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| A | <p><u>不論順逆務必宣講</u></p> <ul style="list-style-type: none"> 「我在天主和那要審判生死者的基督耶穌前，指著祂的顯現和祂的國，懇求你(“I charge you” NAB): 務要宣講真道」- 保祿要弟茂德像在見證人前宣誓般，保證自己會忠於宗徒傳遞得來的職務和教導，「不論順境逆境，總要堅持不變」地宣講真道。 「那時人不接受健全的道理，反而耳朵發癢，順從自己的情慾，為自己聚攏許多師傅」- 傳福音者面對兩大挑戰：當你唱歌；順從自己的喜好，在「許多師傅」中鑽研。 「傳福音者」傳揚喜訊(angelion GK)，包括為君王傳喜訊，給熙雍傳回歸喜訊，為未信者傳基督喜訊。 | <p>4:1-5</p> <p>4:1-2, CCSS 格前 7:29, 默 22:20, 格後 5:14</p> <p>4:3-4, CCSS, CSB 則 33:32, 弟前 1:4 SN1-2</p> <p>4:5, CCSS, 撒下 18:22-27, 依 40:9, 宗 8:4-8</p> |
| B | <p><u>生命是奠祭</u></p> <ul style="list-style-type: none"> 「因為我已被奠祭，我離世的時期已經近了」- 指將要殉道。聖經第一殉道者亞伯爾->最終殉道者耶穌。->信友司祭職大道理。 「這場好仗，我已打完；這場賽跑，我已跑到終點，這信仰，我已保持了.. 正義的冠冕已為我預備下了」- 是每個真正基督徒離世後都適用的宣言。與耶穌的「完成了！」和 St. John Henry Newman’s “From shadows and images into the truth” 相輝映。 | <p>4:6-8</p> <p>4:6, CCSS, 創 4:10, 希 12:24, 斐 2:17, 羅 12:1, CCC1546, 出 19:6, 伯前 2:5, 9</p> <p>4:7-8, CCSS, 若 19:30, SN3</p> |
| C | <p><u>平安歸家</u></p> <ul style="list-style-type: none"> 保祿死前處境與耶穌一樣孤單：德瑪斯曾與保祿同囚(哥 4:14)，現為了俗世事離棄他；克勒斯和弟鐸遠行；提希哥是伴隨保祿將各地捐獻送往耶路撒冷七人之一(宗 20:4)，已被保祿派到厄弗所；「只有路加同我在一起」。吩咐弟茂德帶同馬爾谷。 | <p>4:9-18</p> <p>4:9-12, CCSS, CSB</p> |

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| C | <p><u>平安歸家 (... 續上)</u></p> <ul style="list-style-type: none"> • 「還有那幾卷書，尤其是那些羊皮卷」- 這些是舊約如何應驗於耶穌的經文，可能有些保祿自己的書信。他餘日無多，仍記掛聖經。請撫心自問，若不幸你身處同樣絕境，你會渴望用聖經來陪伴你，度此孤單和最後之旅嗎？ • 「銅匠亞歷山大使我受了許多苦」- 不能肯定此人是否在弟前 1:20 被保祿逐出教會的異端，但按大概三十年後寫的 1 Clement，保祿和伯多祿殉道，與嫉妒和衝突有關。可能此人誣告保祿對羅馬帝國或君王不忠，為他帶來死刑。 • 「在我初次過堂時，沒有人在我身旁，眾人都離棄了我，願天主不歸罪於他們！」- 保祿遭遇和寬恕，就像耶穌。 • 「主要救我脫離各種凶惡的事，也要使我安全地進入祂天上的國」- 保祿在極度危難中的信念，也是基督徒在同樣境況中應有的信念。「救我脫離各種凶惡的事」反影著天主經「但救我們免於凶惡」，和德訓篇「敬畏上主的，決不會遭遇凶惡」(33:1)。免於凶惡不代表我們不遇世上惡事，但表示藉天主眷顧，世上任何惡事也不能加害我們，「都不能使我們與天主的愛相隔絕」。 | <p>4:13, CCSS, CSB</p> <p>4:14-15, CCSS, CSB</p> <p>4:16 CCSS, 路 23:34, 宗 7:58-60, SN4</p> <p>4:18 CCSS</p> <p>羅 8:35-39</p> |
| D | <p><u>問安與祝福</u></p> <ul style="list-style-type: none"> • 保祿「內閣」雖凋零 - 「只有路加同我在一起」(4:11) - 讓他感孤單，但較外圍的教會弟兄姊妹也不少。按教會傳統，普登(Pudens)是被伯多祿引領歸向主的羅馬參議員，可能是他幫助伯多祿逃離耶路撒冷和去羅馬。 • 按 St. Irenaeus，理諾 (Linus) 被伯多祿和保祿立為羅馬主教，是伯多祿繼承人。 | <p>4:19-22</p> <p>CCSS</p> <p>CCSS, SN5</p> |

Special Notes:

1. 聖奧斯定說希臘哲學承認若 1:1-10(起初已有聖言，是天主，造萬物，是生命、光、世界卻不認識祂)，但不承認若 1:11-12(凡接受祂的能成為天主的子女)。也不承認天主降生成人、天主謙卑自下，成了奴僕、救贖工程。(cf. *Confessions*, vii.9)
2. “But unless I had looked for the way which leads to You in Christ our Saviour, instead of finding knowledge I should have found my end. For I had now begun to wish to be thought wise. I was full of self-esteem, which was a punishment of my own making...my knowledge

only bred self-conceit...I believe that it was by Your will that I came across those books before I studied the Scriptures...so that later on...I should be able to see and understand the difference between presumption and confession, between those who see the goal that they must reach, but cannot see the road by which they are to reach it, and those who see the road to that blessed country which is meant to be no mere vision but our home” (*ibid*, vii.20)

3. Blessed Jacob Gapp, a Marianist priest who spoke out against Hitler, was betrayed to the Nazi authorities by a couple posing as his catechumens. He was guillotined on August 13, 1943. He wrote to his family on the day of execution: “At seven o’clock this evening I will go to our dear Savior...I am completely happy...After such a difficult struggle, I am now at the point of my life where I consider the present day to be the most beautiful of my life” (CCSS p.199).
4. Steps in Paul’s Trial (based on a typical Roman trial)
 - Complaint (*postulatio*) - brought by someone (maybe Alexander the coppersmith) against Paul to the praetor (a magistrate).
 - Summons (*citatio*) issued for the accused (*reus*).
 - Interrogation – A preliminary examination (*interrogatio*) to obtain as much info as possible and, if possible a confession of guilt. If insufficient evidence for a trial, case dismissed. Otherwise, inscription.
 - Inscription – the charge put in writing (*inscriptio*) and signed by the accuser.
 - First hearing – Presided by a praetor representing the emperor. If more evidence was sought (this could explain the delay that allowed Paul to write Timothy and urge him to come “before winter” (4:21). Given Nero’s manic administration and glee at making a spectacle of Christians, it’s possible he might have presided at the first trial himself.
 - Trial – An address by the accuser, an address by the defense. Introduction of evidence (oral testimony, documents, witnesses).
 - Verdict
 - Sentencing – Once a guilty verdict was pronounced, the sentence was announced and was usually imposed immediately. In Paul’s case it meant execution (beheaded just outside the city of Rome along the Ostian Way (CSB 4:6)).

(Summarized from CCSS p.203).

5. First Century Popes
 - St. Peter (32-67)
 - St. Linus (67-76)
 - St. Anacletus (Cletus) (76-88)
 - St. Clement I (88-97)
 - St. Evaristus (97-105)