

慕道再慕道

(2012年9月至2014年6月課程)

中華殉道聖人堂

第九節: 我信耶穌, 天主的獨生子(論聖母) – 上

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

1	祈禱	
2	<p><u>行政事項</u></p> <ul style="list-style-type: none"> 《活在聖傳中》下次聚會: 五月+二日星期日 9:15-10:45 a.m., 在 CMCC 隔鄰 St. Vincent de Paul 學校舉行。Edmond 帶領分享 BXVI 著作 <i>Jesus of Nazareth Part I</i>。每次主題獨立, 可隨時參加, 報名請電郵 edmondkclo@yahoo.ca 《活在聖傳中》新網址: http://crp.cmccbsp.org/lht/index.html 可收聽 201 暑期(J. of Naz Part II)及現目(J. of Naz Part I)課程 《生命恩泉》Fr. R. Barron Catholicism, Edmond 帶領分享。下次聚會 Mon, May 13, 8 – 10 p.m. SATCC 土庫, 無需報名 May 18-19 Spring Retreat at Manresa: 《在婚姻中落實我的生命》- 請為我們祈禱。 聚會後點名表照常交 Philip Cheung。講義及錄音上網, 網址: www.crp.cmccbsp.org。歡迎溜躑 Edmond Lo 網誌 ELODOCUMENTS: (http://elodocuments.blogspot.com/) 	
3	<u>Ave Maria D. 839 - Schubert</u>	
4	<p><u>需透過聖傳去明白聖經有關聖母的教導</u></p> <ul style="list-style-type: none"> 將用很多經文引證, 其中不乏有力者。教友: 「為何信服聖經的基督救朋友和學者仍不接受?」答案: 傳統的差異。 緊記: 用不同傳統看聖經=用不同眼鏡看, 效果和結論, 可以完全相異。 關鍵在於你是否接受在聖經作者聖神光照護佑下、二千年從宗徒傳遞下來的、連續不斷繼承的教會傳統。 	<p>參閱若 16:13-14 參閱《再慕道》第二節筆記。</p>
5	<p><u>從加納婚宴看聖母在救世工程中的關鍵性</u></p> <ul style="list-style-type: none"> 故事背景指向天主創造。 藉此顯示, 時候已到, 基督救恩帶來的新創造已來到, 這新的創造滿全和超越舊的創造; 藉基督人成了新創造。 將水變酒意味著世代的轉化, 新紀元來臨: 舊約/新約、法律/救恩、洗潔禮/寶血美酒。 「把好酒留到最後」=>預告凱旋的日子, 勝利的羔羊婚宴 	<p>若 1:1-5, SN1 SN2 戶 19:11, 若 3:3 默 19:7-9</p>

	<ul style="list-style-type: none"> 這重要的新舊交替，舉世祈待和呼之欲出的救恩時代，在聖母轉告下促成了。 耶穌稱聖母為「女人」，著意指明她就是聖經開始，天主預許了的，促使乾坤扭轉和罪惡被粉碎的「女人」；也是聖經完結，享天上光榮，光耀奪目，靈魂肉身升天的女人。 苦架下，耶穌再肯定聖母是救恩史所祈待的，最終的「女人」，「眾生之母」。 	<p>迦 4:3，SN3</p> <p>創 3:14，SN4 默 12:1-6</p> <p>CCC2618，若 19:26</p>
6	<p><u>聖母始胎無染原罪的聖經根據</u></p> <ul style="list-style-type: none"> 默示錄肯定原始福音 <i>Protoevangelium</i> 中的「女人」是聖母。 原始福音說明聖母無原罪：「仇恨放在你和女人」之間 教父們教導：如基督是「新亞當」，聖母是「新厄娃」。 如亞當、厄娃無原罪，新亞當、新厄娃也無原罪。 「她的後裔」 <i>Spermator(GK)</i> => 預示童貞生子。聖經中有很多不尋常的懷孕生育的故事，皆預告和指向聖母不尋常的童貞生子：撒辣(依撒格)、亞納(撒慕爾)、約革貝得(梅瑟)、依撒伯爾(洗者約翰)等。 「充滿聖寵者」 <i>Kecharitome</i> (GK)，原文有「本來已充滿聖寵」、「本來已完全聖善」之意，傳統上被視作支持聖母無原罪教條經文之一。 在默示錄中，大龍迫害女人卻不能傷害她。 	<p>創 3:14-15，路 1:28，默 12:1-16 CCC411，默 12:9</p> <p>SN5，CCC494</p> <p>B. Buby, <i>Mary of Galilee</i>, Vol 1, p.71 JPII, RM 10</p> <p>默 12:13-16, CCC2853</p>
7	<p><u>聖母靈魂肉身升天的聖經根據</u></p> <ul style="list-style-type: none"> Pope Pius XII, <i>Munificentissimus Deus</i>, Nov 1, 1950 	<p>默 12:1</p> <p>詠 132:8，45:10-16</p>
8	<p><u>「後裔」和「女人」不是指教會嗎？</u></p> <ul style="list-style-type: none"> 羅 16:20，格後 11:2-3，默 12:11 人類歷史如一個女人(新娘)，一步步邁向和認識聖言(新郎)，從厄娃始，以至以色列、聖母、教會。換言之，厄娃-以色列-聖母-教會都是同一角色 - 聖經中的「女人」，身負母職(motherhood)，有很多共通點，所以，可以互相取代，交替使用，但聖母是厄娃、以色列和教會的典範和滿全，在福音中，獲獨特的肯定(若 19:25-27)。 	<p>Leahy, <i>The Marian Profile – von Balthasar</i>, p.54</p> <p>SN6</p>
9	<p><u>論聖母 – 下</u></p> <ul style="list-style-type: none"> 路加筆下的聖母：是約櫃、是教會。默示錄配合路加看法。 為何耶穌有「兄弟」？難道聖母不是終身童貞？ 為何叫聖母做「天主之母」？ 敬禮聖母減低了人對天主的尊崇嗎？ 	

SPECIAL HANDOUT

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1) 若望福音中的「七天創造」

經文	等於第幾天
1:1 「在起初已有聖言...」	第一天
1:29 「第二天, 若翰見耶穌向他走來...」	第二天
1:35 「第二天, 若翰和他的兩個門徒...」	第三天
1:43 「第二天, 耶穌願意往加里肋亞去...」	第四天
2:1 「第三天, 在加里肋亞加納有婚宴...」	第四天後的「第三天」=第七天

Source: *Catholic Exchange Catholic Scripture Study on the Gospel of John*, lesson 3, p.5.

2) 救贖工程是創造工程的昇華

「創造的喜悅完滿於救贖的喜悅中, 救贖的工程是創造工程的昇華。」

- JP II, 《跨越希望的門檻》

3) “It is significant that Saint Paul does not call the Mother of Christ by her own name “Mary”, but calls her “woman”: this coincides with the words of the Proto-evangelium in the Book of Genesis (cf. 3:15). She is that “woman” who is present in the central salvific event which marks the “fullness of time”: this event is realized in her and through her.”
(JP II, *Dignity and Vocation of Women*, #3)

4) “When Jesus calls Mary ‘Woman’ from the cross – as he had already done at Cana – the word he uses goes to the very center of the old promise: the ‘seed of the woman... will crush the head of the serpent’ (Gn 3:15)” (JP II, *the Mother of the Redeemer*, #24).

“Mary is the woman who from the book of Genesis until the book of Revelation accompanies the revelation of God’s salvific plan for humanity, taking part in that monumental struggle against the power of darkness.” (JP II, *the Mother of the Redeemer*, #47)

“[The gospel of] John mentions Mary, not by name, or even as Mother, but under the title ‘woman’. The text itself thus sets up the connection with Genesis 3 and Revelation 12, with the sign of the ‘woman’, and there is no doubt that John uses this name with the unspoken intention of raising Mary as ‘the woman’ in general to the level of a universal sign”
(Ratzinger and von Balthasar, *Mary – The Church at the Source*, p.58.)

5) “And thus also it was that the knot of Eve’s disobedience was loosed by the obedience of Mary. For what the virgin Eve had bound fast through unbelief, this did the virgin Mary set free through faith” (St. Irenaeus, *Against Heresies* III, XXII, 4).

EVE	NEW EVE (MARY)
1) Mother of all living 2) A virgin 3) Adam called her “woman” at first sight 4) Visited by an angel – Satan 5) Disobedience 6) Tied the knot: original sin	1) Mother of all children of God (Jn 19:26-27) 2) Perpetual virginity 3) New Adam called her “woman” at first sight (Jn 2:3). 4) Visited by an angel – Gabriel 5) Obedience “Behold the handmaid of the Lord; be it unto me according to Thy word.” 6) Untied Eve’s knot - brought salvation

6) “Mary has gone before; she is the model of the church. She is the virgin pledged to her Spouse, who became herself a mother. Mary accomplished all this in a process that can be compared to a journey, the pilgrimage of faith, that is the story of all human beings. Mary continues to ‘go before’ the people of God. Mary accomplished her journey; she is glorified at the side of her Son in heaven, but she does not cease to be the ‘Star of the Sea’ for all those who are still on their journey of faith” (JP II, *the Mother of the Redeemer*, #5-6).