

NJBC = *New Jerome Biblical Commentary*
 CSB = *Ignatius Catholic Study Bible*
 SN = *Special notes*
 SK = 中文思高聖經
 MG = *Mary of Galilee*
 RM = *JPII, Redemptoris Mater*
 CCC = 天主教教理

A	<p><u>默存心中，反覆思量(路 2:19)、有關經文簡介</u></p> <p>“Mary’s mediation is intimately linked with her motherhood. It possesses a specifically maternal character, which distinguishes it from the mediation of the other creatures...the unique mediation of the Redeemer does not exclude but rather give rise among creatures to a manifold cooperation which is but a sharing in this unique source...Since by virtue of divine election Mary is the earthly Mother of the Son in the work of redemption, she is a mother to us in the order of grace” (JPII, Redemptoris Mater, 38).</p>	路 10:1-13:21
B	<p><u>派遣七十(RSV)門徒傳教</u></p> <ul style="list-style-type: none"> • 跟隨梅瑟選七十長老做法。換言之，梅瑟所立的以色列架構(梅瑟、亞郎、12支派首領(princes)、七十長老、肋未司祭、12支派、部落(clans)、家族)已預告著「新梅瑟」將來要立的「新以色列」即教會的架構。這是個轉求式(mediation)架構，是由中央統管而非民主的，是多層式由上而下(vertical)而非平面發展的。在人和政治層面上，民主制度可使多數人滿意，但不是達至真理的最好方式。 • 傳道人的挑戰：(1)面對莊稼多而工人少的處境，(2)如羊入狼群，(3)信靠天主，(4)要趕快匆忙。厄里叟與耶穌相似因他是預象。 • 「不要因為魔鬼屈服於你們的這件事而喜歡，你們應當喜歡的，乃是因為你們的名字，已經登記在天上了。」傳道人不因傳道工作成果而沾沾自喜，也不因傳道工作失敗而悲傷，時常心裡平安，充滿感謝，「因為你們的名字，已經登記在天上了。」 	<p>10:1-20</p> <p>10:1, 戶 11:24, S.Hahn, <i>A Father Who Keeps His Promises</i>, p. 169; <i>Calf-Hearted Response</i>, tape 3; Ratzinger, <i>Pilgrim Fellowship of Faith</i>, pp. 79, 100, 130, 257</p> <p>10:2-12, 列下 4:8, 29, 42</p> <p>10:20, CSB</p>
C	<p><u>歡欣、慈善、為何忙</u></p> <ul style="list-style-type: none"> • 基督徒應歡欣因為耶穌之前沒人能這樣地看見和聽見天主，不只在人類歷史時空中看見，也在聖體中看見；也從聖子啓示中第一次清楚聽見聖三奧秘。 	<p>10:21-41</p> <p>10:23-24, Y2K Eucharist, p.16, 希 1-2</p>

C	<p><u>歡欣、慈善、為何忙 (...續上)</u></p> <ul style="list-style-type: none"> 撒馬黎雅人比喻(誰是近人?)的兩個要義：(1)新約聖善的準則遠遠超越舊約，(2) 從耶路撒冷下來的人=人類、遭遇強盜，被剝去衣服和擊傷=原祖受魔鬼傷害失去本來美善，(3)經過的司祭和肋未人=人類所經歷的歷史、文化、宗教對回復本來美善一無所用，(4) 撒馬黎雅人=耶穌，(5) 油與酒包紮=聖事，(6) 帶客店裏小心照料=教會(=>妓女辣哈布的店)。比喻主題是愛：如基督愛了人，將我們當作近人，我們也這樣愛我們的近人。 瑪爾大=用工作取悅天主者，瑪利亞=過渡默觀生活、仔細咀嚼真理奧義者。二者都是基督徒生活重要部份，但以後者為先。 	<p>10:21-41</p> <p>10:25-37, CSB, BXVI, J. of Naz. I, pp.200-201</p> <p>10:38-41, CSB, 德 38:25, SN1</p>
D	<p><u>耶穌的母親</u></p> <ul style="list-style-type: none"> 耶穌不附和別人讚美聖母給他養育之恩，反說：「可是那聽天主的話而遵行的人，更是有福的!」。這是否表示他不尊重聖母？不，這是耶穌對聖母信德和服從的肯定。 	<p>11:27-29</p> <p>JPII, <i>Remptoris Mater</i>, 20, J. Joseph, <i>Mary - The church at the Source</i>, p.56.</p>
E	<p><u>進天國的準備</u></p> <ul style="list-style-type: none"> 何謂褻瀆聖神？為何此罪「決不能獲得赦免」？明白這說法如何支持煉獄的教導。 「給誰的多，向誰要的也多」- 天主因各人不同環境因素作不同審判。 耶穌的任務是「為把火投在地上」，並「切望它已經燃燒起來！」即讓聖神燃點我們的心，讓聖神帶領教會。尋真理的熱枕可助人獲真智慧。 大自然災難(物質的惡)是天主給人的懲罰嗎？亞當厄娃的罪，使人失去原始聖德的恩寵，破壞了人與受造物之間的和諧，一切「受造之物被屈服在敗壞的狀態之下」。耶穌的救贖將恢復原始聖德的恩寵，和人與受造物之間的和諧，帶來新天新地。 	<p>12:1-13:21</p> <p>12:10, SN2 瑪 12:31-32, 路 12:59, CCC1031</p> <p>12:48</p> <p>12:49, CCC696, 若 16:7-8, 箴 2:4</p> <p>13:1-5, 若 9:1-3 CCC400, 羅 8:20, 默 21:1</p>

SPECIAL NOTES

1. *Those who are negligent in contemplation, deprive themselves of the vision of God's light; then those who let themselves be indiscreetly invaded by worries and allow their thoughts to be overwhelmed by the tumult of worldly things condemn themselves to the absolute impossibility of penetrating the secrets of the invisible God.*

Quoting Rabanus Maurus, a Church Father born in about 780, BXVI made the following comments in the General Audience of June 3, 2009:

“I think Rabanus Maurus is also addressing these words to us today: in periods of work, with its frenetic pace, and in holiday periods we must reserve moments for God, We must open our lives to him, addressing to him a thought, a reflection, a brief prayer, and above all we must not forget Sunday as the Lord's Day, the day of the Liturgy, in order to perceive God's beauty itself in the beauty of our churches, in our sacred music and in the word of God, letting him enter our being. Only in this way does our life become great, become true life.

(Source: BXVI, *The Fathers*, vol II, p.122.)

2. “If any prophet speaks in the Spirit, you shall not try or judge him; for every sin will be forgiven, but this sin cannot be forgiven” (*Didache* 11:7).

“[Blasphemy against the Holy Spirit] consists in the refusal to accept the salvation that God offers through the Holy Spirit. Such a refusal excludes: the elements through which the forgiveness of sin takes place...One closes oneself up in sin, which means spiritual ruin. In such a person the action of the Holy Spirit meets an interior resistance - the hardness of heart” (JP II, *Dominum et Vivificantem*, 46-47).