***Romans -*** *The Gospel of Salvation - Session 04 Cheaper 5-6*

*Entering into the Paschal Mystery*

*羅馬人書 - 救恩的福音 第四課 5-6章 - 進入逾越奧蹟*

*1. Paul alludes to our natural ability to recognize the existence of God (see Romans 1:20) and the natural moral law (see Romans 2:15). But reason itself does not always lead everyone to the same conclusions. Read CCC 37–38.  
保祿暗示我們有與生俱來的能力去認識天主的存在(羅馬書1：20)以及自然倫理律銘，但理性本身並不能帶領每個人得出相同的結論。閱讀《天主教教理》第37-38條。*

*a. How does divine revelation help people come to know God and the moral law?*

*神聖的啟示如何幫助人們認識天主和倫理律銘？*

*b. How can our personal desires affect our beliefs (i.e., what tends to happen when our desires are at odds with what right reason tells us)?*

*個人慾望如何影響我們的信仰(即當我們的慾望與真理不一致時，會發生甚麼事)？*

*2. Read CCC 387 and 407.*

*閲讀《天主教教理》第387和407條。*

*a. Is sin merely a learned behavior, drawn from bad examples? Is it more than the result of inadequate education or perhaps a problematic social structure?*

*罪惡是否僅僅從壞榜樣中學習得來？還是因缺乏教育或是社會结構出現問題而形成的呢？*

*b. What are some of the problems that can emerge concerning education, politics, social action, and morals when we fail to recognize the consequences of original sin?*

*當我們未能認識原罪的後果時，在教育、政治、社會和道德方面出現哪些問題？*

*3. Read Romans 6:3-4. (See also 2 Corinthians 5:17.) Is Baptism merely symbolic, or does it bring about a true transformation? What does Baptism accomplish?*

*閲讀羅馬書6：3-4 (也可看看格後5：17)聖洗聖事只是禮儀的象徵，還是它帶來了真正轉化的意義？聖洗聖事有甚麼神效？*

*4. Read CCC 405.*

*閲讀閲讀《天主教教理》第405條。*

*a. What are the effects of sin that remain even after Baptism?*

*即使在领受聖洗聖事後，原罪仍然對我們有什麼影響？*

*b. Why do you think God allows these vestiges of sin to remain? Can you name an experience where a struggle eventually became an occasion for growth? Would the growth have been the same without the struggle?*

*你認為天主為甚麼允許這些原罪的痕跡存在？你能説出一個由掙扎令到你成長的經歷嗎？如果沒有掙扎，成長會是一樣嗎？*

*5. Read CCC 1010. What is different about death for a Christian? What does this mean to you?*

*閲讀《天主教教理》第1010條。對基督徒來説，死亡有甚麼不同？這對你意味著什麼？*

*6. Read CCC 654.*

*閲讀《天主教教理》第654條。*

*a. What are the two aspects of the paschal mystery?*

*逾越奥跡有哪兩個層面？*

*b. Knowing this, how would you explain salvation? (See also CCC 1988, 1997.)*

*知道了這一點，你會如何解釋救恩？(也可看看天主教教理 1988, 1997)*

*7. When St. Paul says, “It is no longer I who live, but Christ who lives in me” (Galatians 2:20), do you think he is merely speaking metaphorically? Or is he pointing to a deep reality? How can this be a reality for us?*

*當保祿說：「我生活已不是我生活，而是基督在我內生活」(迦拉達書2：20)你認為他只是在作比喻，還是指出一個更深層次的事實？這怎樣發生在我們身上呢？*

*8. Read CCC 1855–1856. (See also CCC 1033.) The sacrament of Baptism forgives all sin. However, it is still possible to forfeit our salvation after Baptism. Given the possibility of mortal sin, in what ways is salvation a past, present, and future reality? Explain.*

*閲讀《天主教教理》1855-1856(也可看看1033)*

*聖洗聖事赦免所有罪過。然而，我們仍然有可能在領受聖洗聖事後失去救恩。*

*考慮到犯大罪的可能性，請解釋救恩從哪方面是過去、現在和未來的實況。*

*D. Application*

*生活實踐*

*REFLECT*

*反思*

*What does it mean to enter into Christ’s paschal mystery? Reflect upon the meaning of your Baptism, when you first entered into Christ’s death and resurrection. Reflect on how the pattern of the sacred Triduum, from Holy Thursday to Easter Sunday, is manifest in our lives. How can it become more of a reality for us?*

*進入基督的逾越奧蹟是什麼意思？當你首次進入基督的死亡和復活時，反思你領洗的意義，思考聖週四至復活主日的逾越節三日慶典的模式如何在我們的生活中展現。我們如何能更深入地體驗這個實況？*

*COMMIT*

*承諾*

*This week, choose to see hard times in a new light—a paschal light. God is always at work, even though it doesn’t always feel like it. As we go through our innumerable struggles, Christ is “stretching” us and reliving his paschal mystery in and through us. Let us unite ourselves with Christ in his agony, trusting that our own Easter Sunday will eventually follow our Good Friday.*

*在這一周裡，選擇以一種新的光芒下看待困難時刻 - 逾越節的光芒。即使我們未能時刻感受到，天主總是在工作中。當我們經歷無數的掙扎時，基督正在「鍛煉」我們，在我們中間重新經歷他的逾越奧蹟。讓我們在基督的痛苦中與他同在，相信我們的受難日之後緊隨下來的就是我們自己的復活日。*