

**Chinese Martyrs Catholic Church
Bible Sharing Program 2013-2014
Romans #10: Paul's Plan and Final Instructions**

*CATH= Catholic for a Reason-Scripture/Family
CSB =Ignatius Catholic Study Bible
SN = Special notes, LF=Francis, Lumen Fidei
SK = Chinese Bible
JNaz=Jesus of Nazareth
CCC= Catholic Catechism
SUN=R. Sungenis, Not By Faith Alone*

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| A | <p><u>“For in it the righteousness of God is revealed through faith for faith” (Rm 1:17)</u> <u>Introduction of Related Scriptural Passages</u></p> <p><i>Even death is illumined and can be experienced as the ultimate call to faith, the ultimate “Go forth from your land” (Gen 12:1), the ultimate “Come!” spoken by the Father, to whom we abandon ourselves in the confidence that he will keep us steadfast even in our final passage.</i></p> | <p>Rm 15:1-16:27</p> <p>LF #56</p> |
| B | <p><u>Following Jesus’ Teaching that the Strong Ought to Put up with the Failings of the Weak</u> <u>Has God Rejected His People, Israel Being Subject to Authorities?</u></p> <ul style="list-style-type: none"> • This teaching refers to the Jews who only follow the letters of the law and the ones whose faith is weak. Paul teaches that one must follow Jesus to “please others” instead of oneself, and in so doing, one must build up one’s “neighbours”. Paul also alludes to Psalm 69:9 to reveal how Jesus bears the insult that has fallen on the weak. • “For whatever was written in former days was written for our instruction”, in other words, the scripture written in the OT times is meant to teach readers of today. This demonstrates that OT and NT are to be read as one and not to be read separately. Both works reveal the whole picture of salvation. Through the inspiration of the Holy Spirit, OT and NT work together; the new is hidden in the old while the old is revealed in the new. • “Christ has become a servant of the circumcised on behalf of the truth of God in order that he might confirm the promises given to the patriarchs, and in order that the Gentiles might glorify God for his mercy.” => 1) one must support the “weak” Jewish people; 2) the Universal Church (see elodocument post: http://elodocuments.blogspot.ca/2013/09/why-am-i-called-catholic.html). | <p>Rm 15:1-13</p> <p>Rm 15:1-3, 14:1</p> <p>Rm 15:4, CSB CCC121-123, 129</p> <p>Rm 15:7-13, CSB, Rm 3:4-8</p> |
| C | <p><u>Paul’s Plan</u></p> <ul style="list-style-type: none"> • Paul sees his priestly mission, sent by God, of converting the Gentiles as an energetic and transforming sacrifice. He is “a minister of Christ Jesus to the Gentiles in the priestly service of the gospel of God so that the offering of the Gentiles may be acceptable, sanctified by the Holy Spirit”. This is to fulfill Isaiah’s prophecy. Through Jesus’ Paschal Mystery, the act of preaching the Gospel has also become a holy sacrifice to God. • “Those who have never been told of him shall see, and those who have never heard of him shall understand”. What is written in Is 52:15 has been fulfilled in Paul. Today, we can’t help but marvel at God’s plans and actions that have been accurately foretold in Isaiah’s teachings. | <p>Rm 15:14-33</p> <p>Rm 15:16, CSB, Is 66:18-20, SN1</p> <p>Rm 15:21, CSB</p> |

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| | <ul style="list-style-type: none"> • Did Paul visit Spain? • "... and indeed they owe it to them" –particular churches owe the Church in Jerusalem. There is only one Universal Church (One Church), local churches, like the Archdiocese of Toronto, belong to the Universal Church. Other church communities, such as the Eastern Orthodox Church, exists outside of the Universal Church and possesses the imperfect truth. It is connected to the Universal Church; however, it is not the Universal Church. The Universal Church build by Christ subsisted in the Roman Catholic Church (LG 8). | <p>Rm 15:24, CSB Acts 28:30, 15:27, SN2</p> |
| <p>D</p> | <p><u>Recommendations, Greetings, and Final Instructions</u></p> <ul style="list-style-type: none"> • "I commend to you our sister Phoebe, a deacon of the church at Cenchreae" – she is a helper or servant; a lay person and not a clergy. • "Greet also the church in their house" – Jewish believers often gathered at home before the existence of public meeting places. Similar to the homes of the Jewish families, early Christians also met at individual's home. • "they are prominent among the apostles" – "disciples" or "apostles" both generally refer to those who serve the Universal Church, not just the 12 Apostles. • "The God of peace will shortly crush Satan under your feet" – the individual sense in Gen 3:15 is Mary while the corporate sense is the Church. Both are from the same root. The Church is the body of Christ that crushes the skull of Satan. • "according to the revelation of the mystery that was kept secret for long ages but is now disclosed" – This mystery that has been prepared for all nations and foretold and anticipated in OT is finally fulfilled. This demonstrates the how precious is the Gospel and why it brings joy to all. | <p>Rm 16:1-27</p> <p>Rm 16:1 CSB</p> <p>Rm 16:5 CSB</p> <p>Rm 16:7 CSB Ratzinger, Pilgrim, pp 189-90 1Cor 2:28</p> <p>Rm 16:20 CSB</p> <p>Rm 16:25 CSB Phil 3:3</p> |

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SPECIAL NOTES

1. [The Letter to the Romans] is an apostolic action; more, it is a liturgical event. This is because it helps the world of the pagans to change so as to be a renewal of mankind and, as such, a cosmic liturgy in which mankind shall become adoration, become the radiance of the glory of God...If, in the Letter to the Philippians, we found martyrdom being presented as a liturgical event, associated with the theology of the Cross and with Eucharistic theology; if, in Romans 12, the same was being said to us about the Christian life as such; now it is the specifically apostolic service of preaching the faith that appears as a priestly activity, as actually performing the new liturgy...[Paul's mission] is more than [morality and rational considerations]: that it has a sacramental basis, that it involves being united in concrete sense with the Body of Christ...A Christian life that did not involve being drawn into the Pascha of the Lord, that was not itself becoming a Eucharist, would remain locked in the moralism of our activity and would thus again fail to live up to the new liturgy that has been founded by the Cross (J. Ratzinger on Rom 15:16, *Pilgrim Fellowship of Faith – The Church as Communion*, pp.119-120.)
2. “[There] is ultimately only one Church of Christ, which does of course in concrete terms exist in many particular Churches, and yet these are in fact particular churches, part Churches, of the one Church” (*Pilgrim*, p. 237).

“The distinction between *subsistit* and *est* does, however, imply the drama of the schism of the Church: although the Church is only one, and does really exist, there is being that is derived from the being of the Church, an ecclesiastical entity, even outside the one Church...the continuing existence of a concrete ecclesiastical entity outside of the one active agent is the contradictory element of human sin, the contradictory element of schism” (*Pilgrim*, p. 148).