

A	<p><u>經文大綱</u></p> <ul style="list-style-type: none"> • 上一節論及我們作為天主子民、僑民和旅客，應度聖潔的生活。在聖潔的大前提下，今節詳細剖析三個我們要用願意服從的態度去處理的關係：對政權、對主人、對丈夫。 • 「應戒絕與靈魂作戰的肉慾」，用良好品行讓誹謗你們的外教人因你們的善行而歸光榮於天主。「要為主的緣故，服從人立的一切制度」、帝王和他「派遣來懲罰作惡者，獎賞行善者的總督」。用「天主的僕人」的身份做自的人。 • 做家僕的應服從主人，「就是對殘暴的，也該如此」。忍受不義的痛苦是中悅天主的事。這是你們的召叫，像基督一樣。他是苦難的僕人，為我們受苦，承擔我們的罪。 • 妻子應服從丈夫，感化不信主的丈夫。勿著重外在裝飾，「藏於內心…不朽的溫柔，和寧靜心神的人格」纔是寶貴的。仿效從前的聖婦，「如撒辣聽從了亞巴郎，稱他為主」。丈夫該待妻子「有如較為脆弱的器皿，尊敬她們，有如與你們共享生命恩寵的繼承人」。 • 主的團體「該同心合意，互表同情，友愛弟兄，慈悲為懷，謙遜溫和」應「躲避邪惡，努力行善，尋求和平」。 	<p>2:11-3:12</p> <p>2:11-17</p> <p>2:18-25</p> <p>3:1-7</p> <p>3:8-12</p>
B	<p><u>保持良好的品行、服從政權</u></p> <ul style="list-style-type: none"> • 作為天主子民、僑民和旅客(流亡和充軍的心情)，我們面對內心的交戰：屬天主不屬世界。伯多祿用這心情教導新興教會如何處理三樣在世事情：政權、主人、丈夫/妻子。 • 「我在你前只是旅客，如我列祖一樣只是路過」(詠 39:13) 作為亞巴郎子孫，我們也是旅客，路過此世，在外民中，我們是僑民，「在尋求一個家鄉」，即天鄉。所以我們「不可與此世同化」，「應戒絕與靈魂作戰的肉慾」。「常保持良好的品行」，使誹謗你們的人，因你的善行而歸向天主。 • 天主願意人與人之間有固定秩序，「為主的緣故」，人應「服從人立的一切制度」、元首和他「派遣來懲罰作惡者，獎賞行善者的總督」。天主要你們行善，讓誹謗你們的人， 	<p>2:11-17</p> <p>2:11-12, CCSS, CSB 希 11:14, 羅 12:2 格後 10:3, 羅 7:14-19</p> <p>2:13-17 CCSS, CSB, 羅 13:1-7</p>

B	<p><u>保持良好的品行、服從政權(…續上)</u></p> <p>閉口無言。決不做「以自由為掩飾邪惡的人，但該做天主的僕人」。</p> <ul style="list-style-type: none"> 基督徒同時「敬畏天主，尊敬君王」；但是對天主的敬畏限制著對政權的尊敬，例：64AD 尼路迫害。 	<p>2:11-17</p> <p>SN1&2</p> <p>CCSS, CCC2240, SN3, CCC2238, 宗 5:29</p>
C	<p><u>服從主人</u></p> <ul style="list-style-type: none"> 希臘羅馬時代的奴隸制。 基於敬畏上主和在主內的自由，自由地接受這為奴的派遣。「不但對良善和溫柔的，就是對殘暴的，也該如此。」視此為蒙召為基督受苦，「因為基督也為你們受了苦，給你們留下了榜樣，叫你們追隨他的足跡。」 	<p>2:18-25</p> <p>SN4</p> <p>CCSS, 哥 3:22</p> <p>依 53</p>
D	<p><u>夫婦間應遵守的義務</u></p> <ul style="list-style-type: none"> 不論猶太人或外邦人，一般來說希臘羅馬時代的婦女，地位低於男人，能做和參與的角色也很有限。哲學家們會勸勉男士要溫柔對待女士，但認為她們在智慧、德行和領導才能上不及男性，認為女人在信仰上理所當然地要跟隨男人。伯多祿卻直接與婦女們談論信仰道德問題，假設了她們能自主。 妻子服從丈夫的好品行能感化不信的丈夫。勿著重外在裝飾，要培育內在美德，像天主的聖婦(特別是撒辣)般。丈夫應愛護和尊敬妻子，視為「與你們共享生命恩寵的繼承人」 	<p>3:1-7</p> <p>CCSS</p> <p>CCSS, 弗 5:22-25, SN5, 撒 16:7 Gen 2:18</p>
E	<p><u>基督團體需用團結、互愛、謙遜來相處</u></p> <ul style="list-style-type: none"> 基督團體的五個特徵。 	<p>3:8-12</p> <p>SN6</p>

Special Notes:

1. “Yet we do not receive with the gift of freedom a better opportunity and license to sin. Indeed if we sin we soon lose our freedom and become slaves of sin, and whoever considers that he was set free by the Lord for this reason, that he might sin more freely, changes his freedom into a cloak for maliciousness” (Bede the Venerable (c. 673-735), CCSS p.62).
2. “In the house of the Lord, slavery is free” (St. Augustine, *Enarratio in Psalmum XCIX*, 7:CCL 39, 1397.)
3. “It is as contrary to the divine constitution of the Church as it is to perpetual and constant tradition for anyone to attempt to prove the catholicity of his faith and truly call himself a Catholic when he fails in obedience to the Apostolic See” (Pius IX, *On the Church in Armenia*, January 6, 1873, n.3).

“I say with Cardinal Bellarmine whether the Pope be infallible or not in any pronouncement, anyhow he is to be obeyed. No good can come from disobedience. His facts and his warning may be all wrong; his deliberations may be biased. He may have been misled. Imperiousness and craft, tyranny and cruelty, may be patent in the conduct of his advisers and instruments. But when he speaks formally and authoritatively he speaks as our Lord would have him speak, and all those imperfections and sins of individuals are overruled for that result which our Lord intends and therefore the Pope’s word stands, and a blessing goes with obedience to it, and no blessing with disobedience” (Bl. John Henry Cardinal Newman, quoted by Ward, *The Life of John Henry Cardinal Newman*, p. 193).


“If our own suffering were to come about because of the Church (because of bad magisterial decisions), we would surely be in no worse state than our divine Savior Who ‘loved the Church and gave Himself up for her’ (Eph 5:25); ‘a servant is not greater than his Master’ (Jn 13:16). As Catholics, we know that suffering can be redemptive; as members of the Mystical Body, our suffering can, in God’s Providence, contribute to the healing of the Church’s own wounds” (J. Kikoudis and K. Whitehead, *The Pope, the Council, and the Mass*, p. 76).

4. Slavery in the Greco-Roman World (CCSS p.65)

- Enormous slave population. At the end of the first century, Rome had as many as 4 hundred thousand slaves in a population of about 1.2 million.
- Sources: birth into slavery, military conquest, unpayable debts, voluntary sale of oneself.
- Treatment often brutal, no official rights, some served as honored members of the household with significant responsibility.
- Allowed to earn money or merit to buy freedom (see 1 Cor 7:21).

5. “‘Husbands, love your wives’ (Eph 5:25)...In this love there is a fundamental affirmation of the woman as a person. This affirmation makes it possible for the female personality to develop fully and be enriched. This is precisely the way Christ acts as the bridegroom of the Church (St. JPII, *Letter to Women* 3.)

6. 基督團體的五個特徵 (CCSS p.79):

- a. 同心合意
 - b. 互表同情
 - c. 友愛弟兄
 - d. 慈悲為懷
 - e. 謙遜溫和
- 

a/e = 週圍(維系團結), b/d = 團體內(生和相處), c = 團體心