

## **Group Time Sharing Questions**

### QUESTION ONE:

Read CCC #1121. What does the Church have to say about the imagery of “seals” in relationship to the sacraments? How does this Church teaching relate to the Scripture? (Read 2 Corinthians 1:22)

How does the seal of the living God that is made upon the foreheads of the servants of God in Revelation 7:3 relate to Ezekiel 9:1-7 and to the liturgical Sign of the Cross that accompanies every baptism?

### QUESTION TWO:

Read Numbers 10:1-10 and Joshua 6:1-20. What is the purpose of trumpets in the life of Israel? If the blowing of trumpets preceded the downfall of the city of Jericho, what did the blowing of the 7 trumpets in Revelation 8-11 precede?

### PERSONAL REFLECTION:

Revelation 8:4 tells us “the smoke of the incense rose with the prayers of the saints from the hand of the angel before God.” How does it affect your prayer life to know that all your prayers are included in that incense? How does this realization affect the way you see the liturgical use of incense in the Mass?

Q1	<p>Read CCC #1121. What does the Church have to say about the imagery of “seals” in relationship to the sacraments? How does this Church teaching relate to the Scripture? (Read 2 Corinthians 1:22)</p> <p>How does the seal of the living God that is made upon the foreheads of the servants of God in Revelation 7:3 relate to Ezekiel 9:1-7 and to the liturgical Sign of the Cross that accompanies every baptism?</p>	
CCC #1121	<p>The three sacraments of Baptism, Confirmation, and Holy Orders confer, in addition to grace, a sacramental character or "seal" by which the Christian shares in Christ's priesthood and is made a member of the Church according to different states and functions. This configuration to Christ and to the Church, brought about by the Spirit, is indelible,[40] it remains for ever in the Christian as a positive disposition for grace, a promise and guarantee of divine protection, and as a vocation to divine worship and to the service of the Church. Therefore these sacraments can never be repeated.</p>	<p>聖洗、堅振和聖秩三件聖事，除了賦予聖事恩寵外，還賦予聖事的神印或「印號」，信友藉此分受基督的司祭職，並按照不同的身分與任務，成為教會的一分子。這令人肖似基督和教會的印號，由聖神所實現，是永不會磨滅的；這印號時常存留在信友內，成為他們領受恩寵的積極準備；它又是天主照顧的許諾和保證，且是欽崇天主和服務教會的召叫。為此，這三件聖事是不可重複領受的。</p>
2 Cor. 1:22	<p><sup>22</sup> he has also put his seal upon us and given the Spirit in our hearts as a first installment.</p>	<p><sup>22</sup>祂在我們身上蓋了印，並在我們心裡賜下聖神作為抵押。</p>
Rev. 7:3	<p><sup>3</sup> "Do not damage the land or the sea or the trees until we put the seal on the foreheads of the servants of our God."</p> <p><u>Note:</u> [1-17] An interlude of two visions precedes the breaking of the seventh seal, just as two more will separate the sixth and seventh trumpets (Rev 10). In the first vision (Rev 7:1-8), the elect receive the seal of the living God as protection against the coming cataclysm; cf Rev 14:1; Ezekiel 9:4-6; 2 Cor 1:22; Eph 1:13; 4:30. The second vision (Rev 7:9-17) portrays the faithful Christians before God's throne to encourage those on earth to persevere to the end, even to death.</p>	<p><sup>3</sup>說：「你們不可傷害大地、海洋和樹木，等我們在我們天主的眾僕額上，先蓋上印。」</p>
Ezekiel 厄則克耳 9:1-7	<p><sup>1</sup> Then he cried loud for me to hear: Come, you scourges of the city! <sup>2</sup> With that I saw six men coming from the direction of the upper gate which faces the north, each with a destroying weapon in his hand. In their midst was a man dressed in linen, with a writer's case at his waist. They entered and stood beside the bronze altar. <sup>3</sup> Then he called to the man dressed in linen with the writer's case at his waist, <sup>4</sup> saying to him: Pass through the city (through Jerusalem) and mark an X on the foreheads of those who moan and groan over all the abominations that are practiced within it. <sup>5</sup> To the others I heard him say: Pass through the city after him and strike! Do not look on them with pity nor show any mercy! <sup>6</sup> Old men, youths and maidens, women and children - wipe them out! But do not touch any marked with the X; begin at my sanctuary. So they began with the men (the elders) who were in front of the temple. <sup>7</sup> Defile the temple, he said to them, and fill the courts with the slain; then go out and strike in the city.</p> <p><u>Note:</u> [4] Ezekiel is pre-eminently the prophet of personal retribution; the innocent inhabitants of Jerusalem are to be spared when the idolatrous are punished. An X: literally, the Hebrew letter tau, which had the form of a cross.</p>	<p><b>擊殺無記號者</b></p> <p><sup>1</sup>以後我聽見他高聲喊說：「懲罰此城的，快來！每人手中應拿著毀滅的工具。」<sup>2</sup>看，有六個人從上邊朝北的門走來，每人拿著破壞的武器。他們中間有一個人身穿細麻衣，腰間帶著書記的墨盒。他們來到，就站在銅祭壇旁。<sup>3</sup>那停在革魯賓上的以色列的天主光榮，就由革魯賓身上升起，來到聖殿的門限上，叫將那身穿細麻衣，腰間帶著墨盒的人召來。<sup>4</sup>上主對他說：「你要走遍此城，即走遍耶路撒冷，凡因城充發生的醜惡之事而悲痛哀號的人，要在他們額上劃一個十字記號。」<sup>5</sup>以後我聽見他向其餘的人說：「你們也跟著他走遍全城擊殺，你們的眼不要憐視，一點也不要顧惜；<sup>6</sup>把老人、少年、處女、嬰兒和婦女都要殺盡滅絕；但凡額上有十字記號的人，不可走近。你們從聖所這裏開始。」果然他們就從在聖殿前的長老開始。<sup>7</sup>以後又向他們說：「你們要玷污這聖殿，使被殺者充塞整個庭院，然後出去！」他們就出去，在城中擊殺。</p>

Q2	Read Numbers 10:1-10 and Joshua 6:1-20. What is the purpose of trumpets in the life of Israel? If the blowing of trumpets preceded the downfall of the city of Jericho, what did the blowing of the 7 trumpets in Revelation 8-11 precede?	
Numbers 10:1-10	<p><sup>1</sup> The LORD said to Moses: <sup>2</sup> "Make two trumpets of beaten silver, which you shall use in assembling the community and in breaking camp. <sup>3</sup> When both are blown, the whole community shall gather round you at the entrance of the meeting tent; <sup>4</sup> but when one of them is blown, only the princes, the chiefs of the troops of Israel, shall gather round you. <sup>5</sup> When you sound the first alarm, those encamped on the east side shall set out; <sup>6</sup> when you sound the second alarm, those encamped on the south side shall set out; when you sound the third alarm, those encamped on the west side shall set out; when you sound the fourth alarm, those encamped on the north side shall set out. Thus shall the alarm be sounded for them to depart. <sup>7</sup> But in calling forth an assembly you are to blow an ordinary blast, without sounding the alarm. <sup>8</sup> "It is the sons of Aaron, the priests, who shall blow the trumpets; and the use of them is prescribed by perpetual statute for you and your descendants. <sup>9</sup> When in your own land you go to war against an enemy that is attacking you, you shall sound the alarm on the trumpets, and the LORD, your God, will remember you and save you from your foes. <sup>10</sup> On your days of celebration, your festivals, and your new-moon feasts, you shall blow the trumpets over your holocausts and your peace offerings; this will serve as a reminder of you before your God. I, the LORD, am your God."</p> <p><u>Note:</u> [10] Days of celebration: special holidays, such as the occasion of a victory. Festivals: the great annual feasts of the Passover, Pentecost and Booths described in Lev 23; Numbers 28-29.</p>	<p><b>製造銀號</b></p> <p><sup>1</sup>上主訓示梅瑟說：「<sup>2</sup>你要製造兩個喇叭，用銀打成，用為召集會眾，為遷疑營幕。<sup>3</sup>幾時吹兩個喇叭，全會眾都應集合在會幕門口，來到你跟前。<sup>4</sup>若只吹一個喇叭，以色列的千夫長，作首領的應集合到你跟前。<sup>5</sup>若吹緊急號，紮在東方的營就起程；<sup>6</sup>第二次吹緊急號時，紮在南方的營就起程：吹緊急號是為叫他們起程；<sup>7</sup>但為召集會眾，只吹號，不應緊急吹。<sup>8</sup>亞郎的子孫作司祭的應吹號：這為你們世世代代是條永久的規定。<sup>9</sup>幾時你們在本國要出去作戰，攻打來侵的仇敵，應吹緊急號，使上主你們的天主，記得你們，救你們脫離仇敵。<sup>10</sup>此外，在你們的慶日、節日、月朔之日，獻全燔祭及和平祭時，還應吹號，使你們的天主記得你們：我是上主，你們的天主。」</p>
Joshua 若蘇厄書 6:1-20	<p><sup>1</sup> Now Jericho was in a state of siege because of the presence of the Israelites, so that no one left or entered. <sup>2</sup> And to Joshua the LORD said, "I have delivered Jericho and its king into your power. <sup>3</sup> Have all the soldiers circle the city, marching once around it. Do this for six days, <sup>4</sup> with seven priests carrying ram's horns ahead of the ark. On the seventh day march around the city seven times, and have the priests blow the horns. <sup>5</sup> When they give a long blast on the ram's horns and you hear that signal, all the people shall shout aloud. The wall of the city will collapse, and they will be able to make a frontal attack."</p> <p><sup>6</sup> Summoning the priests, Joshua, son of Nun, then ordered them to take up the ark of the covenant with seven of the priests carrying ram's horns in front of the ark of the LORD. <sup>7</sup> And he ordered the people to proceed in a circle around the city, with the picked troops marching ahead of the ark of the LORD. <sup>8</sup> At this order they proceeded, with the seven priests who carried the ram's horns before the LORD blowing their horns, and the ark of the covenant of the LORD following them. <sup>9</sup> In front of the priests with the horns marched the picked troops; the rear guard followed the ark, and the blowing of horns was kept up continually as</p>	<p><b>圍攻耶里哥</b></p> <p><sup>1</sup>耶里哥城門緊緊關閉，無人出入，以防以色列子民。<sup>2</sup>上主對若蘇厄說：「看，我已將耶里哥和城中的王子，精銳的戰士，都交在你手中。<sup>3</sup>你們所有的戰士要圍繞這城轉一遭，這樣轉六天。<sup>4</sup>七位司祭要帶著七個羊角號，在約櫃前面行走；但第七天，要圍繞城轉七遭，並且司祭要吹號角。<sup>5</sup>當羊號角吹起長聲時，你們聽見了號角的響聲時，眾百姓應當高聲喊叫；那時城牆必要坍塌，百姓個個要往前直衝。」</p> <p><sup>6</sup>農的兒子若蘇厄將司祭召來，對他們說：「你們應抬著約櫃，七位司祭帶著七個羊角號，走在上主約櫃的前面。」<sup>7</sup>然後，又對百姓說：「你們要前去圍著城轉，先鋒隊要走在上主約櫃的前面。」<sup>8</sup>若蘇厄對百姓說完話以後，那七位帶著羊角號的司祭，走在上主前面，吹著號角，上主的約櫃跟在他們後面。<sup>9</sup>先鋒隊走在吹號角的司祭前面，後衛隨著約櫃，一面走，一面吹號角。<sup>10</sup>若蘇厄向百姓下令說：「你們不可叫喊，不可叫人聽到你們的聲音，連一句話也不可出口，直到我給你們說：「叫喊</p>

<p>they marched. <sup>10</sup> But the people had been commanded by Joshua not to shout or make any noise or outcry until he gave the word: only then were they to shout. <sup>11</sup> So he had the ark of the LORD circle the city, going once around it, after which they returned to camp for the night. <sup>12</sup> Early the next morning, Joshua had the priests take up the ark of the LORD. <sup>13</sup> The seven priests bearing the ram's horns marched in front of the ark of the LORD, blowing their horns. Ahead of these marched the picked troops, while the rear guard followed the ark of the LORD, and the blowing of horns was kept up continually.</p> <p><sup>14</sup> On this second day they again marched around the city once before returning to camp; and for six days in all they did the same. <sup>15</sup> On the seventh day, beginning at daybreak, they marched around the city seven times in the same manner; on that day only did they march around the city seven times. <sup>16</sup> The seventh time around, the priests blew the horns and Joshua said to the people, "Now shout, for the LORD has given you the city <sup>17</sup> and everything in it. It is under the LORD'S ban. Only the harlot Rahab and all who are in the house with her are to be spared, because she hid the messengers we sent. <sup>18</sup> But be careful not to take, in your greed, anything that is under the ban; else you will bring upon the camp of Israel this ban and the misery of it. <sup>19</sup> All silver and gold, and the articles of bronze or iron, are sacred to the LORD. They shall be put in the treasury of the LORD."</p> <p><sup>20</sup> As the horns blew, the people began to shout. When they heard the signal horn, they raised a tremendous shout. The wall collapsed, and the people stormed the city in a frontal attack and took it.</p> <p><u>Note:</u>  [18] That is under the ban: that is doomed to destruction; see notes on Lev 27:29; Numbers 18:14; 21:3.  [20] The wall collapsed: by the miraculous intervention of God. The blowing of the horns and the shouting of the people were a customary feature of ancient warfare, here intended by God as a test of the people's obedience and of their faith in his promise; cf Hebrews 11:30.</p>	<p>」那天，你們才可叫喊。<sup>11</sup>這樣上主的約櫃圍城轉了一遭後，眾人就回到營中，在營中過夜。<sup>12</sup>若蘇厄清早起來，司祭又抬起上主的約櫃，<sup>13</sup>七位司祭帶了七個羊號角，走在上主約櫃前面，一面走，一面吹號角；先鋒隊走在他們前面，後衛隨在上主約櫃後面，一面走，一面吹號角。</p> <p><sup>14</sup>第二天他們圍城轉了一遭後，又回到營中；他們這樣行了六天。<sup>15</sup>到了第七天，早晨黎明時，他們起來，照樣圍城轉了七遭。惟獨這一天圍城轉了七遭。<sup>16</sup>到了第七遭，他們吹起了號角，若蘇厄吩咐百姓說：「你們叫喊，因為上主已將這城交給了你們。<sup>17</sup>這城和城中所有的一切，都應全完毀滅，歸於上主，只有妓女辣哈布和她家中的人口可以生存，因為她隱藏了我們所派的使者。<sup>18</sup>但你們要小心，不可私自取用這些應毀滅之物，免得你們貪心，竊取應毀滅之物，使以色列全營遭受詛咒，陷於不幸。<sup>19</sup>至於所有的金銀，以及銅鐵的器皿，都應奉獻給上主，歸入上主的府庫。」</p> <p><b>燒毀全城救出辣哈布</b></p> <p><sup>20</sup>百姓於是叫喊，號聲四起；百姓一聽到了號角聲，放聲大叫，城牆便坍塌了；百姓遂上了城，個個向前直衝，攻陷了那城。</p>
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- <http://www.vatican.va/archive/ENG0839/INDEX.HTM>
- <http://www.catholic.org.tw/bible/index.htm>
- <http://www.cathlinks.org/ccc-toc.htm>
- <http://www.christusrex.org/www1/CDHN/ccc.html>

CMC BSP Session 4  
Group Time Discussion  
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**ANSWERS:**

QUESTION ONE:

The three sacraments of Baptism, Confirmation and Holy Orders confer on our souls a sacramental character or seal that remains forever as a disposition for grace, a guarantee of divine protection, and a vocation to service (priesthood).

This teaching is supported by St. Paul, who says in 2 Cor 1:21, “[God] has put his seal upon us and given us his Spirit in our hearts as a guarantee.”

The seal of the living God in Rev 7:3 relates to Ezekiel 9:1-7 in two ways: (a) The faithful sealed with the mark in Ezekiel 9:4 – “mark” means “tau” in Hebrew, which is the same word as the letter “T”, i.e. a cross (B4/2) – were given God’s special protection in the destruction of Jerusalem in both 587 A.D. and 70 A.D. (b) The faithful of the Church, i.e. us, are similarly protected and guaranteed for God’s special grace.

Therefore, we should remember this teaching every time we make the Sign of the Cross.

QUESTION TWO (Ref: B4/5):

Trumpets are instruments of warning and judgment. They have three primary arenas of use: worship, warfare, and warning. As Ezekiel 33:11-16 and Joel 2 shows, trumpets were also used as symbols of warning and as a call to repentance for the people of the covenant.

The blowing of trumpets preceded the downfall of the city of Jericho, which represented the evil forces that stood in the way of God’s people. The blowing of trumpets in Revelation 8, therefore, was a warning that preceded the downfall of the city of Jerusalem in 70 A.D., which stood in God’s way by harboring evil political and religious leaders and persecuting the Christians in alliance with Rome.