

A	有關經文簡介	宗 15-16
B	<p><u>宗徒會議是教會歷史關鍵性的一刻</u></p> <ul style="list-style-type: none"> • 教會面對矛盾：接受律法的約束性而成爲猶太教支派之一，或拒絕律法而毅然切斷自己的根基，即 OT • 聖子沒有了聖父？基督沒有了聖經即 OT？不，接受 J 已接受 OT 和律法，因 J 已滿全了 OT 和律法！ • 是萬民公教 • 二千年曆史中不知多少次，這教會能否成爲天主旨意中的教會只繫於教會領導者的一個決定：割損、ARIANISM、只憑聖經、NFP=>在關鍵性問題上她不跌倒，不因伯多祿或 JPII，是因爲聖神和 J 的允許(瑪 16:17ff) • 「指定...上耶路撒冷見宗徒長老」---初期教會操作模式如今日教會：宗徒教導、聽命中央 • 爲何說耶京會議擁有大公會議特點？大公會議訓導權是否凌駕教宗之上？ • 伯多祿以教會元首之職作決定，雅各伯贊成，並引先知書回應，再以耶京主教身份建議牧民上應如何執行 • 「在門徒頸項上放上連成祖先和我們自己都不能負荷的軛」---指法律。「誰遵守全部法律，但只犯一條，就算全犯」只有 J 一人能遵守全部律法 • 雅各伯引 OT，說明外方人歸化是「重建達味居所」的預告的應驗 • 「戒食窒死之物和血」---今天基督徒爲何不遵從？ 	<p>15:1-35</p> <p>ICSB, JR p.68</p> <p>15:2, ICSB LG18 (note A), 16:4</p> <p>Peter+Keys #80 (note B), LG22,25 (note C)</p> <p>15:7-21, ICSB Peter+Keys #87-89</p> <p>15:10, CCC578 雅 2:10, CCC2069</p> <p>15:13-21, ICSB</p> <p>15:20, ICSB</p>
C	<p><u>保祿二次出外傳教之馬其頓及斐理伯</u></p> <ul style="list-style-type: none"> • 保祿要弟茂德割損，這做法是否虛假？ • 「J 的神不許他們去」---聖神帶領教會如祂在 OT 帶領天主選民般 • 與息拉一同坐監反影保祿傳教的熱忱，苦難中仍喜樂，祈禱讚美天主 	<p>16</p> <p>16:1-5, ICSB, NJBC</p> <p>16:6-7, 戶 9:15ff, 若 16:13</p> <p>16:19-40, 格後 6:3-10, 格後 11:23-27</p>

D	<p><u>總結</u></p> <p>從這一節，你認識了：</p> <ul style="list-style-type: none"> • 在宗徒會議，教會所面對的抉擇，是以決定究竟教會只是猶太教的一個支派(同樣遵從梅瑟律法)，抑或是個天主所願意看見的，從 OT 轉化而成並滿全了 OT 的萬民公教。 • 歷史上不知多少次教會面對關鍵性問決定，每次她都作出正確決定，因為她的確是聖神帶領下，J 所建立的教會。 • 宗徒訓導，聽命中央的教會操作模式，從古至今都一樣。 • 大公會議的特點；大公會議訓導權與教宗的關係。 • 宗徒會議過程肯定伯多祿的領導地位。 • 萬民公教是「重建達味居所」的滿全。 • 清楚認識保祿為傳播福音不惜作任何犧牲的精神。 	<p>B1-B3</p> <p>B4</p> <p>B5</p> <p>B6 B7</p> <p>B9 C3</p>
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(A) [The sacred synod] proposes to proclaim publicly and enunciate clearly the doctrine concerning bishops, successors of the apostles, who together with Peter's successor, the Vicar of Christ and the visible head of the whole Church, direct the house of the living God. (LG 18)

(B) Thus the Council of Jerusalem displays the same features as the later ecumenical councils in the history of the Church:

- It is a meeting of the rulers of the entire Church, not of the ministers of one particular place;
- It promulgates rules which have binding force for all Christians
- The content of its decrees deals with faith and morals
- Its decisions are recorded in a written document – a formal proclamation to the whole Church
- Peter presides over the assembly

(Jesus, Peter & The Keys, #80 quoting J.M. Casciaro & others, the Navarre Bible, 161)

(C) Teaching authority of the ecumenical councils:

- The holding of councils in order to settle conjointly, in a decision rendered balanced and equitable by the advice of many, all questions of major importance; all this points clearly to the collegiate character and structure of the Episcopal order, and the holding of ecumenical councils in the course of the centuries bears this out unmistakably. (LG 22)
- Together with their head, the Supreme Pontiff, and never apart from him, they have supreme and full authority over the universal Church; but this power cannot be exercised without the agreement of the Roman Pontiff. (LG 22)
- There never is an ecumenical council which is not confirmed or at least recognized as such by Peter's successor. (LG 22)
- Although the bishops, taken individually, do not enjoy the privilege of infallibility, they do, however, proclaim infallibly the doctrine of Christ...when preserving for all that amongst themselves and with Peter's successor the bond of communion, in their authoritative teaching concerning matters of faith and morals, they are in agreement that a particular teaching is to be held definitively and absolutely. (LG 25)