

慕道再慕道

(2012年9月至2014年6月課程)

中華殉道聖人堂

第十三節: 耶穌聖死、復活、升天, 和光榮再來

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

1	祈禱	
2	<p><u>行政事項</u></p> <ul style="list-style-type: none"> 請索取上一節講義(重印)。聚會後點名表照常交 Philip Cheung。 講義及錄音上網，網址：www.crp.cmccbsp.org。 歡迎參加《活在聖傳中》，在聖傳內分享教會信仰和真理的寶藏。由 Edmond Lo 帶領。今年採用榮休教宗本篤十六世的《「主耶穌」宣言》(Dominus Iesus)，去探討天主教和其它宗教和文化的關係。時間地點：在指定星期日早上 9:15-10:45 分，於 St. Vincent de Paul 學校舉行。請電郵 edmondkclo@yahoo.ca 歡迎參加《生命恩泉》屬靈培育訓練，用 Fr. Robert Barron DVD 分享天主教信仰。下次聚會是十二月九日星期一晚上八時至十時，在生命恩泉舉行，由 Edmond Lo 帶領。不用報名。請電郵 edmondkclo@yahoo.ca 	
3	<p><u>從基督下降陰府 看煉獄</u></p> <ul style="list-style-type: none"> 有或無帶來不同信仰觀。研究重點：聖經中有沒有這觀念？ 拯救那些先祂去世的義人，給他們傳喜訊，帶領俘虜上高天。 這陰府(<i>sheol</i> (HB), <i>hade</i> (GK))不是地獄 (<i>Gehanna</i> 永死之所)，也不是天堂，可見地獄天堂間，還有非天堂，非地獄之景 - 煉獄。 與耶穌一起受刑的凶犯要與耶穌「一同在樂園裏」，他是否死後直入天堂？ 天主的愛如火般灼熱，天主有如火焰。 愛德煉淨靈魂，沒愛德的靈魂沒法煉淨，長留陰間，即地獄 	<p>教理 632-633; 伯前 3:18; 默 20:13; 教理 1034, 詠 49:16,20</p> <p>格前 3:15; 瑪 12:31; 加下 12:45; 教理 1031-1034; 弗 4:8; 路 12:58</p> <p>SN1</p> <p>創 15:17, 出 3:2, 詠 50:3, 列上 18:38</p> <p>SN2</p>

4	<p><u>基督復活的重要性</u></p> <ul style="list-style-type: none"> • 若果基督沒有復活，我們的信仰是假的，宣講是空的。在亞當內眾人都死了，在基督內眾人都要活。 • 耶穌受洗=>第一次重生奧跡:洗禮；耶穌顯聖容=>第二次重生奧跡:復活。 • 藉死亡祂救我們脫離罪惡，藉復活祂使我們獲新生。 • 達尼爾預言復活。 • 人非純靈體，與天使不同；人靈本質需要與肉身結合才完美。這觀念與希臘哲學不同 (Plotinus 簡介)。 • 公審判時，義人和壞人都復活，但只有義人才擁有神光、神健、神速、神透四大特質。 • 「復活的時候，也不娶也不嫁，好像在天上的天使一樣。」 「他們相似天使，他們既是復活之子，也就是天主之子。」 復活後，靈肉從互抗抗衡變成水乳交融，靈肉的爭鬥轉化成和諧，人活在完美靈性化境況中，是謂完人。像起初樂園中的亞當，但在救恩的提升效用中，卻遠遠超越亞當。 	<p>格前 15:20-22 教理 655</p> <p>教理 556</p> <p>教理 654, 627</p> <p>達 12:13 及註</p> <p>St. T. Aquinas, <i>The Compendium of Theology</i>, #151</p> <p>若 5:29, 教理 998, St. T. Aquinas, #176</p> <p>瑪 22:30, 路 20:36, SN3</p>
5	<p>藉聖神，基督徒在現世生命中參與基督的死亡和復活，該追求天上的事 (不屬第六天)。</p>	<p>教理 1002； 若 3:1-8</p>
6	<p><u>耶穌的服從將死亡的詛咒變為祝福</u></p> <ul style="list-style-type: none"> • 死亡的詛咒—紐約大學醫學院之行，蘇恩佩與癌搏鬥。 • 基督戰勝死亡，死亡不再為王，使我們有了希望。基督徒的死亡有了積極意義。 • 死後榮哀？慘死或好死並不影響靈魂，也無礙肉身復活。 	<p>教理 1009 蘇恩佩文集 396-401 教理 1010, 斐 1:21 格前 15:54</p> <p>SN4</p>
7	<p>私審判—地獄，煉獄，天堂</p>	<p>教理 1021-1022</p>
8	<p><u>公審判</u></p> <ul style="list-style-type: none"> • 義人和不義的人都要復活接受審判。 • 基督第二次來臨，對歷史作最後判斷，為整個創世工程作最後交代 	<p>教理 1038； 宗 24:15 *教理 1039-40； 格前 15:51-55； 得前: 4:17； 米 2:13</p>

SPECIAL HANDOUT

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1. Paradise = Garden of Eden = Abode of the just (Catholic Commentary on Holy Scripture, 771b).
2. “Such punishments derive their cleansing power from the condition of those who suffer them. For the souls in purgatory are adorned with charity, by which their wills are conformed to the divine will; it is owing to this charity that the punishments they suffer avail them for cleansing. This is why punishment has no cleansing force in those who lack charity, such as the damned. The defilement of their sin remains forever, and so their punishment endures forever (St. T. Aquinas, *The Compendium of Theology*, #182).
3. “As a result of original sin, historical man experiences a multiple imperfection in this system of forces, which is expressed in St. Paul’s well-known words: ‘I see in my members another law at war with the law of my mind’ (Rom 7:23). Eschatological man will be free from that opposition. In the resurrection the body will return to perfect unity and harmony with the spirit...Spiritualization means not only that the spirit will dominate the body, but, I would say, that it will fully permeate the body...The resurrection will consist in the perfect participation of all that is physical in man in what is spiritual in him” (JP II, *Theology of the Body*, General Audience, Dec 9, 1981).
4. “We have the assurance that the ravenous beasts will not hinder the resurrection of bodies of which not a single hair of the head will perish. He who is the Truth would not say, ‘Do not fear those who kill the body, but cannot kill the soul’ (Mt. 10:28), if the future life could be hindered by anything which the foe chose to do with the bodies of the slain...The psalm says, ‘They have set out the mortal parts of they servants as food for the birds of the sky; and the flesh of they saints as food for the beasts of the earth. They have shed their blood like water all round Jerusalem, and there was no one to bury them’ (Ps.79:2f). But this was said to underline the cruelty of the acts, not to stress the misfortune of the sufferers; for although their sufferings seem harsh and terrible in the eyes of men, yet ‘the death of his saints is precious in the eyes of God’ (Ps. 115:16)...Such things as a decent funeral and a proper burial, with its procession of mourners, are a consolation to the living rather than a help to the departed” (St. Augustine, *City of God*, I.12).

Blessed Cardinal John H. Newman’s preparation for death per Dr. Zeno, Capuchin, *John Henry Newman – His Inner Life*, p. 235:

“But his spiritual preparations were by far the most intense. He tried to live more than ever in God’s presence and for God’s honor. He made up his mind to fix his thoughts and love more steadily ‘on Him who is the true Lover of souls, recollecting the great danger we lie under of making an idol of the creature, instead of cherishing the intimate conviction that God alone can be our peace, joy and blessedness.”