

## Group Time Sharing Questions

### (A) Questions on the Text (Suggested time: 15 minutes)

1. Read 3:3. What is the “mystery” (read 2:19-22, 3:4-6)? How was it made known to Paul?

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| Ephesians<br>厄弗所書<br>3:3     | <sup>3</sup> (namely, that) the mystery was made known to me by revelation, as I have written briefly earlier.   | <sup>3</sup> 就是藉著啓示，使我得知我在上邊已大略寫過的奧祕；  |
| Ephesians<br>厄弗所書<br>2:19-22 | <sup>19</sup> So then you are no longer strangers and sojourners, but you are fellow citizens with the holy ones and members of the household of God, <sup>20</sup> built upon the foundation of the apostles and prophets, with Christ Jesus himself as the capstone. <sup>21</sup> Through him the whole structure is held together and grows into a temple sacred in the Lord; <sup>22</sup> in him you also are being built together into a dwelling place of God in the Spirit. | <sup>19</sup> 所以你們已不再是外方人或旅客，而是聖徒的同胞，是天主的家人； <sup>20</sup> 已被建築在宗徒和先知的基礎上，而基督耶穌自己卻是這建築物的角石， <sup>21</sup> 靠著祂，整個建築物結構緊湊，逐漸擴大，在主內成爲一座聖殿； <sup>22</sup> 並且靠著祂，你們也一同被建築，因著聖神，成爲天主的住所。 |
| Ephesians<br>厄弗所書<br>3:4-6   | <sup>4</sup> When you read this you can understand my insight into the mystery of Christ, <sup>5</sup> which was not made known to human beings in other generations as it has now been revealed to his holy apostles and prophets by the Spirit, <sup>6</sup> that the Gentiles are coheirs, members of the same body, and copartners in the promise in Christ Jesus through the gospel.  | <sup>4</sup> 你們照著讀了，便能明白我對基督的奧祕所有的了解， <sup>5</sup> 這奧祕在以前的世代中，沒有告訴過任何人，有如現在一樣，藉聖神已啓示給祂的聖宗徒和先知； <sup>6</sup> 這奧祕就是：外邦人藉著福音在基督耶穌內與猶太人同爲承繼人，同爲一身，同爲恩許的分享人。                            |

2. Revelation can be *supernatural* or *natural*. Supernatural revelation is the communication of truth from God to human beings which humans cannot know by natural means or mere intelligence. It requires an act of sheer grace from God for a human being to grasp the truth. Read Romans 1:19-20 to understand natural revelation.

Revelation can also be *public* or *private*. Read CCC 65 to 67 to understand the differences between the two.

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| Romans<br>羅馬人書<br>1:19-20 | <sup>19</sup> For what can be known about God is evident to them, because God made it evident to them. <sup>20</sup> Ever since the creation of the world, his invisible attributes of eternal power and divinity have been able to be understood and perceived in what he has made. As a result, they have no excuse;  | <sup>19</sup> 20因爲認識天主爲他們是很明顯的事，原來天主已將自己顯示給他們了。 <sup>20</sup> 其實，自從天主創世以來，祂那看不見的美善，即祂永遠的大能和祂爲神的本性，都可憑祂所造的萬物，辨認洞察出來，以致人無可推諉。  |
| CCC 65                    | "In many and various ways God spoke of old to our fathers by the prophets, but in these last days he has spoken to us by a Son." [26] Christ, the Son of God made man, is the Father's one, perfect and unsurpassable Word. In him he has said everything; there will be no other word than this one. St. John of the Cross, among others, commented strikingly on Hebrews 1:1-2:<br>In giving us his Son, his only Word (for he possesses no other), he spoke everything to us at once in this sole Word - and he has no more to say. . . because what he spoke before to the prophets in parts, he has now spoken | 「天主在古時，曾多次並以多種方式，藉著先知對我們的祖先說過話；但在這末期內，祂藉著自己的兒子對我們說了話」（希 1:1-2）。降生成人的天主子基督，是聖父的唯一、完美及決定性的聖言，天父藉祂說了一切，除祂以外將不再有其他的話。十字聖若望，步武許多人的後塵，以卓越的方式解釋希伯來書 第一章一至二節：<br>天主既把自己的聖子給了我們，而這聖子又是祂唯一和決定性的聖言，祂便藉這聖言，只一次就給我們說了一切……因爲過去曾局部地向先知們 |

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|        | all at once by giving us the All Who is His Son. Any person questioning God or desiring some vision or revelation would be guilty not only of foolish behaviour but also of offending him, by not fixing his eyes entirely upon Christ and by living with the desire for some other novelty.[27]  | 所說的，藉聖子已全部地說出來，並將這一切，即祂的聖子給了我們。因此，誰還想詢問天主，要求祂給予神視或啓示，不但做了一件糊塗事，而且也得罪了天主，因為他不定睛注視基督，卻去尋找其他的事物和新意。   |
| CCC 66 | "The Christian economy, therefore, since it is the new and definitive Covenant, will never pass away; and no new public revelation is to be expected before the glorious manifestation of our Lord Jesus Christ." [28] Yet even if Revelation is already complete, it has not been made completely explicit; it remains for Christian faith gradually to grasp its full significance over the course of the centuries.  | 「基督的救贖工程，由於是新而永久的盟約，將永不會消逝；而且在我們的主耶穌基督光榮的顯現之前，也沒有甚麼新的公開啓示可期待了」不過，即使啓示已告完成，卻並未完全闡明；這就有待基督徒的信仰，隨著年代逐步去吸取它整個的內涵了。   |
| CCC 67 | Throughout the ages, there have been so-called "private" revelations, some of which have been recognized by the authority of the Church. They do not belong, however, to the deposit of faith. It is not their role to improve or complete Christ's definitive Revelation, but to help live more fully by it in a certain period of history. Guided by the Magisterium of the Church, the sensus fidelium knows how to discern and welcome in these revelations whatever constitutes an authentic call of Christ or his saints to the Church.<br><br>Christian faith cannot accept "revelations" that claim to surpass or correct the Revelation of which Christ is the fulfilment, as is the case in certain non-Christian religions and also in certain recent sects which base themselves on such "revelations". | 在過去的世代中，曾有一些所謂「私下」的啓示，其中有些曾被教會當局所承認。然而它們並不屬於信仰的寶庫。它們的任務並非「改善」或「補充」基督決定性的啓示，而是在某個特定的歷史時代中，協助人們更圓滿地去履行基督的啓示。在教會訓導當局的指引下，信友們的意識應能辨認及接納，在這些私下的啓示中，那些是基督或聖人們向教會所作的真正呼籲。 |

**(B) Session Review (Suggested time: 20 minutes)**

Review today's session outline for the Navigator's Time, particularly the summary (item D). What is the most important point you learned from today's session? Why? Are there any issues discussed in today's Navigator's Time that you don't understand? Discuss them with your group members and see if they can help you. If satisfactory answers are not readily available, put the issues or questions on paper. Either bring them up during Q&A or submit them to the navigator for post-session response.

**(C) Optional**

“Man cannot fully find himself except through a sincere gift of self. The dissolubility of marriage flows in the first place from the very essence of that gift: the gift of one person to another person.” (JPII, Letter to Families, n.11) If marriage is about “the gift of one person to another person”, how is it similar to the relationship between Jesus and the Church? How did Jesus give himself as a gift to the Church? How are we – the Church - supposed to give ourselves to Jesus?

Web links

[http://www.vatican.va/archive/ENG0839/\\_INDEX.HTM](http://www.vatican.va/archive/ENG0839/_INDEX.HTM)  
<http://www.christusrex.org/www1/CDHN/ccc.html>

<http://www.catholic.org.tw/bible/index.htm>  
<http://www.cathlinks.org/ccc-toc.htm>

## **BSP #8 SPECIAL NOTES**

(A) “From the marriage of Christians there comes the family in which new citizens of human society are born and, by the grace of the Holy Spirit in Baptism, those are made children of God...In what might be regarded as the domestic Church, the parents, by word and example, are the first heralds of the faith with regard to their children.” (E.Lo: Unity and procreation, including education, are the commonality between marriage/family/Church, hence the Church’s insistence on NFP.) - Vatican II, LG n.11

(B) “The primordial model of the family is to be sought in God himself, in the Trinitarian mystery of his life.” - JPII, Letter to Families n.6

(C) “No living being on earth except man was created ‘in the likeness of God’ ...which is the basis of the family as a community of human life, as a community of persons united in love. Man’s need for truth and love opens him both to God and to creatures; it opens him to other people, to life ‘in communion’, and in particular to marriage and to the family. The communion of persons is drawn in a certain sense from the mystery of the Trinitarian ‘We’ and therefore ‘conjugal communion’ also refers to this mystery.” - JPII, Letter to Families, nos. 6&8.

(D) “Man cannot fully find himself except through a sincere gift of self. The dissolubility of marriage flows in the first place from the very essence of that gift: the gift of one person to another person. The liturgical crowning of the marriage rite is the Eucharist, the sacrifice of that ‘Body which has been given up’ and that ‘Blood which has been shed’, which in a certain way finds expression in the consent of the spouses.” - JPII, Letter to Families, n.11