***Romans -*** *The Gospel of Salvation - Session 07 Cheaper 12-13*

*Making Our Lives a Living Sacrifice*

羅馬書 - 救恩的福音 第七課- 12-13章- 把我們的生活獻為活祭品

*1. Read Acts 9:3, 9:5, and 1 Corinthians 12:26.*

*閱讀《宗徒大事錄》9:3、9:5和《格林多前書》12:26。*

*a. Is the notion that the Church is the body of Christ merely a metaphor?*

*教會是基督的身體這個觀念不僅是個隱喻嗎？*

*b. Read CCC 1213. How do you think the Church becomes the body of Christ?*

*閱讀《天主教教理》1213條。你認為教會如何成為基督的身體？*

*c. Read the beginning of CCC 1391 and 1396. How can the image of the Church as the body of Christ be understood in relation to the Church as the Bride of Christ?*

*閱讀教理1391及1396的開首部分。「教會作為基督的身體」如何可以同時理解為「教會作為基督的淨配」？*

*2. Drawing from the boxed text on page 49, what are some of the different kinds of laws (for instance, traffic laws versus moral laws)?*

*參考在第49頁裡方框內的文字，有哪些不同種類的法律（例如，交通法規與道德準則）？*

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| *UNJUST AND INCONVENIENT LAWS*  *Paul begins chapter 13 by stating, “Let every person be subject to the governing authorities.” It is humbling to think that Nero was the Roman emperor at this time—the very emperor who would claim the lives of Peter, Paul, and countless other Christians. Yet Paul is insistent that we have an obligation to obey the civil law. Of course, any man-made (or civil) law that contradicts the moral law can and should be resisted. Martin Luther King Jr. gives tremendous witness to this in his Letter from a Birmingham Jail, addressing segregation laws from a thoroughly Christian perspective. That said, just because we find a law inconvenient does not make it unjust (e.g., traffic laws and taxes). Paul exhorts us to obey the civil law when governments have been vested with proper authority and have the task of promulgating the common good.*  *不義和不便的法律*  *保祿在第13章陳述：“每人要服從上級有權柄的人。”這是令人順服的想法：當時的君王尼祿正是那位奪去伯多祿、保祿以及無數 基督徒生命的君王。然而，保祿堅持我們有責任遵守公民法。當然，任何人制定法律（或公民法），而與道德法相抵觸，都可以並應該被抵制。馬丁·路德·金在他的《伯明翰監獄的來信》以基督徒的觀點針對種族隔離法的問題。但是，僅僅因為我們覺得某項法律不便，並不意味著它是不義的（例如交通法規和稅收）。保祿勸告我們，在政府得到適當權威並有推行共同利益的任務時，要遵守公民法。* |

*a. What is the proper balance between anarchy and complete acquiescence to totalitarian regimes?*

*在無政府狀態和完全服從極權政權之間，應保持怎樣適當的平衡？*

*b. How does transcendent truth play a role here? How can Catholics become good citizens?*

*超驗真理在這裡扮演了什麼角色？天主教徒如何成為良好的公民？*

*不受時空地域文化限制*

*3. Read Romans 12:3. How does humility enable a greater love? Conversely, how does a lack of true humility hinder the full flowering of love?*

*閱讀羅馬書12:3。謙遜如何使愛情更偉大？相反地，缺乏真正的謙遜如何阻礙愛情的洋溢綻放？*

*4. Read Romans 12:15. Traditionally, envy has been defined as “sorrow at the good of another” (or “rejoicing at the misfortune of another”). In this sense, why would envy be directly opposed to love? How does envy break down communion and friendship among people?*

*閱讀羅馬書12:15。傳統上，嫉妒被定義為幸災樂禍「對他人的好感到憂傷」（或「對他人的不幸感到喜悅」）。從這個意義上說，為什麼嫉妒與愛直接相對立？嫉妒如何破壞人與人之間的共融和友誼？*

*5. Read CCC 1368.*

*閱讀《天主教教理》1368條。*

*a. How might offering our bodies as a “living sacrifice” be related to the Eucharist?*

*我們將身體奉獻為「活祭品」如何與聖體聖事產生關聯？*

*b. Read CCC 1397. How does this passage (and its connection to the Eucharist) relate to Vatican II’s teaching that the fulfillment of every human life ultimately comes about through self-gift?*

*閱讀《天主教教理》1397條。這段條文（及其與聖體聖事的聯繫）如何與梵蒂岡第二次大公會議的教導相關，即最終是通過自我奉獻令每個人生命得以完滿？*

*c. Read CCC 1324. How might all of this relate to Vatican II’s teaching that the Eucharist is the “source and summit” of Christian life?*

*閱讀《天主教教理》1324條。內文所說，如何與梵蒂岡第二次大公會議的教導相關，即聖體聖事是基督徒生活的「泉源與高峰」？*

*6. Read Romans 12:10. How should a Christian think about “honor”? What purpose does it ultimately serve?*

*閱讀《羅馬書》12:10節。一個基督徒應該如何看待「尊敬」？它最終有什麼目的？*

*7. Read Colossians 3:5. How does covetousness relate to idolatry?*

*閱讀《哥羅森書》3:5節。貪婪如何與拜偶像有關？*

*8. Recall the story of Blessed Jerzy Popiełuszko above. Do you see any connection between Popiełuszko’s story and the rise of Christianity in the Roman Empire?*

*回想一下上面提到的真褔耶日·波彼烏斯科的故事。你是否看到波彼烏斯科的故事與基督信仰在羅馬帝國興起之間的任何聯繫？*

*D. Application*

*REFLECT*

*Read Proverbs 1:7 and Psalm 111:10 and reflect on the “fear of the Lord.” Catholic tradition speaks of two distinct levels of fear of the Lord, a progression from the lower to the higher. “Servile” fear of the Lord is motivated first by fear of punishment (this is the fear of a servant); “filial” fear is motivated by love—the fear of offending the one whom we love and respect deeply (this is the fear of a son). Children initially obey their parents out of the first fear (fear of punishment), but with maturation they often move into the second (fear of offending the parents whom they love and respect). The same is true of our relationship with God as it progresses and matures. We often begin by seeking to do the bare minimum—hoping to avoid hell, as it were; and then as our relationship with God matures, we are more and more motivated by love. While there is a movement from the lower to the higher, we need on occasion to reflect upon and return to both types of “fear of the Lord” throughout our lives. Even though the motivation of love is the ultimate logic of the Christian life, we should never lose a healthy fear of hell—an awareness that hell is always a possibility if we do not persevere in charity (see Matthew 7:13-14). When we lose this sense, we sometimes find ourselves flirting with sins we would not have otherwise entertained. However, we should not exaggerate this fear. When I think of my children, I can assure you they do not go to sleep each night wondering if I am going to kick them out of the house, but they could run away someday and disown me, if they so choose. This is the family logic of salvation: we should have confidence as children of the Father—for that is what we are. But the Father expects us to mature as sons and daughters who can freely choose to cooperate with the Father’s plan or work against it. With all of this in mind, how does a healthy fear of the Lord become the foundation for wisdom and humility? How does it refocus us on what is most important in life, on what ultimately matters? How might it sharpen our daily examination of conscience?*

*閱讀箴言1:7和聖詠 111:10，並思考「敬畏上主」的意義。天主教傳統談論到敬畏上主有兩個不同的層次，從低層次到高層次的進展。「奴僕式」的敬畏上主起初是出於對懲罰的害怕（這是僕人的敬畏）；「子女式」的敬畏則是出於愛，出於對我們深愛和尊重的那位不悅的害怕（這是兒子的敬畏）。孩子們最初是出於第一種恐懼（害怕懲罰）來順從父母，但隨著成長，他們通常轉向第二種（害怕冒犯他們深愛和尊敬的父母）。隨著我們與天主的關係不斷發展和成熟，這一點也同樣成立。我們通常開始追求做最低限度的事情-希望避免地獄，然後隨著我們與天主的關係成熟，我們越來越多地被愛所驅使。雖然存在著從低層次到高層次的轉變，但我們在一生中需要不時地反思和回歸這兩種「敬畏上主」的類型。即使愛是基督徒生活的最終邏輯，我們也不應該失去對地獄的健康敬畏——這意味著我們要意識到如果我們不在愛德中持續下去，地獄總是一種可能性（見瑪竇福音7:13-14）。當我們失去這種意識時，有時我們會發現自己犯下我們本來不會接納的罪惡。然而，我們不應該夸大這種恐懼。當我想到我的孩子們時，我可以告訴你，他們每天晚上睡覺時並不擔心我會把他們趕出家門，但他們有一天可能會離家出走並拋棄我，如果他們選擇這樣做。這是救贖的家庭邏輯：作為天主的子女，我們應該對天父有信心 - 因為我們就是這樣。但天父期望我們成為能夠自由選擇與天父的計劃合作或違背計劃的兒女。考慮到這一切，一種健康的敬畏上主如何成為智慧和謙卑的基礎？它如何讓我們重新關注生活中最重要的事情，最終的意義是什麼？它如何提高我們日常良心的審視？*

*PL*

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*COMMIT*

*Commit this week to performing an examination of conscience each night before you go to sleep. Take a few minutes to walk through your entire day, asking the Holy Spirit to be the measure of your day—asking him where there is room for growth, what needs to change, how you can live your life more fully for the glory of God. Do not forget to give thanks for the graces of the day. Also consider going to the sacrament of Reconciliation sometime in the next week. This can be very intimidating, but it is a great gift from Our Lord. We encounter the Divine Physician most especially here. As we frequent this sacrament more often, we open up more deeply and invite Jesus in to heal us. Frequent confession begins to move beyond merely external sins to the matters of the heart. Many saints, such as St. John Paul II, went to confession once a week and found it incredibly liberating.*

*承諾在這一周裡，在睡覺前每晚進行一次良心省察。花幾分鐘回顧整天，求聖神成為你一天的尺度——問他哪些地方需要成長，需要改變，如何更完全地為了天主的榮耀而生活。不要忘記感謝這一天的恩寵。同時，考慮在下一周的某個時間去參與修和聖事。這可能會讓人感到害怕，但這是我們的主賜給我們的一份偉大恩賜。我們尤其在這裡遇見了神聖的醫生。隨著我們更經常地領受這聖事，我們內心更開放，並邀請耶穌來醫治我們。經常去告解令我們超越外在的罪過，到達內心的平安。許多聖人，例如聖若望保祿二世，每週告解一次，並發現這帶給他們難以言喻的釋放。*