充滿及管理整個教會，使信徒們如此共融團結，及使眾人如此密切地與基督契合，以致成為教會合一的根源。」([大公主義法令 2](#))「這不獨為基督信徒有效，凡聖寵以無形方式工作於其心內的所有善意人士，為他們亦有效。基督為所有的人受死，而人的最後使命事實上又只是一個，亦即天主的號召，我們必須說，聖神替所有的人提供參加逾越節奧蹟的可能性，雖然其方式只有天主知道。」([論教會在現代世界牧職憲章 22](#))

invitation of the Father naturally receives salvation. The most important aspect of God's revelation is that not only God reveals Himself, but also reveals the mystery of salvation to man. Our faith, like the revelation of God, has two dimensions: first and foremost, we accept the invitation of our Heavenly Father, "and freely assenting to the truth revealed by Him. To make this act of faith, the grace of God and the interior help of the Holy Spirit must precede and assist" ([Dei Verbum 5](#)). "The Holy Spirit, who calls all men to Christ by the seeds of the Lord and by the preaching of the Gospel, stirs up in their hearts a submission to the faith." ([Dei Verbum 15](#)). Vatican II refers to the renewal of the life of believers, not only to learn the truth of the faith, but also to be sincerely obedient. The simplest example of this is how Christ speaks to us in the Liturgy of the Word at Mass. After the scriptures have been read, the lector says, "The word of the Lord" and we respond, "Thanks be to God". This means that we accept the word of God and do not just listen to the contents of a book. The dialogue between God and His people has been going on for thousands of years and will continue until the return of Christ. The believer does not inherit a book from the previous generation, but in each age he dialogues with God and puts it into practice; and the act of practice is different in each age. With the progress of the times, the dialogue between God and the people of God will become deeper and deeper, so the revelation of God is constantly progressing. Moreover, because the community of believers - the Church is like a sacrament - symbolizing the unity of all mankind and their relationship with God, therefore, the community of believers must live out the unity of all mankind. "It is the Holy Spirit, dwelling in those who believe and pervading and ruling over the Church as a whole, who brings about that wonderful communion of the faithful." ([Decree on Ecumenism - Unitatis Redintegratio 2](#)). "All this holds true not only for Christians, but for all men of good will in whose hearts grace works in an unseen way. For, since Christ died for all men, and since the ultimate vocation of man is in fact one and divine, we ought to believe that the Holy Spirit in a manner known only to God offers to every man the possibility of being associated with this paschal mystery." ([Gaudium et Spes 22](#)).



多元與合一

梵二深明教會的「多元」現實。「自教會歷史肇建之初，教會便嘗試以各民族的觀念及語言，宣傳福音，並設法以各民族的哲學智慧，詮解福音。目的是在可能範圍內，就合眾人的理解力，並適應哲人們的需求，這種就合人們文化而宣講啟示真理的作法，應當繼續奉為傳揚福音的定律。」(論教會在現代世界牧職憲章 44) 梵二亦指出「天主的惟一美善實際上也以各種不同的形式分佈於受造物之中。」(教會憲章 62) 因此，教會容許「合法差異」(大公主義法令 17)，「只要保全了羅馬禮儀的基本統一性，連在修訂禮書時，也要為不同的團體、地區或民族，尤其是在傳教區，留下合法的差異與適應的餘地。」(禮儀憲章 38) 因為「教會負有以福音神光照耀整個世界，並將所有的人，不分國籍、種族及文化，團結於一個聖神內的使命；因而教會便成為友愛的信號，這友愛許可並鼓勵人們坦誠交談。」(論教會在現代世界牧職憲章 92) 「天主子民的這種大團結，預兆並推進世界和平，所有的人都奉召參加這至公的合一，公教信友，其他信仰基督的人，以及天主聖寵所欲拯救的人類全體，都以不同方式，屬於或導向這個教會。」(教會憲章 13) 梵二亦承認現代社會的多元性，因而鼓勵政府「尊重宗教自由而協助家庭，使其子女能在各種公私學校中、按照家庭固有的道德及宗教原則，接受教育」(天主教教育宣言 7)。

Diversity and Unity

Vatican II understands the reality of the “diversity” in the Church. “For, from the beginning of her history she has learned to express the message of Christ with the help of the ideas and terminology of various philosophers, and has tried to clarify it with their wisdom, too. Her purpose has been to adapt the Gospel to the grasp of all as well as to the needs of the learned, insofar as such was appropriate. Indeed, this accommodated preaching of the revealed word ought to remain the law of all evangelization.” ([Lumen Gentium 44](#)) Vatican II also pointed out that “the one goodness of God is really communicated in different ways to His creatures.” ([Lumen Gentium 62](#)) Therefore, the Church allows ‘legitimate differences’ ([Unitatis Redintegratio 17](#)), “Provisions shall also be made, when revising the liturgical books, for legitimate variations and adaptations to different groups, regions, and peoples, especially in mission lands, provided that the substantial unity of the Roman rite is preserved; and this should be borne in mind when drawing up the rites and devising rubrics.” ([Sacrosanctum Concilium 38](#)) “By virtue of her mission to shed on the whole world the radiance of the Gospel message, and to unify under one Spirit all men of whatever nation, race or culture, the Church stands forth as a sign of that brotherhood which allows honest dialogue and gives it vigor.” ([Gaudium et Spes 92](#)) “All men are called to be part of this Catholic unity of the people of God which in promoting universal peace presages it. And there belong to or are related to it in various ways, the Catholic faithful, all who believe in Christ, and indeed the whole of mankind, for all men are called by the grace of God to salvation.” ([Lumen Gentium 13](#)) Vatican II also recognized the pluralistic nature of modern society and “...esteems highly those civil authorities and societies which, bearing in mind the pluralism of contemporary society and respecting religious

freedom, assist families so that the education of their children can be imparted in all schools according to the individual moral and religious principles of the families.” ([Declaration on Christian Education - Gravissimum Educationis 7](#)).

至於信仰的傳授，教會毫不猶豫地肯定瑪竇、馬爾谷、路加和若望四部福音，因這四部福音都是因天主聖神的默感而書寫出來的。雖然聖史們所寫的四部福音，有些是從許多口傳或筆錄的資料中選出，有些則是其他資料的綜合或按教會的情況加以解釋，但最終仍保持着講道的格式，為常把有關耶穌的真實事件，通傳給我們。(參閱[啟示憲章 18, 19](#))

「對於宗徒們傳下來的遺產，他們卻以不同的形式和方式接受了，以至從教會初期，各地就依照天賦與生活條件之不同，而有不同之解釋。」([大公主義法令 14](#))

雖是如此「各地方教會共趨統一的這種差別性，清楚地顯示出永久不分離的教會的大公性。」([教會憲章 23](#))

「這樣在變化中證明基督奧體的奇妙統一，原來聖寵、職務與工作的不同，都使天主的兒女聯合在一起，因為『這一切都是同一聖神的工作』([格前 12:11](#))。」([教會憲章 32](#))「在教會內職分雖有區別，使命卻是一致的。」([教友傳教法令 2](#))

梵二的憧憬就是更新教會，目的在洗淨教會的面貌，好能反映基督的光，讓普世人看見。那麼，這更新工程要在那裡進行呢？在普世教會還是地方教會呢？在這，大家必須清楚一個理念。教會的內在本質是 koinonia(共融) 和 missio(派遣)。主教領導一個地方教會，而地方教會和普世教會有何關係呢？梵二肯定，「地方教會乃天主子民的一部份，託付給主教在司鐸的協助

As for the teaching of the faith, the Church does not hesitate to affirm that the writers of the four Gospels of Matthew, Mark, Luke and John, who were all inspired by the Holy Spirit, “wrote the four Gospels, selecting some things from the many which had been handed on by word of mouth or in writing, reducing some of them to a synthesis, explaining some things in view of the situation of their churches and preserving the form of proclamation but always in such fashion that they told us the honest truth about Jesus.” (cfr. [Dei Verbum 18,19](#))

“However, the heritage handed down by the apostles was received with differences of form and manner, so that from the earliest times of the Church it was explained variously in different places, owing to diversities of genius and conditions of life.” ([Unitatis Redintegratio 14](#))

Despite this “This variety of local churches with one common aspiration is splendid evidence of the catholicity of the undivided Church.” ([Lumen Gentium 23](#))

This is a testimony to the marvelous unity of the Body of Christ in the midst of change, where the difference of spiritual gifts, service and workings unites the children of God, because “But one and the same Spirit produces all of these, distributing them individually to each person as he wishes.” ([1 Co 12:11](#)) ([Lumen Gentium 32](#)) “In the Church there is a diversity of ministry but a oneness of mission.” ([Apostolicam Actuositatem 2](#))

The vision of Vatican II is to renew the church, with the aim of purifying the face of the church so that it can reflect the light of Christ and be seen by the world. So, where will this renewal work take place? In the universal church or in the local church? Here, we must be clear about a concept. The essential nature of the Church is koinonia (communion) and missio (sending). The bishop leads a local church, and what is the relationship between the local church and the universal church? Vatican II affirms that “the local Church is a part of the people of God, entrusted to the

之下所管轄，於是，尊從主教為其牧者，並由主教藉福音及聖體在聖神內集合起來，而組成地方教會；至一至聖至公及傳自宗徒的基督教會即臨在此處，並在此活動。」(主教在教會內牧靈職務法令 11)

如此說，地方教會就是普世教會的縮影。當我們在參與彌撒時，自然地我們就在與世界各地的信友共融，因為整個惟一至聖至公從宗徒傳下來的教會即臨在於香港我們的小小聖堂內，因耶穌基督也臨在於我們的團體中。神父及輔禮人員更須明白這一點。主日彌撒是非常神聖的，我們可分享及接受普世教會的公益。

明白以上理念後，我們便知道更新教會即更新在我們這環境中臨在的教會，我們的禮儀、福傳工作及愛德服務也包含在內，這是地方教會，也是普世教會的工作。

本地教會若能活出至聖至公的合一，歡迎任何種族、任何階層，以至任何「人」進入教會，享用教會的一切公益，無分彼此，教會這至聖至公的合一將吸引更多人認識天主父。若真明白這更新的重要性，我們會更積極努力用心去更新，讓普世人看到基督的光。

bishop... who form the local Church; here is the One, Holy, Catholic, Apostolic Church of Christ, present and active.” ([Christus Dominus 11](#))

In this way, the local Church is a microcosm of the universal Church. When we attend Mass, we are naturally in communion with the faithful around the world, for the whole Church, the One, Holy, Catholic and Apostolic Church, is present in our small Church in Hong Kong, for Jesus Christ is present in our community. All need to understand that the Eucharist is a very important channel that allows us all to express our Catholic Communion and where we can share and receive the common treasure of the universal Church.

With this understanding, we become aware that the renewal of the Church begins with me and you. To renew the Church that is present in our daily context. The local liturgy, evangelization and commitment to society is the work of the local Church as well as of the universal Church.

The local Church can show its universal spirit by welcoming people of all races, of all walks of life and of any social status, without excluding anyone, while keeping a strong unity among its members. In this way the local Church will become Jesus' sacrament of unity and communion for all. At the same time, it will become the best living witness of Jesus' Gospel. Finally let us never forget that any renewal always starts from me.

(24) 福傳

(24) Evangelization



自 1975 年，教宗保祿六世向整個教會頒佈《在新世界中傳福音》勸諭後，教會對「福傳」使命有了新的闡釋及推動，「福音必須被宣傳」。就這新詮釋，在天主教會內引發一陣混亂及一些改革。因為「福傳」對天主教徒(包括神職人員及平信徒)來說，並不是眾所周知的詞語，就算熟悉這一詞語，其意義也是混淆不清吧！很多天主教徒視「福傳」為基督教徒的做法，因為在天主教的傳統上並沒有訓練教友去做街頭福傳、佈道會等，而基督教徒則慣性做這類工作。

在天主教徒的觀念中，福傳是神父、修士修女或特定人員的工作：教道理、做牧民工作、探教友、給予教友指導，這些便是福傳工作。但時到今天，一個新的轉變使大家知道福傳是每一位基督徒的使命，非單是基督教徒的責任，亦非源於外方傳教士，更不局限是神職人員的工作。福傳是所有信徒的任務，就這一新概念，天主教徒正要面臨挑戰及挫折。

教宗保祿六世在《在新世界中傳福音》勸諭中開章明義的說：「希望這些話能成功地邀請聚集在教會內的全體天主子女也同樣的深思。而且也希望這些話能有力地推動每位，特別是那些勤於宣講及教誨的

Since Pope Paul VI issued “Evangelii Nuntiandi” in 1975, the Church had a new interpretation and a new direction regarding the mission of “evangelization” — “the Gospel must be proclaimed”. This new interpretation created some confusion and caused reforms within the Catholic Church, because “evangelization” was not a widely known term for Catholics (including clergy and lay people), and even if they were familiar with this word, they were confused as to the exact meaning of it! Many Catholics regard the word “evangelization work” as something not Catholic but of other Christian Churches, because according to Catholic tradition, Catholics are not trained to do evangelization in the streets, to hold evangelization rallies, etc., while brothers and sisters of other Churches on the other hand, are accustomed to doing this kind of work.

In the Catholic mind of the past, evangelization was the work of priests, nuns or specific trained persons: teachers of catechism, pastoral workers, home visitation and giving them guidance, these are all evangelization work. But today, a new change has made it clear that evangelization is the mission of every Christian, not just the responsibility of some Christians, nor only the work of foreign missionaries, nor it is limited to the work of the clergy alone. Evangelization is the work of all the faithful. Due to this new concept, Catholics are facing challenges and frustrations.

In his apostolic exhortation “Evangelii Nuntiandi”, Pope Paul VI states: “May they succeed in inviting the whole People of God assembled in the Church to make the same meditation; and may they give a fresh impulse to everyone, especially those ‘who are assiduous in preaching and teaching’, so that each one

人們，如此每人在真理的訊息上遵從正路，並以福音宣傳者的身份工作，完善地執行他們的任務。」(在新世界中傳福音 5)

教宗保祿六世亦在此勸諭中引用梵蒂岡第二屆大公會議文獻《教會傳教工作法令》中所寫：「...整個教會是傳教性的，而宣傳福音的工作是天主子民的基本責任...。」(在新世界中傳福音 59)如果福傳真的是我們每位信徒的基本責任，那我們就應清楚理解：甚麼是福傳？我們應如何配合，如何實踐，以完成這使命對我們的期盼呢？



福傳的定義

教宗保祿六世在《在新世界中傳福音》勸諭中界定福傳的定義：「為教會來說，宣傳福音是指將福音帶到人類每個階層中，並且由於它的影響從內部改造及革新人類...因而宣傳福音的目標是內心的改變，如果用一句話來說，最好說，宣傳福音就是教會只以她所宣講的福音的神力歸化個人和集體的良心、他們的活動、他們的生活反映他們所處的具體環境。」《在新世界中傳福音 18》就此看來，福傳可以是很深奧複雜的難題；就算教會內的領袖及福傳學家亦就此問題爭辯不休。

of them may follow ‘a straight course in the message of the truth’, and may work as a preacher of the Gospel and acquit himself perfectly of his ministry.” ([Evangelii Nuntiandi 5](#)).

In this exhortation, Pope Paul VI also quoted from the Second Vatican Council’s document “Decree on the Church's Missionary Activity (Ad Gentes)”: Since the whole Church is missionary, and the work of evangelization is a basic duty of the People of God ([Evangelii Nuntiandi 59](#)), then we should clearly understand what evangelization is and how we should cooperate and carry it out to fulfill this mission.

Definition of Evangelization

Pope Paul VI defines the meaning of evangelization in his exhortation “Evangelii Nuntiandi”: “For the Church, evangelizing means bringing the Good News into all the strata of humanity, and through its influence transforming humanity from within and making it new: ‘Now I am making the whole of creation new.’ But there is no new humanity if there are not first of all new persons renewed by Baptism and by lives lived according to the Gospel. The purpose of evangelization is therefore precisely this interior change, and if it had to be expressed in one sentence the best way of stating it would be to say that the Church evangelizes when she seeks to convert, solely through the divine power of the message she proclaims, both the personal and collective consciences of people, the activities in which they engage, and the lives and concrete milieu which are theirs.” ([Evangelii Nuntiandi 18](#)).

Evangelization can be a very difficult and complex subject, and even church leaders and evangelizers have debated this issue endlessly.

不完整的福傳觀念

過去，天主教對福傳的觀念大致歸納成以下五種，但無一是完整的：

(1)「收納觀」：「收納觀」的擁護者認為「福傳」只不過是邀請人加入天主教會，當中包括新領洗或疏離教會好一陣子的教友，他們認為有效的福傳就在加入教會的數字上。

(2)「皈依觀」：「皈依觀」的「福傳」目標在有效地邀請人與耶穌建立關係。因此，為這觀念「福傳」是相當個人化的。其評量視乎個人與耶穌能否建立內心的關係，並對耶穌的邀請能否作出回應。

(3)「專業觀」：「專業觀」認為堂區所作的「一切」都是福傳，故此禮儀小組說禮儀是「福傳」；教友培育小組說培育教友是「福傳」；這些想法不但無法造就合作團結之形勢，反之，在彼此間製造競爭及造成混亂，形成各自為政的局面。

(4)「歷史觀」或「傳統觀」：擁有這想法的人認為，教會不是做了「福傳」千百年嗎！教會在這方面有著優越的傳統，繼續做便行吧！擁有這想法的人多是較被動，對改變沒興趣，更不想求變的牧民工作者，他們常感疲累，超時超額做行政或牧民工作，只把「福傳」當作另一項活動或計劃！因此，福傳非他們的首選，亦非他們的日常工作程序。

(5)「社會行動觀」：他們認為福傳就是在社會中行愛德或正義工作。出生權維護者、反核活躍份子、甚至那些好客、肯關

Incomplete Concept of Evangelization

In the past, the Catholic concept of evangelization was roughly classified into the following five views, but none of them was complete:

(1) “The View of Acceptance”: Advocates of this view believe that “evangelization” is nothing more than an invitation to accept people into the Catholic Church, including those who have been newly baptized or others who have drifted away from the church for a long time. The emphasis is on the number of church members.

(2) “Conversion Concept”: This view invites people to have a relationship with Jesus. Therefore, “evangelizing” is personal. The assessment depends on the individual’s ability to develop an inner relationship with Jesus and to respond to Jesus’ invitation.

(3) “Professional view”: This view says that “everything” done by the parish is evangelization, so the liturgy group says that liturgy is “evangelization”; the laity formation group say that formation of the faithful is “evangelization”. Not only do these ideas fail to create a situation of cooperation and unity, they create competition and chaos among each other, each with its own sphere of work.

(4) “Historical view” or “traditional view”: Those who hold this view think that the church has been “evangelizing” for two thousand years! The Church has a great tradition in this area, so just keep on with it. People with this idea are mostly passive pastoral workers who are not interested in change, let alone seek change. They are often tired and overworked doing administrative or pastoral work, and only regard “evangelization” as another activity or plan! Therefore, evangelization is not their priority, nor is it their daily routine.

(5) “Social Action Concept”: They believe that evangelization is simply charity or social justice. Birth rights defenders, anti-nuclear activists, even a hospitable, caring housewife or social

心鄰里的家庭主婦，任何社會工作者都是福傳者。 worker is an evangelizer.

以上五種觀念皆有其優劣，我認為應將其中可取之處綜合，成為一種綜合性的觀念，既「收納」人進教會，又邀請人「皈依」與耶穌建立內心的關係，更能保留「傳統歷史」及「專業」，亦能做「社會工作」；以此綜合性的觀念運用於教區及堂區內，使所有牧職人員能共同合作，完成彼此的福傳使命。

其實今日教會內的神學家及專業福傳者正廣泛討論此五種觀念，希望他們亦能就此達到一個共識。

The above five concepts have both advantages and disadvantages. They should complete each other. I think all the advantages should be integrated into a comprehensive concept, which not only “accepts” people into the church, but also invites people to “convert” and establish an inner relationship with Jesus; at the same time, it amalgamates the traditional and professional views into a comprehensive concept applicable to the dioceses and parishes, so that all pastoral workers can join together to accomplish one another’s mission of evangelization.

In fact, these five concepts are widely discussed by theologians and professional evangelists in the church today, and it is hoped that they can also reach a consensus on this.



福傳的基層定義

基層福傳者為福傳提供幾個簡單而又概括的定義：

- (1)「福傳是歡迎人進入天主的國度。」
- (2)第二個定義比較實在：「福傳是邀請人與耶穌基督建立個人而又充滿愛的關係，此關係亦受教會團體內的愛與關懷所滋養。」
- (3)第三個定義包含個人及共有的責任：「福傳是超越小我以滋養他人的屬靈生活。」
- (4)另一簡單的福傳定義：「一個盲乞丐帶領另一盲乞丐去搵食，在過程中，兩個人都復明了。」此定義指出福傳者與被福

Basic Definition of Evangelization

Grassroots evangelizers offer several simple and general definitions of evangelization:

- (1) Evangelization is welcoming all into the kingdom of God.
- (2) Evangelization is an invitation to a personal and loving relationship with Christ, who sent by the Father to announce His Gospel to all, can nourish a relationship of love and care within the church community.
- (3) The third definition includes personal and shared responsibility: “Evangelization is going beyond the self to nourish the spiritual life of others.”
- (4) Another simple definition of evangelization is: it is like “a blind beggar leading another blind beggar to survive, and in the process, both of them regain their sight. This definition points

傳的人均需要追求及分享福音，假設兩者均願意以互相尊重及共融的精神行事，其結果是福傳者與被福傳的人兩者均能持續皈依。

福傳的元素

福傳有以下幾種元素：

- (1)愛：「愛」這元素是最先亦是最重要的，要愛天主、愛人及愛自己
- (2)邀請：邀請人與耶穌建立親密的關係
- (3)持續皈依
- (4)有意識地及積極超越我們自己及擴張我們的團體
- (5)在信仰及敬拜的團體中滋養靈性的成長
- (6)愛的服務

教宗保祿六世在《在新世界中傳福音》勸諭中總結了有效福傳的必備條件，就是宣講、悔改、收納、服務。

(1)宣講：「要以見證宣傳福音。例如一位基督徒或一群基督徒，他們在自己的團體中表示能了解、接受及與其他的人分享他們的生活及遭遇...他們以一種單純及不造作的方式在超現世的價值上表現出他們的信仰...這種無言的見證，見證了基督徒的度日方式...」(在新世界中傳福音 21)
「是，這仍然不夠...由生活見證而宣佈的福音遲早必要用生活的語言宣佈出去。如果不宣佈納匝肋耶穌、天主子的名字、他的教訓、他的生活、他的許諾、他所宣講的天國及他的奧跡，則不是真正的宣傳福音。」(在新世界中傳福音 22)

(2)悔改：「每個人要獲得天國及救援，要特別經過福音所稱的悔改(Metanoia)，即

out that both the evangelizer and the evangelized need to pursue and share the Gospel and must be willing to act in a spirit of mutual respect and communion so as to achieve a continuous conversion.

Elements of Evangelization

Evangelization needs the following elements:

- (1) Love: Love is the first and most important element, love God, love others and love yourself.
- (2) Invitation: Invite people to have an intimate relationship with Jesus.
- (3) Continuous conversion.
- (4) Seeking consciously and actively to surpass ourselves and expand our community.
- (5) Nurturing spiritual growth in communities of faith and worship.
- (6) The service of love.

In his exhortation “Evangelii Nuntiandi”, Pope Paul VI summed up the prerequisites for effective evangelization in four words: preaching, repentance, acceptance and service.

(1) Preaching: “The Gospel must be proclaimed by witnesses. Take a Christian or a handful of Christians who, in the midst of their own community ... show their capacity for understanding and accepting, for sharing their life and destiny with other people... they radiate in an altogether simple and unaffected way their faith in values that go beyond current values,” (Evangelii Nuntiandi 21). “Yet, it is still not enough... The Good News proclaimed by the witness of life sooner or later has to be proclaimed by the word of life. There is no true evangelization if the name, the teaching, the life, the promises, the kingdom and the mystery of Jesus of Nazareth, the Son of God are not proclaimed.” (Evangelii Nuntiandi 22).

(2) Repentance: The attaining of the kingdom of heaven and salvation is beyond any human effort. It is the fruit of the Holy

內心徹底的革新。它是一種徹底的悔改，心靈深處的改變。」([在新世界中傳福音 10](#))

(3) 收納：「事實上，只能有人聽到、接受及同化，以及在接受的人心中產生真誠的皈依時，宣講才算達到完全的發展...這種皈依不能是抽象的及非事實的，由於進入一個信眾的團體中具體地表現出來。因此，那些改變了的人，進入一個本身為改變及革新生活的標記的團體，即教會、救援的可見標記。」([在新世界中傳福音 23](#))

(4) 服務：「試問如果不在正義與和平中促進真正的人類進步，如何能宣佈新的命令？我本人也設法指出這一點，重申在宣傳福音中，如果不曉得現在人們激烈討論的正義、解放、開發及世界和平等問題的重要性是不可能的。這就等於忘記愛我們受苦及在急難中的近人的福音教訓。」([在新世界中傳福音 31](#))

Spirit, who urges and sustains each individual's total interior renewal, which the Gospel calls repentance (Metanoia); it is a radical conversion, a profound change of mind and heart." ([Evangelii Nuntiandi 10](#)).

(3) Acceptance: "In fact the proclamation only reaches full development when it is listened to, accepted and assimilated... Such an adherence, which cannot remain abstract and without deep roots in the believer's real life, reveals itself concretely by a visible entry into a community of believers. Thus, those whose life has been transformed enter a community, which is itself a sign of transformation, a sign of newness of life: it is the Church, the visible sacrament of salvation." ([Evangelii Nuntiandi 23](#)).

(4) Service: "Between evangelization and human advancement - development and liberation - there are in fact profound links... how in fact can one proclaim the new commandment of love without promoting in justice and in peace the true, authentic advancement of man? We ourselves have taken care to point this out, by recalling that it is impossible to accept that in evangelization one could or should ignore the importance of the problems so much discussed today, concerning justice, liberation, development and peace in the world. This would be to forget the lesson which comes to us from the Gospel concerning love of our neighbor who is suffering and in need." ([Evangelii Nuntiandi 31](#)).



福傳與牧民工作

在了解「福傳」的概念前，必先清楚「福傳」和「牧民工作」的分別。本來「福傳」是指向未認識耶穌或未信主的人傳揚福

Evangelization and Pastoral Work

In order to better understand the concept of evangelization, we must first clarify the difference between evangelization and pastoral work. Originally, evangelization referred to spreading

音；而向認識主，已接受洗禮的教友繼續信仰培育工作，這叫「牧民工作」。這兩個不同名稱清楚地界定教會的兩個責任：「福傳」是向教會「外」的，即向羊棧外的羊群介紹耶穌基督；而「牧民工作」則針對教會「內」的事務，向羊棧內的羊繼續培育及強化信仰的工作，熾熱他們福傳的心火。

「福傳」和「牧民工作」是教會內相互關連的活動：在向「聆聽者」宣傳福音及帶領他們領洗皈依彼，教會還需繼續牧養這些領洗者，幫助他們在信仰上成長，讓他們亦能分擔福傳的使命。

最近幾年，神學家和教會文獻都把「福傳」一詞廣泛運用於「牧民工作」上。究其原因：有些教友可能在嬰孩時領洗後，完全沒有接觸過教會，或完全沒有接受過任何信仰培育。換句話說，他們是完全不認識耶穌的「領洗信徒」，或是說他們是「在教會外生活的信徒」，他們從未接受過「第一次福傳」，所以這向「信徒」的「首次福傳」，有些教會文獻稱之為「新福傳」。我們要留意的是避免把「牧民工作」及「福傳工作」混淆。

「福傳者必須先被福傳」，「虔敬者的福傳」，「教友的福傳」這些常用語簡單的表明「福傳是持續的宣講及皈依；每一次的宣傳福音都會為聆聽者帶來皈依的恩寵。」

總的來說，福傳最基本而又最典型的觀念就是向未認識耶穌的人傳揚福音。

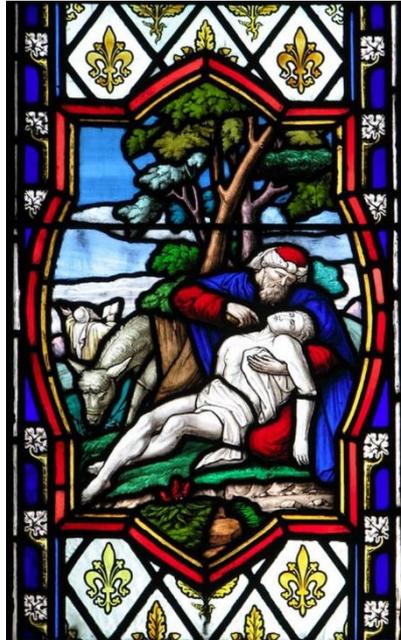
the Gospel to those who do not know Jesus and do not believe in the Lord. To continue the work of cultivating faith in those who know the Lord and have been baptized, this is actually pastoral work. These two different names clearly define the two responsibilities of the church: Evangelization is to introduce Jesus Christ to those, who are outside the sheepfold and pastoral work is directed to those who are in the sheepfold.

Evangelization and pastoral work are interrelated activities in the church: in evangelizing the listeners and leading them to be baptized, the church needs to continue to shepherd the baptized people, help them grow in their faith, and enabling them to share in the mission of evangelization.

In recent years, both theologians and ecclesiastical literature have used the term evangelization extensively for pastoral work. The reason: Some church members may have been baptized as infants with absolutely no exposure to the church, or no religious formation at all. In other words, they are baptized believers who do not know Jesus at all, or they are believers living outside the church, they have never received the first evangelization. At times the term New Evangelization is used to indicate this pastoral work for taking care of baptized Catholics who have drifted away from sheepfold. Evidently we should keep the difference between these brothers and sisters and those who live in a non-Christian culture and never heard of Jesus Christ or they heard it only superficially.

When we say that the evangelizer must first be evangelized, or we speak of evangelization of the devout or evangelization of the faithful, we simply indicate that evangelization brings us to grasp the essential of our faith, Jesus himself, and invites us to continual proclamation and conversion, bringing the grace of conversion to the believers.

(25) 2020 年頒布的 (25) Gleaning of Encyclical Letter
「《Fratelli Tutti 眾位弟兄 <Fratelli Tutti> on Fraternity and
兄弟》通諭」拾穗 Social Friendship (2020)



(1) 被遺棄的人

— 《眾位弟兄》通諭第 63 條描述了路加福音所載「慈善的撒瑪黎雅人」([路 10：29-37](#))。

— 這故事發生於從熙雍山上的耶路撒冷城往山腳下的耶里哥城的陡峭道路上。

— 耶路撒冷既是一個非常重要的宗教中心，也是一個極繁忙的商業交匯處。

— 顯然地，每天使用這條道路的除了普通人外，全都是宗教人士：如故事中的司祭和肋未人，還有商人，其中就有這位慈善的撒瑪黎雅人。

— 我們必須知道，聖殿雇用了許多司祭和肋未人來管理聖殿及主持晝夜的禮儀慶典。聖殿內有本精心設計的司祭名冊。

(1) Abandoned on the wayside

- Article 63 of Fratelli Tutti describes the space where the Gospel of Luke ([Lk 10：29-37](#)) places the story of the Good Samaritan.

- It happened on the steep road that descends from the city of Jerusalem (which is built on the hill of Sion) to Jericho (a famous city at the foot of the hill).

- Jerusalem was both a very important religious centre and a very busy commercial meeting point.

- Evidently, besides ordinary people, daily commuters using this road were religious persons (like the priest and the Levite of the story and merchants, like the Good Samaritan).

- We must know that the Temple employed many priests and Levites for the maintenance of the Temple and the liturgical celebrations (day and night). There was a well-planned roster of

司祭和肋未人都喜歡在耶里哥城擁有一所房屋，因為耶裡的租金比耶路撒冷便宜，亦方便他們往耶路撒冷工作。

— 路加福音記載，當一個法利塞人問耶穌：「誰是我的近人」時，耶穌親自講了這個故事給法學士聽。

耶穌說：「有一個人從耶路撒冷下來，到耶里哥去，遭遇了強盜；他們剝去他的衣服，並加以擊傷，將他半死半活的丟下走了。有幾個人在那條路上經過，看了看，沒花半點時間去關心這個受傷的人，甚至沒有幫他求助；而只有一個人停下來，走近這個傷者，親手為他包紮傷口，甚至自掏腰包請別人照顧他。」

除了給傷者一些錢外，慈善的撒瑪黎雅人還給了他什麼？

priests and Levites. Many of them preferred having a house in Jericho where the rent was much cheaper and work in Jerusalem.

- In the Gospel of Luke it is Jesus himself who tells the story to a man of the law, a Pharisee, who had asked Jesus, “Who is my neighbour?”

‘Jesus tells the story of a Jewish man assaulted by thieves on this steep road, and lying injured on the wayside. Several persons passed him by, but failed to stop. These were people holding important social positions, yet lacking in real concern for the common good. They would not waste a couple of minutes caring for the injured man, or even in calling for help. Only one person stopped, approached the man and cared for him personally, even spending his own money to provide for his needs.’ (63)

Besides giving the injured man some money, what else did the Good Samaritan give?



(2) 花時間為別人做點事是不求回報的行為

除了給傷者一些錢外，慈善的撒瑪黎雅人還給了他什麼？他給了傷者一樣這忙亂世界視為最要緊的東西，那就是時間。當日他必定有自己的事情要辦，他要關顧自己的需要及完成自己的責任。然而，面對這位傷者，即使他不認識對方，也願意放下一切，因為他感到自己值得為傷者付出時間和關懷。

(2) Make time for others as an act of gratuitousness

‘Besides giving some money, what else did the Good Samaritan give to the injured man? The Good Samaritan also gave the injured man something that in our frenetic world we cling so tightly: he gave him his time. Certainly, he had his own plans for that day, his own needs, commitments and desires. Yet he was able to put all that aside when confronted with someone in need. Without even knowing the injured man, he saw him as deserving of his time and attention.’ (63)

我們必須承認，我們時常受到誘惑，無視他人，特別是弱小者。我們也必須承認，雖然在許多方面我們可有所進步，但在這個發達的社會，我們對於怎樣陪伴、照顧和扶持我們當中脆弱和弱小的人，依然一無所知。

‘Let us admit that, for all the progress we have made, we are still “illiterate” when it comes to accompanying, caring for and supporting the most frail and vulnerable members of our developed societies’ (64).

慈善的撒瑪黎雅人藉其行動表明：「我們每一個人的生命都與其他人的生命緊密相連：生命不是時間的流逝，而是相遇的時期。」(66)

‘By his actions, the Good Samaritan showed that the existence of each and every individual is deeply tied to that of others: life is not simply time that passes; life is a time for interactions’ (66).

慈善的撒瑪黎雅人為傷者付出時間，是一種「不求回報」的行為，簡而言之，「不求回報」的行為本身是美善的。即使沒有得到任何明顯的回報，這「不求回報」的行為，讓我們更能接納陌生人。可是，某些國家，只歡迎科學家和投資者。(139)

‘The Good Samaritan makes time for the injured man as an act of “gratuitousness”: the ability to do some things simply because they are good in themselves, without concern for personal gain or recompense. Gratuitousness makes it possible for us to welcome the stranger, even though this brings us no immediate tangible benefit. Some countries, though, presume to accept only scientists or investors.’ (139)



(3) 在今天細小的「地球村」裡還有兄弟情誼嗎？

(3) Is there fraternal love in today's 'small village'?

在當今的媒體時代，世界通常被稱為細小的地球村。世界就像一條小村莊，人無論住得多遠，都能藉媒體互通訊息，即時知道世界其他地方發生的事。外表看來，大家都是「親密的鄰居」，但卻沒有「兄弟的情誼」，甚或願意為他人付出少許時間。即使是近鄰也會成了個遠方的陌生人。

In today's era of the Media, the world is often called 'the small village'. Like in a small village each human being no matter how distant they live, are able through the Media to know in real time whatever happens in other parts of the world. In appearance we are all 'close neighbours', however without 'fraternal love and a willingness to make time for others', even the person who lives next to my house can become a faraway stranger.

確實，新冠疫情這類影響全球的悲劇能夠短暫提醒世人：我們是一個全球性的團體，同坐一艘船，個人的問題可危及全體，無一倖免。(32)

我們必須面對現實並承認人民與國家之間存在著根深蒂固的分歧和自私的利害關係，衝突難免。然而，當越來越多不同文化、不同宗教、不同傳統的人醒覺，這已是攜手創建兄弟情誼新文化的時候了！

請大家留意「慈善的撒瑪黎雅人」故事中不同人物在看見路旁遇襲受傷的人後，他們的轉變。他們之間再沒有猶太人與撒瑪黎雅人、司祭與商人之分，而只有兩種人：承擔別人痛苦的人，以及從旁邊走過的人；俯身幫助別人的人，以及視而不見匆匆離開的人。此時此刻，各人的身份、面具和標籤都丟掉了：真面目都顯露出來。我們會否俯身觸摸和治療別人的創傷嗎？我們會伸手扶起他嗎？這是當前的挑戰，我們不應害怕面對。在危難之刻，抉擇迫在眉睫。此時此地，我們是否能說，我們並非強盜，亦非路過的人，更非傷者或背負傷者的人。(70)

‘True, a worldwide tragedy like the Covid-19 pandemic momentarily revived the sense that we are a global community, all in the same boat, where one person’s problems are the problems of all. Once more we realized that no one is saved alone; we can only be saved together.’ (32)

We must be realistic, we cannot deny that there are deep rooted divisions and selfish interests among people and nations. There will always be conflicts. However, the time has come when more and more people of different cultures, religions and traditions are aware that if we work together, we can create a new culture of fraternal love and kindness.

‘It is remarkable how the various characters in the story change, once confronted by the painful sight of the poor man on the roadside. The distinctions between Judean and Samaritan, priest and merchant, fade into insignificance. Now there are only two kinds of people: those who care for someone who is hurting and those who pass by; those who bend down to help and those who look the other way and hurry off. Here, all our distinctions, labels and masks fall away: it is the moment of truth. Will we bend down to touch and heal the wounds of others? Will we bend down and help another to get up? This is today’s challenge, and we should not be afraid to face it. In moments of crisis, decisions become urgent. It could be said that, here and now, anyone who is neither a robber nor a passer-by is either injured himself or bearing an injured person on his shoulders.’ (70)



(4) 合一文化

在現今世界，歸屬人類大家庭的意識在減弱，而攜手共創正義與和平的世界似乎已是過氣的烏托邦。普遍存在的反而是冷漠無情、耽於安逸和平庸不堪的世界。這種情況源於某種造成理想破滅的騙人幻象，

(4) The culture of encounter

‘In today’s world, the sense of belonging to a single human family is fading, and the dream of working together for justice and peace seems an outdated utopia. What reigns instead is a cool, comfortable and globalized indifference, born of deep disillusionment concealed behind a deceptive illusion: thinking

以為人是無所不能，而忘記我們都同坐一條船。這幻象罔顧兄弟情誼的重大價值，導致「某種憤世嫉俗的心態。如果我們踏上理想破滅或失望之路，這就是我們要面對的誘惑。... 孤立封閉或只顧個人利益絕對無助於重燃希望和帶來更新。解決之道是親近他人，締結相遇文化。我們拒絕對抗的文化，而擁抱相遇的文化。(30)

我們將在《通諭》中經常聽到這些話。《通諭》的開場白讓我們沉浸在兄弟情誼的主題中。

「眾位弟兄」：聖方濟亞西西寫信給他的一眾弟兄姊妹時，這樣稱呼他們，並向他們推舉一種散發福音馨香的生活。在他眾多的勸言中，我要特別指出他怎樣敦促我們活出超越地域與時空的愛。他亦宣告，「不論他人遠在天邊，還是近在眼前，也同樣愛他們」的人，是有福的。他以此寥寥數語，講解一種敞開胸懷的兄弟情誼，道出其真諦。這種兄弟情誼使我們得以肯定、欣賞和愛每一個人，超越物質的距離和地域的局限，更不論對方的出身或背景。(1)

that we are all-powerful, while failing to realize that we are all in the same boat. This illusion, unmindful of the great fraternal values, leads to 'a sort of cynicism. For that is the temptation we face if we go down the road of disenchantment and disappointment... Isolation and withdrawal into one's own interests are never the way to restore hope and bring about renewal. Rather, it is closeness; it is the culture of encounter. Isolation, no; closeness, yes. Culture clash, no; culture of encounter, yes.' (30)

We will hear these words very often in the encyclical. The opening words of the encyclical immerse us into the subject of universal fraternal love.

“FRATELLI TUTTI”. ‘With these words, Saint Francis of Assisi addressed his brothers and sisters and proposed to them a way of life marked by the flavour of the Gospel. Of the counsels Francis offered, I would like to select the one in which he calls for a love that transcends the barriers of geography and distance, and declares blessed all those who love their brother “as much when he is far away from him as when he is with him.” In his simple and direct way, Saint Francis expressed the essence of a fraternal openness that allows us to acknowledge, appreciate and love each person, regardless of physical proximity, regardless of where he or she was born or lives.’ (1)



(5) 兄弟情誼 — 共同的夢想

教宗方濟各表示，在撰寫本《通諭》期間，新冠疫情突然爆發，曝露出我們虛假的安全感。雖然各國以各種各樣的方式來應對危機，但顯然大家無法攜手合作。儘管我

(5) Fraternal love: a common dream

Pope Francis reveals that ‘as I was writing this letter, the Covid-19 pandemic unexpectedly erupted, exposing our false securities. Aside from the different ways that various countries responded to the crisis, their inability to work together became

們以先進的科技彼此超然地緊密連繫，但人與人的關係依然像一盤散沙，因而難以解決影響我們眾人的難題。(7)

教宗繼續申明，他無意對兄弟情誼作全面的解釋，但卻期盼在此時刻大家能承認「人」的尊嚴，重新喚起對兄弟情誼的渴望，作為對普世的貢獻。(6, 8)

現向大家推介一個絕妙竅門，可教我們如何追求夢想，讓我們的生活成為精彩的冒險旅程。誰也不能孤立地面對生活...。我們需要一個可支持我們，幫助我們的團體，大家互相幫助，向前邁進。一起追夢是何等重要！... 各行其是恐怕容易墮入妄想，變得虛幻；夢想應是大家共同創建的。我們既然屬於同一人類大家庭，是同樣擁有人類之軀的同行旅伴，也是同一大地的兒女，一起居住在這共同家園，那麼讓我們每一個人都體現其信仰或信念的豐富內涵，發出自己的聲音，彼此成為弟兄姊妹，一起追夢吧！(8)

quite evident. For all our hyper-connectivity, we witnessed a fragmentation that made it more difficult to resolve problems that affect us all.’ (7)

The Pope continues saying that it is not his intention to offer a complete teaching on fraternal love, but rather ‘in this our time, by acknowledging the dignity of each human person, to contribute to the rebirth of a universal aspiration to fraternity.’ (6, 8)

‘Here we have a splendid secret that shows us how to dream and to turn our life into a wonderful adventure. No one can face life in isolation... We need a community that supports and helps us, in which we can help one another to keep looking ahead. How important it is to dream together... By ourselves, we risk seeing mirages, things that are not there. Dreams, on the other hand, are built together. Let us dream, then, as a single human family, as fellow travelers sharing the same flesh, as children of the same earth which is our common home, each of us bringing the richness of his or her beliefs and convictions, each of us with his or her own voice, brothers and sisters all.’ (8)



(6) 「按贊」或「按不喜歡」

某種「選擇」機制在今天的媒體中運作，人們慣於立即「按贊」或「按不喜歡」，以表示對該節目的吸引程度。同樣，也可選擇與那些人分享自己的世界。因此，要是遇上討厭或自己不喜歡的人，便可在虛擬網路上隨意將之刪除，建立一個與真實世界分隔的虛擬圈子。(48)

(6) Likes and Dislikes

In today's Media ‘a mechanism of selection comes into play, whereby I can immediately separate “likes” from “dislikes”, what I consider attractive from what I deem distasteful. In the same way, we can choose the people with whom we wish to share our world. Persons or situations we find unpleasant or disagreeable are simply deleted in today's virtual networks; a virtual circle is then created, isolating us from the real world in which we are living.’ (47)

另一種新的生活模式在社會中冒起了：人們可創建自己想要的東西，而摒棄一切無法控制或自己不能立即瞭解的事物。坐下來靜心聆聽他人這種人際關係上的典型相遇，已被現今世界窒礙人專心聆聽的急速步伐所取代。(49)

在對方還沒有將話說完，已被突然打斷，為的是要反駁對方的觀點。我們絕對不可失去我們聆聽的能力。聖方濟亞西西在聆聽窮人、聆聽病弱、聆聽大自然的聲音時，他聽到天主的聲音。他使這一切成為他的生活方式。我切望聖方濟亞西西所播下的種子能夠在眾人心中萌芽成長。(48)

讓我們一起透過交談，平心靜氣的對話或熱烈的討論，一起尋找真理。我們要堅持不懈地繼續這種做法，可能我們會經歷沈默和痛苦的時刻，但我們仍須耐心地集結許多個人和民族的豐富經驗。然而，我們必須擁有心靈的自由，並願意與有血有肉的人接觸交流，才能夠在周圍環境和整個世界，活出兄弟情誼。(50)

‘A new lifestyle is emerging in our society, where we create only what we want and exclude all that we cannot control or know instantly and superficially.’ (40) ‘The ability to sit down and listen to others, typical of interpersonal encounters, is being replaced by the frantic pace of the modern world that prevents us from listening attentively to what another person is saying.

Halfway through, we interrupt him and want to contradict what he has not even finished saying. We must not lose our ability to listen. Saint Francis heard the voice of God, he heard the voice of the poor, he heard the voice of the infirm and he heard the voice of nature. He made of them a way of life. My desire is that the seed that Saint Francis planted may grow in the hearts of many’ (48).

‘Together, we can seek the truth in dialogue, in relaxed conversation or in passionate debate. To do so calls for perseverance; it entails moments of silence and suffering, yet it can patiently embrace the broader experience of individuals and peoples. The process of building fraternity, be it local or universal, can only be undertaken by spirits that are free and open to authentic encounters.’ (50)



(7) 誰是我的近人？

教宗澄清，雖然這通諭的對象是所有懷有善意的人，不論任何宗教信仰，「慈善的撒瑪黎雅人比喻」都與所有人相關，且具挑戰性。

「有一個法學士起來，試探耶穌說：『師傅，我應當做什麼，纔能獲得永生？』耶

(7) Who is my neighbour?

The Pope clarifies, ‘Although this encyclical is addressed to all people of good will, regardless of their religious convictions, the parable of the Good Samaritan is one that any of us can relate to and find challenging.

‘Just then a lawyer stood up to test Jesus. “Teacher,” he said, “what must I do to inherit eternal life?” Jesus said to him, “What

耶穌對他說：『法律上記載了什麼？你是怎樣讀的？』他答說：『你應當全心、全靈、全力、全意愛上主，你的天主；並愛近人如你自己。』耶穌向他說：『你答應得對。你這樣做，必得生活。』但是，他願意顯示自己理直，又對耶穌說：『畢竟誰是我的近人？』耶穌答說：『有一個人從耶路撒冷下來，到耶里哥去，遭遇了強盜；他們剝去他的衣服，並加以擊傷，將他半死半活的丟下走了。正巧有一個司祭在那條路上下來，看了看他，便從旁邊走過去。又有一個肋未人，也是一樣；他到了他那裡，看了看，也從旁邊走過去。』但有一個撒瑪黎雅人，路過他那裡，一看見就動了憐憫的心，遂上前，在他的傷處注上油與酒，包紮好了，又扶他騎上自己的牲口，把他帶到客店裡，小心照料他。第二天，取出兩個銀錢交給店主說：請你小心看護他！不論餘外花費多少，等我回來時，必要補還你。你以為這三個人中，誰是那遭遇強盜者的近人呢？』那人答說：『是憐憫他的那人。』耶穌遂給他說：『你去，也照樣做罷！』(路 10：25-37)

這比喻有一突出而極具創意且遠勝其他的觀點：在回應「誰是我的近人」這問題時，耶穌沒提到任何近人的清單，如父母、親戚、朋友、同胞、同一宗教的兄弟姐妹、或窮人等。這比喻清楚地告訴我們，「我的近人」並不存在，直至我讓自己成為「我遇到的人的近人」，無論那人是誰，家中的成員或一個完全陌生的人。在比喻的尾聲，耶穌問那提出「誰是我的近人」這問題的法學士：「誰是那遭遇強盜者的近人呢？」你認為，經師、肋未人、撒瑪黎雅人這三人中，誰是那遭遇強盜者的近人呢？法學士答說，「是憐憫他的那人」。耶穌給他說，「你去，也照樣做罷！」這個比喻的結論真了得。撒瑪黎雅人克服了許多阻障，使自己成為受傷的猶太人的近

is written in the law? What do you read there?" The lawyer answered, "You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbour as yourself." And Jesus said to him, "You have given the right answer; do this, and you will live." But wanting to justify himself, the lawyer asked Jesus, "And who is my neighbour?" Jesus replied, "A man was going down from Jerusalem to Jericho, and fell into the hands of robbers, who stripped him, beat him, and went away, leaving him half dead. Now by chance a priest was going down that road; and when he saw him, he passed by on the other side. So likewise a Levite, when he came to the place and saw him, passed by on the other side. But a Samaritan while traveling came near him; and when he saw him, he was moved with pity. He went to him and bandaged his wounds, having poured oil and wine on them. Then he put him on his own animal, brought him to an inn, and took care of him. The next day he took out two denarii, gave them to the innkeeper, and said, 'Take care of him; and when I come back, I will repay you whatever more you spend.' Which of these three, do you think, was a neighbour to the man who fell into the hands of the robbers?" The lawyer said, "The one who showed him mercy." Jesus said to him, "Go and do likewise." (Lk 10 : 25-37)

This parable has one outstanding and very creative point that truly surpasses all others: in answer to the question "who is my neighbour", it doesn't simply offer a list of neighbours that each one of us has, like "parents", "relatives", "friends", "countrymen", "brothers and sisters of the same religion", "the poor", etc. The parable shows us clearly that "my neighbour" does not exist until I make myself "the neighbour of the person I come across", no matter who that person is, a family member or a complete stranger. At the end of the parable Jesus asks the lawyer, who had asked the question who is my neighbor: "Which of these three (the priest, the Levite, the Samaritan), do you think, was a neighbour to the man who fell into the hands of the robbers?" The lawyer said, "The one who showed him mercy." Jesus said to him, "Go and do likewise." This conclusion of the parable is really wonderful. The Samaritan made himself the neighbour of the injured Jew by overcoming

人。種族仇恨絕對是最大的阻障。受傷的猶太人和慈善的撒瑪黎雅人自出生以來，都是在這種仇恨中長大。早於七百年前，以色列國一分為二，即北國(由以色列十個支派組成，建都於撒瑪黎雅)和猶大國(由猶大和本雅明支派組成，首都設於耶路撒冷)。撒瑪黎雅和耶路撒冷之間早已存在仇恨和競爭。當亞述人在公元前 721 年摧毀撒瑪黎雅，並將十支派的大部分人驅趕到亞述去當奴隸時，此仇恨更達致高峰。新亞述人移居到撒瑪黎雅去。他們與當地以色列人通婚所生的孩子被稱為撒瑪黎雅人。猶太人憎恨這些混亂他們血統的所謂兄弟，因為他們是亞述人的後裔，亞述人是猶太人的宿敵。

慈善的撒瑪黎雅人必須克服這種「世仇」。受傷的猶太人也可拒絕撒瑪黎雅人的幫助！除先前提到的阻障外，在我們所謂的現代社會中，種族或民族仇恨往往是最難以克服的。慈善的撒瑪黎雅人，受其憐憫之心觸動，通過其行動，開闢了一條與「世仇」對話及接納之路。他創建了一種新文化，「相遇的藝術」。《眾位弟兄通諭》指出：生活雖然充滿矛盾，卻是一種相遇的藝術。(215) 相遇成為一種文化。

many barriers. The barrier of racial hatred was definitely the strongest. Since birth both the injured Jew and the Good Samaritan were brought up in this hatred. Seven hundred years earlier, the kingdom of Israel was split into two, the kingdom of the North (comprising ten tribes, whose capital was Samaria) and the kingdom of Judah (comprising the remaining tribes of Judah and Benjamin and whose capital was Jerusalem). There was already rivalry and hatred between Samaria and Jerusalem. The hatred reached its climax when the Assyrians in 721 B.C. destroyed Samaria and deported the majority of the ten tribes to Assyria as slaves. New Assyrian people were brought to Samaria. The children born from intermarriages with local Israelites were called Samaritans. The Jews hated these half-brothers as descendants of the Assyrians, the arch-enemies of the Jews.

The Good Samaritan had to overcome this inherited hatred. The injured Jew could refuse help from a Samaritan! Besides all the other barriers that we have already discussed, the ethnic or national hatred so common in our so-called modern societies, is often the most difficult to overcome. The Good Samaritan, moved by mercy, through his actions created a path of dialogue and acceptance with an 'inherited enemy'. He created a new culture, 'the art of encounter'. Fratelli Tutti says: 'Life, for all its confrontations, is the art of encounter.' (215) Encounter that becomes culture.



(8) 「相遇文化」

在《眾位弟兄通諭》中讀到這個特別的主題時，我突然想起我記憶中許多與這個主題相關的經歷。我特別回憶起我第一次到訪倫敦。當時我是一個年輕的義大利學

(8) The culture of encounter

Reading about this particular topic in Fratelli Tutti, I suddenly recalled in my memory many past experiences that are deeply related with this topic. One memory in particular takes me back to my first visit to London. I was a young Italian student and

生。在暑假期間我有機會去倫敦學習英語。在倫敦，我遇到一個非常好的英國家庭，他們幫了我許多忙。他們幫我找到了一份兼職暑期工。我可以在早上工作來賺取我的生活費，下午我則可自由地學習英語和英國文化。一次特殊的經歷給我留下深刻的印象。他們家的大兒子和他的父親以及一些朋友要到維多利亞火車站參加一項特別活動。他們邀請我參加。雖然我對是次活動一無所知，我仍加入大隊。他們因此而非常興奮！

當火車到站時，所有年輕人都分散在站臺上，幫助那些在尋找行李或小孩時出現困難的乘客。我覺得年輕人和旅客彼此相當信任，亦沒有人要求給予任何小費。雖然在場也有專業的搬運工人處理，卻沒有有些毫投訴，充滿著喜樂和被受歡迎的氣氛。以後，我一直都有參加這項活動，直至我離開倫敦為止。這次經驗令我更理解《眾位弟兄通諭》所說的。「相遇文化」意指我們作為人民，應熱衷於彼此相遇、設法彼此聯繫、架設橋樑，並計劃一個所有人都可參與的項目，從而形成某種對生命的期盼和生活模式。這種文化的主體是整個人民，而不是試圖借助專業及媒體資源來安撫社會上的某部分人。(216)

《眾位弟兄通諭》適當地借用了南美流行歌曲詩意般的表達：「生活是相遇的藝術」。那群年輕人願意讓自己成為剛到英國旅客的「近人」，他們因此而成了「藝術家」，他們譜出了一首新歌，一種新文化。《通諭》亦引用了早期教父聖依勒內（他在公元 140 年去世）的說話，他把旋律形象化來描述同一觀點：尋求真理的人就像一個聆聽歌曲的人，不應集中注意一個音符與另一個音符的分別，就像每一音符是獨立創造的。相反，聆聽歌曲的人應知道這絕妙的旋律是同一個人創作的。

during the summer holiday I had the opportunity of going to London to start learning English. In London I met a very nice English family who helped me a lot. They helped me to find a part-time summer job. I could work in the morning to cover my living expenses. In the afternoons I was free to learn English and British culture. One particular experience impressed me particularly. The elder son of the family together with his father and some friends were going to Victoria railway station for a special activity. They invited me to join them. I had no clue about the activity; but I joined them. What a joy!

As soon as a new train was arriving, the youth would scatter on the platforms looking for people in difficulty with their luggage or small children. I felt that there was a mutual trust between youth and travelers. No tips were expected or given. There were the professional porters to take care of that. No complaints. Just joy and a sense of being welcomed. That activity that I joined until I had to leave London, makes me now better understand the encyclical's words: 'To speak of a "culture of encounter" means that we, as a people, should be passionate about meeting others, seeking points of contact, building bridges, planning a project that includes everyone. This becomes an aspiration and a style of life. The subject of this culture is the people, not simply one part of society that would pacify the rest with the help of professional and media resources.' (216)

The encyclical borrowing very aptly from South American popular songs, uses the poetic expression: 'Life is the art of encounter.' (215) That small group of youth willing to make themselves "neighbor" to strangers coming to England, were "artists" creating a new song, a new culture. The encyclical quotes a very early father of the Church, Saint Irenaeus (he died 140 years after the birth of Jesus), who would use the image of a melody to make the same point: 'One who seeks the truth should not concentrate on the differences between one note and another, thinking as if each was created separately and apart from the others; instead, he should realize that one and the same person composed the entire melody.'



(9) 培植新文化

關於這個主題，我最強烈的經歷是數十年前我第一次出訪南非。那是種族隔離時期。無論餐館、公廁，以至學校，一切都受種族隔離管制。對於到哪裡乘公共汽車，在哪裡下車，都使我非常困惑。因為所有交通工具都指定不同車站讓不同種族上車下車。某一天，我參觀一所天主教小學，這所小學沒有奉行隔離政策。我看到所有孩子，不論白人、黑人或中國人都愉快地一起玩耍。我跟該校校長傾談。他告訴我：「種族隔離是教出來的！」非常正確！如果沒有人教孩子種族隔離，他們永不會有那種思想！我喜歡教宗方濟各介紹如何教導相遇文化的話題。首先教宗分析文化的本質。教宗指出，人民的「文化」不僅是一個抽象的想法，或是少數知識份子的崇高理想。「文化」一詞指已滲透到人民當中，並深入其深層信念和生活方式的事物。(216)

文化多從家庭、學校及社會中學習得來。教宗強調教導新一代交談和相遇文化的重要性：我們應以對話為武器，裝備我們的孩子！我們應教導他們如何努力奮鬥，實現相遇的文化！(217)

在我們及我們的孩子和年輕人生活的社會中，瀰漫著濃厚的消費主義生活模式，但只有少數人有能力維持此種生活，因而導致暴力衝突和相互摧殘。「只顧自己」的想法迅間惡化成「彼此對抗」，這比任

(9) A new culture needs nurturing

The strongest experience I had regarding this topic was a few decades ago during my first visit to South Africa. It was the time of apartheid. Everything was segregated, from restaurants to public toilets, to schools. I was very confused where to take a bus and where to get off a bus, since all means of transportation had different stations for different races. One day I was visiting a Catholic Primary school, which was not segregated. I saw all the children, white, black and Chinese, happily playing together. I talked to the principal of the school. He told me: “Apartheid must be taught!” Very correct! If no one teaches children apartheid, they will never think of it! I like the way Pope Francis introduces the topic of how to teach the culture of encounter. First the Pope analyses the nature of culture. A people’s “culture”, the Pope says, is more than an abstract idea or a lofty ideal of a few intellectuals. ‘The word culture points to something deeply embedded within a people, its most cherished convictions and its way of life.’ (216)

Culture must be taught at home, in schools and in society at large; and the Pope stresses the importance of teaching our new generation the culture of dialogue and encounter: ‘Let us arm our children with the weapons of dialogue! Let us teach them to fight the good fight of the culture of encounter!’ (217).

In today’s society we all live, including our children and youth, in an “obsessive consumerist lifestyle, above all when few people are capable of maintaining it, which can only lead to violence and mutual destruction.” The notion of “every man for himself” will rapidly degenerate into a free-for-all that would

何瘟疫的情況更壞。(36)

確實，新冠疫情這類影響全世界的悲劇，能短暫提醒世人：我們是一個全球性的團體，同坐一艘船上，個人的問題可危及全體。這也提醒我們：誰也不能獨自得救，我們只能一起得救。(32)

然而，《眾位弟兄通諭》邀請我們繼續思考此次疫情給予我們的慘痛教訓。

疫情所引致的痛苦、不安、恐懼和認識到自身的有限，使我們感到有迫切需要重新審視我們的生活方式、人際關係、社會結構，而最重要的是，審視我們生命的意義。(33)

《通諭》使用一些極其重要的新表達方式來描述這新的相遇文化。對我們成年人來說，藉教導孩子和年輕人這些新表達方式，我們可體認到這些新表達方式是何等令人驚嘆。《通諭》指出：承認每一個人都是我們的弟兄姊妹，並尋求容納每一個人的人際友愛，都不是虛幻的理想。這要求我們立定決心，尋找可實現此事的有效途徑。為此作出的所有努力都是崇高的愛德行為。雖然個人可以幫助有需要的人，但當他與人聯手，為眾人開展兄弟情誼和正義的社會進程，他是在實踐更廣闊的愛德，政治的愛德。這是致力建立一個以社會愛德為靈魂的社會政治秩序。我再次邀請大家重新認清政治是什麼。政治仍是一種崇高的召叫和愛德的最高表現之一，只要它以尋求公益為主。(180)

只有培養這種關係，我們才有可能實現不摒棄任何人的個人友愛，以及擁抱所有人的兄弟情誼。(94)

福音中，耶穌說：「我作客，你們收留了我」(瑪 25 : 35)。耶穌能說出這樣的話，是因為祂有一顆開放的心，關心他人的疾

prove worse than any pandemic. (36)

‘True, a worldwide tragedy like the Covid-19 pandemic momentarily revived the sense that we are a global community, all in the same boat, where one person’s problems are the problems of all. Once more we realized that no one is saved alone; we can only be saved together.’ (32)

However, the encyclical invites us to continue meditating on the painful lesson that the pandemic is teaching us.

‘The pain, uncertainty and fear, and the realization of our own limitations, brought on by the pandemic have only made it all the more urgent that we rethink our styles of life, our relationships, the organization of our societies and, above all, the meaning of our existence.’ (33)

The encyclical employs some very important new expressions to describe this new culture of encounter. It would be a marvelous thing for us adults to learn these new expressions by teaching them to our children and youth. The encyclical says: ‘Recognizing that all people are our brothers and sisters, and seeking “forms of social friendship” that include everyone, is not merely utopian. It demands a decisive commitment to devising effective means to this end. Any effort along these lines becomes a “noble exercise of charity”. For whereas individuals can help others in need, when they join together in “initiating social processes of fraternity and justice for all”, they enter the “field of charity at its most vast, namely political charity”. This entails working for a social and political order whose soul is “social charity”. Once more, I appeal for a renewed appreciation of “politics as a lofty vocation and one of the highest forms of charity, inasmuch as it seeks the common good.”’ (180)

‘Only by cultivating this way of relating to one another will we make possible a social friendship that excludes no one and a fraternity that is open to all.’ (94)

In the Gospel Jesus says: ‘I was a stranger and you welcomed me.’ (Mt 25:35) Jesus could speak those words because he had an open heart, sensitive to the difficulties of others. Saint Paul

苦。聖保祿鼓勵我們：「應與喜樂的一同喜樂，與哭泣的一同哭泣。」(羅 12:15)。當我們的心採取這種態度，便能對別人的經歷身同感受，而不管那人的背景和來歷。當我們這樣生活，必會體驗到他人是我們的「骨肉」。(依 58:7) (84)

如果你覺得我們所說的一切聽起來很好且重要，那麼我們應從哪裡開始建構更好的人際關係呢？我推薦大家一個非常實用的練習，《通諭》的 222, 223 及 224 條都對「恢復善良」作出解釋，大家都能輕易做到。

現時，我們缺乏時間和精力善待別人，或說句「不好意思」、「抱歉」或「謝謝」。然而，不時善良的人奇跡般出現。這樣的人願意放下自身的煩惱，關心他人，給人一個微笑，說句鼓勵的話，在一片冷漠中去靜心聆聽他人。如果我們每天都嘗試這樣做，我們便能創建健康的社會氛圍，從而減低誤解和防止衝突。善良是需培養的，這不是流於表面的中產階級德行。因為善良是以尊重他人為前提，當善良成為社會文化時，便可徹底改變我們的生活模式、人際關係、以及討論或比較不同觀點的方法。善有助尋求共識，並在憤怒摧毀所有橋樑後，開闢新蹊徑。(224)

urges us to rejoice with those who rejoice, weep with those who weep. (Rom 12:15) When our hearts do this, they are capable of identifying with others without worrying about where they were born or come from. In the process, we come to experience others as our “own flesh”. (Is 58:7) (84)

If you feel that everything we have said sounds fine and important, then where should we start building better human relationships? I would like to suggest a very practical exercise that the encyclical explains in three articles, 222, 223, 224 on ‘Recovering Kindness’. We can all do it easily.

‘Often nowadays we find neither the time nor the energy to stop and be kind to others, to say “excuse me”, “pardon me”, “thank you”. Yet every now and then, miraculously, a kind person appears and is willing to set everything else aside in order to show interest, to give the gift of a smile, to speak a word of encouragement, to listen amid general indifference. If we make a daily effort to do exactly this, we can create a healthy social atmosphere in which misunderstandings can be overcome and conflict forestalled. Kindness ought to be cultivated; it is no superficial bourgeois virtue. Precisely because it entails esteem and respect for others, once kindness becomes a culture within society it transforms lifestyles, relationships and the ways ideas are discussed and compared. Kindness facilitates the quest for consensus; it opens new paths where hostility and conflict would burn all bridges.’ (224)



(10) 宗教為世界的兄弟情誼服務

教宗方濟各留在《眾位弟兄通諭》的最後一章，以處理一個非常實際和根本的問題：如果所有宗教共同努力，在當今社會創造一種新文化，世界將會怎樣？教宗代表天主教會發言，重申教會的傳統立場：因此，儘管教會尊重政治的自主權，但不會將自己的使命限制在私人領域內。相反，在建設一個更美好的世界時，教會「不能、也不應該置身事外」，並應該「喚醒人們精神的力量」，好能豐富整個社會生活。(276)

的確，宗教神長不應參與政黨政治，因為這是平信徒的範疇，但是他們也不能摒棄生活的政治面向，包括持續關注共同福祉和人類的整體發展。「教會有一個社會性的角色，不只是扶助弱小或教育青年，也盡力促進人的進步，及一個大同博愛的世界。」(276)

第二個問題與前一個問題緊密相連：我們是否應該把這個非常微妙和複雜的問題留給來自不同教會和宗教的專家小組？

數十年前，普世主義為許多分裂的基督教會的團結，以及不同宗教之間的交談，被認為是專家要討論的排他性話題。公眾對此幾乎沒有什麼貢獻。

今天，在梵蒂岡第二次大公會議後，公眾扮演首要角色，主要是堅定的希望、知識的增加、信徒羣體的熱切祈禱和深切願望，他們想要實踐他們所相信和祈盼的，這已是聖神在工作的明確標記。

不同宗教之間的對話並非純粹出於外交、禮貌或寬容。一如印度主教團指出：「對話的目的是建立友誼、和平與和諧，並本著真理和愛的精神分享道德和靈性的價值觀和經驗。」(271)

(10) Religions at the service of Fraternity in our world

Pope Francis leaves the last chapter of the encyclical 'Fratelli Tutti' to deal with a very practical and fundamental issue: what the world would be, if all religions worked together to create a new culture in today's society? Speaking for the Catholic Church, the Pope reaffirms the traditional position of the Church: 'The Church, while respecting the autonomy of political life, does not restrict her mission to the private sphere. On the contrary, she cannot and must not remain on the sidelines in the building of a better world, or fail to reawaken the spiritual energy that can contribute to the betterment of society.' (276)

'It is true that religious ministers must not engage in the party politics that are the proper domain of the laity, but neither can they renounce the political dimension of life itself, which involves a constant attention to the common good and a concern for integral human development. The Church has a public role over and above her charitable and educational activities. She works for the advancement of humanity and of universal fraternity.' (276)

A second question strictly linked to the previous one is: should we leave this very delicate and complicated issue to a group of experts from various Churches and religions?

Only a few decades ago, ecumenism for the unity of the many divided Christian Churches, and dialogue among different religions were considered exclusive topics to be discussed by experts. The general public had little to offer.

Today, after Vatican II, the general public plays a primary role. It is primarily the staunch hope, the increased knowledge, the fervent prayers and deep desire of the community of believers, who want to practice what they believe and pray for, that has become the clear sign that the Holy Spirit is at work.

'Dialogue between the followers of different religions does not take place simply for the sake of diplomacy, consideration or tolerance. In the words of the Bishops of India, 'the goal of dialogue is to establish friendship, peace and harmony, and to share spiritual and moral values and experiences in a spirit of truth and love.' (271)

根據我們的信仰經驗，以及多個世紀以來積累的智慧，並從我們眾多軟弱和失敗汲取的教訓，我們作為不同宗教的信徒知道：天主的臨在有益於我們的社會。倘若我們真心誠意尋求天主，不受意識形態或功利自私所影響，定能認出大家都是同行旅伴，真正的兄弟。(274)

讓我們停下來問問自己，我們是否真確地深信我們作為不同宗教的信徒已知道，我們對天主的見證將有利於我們的社會嗎？如果我們真正意識到，我們對天主的信仰讓我們在當今社會建設更人道的新文化，是我們的首要貢獻。那麼，我們會同意以下幾句話，「我們希望成為服事的教會，從她的家裡走出來，從她的殿宇裡走出來，從她的聖所裡走出來，陪伴生命，維持希望，成為團結的標記，... 搭建橋樑，拆毀圍牆，播種和好。」(276)

我們很容易會同意《通諭》的說法：「我們不能接受在公開辯論中，只有強勢者和科學家才能發表意見。我們必須讓積累了多世紀經驗和智慧之宗教傳統有機會提出見解以供反思。宗教經典在每一時代都有其意義，並有持久的力量，但事實上，它們往往遭鄙視，而這種鄙視是出於某種理性主義的短視。(275)

身為信徒，我們認為如果不對眾人的天父開放，就沒有堅實而穩定的理由呼籲兄弟情誼。我們堅信，唯有藉由這個身為兒女、而非孤兒的意識，才能使我們和睦共處。(272)

在這，我想加入一個我個人的簡單經驗：我在意大利戰爭期間的幾年，當時我大約八九歲。我們沒有甚麼可吃的。我記得，

‘From our faith experience and from the wisdom accumulated over centuries, but also from lessons learned from our many weaknesses and failures, we, the believers of the different religions, know that our witness to God benefits our societies. The effort to seek God with a sincere heart, provided it is never sullied by ideological or self-serving aims, helps us recognize one another as travelling companions, truly brothers and sisters.’ (274)

Let us stop for a while and ask ourselves, do we really and deeply believe that ‘we, the believers of different religions know that our witness to God benefits our societies?’ If we are truly aware that our belief in God is our first important contribution to the building of a new and more humane culture in today’s society, then we will agree with the following words, ‘we want to be a Church that serves, that leaves home and goes forth from its places of worship, goes forth from its sacristies, in order to accompany life, to sustain hope, to be the sign of unity... to build bridges, to break down walls, to sow seeds of reconciliation.’ (276)

And we would easily agree with the encyclical’s statement, ‘It is wrong when the only voices to be heard in public debate are those of the powerful and “experts”. Room needs to be made for reflections born of religious traditions that are the repository of centuries of experience and wisdom. For religious classics can prove meaningful in every age; they have an enduring power to open new horizons, to stimulate thought, to expand the mind and the heart. Yet often they are viewed with disdain as a result of the myopia of a certain rationalism’ (275).

‘As believers, we are convinced that, without an openness to the Father of all, there will be no solid and stable reasons for an appeal to fraternity. We are certain that only with this awareness that we are not orphans, but children, can we live in peace with one another. For reason, by itself, is capable of grasping the equality between men and of giving stability to their civic coexistence, but it cannot establish fraternity.’ (272)

I like to add here a very personal and very simple experience I had in Italy for a few years during the war. I must have been eight or nine years old. We did not have much to eat. I remember

我聽到農民說，在他們收割小麥、葡萄、堅果等作物後，我們可進去「撿拾」(拾穗)他們所剩下的。那時我不知道，也沒有人告訴我「拾穗」與宗教有關，但我發現「拾穗」是一個美妙的傳統。多年後，我開始閱讀《聖經》，我發現，「拾穗」就如很多相似傳統的根源都是來自聖經。宗教是為人類服務的。

「當你收穫葡萄時，不要再摘取所剩下的，應留給外方人、孤兒和寡婦。總應記得你在埃及地曾做過奴隸。」([申 24:21-22](#))

另一個有關「拾穗」的《聖經》故事就是盧德傳。盧德是個年輕外方女子，有一天她碰巧來到一個富有猶太人的田間，在收割的人後面拾麥穗。這個富有猶太人後來娶了盧德為妻。令人驚訝的是，這個外方拾穗者的名字竟出現在默西亞的族譜中([瑪 1:5](#))。事實上，我們可以說，「拾穗」是相遇與友愛文化的一部分。在此文中，所有我嘗試與你分享的，都是《眾位弟兄通諭》的「拾穗」。您可能想詳細閱讀整份《通諭》。這實在太好了。然而，最重要的是，我們應開始持續地在我們的日常生活中活出在此《拾穗》中學到的。對我們來說，最好的驚喜是，當我們與不同信仰，甚至沒有特別信仰的人相遇，都能讓他們在他們的人生旅程中，在他們的日常生活裡，真正成為所遇到的「每個人」的兄弟姐妹。讓我們繼續與所有兄弟姐妹攜手同行，相互學習。

請參閱 - [教宗方濟各《Fratelli tutti 眾位弟兄》通諭, 2020](#)

that I heard from farmers telling us that after they had collected the crop of wheat, grapes, nuts etc., we were allowed in to glean the leftovers. I didn't know then and nobody told me that gleaning had anything to do with religion. But I found gleaning a wonderful tradition. When, years later, I started reading the Bible, I found out that gleaning together with other similar traditions have their origin in the Bible. Religion is at the service of mankind.

“When you gather the grapes of your vineyard, do not glean what is left; it shall be for the sojourner, the orphan, and the widow. Remember that you were a slave in the land of Egypt.” ([Dt 24:21-22](#))

Another Bible story linked to gleaning is the book of Ruth. Ruth was a foreign young girl, who happened one day to glean leftovers of wheat in the fields of a rich Jewish man. This man later married Ruth. What is amazing is that the name of this foreign gleaner appears in the genealogy of the Messiah. ([Mt 1:5](#)) Indeed we can say that gleaning is part of that popular culture of encounter and Fraternity. All I have tried to share with you so far is just gleaning from the beautiful encyclical ‘Fratelli Tutti’. You may want to go directly to the encyclical and read it through in its entirety. Wonderful. However, the most important thing is that we start or continue carrying out in our daily life whatever we have been able to learn in these few gleanings. The best surprise for us will be when we will encounter people of different belief or even of no particular belief, who in their daily life truly make themselves a brother or a sister to each person they come across in their journeying. Let us continue walking together with all brothers and sisters learning from one another.

Please watch - [教宗方濟各《Fratelli tutti 眾位弟兄》通諭, 2020](#)

(26) 今天如何論述天主 (26) How to talk about God today



親愛的朋友，你看到「今天如何論述天主」這個主題，有否發現這問題充滿毛病呢？我想舉一個例子加以說明：手提電話推銷員必先清楚及掌握所推銷的電話的一切功能，才能向顧客推銷電話，至於「如何」推銷，則要學習技巧和辦法了。就此例子，在論述天主時，人是否已完全掌握天主認識天主這一大奧秘呢！在未弄清天主為何時，我們只能說：「為何」要論述天主？天主是誰或向誰論述天主？若像推銷員找「如何」推銷手提電話的方法，我們只能找到 Steve Jobs (蘋果 CEO 喬布斯)的「天主」，而不是聖經中那位 Job，約伯的天主了！

很多人利用「天主」，以「天主」之名來「解決」自己未能解決之事，或稱此乃天主的意思。「天主」成了萬用匙。又有很多人說自己不信天主，你聽後不必緊張，因為那些人所講的「天主」可能與天主無關。某位法國哲學家明認自己是無神論者，他認為 God 不是為所有人適用的靈丹妙藥。但是，天主就不是靈丹妙藥。這位無神論者的「天主」，根本就不是天主。天主是人類最大的奧秘；是人無法理解的奧秘。

天主不是一件事，不是石塊堆中的一塊石。反而，天主臨在於每一石塊內，每一

Dear friends, when you see the topic “How to talk about God today”, do you find this question full of flaws? I would like to give an example to illustrate my point. Take for instance, the mobile telemarketers, in trying to sell the phones, they must first understand and master all the functions of the phone they are selling before they can sell them to customers. As to “how” to sell, they must learn the skills and methods. From this example, when we want to discuss about God, do we really know who God is, have we really fully grasped the concept that God is a great mystery? If not, we should ask what we mean to talk about God? Who is God or to whom do we talk about God? If we are like a salesman looking for “how” to sell a mobile phone, we can only find the “God” of Steve Jobs (Apple CEO Steve Jobs), not the Job of the Bible, the God of Job!

Many people use “God” or the name “God” to “solve” the things they cannot solve, or to declare that it is the will of God. “God” has become the master key. There are also many people who say they do not believe in God. You do not need to be nervous after hearing that, because the “god” they talk about may have nothing to do with God. A French philosopher, a professed atheist, believes that God is not a panacea for all. But God is not a panacea for everything. The “god” of this atheist is not God at all. God is the greatest mystery of mankind, a mystery beyond human understanding.

God is not a thing, not a stone among a heap of stones. Rather, God is present in every stone, and every stone is in God. God is

石塊也存在於天主內。天主是所有石塊的根源。若石塊被堆砌成橋樑，天主便在這橋樑內；若石塊被築成圍牆，天主便在這圍牆內。有些人一提到天主與受造物時，即會將之看成一場競技；即是天主要佔有所有受造物，而受造物則各自獨立反抗。然而，天主不是想掩蓋所有石頭的大石，天主本是根源，所有受造物都存在於天主的氛圍中。

「天主」這個名詞有甚麼意思呢？基督徒所稱的「天主」或「上帝」，這名稱是利瑪竇神父來華後所創作的，就如歐洲人稱 God 一樣。他指 God 是創造一切的神，而耶穌給我們認識的不只是創造一切的神，更是「父」，「天父」。他認為「天主」或「上帝」這名稱為未認識「天父」的人更易接受。

the source of all stones. If the stones are built into a bridge, God is in the bridge; if the stones are built into a wall, God is in the wall. When some people refer to God and creation, they see it as a contest between God and the created things, that is, God is in possession of all creation, but each of the created things is in opposition. However, God is not a boulder that wants to cover up all stones. God is the source, and all creation exists in the breath of God.

What does the term “God” mean? The term “heavenly master” or “heavenly king” that Chinese Christians use to call God was coined by Father Matteo Ricci after he came to China. Matteo Ricci pointed out that “God” referred to the God who created everything. But Jesus also let us know that God is not only creator, He is also the “Father”. Matteo Ricci believed that the term “Heavenly Master” or “Heavenly King” was more acceptable to those who did not yet know the “Father”.



為何要論述天主？因為人可以聽到天主，天主會向人說話。聖經記載天主向亞巴郎、梅瑟及眾先知說話，他們要將天主的話，他們所接收到的訊息傳給眾人。天主透過人向人說話，以顯示自己。當人藉其他人的見證，聽到天主向他說話時，人便做到了他所能做到的——即是聽到天主。這種聽天主說話的方式是透過與人共融，與人分享，是最佳的方式。

有些人認為天主太沈默，不作聲；特別在不義之前，他們常請天主發言。其實，天

1. Why do we talk about God? God reveals himself through man. Because man can hear God, and God speaks to man. The Bible records what God spoke to Abraham, Moses, and the prophets, who would then communicate the word of God and the messages they received to the people. When man, through the testimony of others, hears God speaking to him, he then can do what he can - that is to hear God. This is the best way of listening to God, through communion and sharing with others.

Some people think that God is too silent, especially in the face of injustice. They often wish to hear God speak. The fact is that

主不停透過宇宙萬物向我們發言，只是人未會靜下來細聽！

當亞巴郎、梅瑟及眾先知、或某人接收到天主的訊息時，會與人分享，會立時把訊息傳揚開去；不會像有些動物般，找到食物便自己吃。天主的這些傳信者不會單把訊息編輯成書交給別人各自閱讀，各自詮釋。他們會把天主的話生活出來，讓人明白。因此，傳信者本身就是訊息。耶穌派遣門徒兩個兩個去傳揚祂的福音，傳佈福音者以自己的生活為基督作見證，向所有人宣講。

God keeps speaking to us through all things in the universe. It is only that people do not quiet down to actively listen!

When Abraham, Moses, the prophets, or one of those that received a message from God, they would share it with others, and they would immediately spread the message. They would not be like some animals that just consume the food all by themselves once they found it. These messengers of God do not simply compile the messages into books for others to read and interpret. They live out the Word of God for others to see. Therefore, the messenger becomes the message itself. Jesus sent out his disciples two by two to preach his gospel to all, using their own lives as witnesses to Christ.



現今教育界，很多老師都在尋求新的教學方法、新的教授技巧，尋找新資源去吸引學生的興趣。但往往忽略了去理解教育為何？結果，老師及學生都對學習失去興趣，失去魄力。學生會灰心地問，學習對我有何用處？學這些東西有何用？凡事都講有用無用，這是非常危險的，容易引起各種歧視和厭棄等社會現象。對「真、善、美」等的渴求亦會隨之而減少，因為「真」會變質，「善」太空泛，「美」則是外表。若教育只留於知識而不再講求人生，教人尋求真理，教育便失去其意義了。教會亦然，所謂的新福傳若只講「如何」— 尋求福傳技巧及加入更多資料，不如停留在舊福傳罷！

2. In the field of education today, many teachers are looking for new teaching methods, new teaching skills, and new resources to attract students' interest, but often forget to ask what the purpose of education is. As a result, the energy of both teachers and students is sapped but interest in learning is lost. Students will fretfully ask, "What is learning for me? What is the use of learning these things?" To ask all the time whether this or that is useful or useless is a very dangerous thing, and it is easy to cause various social phenomena such as discrimination and rejection. The yearning for "truth, goodness, beauty" and the like will also lose their urgency, because "truth" will become arbitrary, "goodness" too abstract, and "beauty" will become only a man-made thing. If education is nothing but a desire for knowledge of how things work and no longer focuses on life and the pursuit of truth, education will lose its meaning. The same is true for the Church. If the so-called new evangelization only concentrates on the "how" – such as seeking better evangelization techniques

and adding more information, it is then better to stay with the old evangelization!

如何在「今天」論述天主呢？我們應學習聖伯多祿如何向猶太人講論耶穌的復活。請大家細讀 [宗 2:14-36](#)，伯多祿引用先知的預言，指出他們過往的歷史與「今天」他所宣講的息息相關，天主的預言「今天」應驗了，隱藏的天主已在「今天」顯現出來。

同樣，聖保祿宗徒在向希臘人，特別是知識份子宣講時，他仍盡力告訴這些外邦人，他所宣講的天主與他們的日常生活、歷史文化相關。「天主在過去的世代，容忍了萬民各行其道；但祂並不是沒有以善行為自己作證，祂從天上給你們賜了雨和結實的季節，以食物和喜樂充滿你們的心。」([宗 14:16-17](#))聖保祿勸勉他們：「如他們尋求天主，或者可以摸索而找到祂；其實，祂離我們每人並不遠，因為我們生活、行動、存在，都在祂內，正如你們的某些詩人說的：『原來我們也是祂的子孫。』」([宗 17:27-28](#))因為耶穌基督滿全一切，我們或生活或行動都在祂內。

另一問題是：向誰論述天主？若自說自話，而無聆聽對象，能做多少便做多少，不知對象是誰，不瞭解聆聽者的需要，這樣的態度極需檢討！就如你對一個人說「我愛你」時，你想表達的是甚麼？你希望他/她時常與你在一起，你希望他/她幸福愉快，還是你感到滿足喜樂？可是，這喜樂會因死亡的定律而消亡。

3. How to speak of God “today”? We should learn from St. Peter when he spoke to the Jews about the resurrection of Jesus. Please read [Acts 2:14-36](#). Peter quotes the prophets who pointed out how their past history was closely related to what he preaches “today”. The prophecy of God is realized “today”. What is hidden in God has been revealed “today”.

4. Likewise, when St. Paul preached to the Greeks, especially the intellectuals, he tried his best to tell these Gentiles that the God he preached was relevant to their daily life, history and culture. “God has endured all nations in past ages allowing them to go their own ways, but He Himself testifies to His goodness by giving you rain and fruitful seasons from heaven, filling your hearts with food and joy.” ([Acts 14:16-17](#)) Saint Paul exhorted them: “If they seek God, perhaps they may grope and find him. But in reality, he is not far from each one of us, because we live, act, and exist in him, just as some of your poets say: ‘So we are also his children.’” ([Acts 17:27-28](#)) Because Jesus Christ is all-encompassing, in whom we live or act.

5. Another question is: to whom do we speak of God? If we are just self-centred, talking to ourselves, ignoring your listener’s, and just do whatever we want, then we don’t know to whom we are speaking, and we do not understand the needs of the listeners. This is an attitude that needs to be reviewed! Just like when you say “I love you” to someone, what do you exactly want to express? Do you want him/her to be with you all the time, do you want him/her to be happy, or do you want yourself to be content and happy? However, this joy will perish because death is a natural law.



極端保守的信徒常利用「天主」去解決一切問題，任何問題都以聖經為本，在聖經中找尋一切的答案。若「天主」是萬能匙，那祂定是個略奪者，無神論者必起而反對，因為任何問題都不需尋找答案。那為何要論述天主呢？兩個人面對面，為何不談你我之事，而去談論天主呢！若二人不想聆聽對方，而又強迫他人聽你，給人的感覺是逃避現實。

極端保守的信徒其實也是無神論者，一切問題不是問題，是「零」，是不存在的。極端保守的信徒與無神論者的共通點是常提及「天主」。無神論者為抗拒「天主」，所以常提及「天主」；極端保守的信徒則認為「天主」是一切問題的答案，值得宣傳，所以常提及「天主」。

希臘神話中有一隻多頭怪獸，有人嘗試去斬殺牠，誰知斬下一個頭，另一個頭迅速生了出來，無法把牠殺掉。極端保守的信徒與無神論者都與「天主」相關，一是擁護，另一是抗拒。兩者都認為自己可掌控「天主」。耶穌說：「到那一天有許多人要向我說：主啊！主啊！我們不是因你的名字說過預言，因你的名字驅過魔鬼，因你的名字行過許多奇蹟嗎？那時，我必要向他們聲明說：我從來不認識你們，你們這些作惡的人，離開我罷！」(瑪 7：22-23) 有些人太容易說：主啊！主啊！卻不認識耶穌所講的「父」。耶穌說：「除了子及子

6. Ultra-conservative believers often use “God” to solve all problems. They believe that all answers to any problem are found in the Bible. If “God” is the master key, then he must be a controller of everything, and all atheists will surely rise up against him. There is no need then to find an answer to any question. Then why talk about God? When two people face each other, why not talk about you and me rather than talking about God! If two people do not want to listen to each other but force the other person to listen to him, there is a feeling of contradiction.

Ultra-conservative believers are actually atheists. To them all problems are not problems. Problems do not exist at all! What ultra-conservative believers have in common with atheists is the constant reference to “God”. Atheists often refer to “God” in order to resist “God”; ultra-conservative believers believe that “God” is the answer to all problems and must therefore must be known by all... Hence, they often make references to “God”.

In Greek mythology, there was a monster with many heads. Someone tried to kill it. Who would have known that when one head was cut off, another head would sprout up immediately, and it was impossible to kill it. Both ultra-conservative believers and atheists associate themselves with “God”, one to support, the other to resist. Both consider themselves in control of “God”. Jesus said, “On that day many will say to me: Lord! Lord! Have not we prophesied in your name, cast out devils in your name, and performed many miracles in your name? At that time, I will declare to them: I have never known you. You evil-doers, leave me!” (Mt7:22-23) Some people say too easily: Lord! Oh God! But they do not know the “Father” Jesus spoke of. Jesus said, “There is no one who knows who the Father is

所願啟示的人外，也沒有一個認識父是誰的。」(路 10:22)耶穌批評這些常把「天主」掛在嘴邊的人，他們把「天主」當成一件事，把最大的奧秘當成家中的裝飾品，任人擺佈。耶穌又補充說：「不是凡向我說『主啊！主啊！』的人，就能進天國；而是那承行我在天之父旨意的人，纔能進天國。」(瑪 7:21)若真的認識天主，不會只講而不做，為主作見證還要行公義，愛他人。



有些人提議不要再爭論「天主」了，不如行公義，好憐憫，愛他人，以行動代替言語罷。無聲的愛心比真理更重呀！這理論聽來悅耳，卻像是沒了天主。現代人很容易接受這類思想，跟從這類行動，覺得認識天主不重要，最要緊的是生活方式，認為這與認識天主無關。這理論十分吸引青少年，因若自以為正確便可做任何事，或某人主張甚麼又有人跟從，其他人便可照著聽從。人很難弄清楚甚麼是絕對的公義。上述理論與無神論不同，這理論認為認識天主不會改善生活模式，無信仰的人或其他宗教人士都可以正直善良，有道德，有愛心，只是沒有天主。

然而我相信，若沒有對天主的認識，人仍需要其他人告訴他公義是甚麼、愛是甚麼，善良是甚麼，倫理道德是甚麼。要小心，若人是善惡的唯一尺度，那就難有全

except the Son, and those whom the Son wills to reveal.” (Lk 10:22) Jesus criticized those who often talked about “God”, who treated the biggest mystery as an ornament that can be placed anywhere in their home. Jesus added: “It is not the one who says ‘Lord! Lord!’ that can enter the kingdom of heaven; but he who does the will of my Father. (Mt 7:21) If you really know God, you do not just talk and do nothing, but will work for justice and love others as a witness for the Lord.

7. Some have suggested that instead of arguing about “God”, why not work together for justice, love others with mercy and replace words with actions. A silent loving heart weighs heavier than truth! These words sound pleasing to the ear, but it seems like there is no God. It is easy for people in modern time to accept this kind of thinking and this kind of actions, thinking that knowing God is not important, but the way we live is. These words imply that even if there is no God we can still live well, and work together for the welfare of the world. This theory is very appealing to teenagers, because once you think you are in the right you can do anything, or if someone advocates something and someone follows, everyone else can follow suit. It is very difficult for people to figure out what absolute righteousness is. The above theory, which holds that knowing God does not improve the way of life, differs from atheism. It holds the notion that nonbelievers or people of other religions can still be upright, virtuous, and loving, just without God.

Yet I believe that without the knowledge of God, man still needs to know what righteousness is, what love is, what kindness is, and what ethics and morals are. If man is the only measure of good and evil, there will be no principles or laws that all

人類可以共同接受的定律了，因為每人都可有各自的詮釋和演繹。

另一方面，亦沒有絕對的無神論，人無可能做無神論者。若問，你信天主嗎？答案是信或不信。倒不如問：在你的生活中，有甚麼東西是絕對的呢？真正的無神論者不可能把事情絕對化，不能令所有人都成為無神論者，更不能神化任何人或任何事，包括自己，也不能神化錢財、經濟、娛樂或職業。若真是無神論者，世上沒有任何事是絕對的。非常矛盾罷！我想大家再想想多頭怪的故事，斬下一頭另一頭生出，人抗拒天主，卻使另一個「天主」出現。極端地說，無神論者最終也會為自己創造一個神。

mankind can accept because everyone can have their own propositions and interpretations.

Besides, there will no absolute atheism either and it will be impossible for a person to be a true atheist. If you ask someone, "do you believe in God?" the answer can be yes or no. Rather you should ask: Is there anything absolute in your life? A true atheist cannot have "the absolute" or hope to make everyone atheist, let alone deify anyone or anything, including himself. Neither can he deify money, economy, entertainment, or careers. If you are truly an atheist, nothing in the world is absolute. Is it not very conflicting? I want everyone again to think about the story of the multi-headed monster that gave birth to another head once a head was cut off. People resist God, but make another "God" appear. Taken to the extreme, atheists also end up creating a god for themselves.



「今天如何論述天主」，為何是「今天」呢有些人已假設「今天」比過往多問題，多阻障。「今天」在歐洲，很多人已放棄信仰，更不接觸教會。跟這些人論述天主比跟從未接觸過信仰的人困難得多。歐洲人自少接受教會教育，以為自己已經聽過，其實是無知，認為自己已知一切的，實在是一無所知！今天的文化是全球化的文化。上述問題，在世界上其他地方都會出現。有人認為論述天主像論述天氣般容易。其實，論述天主是最大的問題。人所論述的天主可能是自己想像出來的。正如聖奧思定所說：「主，誰敢在這世上論述祢！」對於天主，大多數人是沈默的，但亦有人隨意妄言。其實，人那有能力完整地、真實地論述天主呢！天主是不可言

喻的奧秘。人感到自己不能做假信徒。

若你給比較年長者一份名單，請他們在其中選出最優先想見的，男士們可能會選美女，有人可能選錢財，有人可能會想看看太空船，亦可能無人想見到天主。不過，在所有受造物中，只有人能看到這宇宙的奧秘。每一受造物都生活在這奧秘內，但只能看到這奧秘的一部份，而不能看到這奧秘的整體。然而，人或其他受造物都要面對死亡。實在，人的死亡更是悲慘。因為其他受造物只感受到肉體的死亡，人卻知道肉身的死亡及精神的死亡。那麼，如何在真理中論述天主呢？



人不可能對所有時代負責。我們要負責的是「今天」。其實，每一時代，人類都有共同命運，人之能喜樂是因為人能愛；人之會恐懼不安是因人要面對死亡。「今天」的人類，不單了解到自身的有限，死亡的結局正威脅著他。「今天」的人類知道人在死亡時要結束現世的旅程，他們更知道整個人類也會結束。因著原爆，甚或核爆，人可在瞬間消失。

1945年8月6日世上第一枚原子彈墜落日本廣島市，造成數十萬日本平民喪生。於是，許多人定該日為新時代——後人類時代(Post-human)的開始。人醒覺到大自然被人類不斷破壞，於是很多人著重環保。許多人卻喜歡把自己隱藏起來，埋首於虛擬的電子世界裡。有些人則著力於建設智慧城市(Smart City)，利用各種資訊科

Man cannot be responsible for all times. Our responsibility is “today”. In fact, in every era, human beings have a common destiny. People can be happy because they can love; people can be fearful and anxious because they have to face death. Human beings “today” not only realize their own limitations, but also realize the impending threat of death. Humans “today” know that when a person dies, his journey in this world ends, and they know that the entire human race will end as well. By way of an atomic explosion, or even a nuclear explosion, people can disappear in an instant.

On August 6, 1945, the world’s first atomic bomb was dropped on Hiroshima, Japan, killing hundreds of thousands of Japanese civilians. Therefore, many people set this day as the beginning of a new era — the post-human era. People wake up to the constant destruction of nature by human beings, so many people focus on environmental protection. Many people prefer to hide themselves and bury themselves in the virtual electronic world. Some people endeavour to build smart cities, using all kinds of

技或創新意念，整合都市的組成系統和服務，以提昇資源運用的效率，優化都市管理和服務，以及改善市民生活品質。

無論人的想法如何，他們都不會思考天主或相信天主。傳統天主教國家也是這樣。現在正是時候讓我們細讀耶穌所講的「莠子的比喻」(瑪 13 : 24-30)。「今天」可以說是最好的，因為我們可幻想未來，看到麥子的生長。「今天」也可說是最壞的，因為莠子長得非常高大，隨時把麥子掩蓋。究竟是麥子勝過莠子，還是莠子勝過麥子呢？或是麥子莠子同時存在？耶穌提醒我們要小心，「免得你們收集莠子，連麥子也拔了出來。」(瑪 13 : 29)

天主教信仰是相當現實的，我們不會迷信世界是不斷進步的，進步將帶來痛苦；而麥子和莠子必會同時存在。我們信仰的希望是「當我(耶穌)從地上被舉起來時，便要吸引眾人來歸向我」(若 12 : 32)。「被舉起」有雙重意義，一是耶穌受刑時，先被釘在橫木上，然後再用繩把釘有耶穌的橫木拉到早已豎立起的直木上。另一是指耶穌升天到天父的右邊。耶穌死在十字架上最痛苦的時刻就是人類復活的時刻。就如孕媽媽分娩的時刻就是她最痛苦的時刻，但當新生命誕生後，她的一切痛苦即忘掉了，喜樂充盈著所有人的生命。我們相信，當那日子臨近時，世界會越來越痛苦。「當我(耶穌)從地上被舉起來時，便要吸引眾人來歸向我」。實在，整個宇宙正期待新天新地的誕生。既是如此，整個宇宙便要好好保護麥子，剷除莠子只會連麥子也拔掉。整個宇宙要充滿希望地，滿有魄力地期待眾人來歸向耶穌的時刻。

information technology or innovative ideas to integrate urban constituent systems and services to improve the efficiency of resource utilization, optimize urban management and services, and improve the quality of life of citizens.

Whatever the people may think, they do not think about God or believe in God. The same is true in traditionally Catholic countries. Now is the time for us to peruse Jesus' parable of the weeds. (Mt 13:24-30) "Today" is the best of times to imagine the future and see the growth of wheat. "Today" can also be said to be the worst of times to see how the weeds have grown so tall as to cover the wheat any time. Is the wheat better than the weed, or is the weed better than the wheat? Or are the wheat and weeds present at the same time? Jesus reminds us to be careful, "Lest you gather the weeds and pluck out the wheat." (Mt 13:29)

The Catholic faith is quite realistic. We are not beset by the notion that the world is constantly progressing. Progress will bring pain; and the wheat and the weeds will certainly co-exist. The hope of our faith is that "when I [Jesus] am lifted up from the earth, I will draw all men to me". (Jn 12:32) "Lifted up" has a double meaning. First, when Jesus was being crucified, he was first nailed to a cross-bar, and then the cross-bar on which Jesus was nailed was pulled with a rope to the vertical wood that had already been erected. The other refers to the ascension of Jesus sitting at the right hand of the Father. The most painful moment of Jesus' death on the cross was the moment of the resurrection of mankind. Just like the moment of childbirth, a pregnant mother goes through the most painful moment of her life; but when a new life is born, all her pains are forgotten, and everyone is filled with joy. We believe that as that day draws near, there will be more and more suffering in the world. "When I [Jesus] am lifted up from the earth, I will draw people to me". Truly, the entire universe is looking forward to the birth of a new heaven and a new earth. Being so, the entire universe must protect the wheat, not removing the wheat in the process of plucking out the weeds. The whole universe is to look forward with hope, courage and resolution to the time when people will come and take refuge in Jesus.

(27) 少年 - 損而又損

(27) Keep losing after losing – Leave everything for Christ



捨棄他的一切，損而又損。我冷得一直在發抖，冷汗濕透了我赤裸裸的身體。耶路撒冷的春夜，本來並不寒冷，但今夜，可不是個平常的夜晚啊！

耶穌，我們的師傅，被抓了。

他在革責尼馬莊園祈禱時，一切似乎都很平靜，幾位老大哥在他旁邊睡熟了。忽然，一大隊官兵浩浩蕩蕩地衝進了山園，那狡猾的猶達斯竟是個領隊！他上前給師傅親了一親，兩個官兵急急地把師傅抓住。睡覺中的老大哥們跳起來，有一個人舉起佩劍，想保護師傅，向一個官員砍了一劍，其他的都向園外飛跑。我不知所措，反應慢了點，被一個官兵抓住了我身上的麻布，幸而，麻布從我身上掉下來，我飛奔逃跑，顧不了官兵們指着我光禿禿的背後，哄然大笑。

我逃脫了，假如我身上穿的是一件平常正規的衣服，衣服被抓住，便等於我被抓住，又怎能脫身呢？當然，這不是我只穿一塊麻布的原因！

I am shivering from the cold. My naked body is drenched in cold sweat. Spring night in Jerusalem is not usually cold; however, tonight is not an ordinary night!

Jesus, our Lord, has been arrested.

He has been praying at the Garden of Gethsemane, and everything seems tranquil and peaceful. Several of our fellow companions are fast asleep next to him. Suddenly, a large group of soldiers arrive in great force, and it turns out that the leader is that guileful Judas. He comes up to give my Lord a kiss, and immediately two soldiers step forward and grab my Lord. Our sleeping fellow companions jump up, and someone raises a sword trying to protect our Lord and strikes out at a soldier. All the others dash out of the garden. I am at a loss and slow to react. A soldier grabs at the sackcloth I have on my body. Luckily, it falls down from my body as I run away ignoring the soldiers pointing at my bare back and laughing out loud.

I manage to get away. If it is just ordinary clothing that I was wearing, it would mean that I would be caught. However, this is not why I only wear sackcloth!

耶穌使我着了迷，我早晚跟着他，無法離開，他的言論是超越的，直入我心的深處。他行的神蹟，令我驚喜拜服，但這都不是他吸引我的主要原因，我被他牢牢的抓住了，是因為他有一份超然的魅力，他每一句話，每一次伸手觸摸一個人，都洋溢着愛和關懷。於是我跟隨他，走了幾百里路，走遍加里肋亞，上山，下海。

他遇到了一位少年人、衣着光鮮，顯然是個富家子弟，他也想追隨耶穌。「師傅，我怎能得到永生？」耶穌說：「賣掉你的家財來跟隨我。」這富二代沮喪地走了。我不是富人，這是個優勢，我放棄了一切去跟從耶穌，什麼都放棄了，賣的賣，送的送，就只剩下僅以遮蔽身體的一塊麻布。和一條繫着的繩子。也許因為我年紀尚幼，耶穌沒有選我為宗徒，但我對他全心全力的忠誠並不比宗徒們少啊。

今晚，耶穌在山園中被捕。好多老大哥們雞飛狗走，我也煞時驚惶失措，被官兵抓着可不是好玩的！

我慌張地逃跑，官兵抓住我身上的麻布，麻布掉下來，我就是這樣，赤裸裸地逃跑了。

我以為我已放棄了一切去追隨耶穌，放棄所有身外物，只餘一片麻布，今晚，麻布掉了，我成為很多人取笑的對象。我也以自己為恥。我沒有追隨耶穌，赴湯蹈火，反而赤裸地棄他逃亡。

耶穌說的放棄一切，包括了這塊麻布，也包括了放棄我的尊嚴，包括我對自己的好評和信心。真的，我現在才是一無所有。

假如這位少年如傳說中指出，就是聖史馬

I am so fascinated by Jesus that I cannot take my eyes off him and have to be with him day and night. His teachings strike straight into the depth of my heart beyond the grasp of my mind, my hopes and expectations. I stand and watch in awe at his miracles. But all these are not why I am attracted to him. I have been firmly grasped by him all because of his compelling charisma. Everything he says, every time he stretches out his hand to touch someone, there is an abundance of love and care. So I follow him everywhere, over mountains and seas, having walked hundreds of miles all over Galilee.

He once meets a young man, well-dressed and apparently from a rich family, who also wants to follow him. "Teacher, what must I do to inherit eternal life?" Jesus says, "Sell all your possessions and follow me." Disheartened by the saying, he goes away feeling sorrowful. I am not rich. And this is an advantage. I have left everything to follow Jesus, everything. I have sold what can be sold; I have given away what can be given away, except a piece of sackcloth to cover my body and a rope to fasten it up with. It could be that I am still young and Jesus has not chosen me to be an apostle. Nevertheless, I am no less devoted and faithful to him than the apostles.

Tonight Jesus is arrested at Gethsemane. Many of our fellow companions flee; so do I, panicked and do not know what to do. No one wants to be caught by the soldiers.

I panic and flee. As the soldier grabs the sackcloth on my body, it falls off. That is how I manage to get away naked.

I thought I have given up everything to follow Jesus, everything, except a piece of sackcloth. Tonight, that piece of sackcloth is gone too, and I become the laughingstock. At the same time, I am also ashamed of myself. Instead of sticking with Jesus and laying down my life for him, I desert him, naked.

What Jesus has said about leaving everything to follow him not only includes this piece of sackcloth but also my dignity. And my self-praise and pride as well. It is then that I have absolutely nothing.

As the legend goes, if this young man is St. Mark, his surrender

爾谷的話，他的放棄不止於此，他終於為耶穌捨棄了生命，殉道於亞歷山大城的街上。[路加福音 14:33](#)「師傅，我怎能得到永生？」。耶穌說：「賣掉你的家財來跟隨我。」

[道德經 48](#)：「為道日損，損而又損。」

does not stop here. He eventually renounces his life for Jesus as a martyr on the street of Alexandria. [Luke 14:33](#) “Teacher, what must I do to inherit eternal life?” Jesus says, “Sell all your possessions and follow me. So therefore, none of you can become my disciple if you do not give up all your possessions.”

[Tao Te Ching 48](#): “Pursue Tao, and you will become increasingly humble. Keep humbling yourself, and you will reach the state of being free.”