***Romans -*** *The Gospel of Salvation – Session 06 Cheaper 9-11- God Fathers His Family*

*羅馬書 - 救恩的福音 第六課 9-11 章 天主為衪的家作父*

*1. How does God’s promise to Abraham to bless all the nations shed light on Romans 11:25-26 (see Genesis 12:3; 22:16, 22:18)? Did God always have the gathering of the nations in mind, even when he called Israel in a singular way?*

*天主應許亞巴郎萬民的祝福，如何幫助我們明白羅馬書11：25-26（見創世記12：3;22：16，22：18）？天主只召叫了以色列子民，但是否祂一直有召叫萬民進入天國的念頭？*

*2. Read Isaiah 2:2-3. “Zion” refers to Jerusalem, which was the capital of the Davidic kingdom (although in this passage, it seems to point beyond the earthly Jerusalem). How does this prophecy from Isaiah relate to the material discussed here (specifically Romans 11:25-26), particularly with regard to the Davidic kingdom and its fulfillment in Christ?*

*請閱讀依撒以亞先知書 2：2-3。「熙雍」是指耶路撒冷，是達味王國的首都（在這段經文中，它似乎不單單指地上的耶路撒冷）。依撒以亞先知的預言與本章討論的資料（特別在羅馬書11：25-26），尤其是關於達味王國的預許及基督的滿全，如何彼此關連？*

*3. By this point, do you have a better idea of how the Old and New Covenants relate? Does the New Covenant abolish the Old, or is it rooted in the Old? Are there seeds of the New Covenant in the Old? Explain.*

*基於這點，你對舊盟約和新盟約之間的關係有更好的理解嗎？新盟約是否廢除舊盟約？還是植根於舊盟約？在新盟約中有舊盟約的種子嗎？請予解釋。*

*4. Read Romans 9:19-21 and Jeremiah 18:1-11. How does Jeremiah’s “potter” analogy shed light on Paul’s use of it in Romans?*

*閱讀羅馬書 9：19-21 和耶肋米亞先知書 18：1-11。耶肋米亞的「陶工」的比喻如何在保祿的羅馬書中顯示？*

*5. Read Romans 10:6-10 and Deuteronomy 30:6, 30:11-14. Does Paul see something in Deuteronomy 30:6 that points to a reality in the New Covenant?*

*請閱讀羅馬書 10：6-10 和申命記 30：6、30：11-14。保祿是否於申命記30：6內看見新盟約內的一個實况？*

*6. Have you ever felt as Elijah did (see 1 Kings 19:9-18)—that seemingly everyone has abandoned God? How does Paul make use of this part of Elijah’s story? Is there a lesson here for us today?*

*你有沒有曾經像厄里亞那般感到似乎每個人都已離棄了天主（見列王紀上19：9-18）？保祿是如何運用厄里亞故事的這部分？對我們現今有所教訓嗎？*

*7. Reflect on the boxed text below, about faith coming from hearing. How important is community for fostering and growing in faith?*

*反思以下關於信仰是出於聽道的文章。團體對於信仰的培養和成長有多重要？*

*FAITH COMES FROM HEARING信仰是出於聽道*

*Paul explains that faith comes from hearing, from the word proclaimed: “And how are they to believe in him of whom they have never heard? And how are they to hear without a preacher?” (Romans 10:14). Paul then cites Isaiah 52:7—one of the key “gospel” texts from Isaiah, where “gospel” refers to God’s return to his people and his enthronement over Israel and the nations (see Romans 10:15). Paul concludes, “So faith comes from what is heard” (Romans 10:17). These passages point to the fact that our faith is born from others. We do not communicate natural life to ourselves, and neither can we communicate supernatural life to ourselves—after all, no one baptizes himself or herself. We need others to help us come to faith, and we need others to nurture us in our faith. There is always a “we” before there is an “I.” This is true naturally and supernaturally. Mother Church gives birth to her children in Baptism and nourishes us as we mature with her teaching and sacramental life.*

*保祿解釋說信仰是出於聽道，是來自傳揚聖言：「從未聽到他，又怎能信他呢？沒有宣講者，又怎能聽到呢？」（羅馬書10：14）。保祿接著引用依撒以亞先知書52：7——依撒以亞先知書中關鍵的「福音」內容之一，其中「福音」指的是天主重返以色列和列國的子民當中，並成為他們的君王（見羅馬書10：15）。保祿總結說，「所以信仰是出於報道」（羅馬書10：17）。這些經文指出，我們的信仰是從別人的傳揚而誕生。 我們不會向自己傳達本性生命，更不能將超聖的生命傳達給自己——畢竟，沒有人給自己施洗。我們需要別人幫助我們接受信仰，我們需要別人來培育我們的信仰。在有「我」之前，總有一個「我們」。這是自然和超自然的真實。在洗禮中，教會誕下她的孩子，並透過教導和聖事的滋養，我們得以成長。*

*8. Read Genesis 50:20. 8. 讀創世記 50：20*

*a. How should we understand the depth of Divine Providence? Given that Divine Providence does not eliminate human freedom, can we still be confident that God’s plan will ultimately be fulfilled? Can God weave human sin into the tapestry of his plans (recognizing that God does not cause sin directly)?*

*我們應該如何理解「天主的眷顧」的深層意義？鑒於「天主的眷顧」並沒有消除人類的自由，我們還能確信天主的計劃最終會實現嗎？（在天主的計劃中，人的罪是否已預設在內）*

*b. How might God make use of our own past sins?*

*天主如何善用我們的過犯？*

*D. Application*

*REFLECT*

*Read Romans 11:33. How can we fall more deeply in love with God and better appreciate with incredible wonder and awe all that he has done, and even more who he is? Read CCC 236. How can knowing who God is illumine what he does, and vice versa? Finally, read 1 Corinthians 2:9. Do we think about the grandeur of heaven often enough?*

*閱讀羅馬書 11：33。我們怎樣才能更深愛上主，並以讚嘆和敬畏的心去感謝祂所做的一切奇妙化工，甚至更欣賞祂本身？閱讀天主教要理 236。如何在祂的創造中，顯示祂是誰，反之亦然？最後，閱讀格林多前書2：9。我們是否經常想到天國的宏偉？*

*COMMIT承諾*

*Decide to spend some time in prayer this week with the express intention of reflecting on the grandeur of God—who from all eternity has created us to be here right now. You can use the classic movement of prayer—Adoration, Contrition, Thanksgiving, and Supplication (also known as “ACTS”). Too often we limit our prayer only to supplication, merely petitioning God. There is nothing wrong with asking God for help, both for ourselves and for our loved ones, but the deepest aspect of prayer is simply being in God’s presence, sitting in his gaze—as two lovers enjoy one another’s company. Make a commitment this week to consider the transcendent majesty of God and how amazing he truly is—let us make an effort to fall more deeply in love with him by spending time with him. After all, as we’ve noted, no relationship grows without spending time together—why should this one be any different?*

*決定在本周撥出一些時間祈禱，反思天主的偉大——祂從永恆，創造了現今的我們。你可以使用行常的祈禱方式——如敬拜、懺悔、感恩和懇求（也稱為「A C T S」）（行動）。我們常在祈禱中懇求上主。向天主尋求幫助並沒有錯，無論是為了我們自己，還是為了我們所愛的人，但祈禱最深刻的方面，就是在上主的面前，坐在的目光中——就像兩個戀人享受彼此的陪伴一樣。本周作出承諾，思考上主超然的威嚴，以及祂有多奇妙——讓我們努力撥出時間與祂在一起，更深地愛上祂。畢竟，正如我們所指出的，沒有時間在一起，任何關係都不會發展——為什麼這段關係會有所不同？*

*PRAY祈禱*

*Pray this prayer from St. Teresa of Calcutta (Mother Teresa), which is about our union with Jesus, inviting him to permeate our entire lives.*

*從加爾各答的聖德蘭（德蘭修女）這個祈禱，這是關於我們與耶穌的契合，邀請衪滲透到我們的整個生活中。*

*Dear Jesus, help me to spread Your fragrance everywhere I go.*

*Flood my soul with Your spirit and life.*

*Penetrate and possess my whole being so utterly*

*That my life may only be a radiance of Yours.*