

2024-2025 BSP#17 Group Time Discussion

(A) 為查考和認識的題目 Questions for Studying and Understanding (15 minutes)

1. 「被召赴羔羊婚宴的人，是有福的！」(19:9) 這經文被教會採用於彌撒禮儀中那部份？請詳述有關彌撒經文。
“Blessed are those who have been called to the wedding feast of the Lamb.”
(19:9) Where in the Mass liturgy does the Church use this scriptural verse? Please specify the exact words of the Mass.
2. 我們如何使福音書中仁愛和慈卑的耶穌與默示錄 19:11-21 中是個騎士「憑正義去審判，去作戰」(19:11) 的耶穌相協調？
 - a. 耶穌的兩個形象之間的差異使《默示錄》失去了可信性。它可能不是聖神默感的著作。
 - b. 差異是由於使用不同的文學體裁來告訴我們耶穌。四福音書是古代傳記。默示錄採用的是有關世界末日預言的默示文體，透過形象和視境象徵性地呈現耶穌。
 - c. 耶穌第一次和第二次來的使命是不一樣的－第一次是救恩；第二次是救恩。審判和懲罰在第二位。
 - d. 福音書不僅展現了耶穌溫和、仁慈的一面，也揭示了他對那些拒絕悔改的驕傲者、對囤積資源的富人、對那些拒絕寬恕的人的嚴厲。
 - e. 默示錄也展現了耶穌溫柔的一面：被宰殺的羔羊，「愛我們，並以自己的血解救我們脫離我們的罪過」的那一位(1:5)，帶領口渴的人到活水泉源的牧羊人，教會的新郎，新耶路撒冷的明燈(21:23)。

How do we reconcile the Jesus of the Gospels, who is loving and merciful, with the Jesus of Revelation 19:11-21, who is a “rider” who “judges and wages war in righteousness” (19:11)?

- a. The difference between the two images of Jesus discredits the Book of Revelation. It is probably not divinely inspired.
- b. The difference is due to different literary genres being used to tell us about Jesus. The 4 Gospels are ancient biographies. Revelation uses the genre of apocalyptic prophecy that presents Jesus symbolically through images and visions.
- c. Jesus’ missions in his first and second comings are not the same – salvation in first; judgement and punishment in second.
- d. The Gospels present more than just Jesus’ soft and merciful side, they also reveal his severity toward the proud who refuse to repent, toward the rich who hoard their resources, and toward those who refuse to forgive.

- e. Revelation also shows Jesus' soft side: the Lamb who was slain, the one "who loves us and has freed us from our sins by his blood" (1:5), the shepherd who leads the thirsty to springs of living water, the Bridegroom of the Church, the lamp of the new Jerusalem (21:23).

(B) 為反思和應用的題目。Reflection and application question (10 minutes)

聖經傳統中，婚姻反影著天主與教會的親切關係。教理 1617:「整個基督徒生活帶有基督與教會夫妻之愛的標記。」整部聖經亦開始和完結於婚姻。默示錄談論可怕的世界終結，這啟示的高峯竟然是羔羊默西亞和他的新娘教會甜蜜和永恆的結合。明顯地，在天主的教導中，婚姻有神聖和崇高的意義。既然如此，教會維護婚姻的真正意義，和要求教友好好活出神聖的婚姻召叫，你認為這立場是否過份呢？為甚麼？

In biblical tradition, marriage reflects the intimate relationship between God and the Church. Catechism 1617: "The entire Christian life bears the mark of the spousal love of Christ and the Church." The whole Bible also begins and ends with marriage. The book of Revelation talks about the horrifying end of the world. The climax of its revelation turns out to be the sweet and eternal union of the Messiah, the Lamb, and his bride, the Church. Clearly, in God's teachings, marriage has a sacred and sublime meaning. Considering that, do you think it's unreasonable for the church to take the position of upholding the true meaning of marriage and requiring church members to live out their vocation of marriage properly? Why?