

A	<p><u>今節範圍和重點</u></p> <p>這一章論及早期教會有關監督的職分 (3:1-7) 和執事的資格 (3:8-13)。稍後第四章也論及「藉長老團的覆手賜於你的神恩」(4:14)，即神品聖事和宗徒傳遞。所以我們將用此機會探討教會聖統架構和職務 – 怎樣在初期教會時漸漸確立，聖經怎樣預告和期待著這個由耶穌和宗徒所立的架構和職務。下次聚會也會繼續這主題，進而討論神品和宗徒傳遞。</p>	弟前 3:1-16
B	<p><u>教會聖統架構和職務 – 怎樣在初期教會時漸漸確立</u></p> <ul style="list-style-type: none"> <li>• 教會需時確立現今的聖統架構和職務，但這不代表耶穌和宗徒時，這模式完全不存在。聖經清楚證明是耶穌所立。</li> <li>• 耶穌在最後晚餐祝聖十二宗徒，使他們像自己般成為司祭。但當時「司祭」指肋未司祭，故未稱為「司祭」。</li> <li>• 新約稱協助宗徒者為” presbyters” 等如猶太教長老 (elders)，和英語的 priest；並記述宗徒選立執事。非猶太基督徒開始稱領導人為 episkopos (GK) = bishop = overseer，但職務與今天的主教不是完全一樣。</li> <li>• 1<sup>st</sup> C 末，像今日教會的聖統架構已具雛形。2<sup>nd</sup> C 末，教會內已普遍地將宗徒們及其指定承繼人看作司祭。按 St. Hippolytus, <i>The Apostolic Tradition</i>, 3<sup>rd</sup> C 初教會已有祝聖主教、神父、執事的禮儀。</li> </ul>	<p>CP xvii-xix, 若 17:17                  SN1</p> <p>雅 5:14                  宗 6:1-7</p> <p>CCSS73</p>
C	<p><u>從長子至肋未司祭至耶穌，聖經預告著教會的聖統架構和職務</u></p> <ul style="list-style-type: none"> <li>• 按聖經，教會的聖統架構和職務來自耶穌和宗徒，在舊約中天主已用多種方式預告和期待著。</li> </ul>	SN2
D	<p><u>神職和守貞</u></p> <ul style="list-style-type: none"> <li>• 「監督必須是...只有過一個妻子的」 - 若初期教會的神職人員不用守貞，為甚麼今天的要？免守貞可解決神職短缺？</li> <li>• 女執事。</li> </ul>	<p>3:2-5</p> <p>SN3</p> <p>CCSS83</p>

E	<p><u>基督的教會和奧蹟</u></p> <ul style="list-style-type: none"> <li>「這家就是永生天主的教會，真理的柱石和基礎」- 在論及異端時，保祿用柱石和基礎形像強調基督確立的教會和神職人員，在聖神引導和保護下，是真理的根據維護者。換言之，不是「只憑聖經」。</li> <li>「這虔敬的奧蹟」- 早期詩歌綜合了主耶穌降生成人的主要奧蹟：降生成人、復活(受證於聖神)、在天受欽崇(發顯於天使)、被傳揚(被傳於異民)、見信於普世、光榮升天。</li> </ul>	<p>3:14-16</p> <p>3:15, CCSS, CSB, 瑪 16:18, 迦 2:9, 弗 2:20</p> <p>3:16, CSB</p>
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### Special Notes:

1. The Catholic priesthood has biblical foundations and was intended by Christ, even though apostles, overseers, and presbyters are not called priests in the New Testament, but approximately two centuries later. As Cardinal Donald Wuerl states, “When we state that the designation by name of a particular office required time, we are not necessarily saying that the office and work do not exist from the beginning of the life of the Church”(CP, p.xix).
2. The emergence of the Catholic priesthood (ref: CP199-203):
  - Before Levitical priesthood, firstborn son functioned as the priest in the family; priesthood of Shem as firstborn; firstborn offered sacrifices (Numbers 3:11-13; CP 3-4, 205; Gen 4:4, 8:20, 22:13, 31:54).
  - In Exodus, institution of the Levitical priesthood through Aaron.
  - Discontent with the Levitical priesthood, yearning for a renewed priesthood – prophetic texts in both biblical and extra-biblical sources (Mal 2:8, Ps 40:7-8).
  - Hopes for to a renewal of the priesthood: God will come to his temple to purify the Levites; sacrifice pleasing to God will be offered (Mal 3:1-4); everywhere from east to west a sacrifice and pure offering would be offered (Mal1:11); foreigners will offer burnt offerings on God’s holy mountain (Is 56:6-7).
  - Such hopes were fulfilled in Christ, the high priest of the NT (Hebrews – Jesus’ self-sacrifice seen as the fulfillment of the Yom Kippur; we enter God’s sanctuary by celebrating the Eucharist)and also anticipate typologically the New Covenant ministers (bishop, priests, and deacons)
  - Jesus consecrates the apostles in truth (Jn 17:17), gives them the priesthood and the power to forgive sins (Lk 22:19, Jn 20), sends them on mission (Jn 17:18), commissions them to minister in his name to the whole world (Mt 28:18-19), and bestows on them the Holy Spirit on Pentecost to enable them to continue his earthly ministry.
  - By the time of the Pastorals, we see an ecclesiastical structure developing that anticipates Church structure around the turn of the first century, with a bishop leading a college of presbyters and assisted by deacons, and a more developed form of the concept of succession, with ministry being passed on by the laying on of hands.
  - Beginning of 3<sup>rd</sup> C, oldest extant account of an ordination liturgy.

### 3. The Celibacy of the Priest (*Sacerdotalis Caelibatus* “SC”, Paul VI)

- “At the resurrection they neither marry nor are given in marriage but are like the angels in heaven” (Mt 22:30). The divine gift of perfect continence proclaims the presence on earth of the final stages of salvation with the arrival of a new world...This continence stands as a testimony to the ever continuing progress of the People of God toward the final goal of their earthly pilgrimage, and as stimulus for all to raise their eyes to the things above”(SC 34).
- In Christian antiquity, the Fathers and ecclesiastical writers testify to the spread through the East and the West of the voluntary practice of celibacy by sacred ministers because of its profound suitability for their total dedication to the service of Christ and His Church (SC 35).
- Beginning of 4<sup>th</sup> C, the Church strengthened and confirmed this practice...The obligation of celibacy was solemnly sanctioned at C. of Trent and included in Canon Law (SC 36).
- 3-fold glory of the Church of Christ, an emblem of victory: free, chaste, catholic (SC 37).
- Eastern Church – only celibate priests are ordained bishops, priests cannot contract marriage after ordination to the priesthood. This indicates the appropriateness of celibacy is recognized to some extent (SC 40).