

A	<p><u>為教會而勞苦的意義</u></p> <ul style="list-style-type: none"> <li>「這樣我可在我的肉身上，為基督的身體——教會，補充基督的苦難所欠缺的」- 讓我們跟隨保祿效法基督，為教會受苦；我們這樣做不是因為基督的苦難有所欠缺，而是用普通司祭職幫助完成天國的確立。「基督的苦難」代表著跟隨他的人也要面對苦難，而且像他，用愛心、謙卑和服從來面對。</li> <li>讓外邦人分享基督的福音是「從世世代代以來所隱藏，而如今卻顯示給他的聖徒的奧秘」。</li> <li>傳福音的目的是不分彼此地，讓「一切人…成為在基督內的成全人」。</li> <li>保祿所做的工作，是「按他以大能在我身上所發動的力量，盡力奮鬥」的。換言之，他所做的全賴基督的大能促成。用保祿這眼光看人所做的一切(包括好壞)，不代表人沒自由。天主是第一因由，人的配合或反抗是第二因由。</li> </ul>	<p>1:24-29</p> <p>1:24, CCSS, CSB, SN1</p> <p>瑪 5:10-12</p> <p>1:25-27, CCSS, CSB, 創 3:1-10, 弗 3:5-6, 羅 16:25-26</p> <p>1:27-28, CCSS, 得前 3:13</p> <p>1:29, CCSS, 斐 2:13</p> <p>CCC308, 1742</p>
B	<p><u>不要被巧言花語欺騙</u></p> <ul style="list-style-type: none"> <li>保祿提醒哥羅森會眾，他們在基督內已一無所缺，不要被人「以哲學，以虛偽的妄言，按照人的傳授，依據世俗的原理」誘惑。聖經與這些學說不同，它的教導不只是參考資訊，而是涉及個人和關係上的智慧。這智慧不是一些推測，而是由降生成人的基督親自啓示的實用的知識。</li> </ul>	<p>2:1-5</p> <p>2:1-5, CCSS 2:8</p>
C	<p><u>基督的智慧相對人的學說和傳授</u></p> <ul style="list-style-type: none"> <li>2:6-23 是哥羅森書 chiasmic 結構的 E 部份，與對稱的經文 E' (3:1-7) 共為本書中心，論及與基督一起死去和重生者應如何生活。</li> <li>「在基督內，真實地住有整個圓滿的天主性，你們也是在他內得到豐滿」，不用依靠「哲學」，「虛偽的妄言」，「人的傳授」，「世俗的原理」(elementary powers of the world)。後者包括靈界勢力和天使。</li> </ul>	<p>2:6-23</p> <p>CCSS, SN2 1:3-6, CCSS</p> <p>2:6-10, CCSS</p>

	<ul style="list-style-type: none"> <li>● 保祿巧妙地用四形象形容領了洗的人： <ol style="list-style-type: none"> <li>1. 心裡割損</li> <li>2. 在主內埋葬和復活</li> <li>3. 被一筆勾消和釘在十字架上的債券</li> <li>4. 戰勝靈界敵人者</li> </ol> </li>   <li>● 「不要讓任何人在飲食上，或在節期或月朔或安息日等事上，對你們有所規定」- 保祿針對的，似乎是猶太法律和基督徒信仰混合而成的一套教導。他強調，舊約的「一切原是未來事物的陰影」，指向的「實體乃是基督」=&gt;保祿教導我們如何用預象法看聖經。耶穌肯定這道理。</li>   <li>● 這些妄言鼓勵人「敬拜天使」，使人「妄自尊大」，「拘泥於人的規定和教訓」，結果是遠離妙身，「不與頭相連接」。留意對保祿，妙身是個生活的有機體，「由於頭，全身纔能賴關節和脈絡獲得滋養而互相連結，藉天主所賜的生長力而生長」。這些「隨從私意的敬禮、謙卑和苦身克己」的功夫，「沒有什麼價值」，違反在基督內已一無所缺的信念。</li> </ul>	<p>2:11-15, CCSS  2:11, 耶 31:33  2:12, 羅 6:4  2:13-14  2:15</p> <p>2:16-17, CCSS, 希 8:5, 10:1, SN3</p> <p>路 24:25-27</p> <p>2:18-23, CCSS</p> <p>弗 4:15-16</p> <p>迦 5:1-4</p>
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## Special Notes:

### 1. On exercising the common priesthood of the faithful at Mass

The ritual offering [i.e. the Eucharistic celebration], then, requires a living participation on the part of the faithful as their personal offering. Christians should not attend the Mass as an act of worship that is without their interior participation. If the rite remains external, it does not attain its object, which is to awaken an interior disposition corresponding to the exterior action...because the offering of Christ is sacramentally renewed only because we can unite ourselves to him.

The Eucharist includes, more precisely, the invitation to offer all that in our lives that is sorrowful or painful, with our gaze fixed on the heroic offering of Calvary...in order to receive there a higher dignity through an assimilation to the redemptive suffering of Christ.

Theological-Historical Commission for Year 2000, *The Eucharist, Gift of Divine Life*, pp. 97-98; LG 11.

### 2. The Chiastic Structure of Colossians:

- A *Grace from Paul* an apostle by the will of God (1:1-2)
- B *Thanking God* when praying for you to *walk in wisdom* (1:3-14)
- C The *gospel preached* to every creature under heaven (1:15-23)
- D We are *admonishing and teaching* every human in all wisdom (1:24-2:5)
- E *Walk and live in Christ*, with whom you have died and been raised (2:6-23)
- E' You died and were raised with Christ *from living as you once walked* (3:1-7)
- D' In all wisdom *teaching and admonishing* one another (3:8-16)
- C' You have a *master in heaven* (3:17-4:1)
- B' Pray for us in *thanksgiving and walk in wisdom* (4:2-6)
- A' Full assurance in the will of God and *grace from Paul* (4:7-18)

### 3. The Church, as early as apostolic times, and then constantly in her Tradition, has illuminated the unity of the divine plan in the two Testaments through typology, which discerns in God's works of the Old Covenant prefigurations of what he accomplished in the fullness of time in the person of his incarnate Son. (CCC 128)