

War in the Bible. (聖經中的戰爭)

Talking also about the present situation (關心現在的世界) ,

Dreaming of a world without war (夢想一個沒有戰爭的世界)

<p>War in the Bible</p> <p>1. War is always a holy thing, a sacred thing. To talk about war in the Bible, we need a short introduction. When nations go to war, governments need to explain to their people why it is necessary to kill other people. Humans, in the same way as other animal species, feel a kind of horror when taking other beings' lives. Therefore, a stronger reason is necessary to make the killing of others a thing that is right and not a crime. To achieve this purpose, governments invoke some ideals and try to demonstrate that they are more impellent than allowing other people to live. Needless to say, that every government does the same and demonizes other governments' ideals. In this way, we can see that some kind of divine dimension enters into human reason. We kill to defend, to protect, to promote our divine ideals. Therefore, we are justified, when we kill others. (Nobody talks of the possibility that others may kill us.)</p> <p>2. The case of Israel. In the OT. The OT history of Israel is full of wars. On the one hand, there is no difference with respect to other peoples. On the other side, there is a clear factor</p>	<p>聖經中的戰爭</p> <p>1. 序言. 戰爭總是被視為神聖的事。 要探討聖經中的戰爭，我們需要先做一個簡單的序言。 當國家發動戰爭時，政府需要向民眾解釋為何必須殺害他人。</p> <p>人類和其他動物一樣，在奪取其他生命時會感到某種恐懼。 因此，我們需要一個更強而有力的理由，才能讓殺戮成為正當的行為，而非犯罪。</p> <p>為了達到這個目的，政府會引用一些理念，並試圖證明這些理念比允許他人生存更具說服力。</p> <p>毋庸置疑，每個政府都會這麼做，並且妖魔化其他政府的理念。 由此可見，某種神聖的次元滲透到了人類的理性之中。 我們殺戮是為了捍衛、保護、弘揚我們神聖的理念。因此，當我們殺戮他人時，我們是正當的。 (沒有人談論其他人可能會殺害我們的可能性。)</p> <p>2. 以色列的例子 – 在舊約中 以色列的舊約歷史充滿了戰爭。 一方面，這與其他民族並無不同。 另一方面，還有一個明顯的因素：我們的天主是「萬軍之天主」。</p>
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added: our God is “The God of Armies.”

From the beginning on God chooses Israel, frees it from the oppression of the Egyptians, leads it to possess the Promised Land and to establish on it the Kingdom of David.

Then, year after year, war after war (2Sam 11:1), God protects Israel, gives him victory. Those who are not yet Christians, when they read the OT, they are scandalized: “Why so much violence?”

Even more: why – it seems – God himself orders such violence (see 1Sam 15:1-3)?

3.

“Who is the Mediator?”

To try to find an answer to this problem, we need to ask another, basic question: in the OT, who is the mediator between God and Israel, between God and humanity?

To this question, many give an insufficient answer. They think that the mediator is Moses (see Acts 7:38) or some prophets.

In reality, **the mediator is the whole people of Israel.**

In the Old Testament, especially after the post-exilic period, Israel's unique position within the relationship between God and humanity, and within also its relationship with the universe, becomes increasingly evident.

Israel, that is, its race and its culture (law, temple, priesthood), knows itself as the mediator between God and humanity (and also as the mediator between God and itself). It enjoys the status of a child of God: "Out of Egypt I called my son" (Hosea 11:1). He is the channel through which God pours out his love and blessing upon all the earth. "In you all the peoples of the earth shall be blessed"

從一開始，天主揀選了以色列，將他們從埃及人的壓迫中解救出來，帶領他們進入許地，並在那裡建立達味的王國。然後，年復一年，戰爭接踵而至（參撒下 11:1），天主保護以色列，賜給他們勝利（「救恩」就是「勝利」的意思）。那些尚未成為基督徒的人，在閱讀舊約時會感到震驚：為什麼會有這麼多暴力？

更甚者：為什麼——似乎——是天主自己下令進行這樣的暴力（參考 15:1-3）呢？

3.

究竟中保是誰？

為了嘗試找到這個問題的答案，我們需要提出另一個根本性的問題：在舊約中，天主與以色列之間、天主與人類之間的中保是誰？

對於這個問題，許多人的回答並不充分。他們認為中保是梅瑟（參考宗 7:38）或某些先知，或者別的重要人物。

事實上，**中保是全體以色列子民。**

在舊約中，特別是在被擄歸回許地之後，以色列在天主與人類的關係中，以及在與宇宙的關係中，其獨特的地位日益凸顯。

以色列，即其民族血統及其文化（律法、聖殿、祭司制度等），認識到自身是天主與人類之間的中保（也是天主與自身之間的中保）。它享有天主兒女的地位：「從在埃及時，我就召他為我的兒子」（歐 11:1）。以色列是天主將愛和祝福傾注於全地的管道。「地上萬民都要因你獲得祝福」（創 12:3；詠

(Gen 12:3; Psalm 72/73:17).

4.

Three Phases of Revelation

In the Old Testament, the revelation of the people goes hand in hand with the revelation of God and the Spirit of God, which binds the God of Israel and his people.

In the Holy Scripture (Old and New Testament), **three phases of this revelation** can be roughly recognized, almost a progressive bringing into focus the mystery of the relationship between God and his people and, at the same time, the revelation of the Persons of the Trinity.

Confirmation of the existence of these three phases can be found in the report of the **Transfiguration**. Why do Moses and Elijah appear alongside Jesus, and not other Old Testament figures such as Abraham or Jeremiah?

One possible answer could be the following: the reason for the presence of these two figures and not others is their importance (Moses, the Law, Elijah, the Prophets) in the formation of the people of Israel.

The figure of Moses symbolizes the eras that witnessed the ethnogenesis of Israel and its attainment of the status of a people in possession of its land, sovereign over it, with all its social, cultural, and religious structures fully functioning. All of this found its symbol in the Law and the Lawgiver.

In this situation, the individual identified with the people, and God revealed himself as the God of Israel, superior to the gods of neighboring peoples, Israel's guide in battle, the giver of victory and salvation.

In this situation, God punished individuals who sinned but did not deprive the people of their privileged relationship ("I will blot out from my book anyone who has sinned against

72/73:17)。

4.

啟示的三個階段

在舊約中，對百姓的啟示與對天主及其聖神的啟示密不可分，聖神將以色列的天主與其百姓緊密相連。

在聖經（舊約和新約）中，我們可以大致辨認出這啟示的三個階段，它們幾乎是循序漸進地揭示天主與其百姓之間關係的奧秘，同時也揭示了三位一體的位格。

耶穌顯聖榮的記載證實了這三個階段的**存在**。為什麼梅瑟和厄里亞與耶穌一同出現，而不是其他舊約的人物，例如亞巴郎或耶肋米亞？

一個可能的解釋是：之所以出現這兩位人物，而不是其他人，是因為他們在以色列民族的**形成過程中具有重要意義**（梅瑟、律法，厄里亞、先知）。

梅瑟象徵著以色列民族形成和最終擁有土地、享有主權、社會、文化和宗教結構健全運作的時代。這一切都在律法和立法者身上找到了象徵。

在這種情況下，個人與人民認同，天主向世人啟示自己是以色列的天主，凌駕於鄰邦的神明之上，是以色列在戰場上的指引者，是勝利和救贖的賜予者。

在這種情況下，天主懲罰犯罪的個人，但並未剝奪人民與天主之間的**特殊關係**（「誰犯罪得罪我，我就把誰從我的冊

me," Exodus 32:33).

The modalities of divine self-revelation at Sinai also corresponded to this figure: fire, flashes of lightning, an earthquake, and thunderous sounds. A terrible manifestation of power. See the story told in Exodus 19:16-19.

Instead, the story of **the theophany to Elijah** (1 Kings 19:9-18), in a seemingly conscious and intentional way, presents God's revelation in opposite forms: night, not day, not fire, nor earthquake, but instead the breath of a gentle breeze.

Corresponding to this mode of revelation, God communicates to Elijah that He will continue the realization of His plan no longer through the kingdoms of Israel and Judah, but through "the remnant" of the people, the 7,000 who had not worshiped Baal.

In other words, God will continue to manifest Himself through a defeated, exiled people, at risk of disappearing from history as a people, race, and culture. At the same time, God will continue to save and guide those who make the personal choice to be faithful to God, even if they go against the grain of the masses.

On the one hand, this is the personal experience of all the prophets; on the other, it is the new mode of existence of the people, as a cultic community, in the early post-exilic period, for approximately two hundred years (538-330 BC): a small remnant within the Persian Empire.

The loss of political independence corresponds, miraculously, to the acquisition of a new self-awareness. The community of Israel, maintaining its racial separation and celebrating the glory of its God in the Temple (the land reduced to a tiny but real and at the same time symbolic place), becomes a

子上抹去」出 32:33)。

在西乃山上，天主自我啟示的方式也與這形象相符：烈火、閃電、地震和雷鳴。這是威嚴力量的彰顯。參閱出谷紀 19:16-19 的記載。

相反地，厄里亞的神顯（列王紀上 19:9-18）的故事，似乎是有意為之，以截然相反的方式呈現了天主的啟示：不是白晝，而是黑夜；不是烈火，也不是地震，而是一陣輕柔的微風。

與這種啟示方式相對應，天主告訴厄里亞，祂將繼續實現祂的計劃，不再透過以色列和猶大王國，而是透過「餘民」，即那七千沒有敬拜巴耳的人。

換句話說，天主將繼續透過一個戰敗流亡的民族彰顯祂自己，這個民族、種族和文化面臨著從歷史上消失的風險。同時，天主將繼續拯救和引導那些選擇忠於祂的人，即使他們與大眾的潮流背道而馳。

一方面，這是所有先知的親身經歷；另一方面，在被擄歸回的早期，大約兩百年間（主元前 538-330 年），以色列人以宗教社群的形式，成為波斯帝國境內一個小小的殘餘，這便是種新的生存模式。

政治獨立的喪失，奇蹟般地，與一種新的自我意識的獲得相對應。以色列社群保持種族隔離，在聖殿中頌揚其天主的榮耀（聖殿的面積縮小到一個雖小卻真實存在，同時也具有像徵意義的地方），成為祝福世上所有民族的管道。

channel of blessing for all the peoples of the earth.

God is no longer just the god of Israel, competing with other gods (see Micah 4:5: "Let all the other peoples walk in the name of their gods, but we will walk in the name of the Lord our God forever and ever"), but is the one God, Lord of the entire universe, present everywhere. Israel, in its existence and ritual, manifests the inaccessible holiness of God.

The magnificent priestly project, realized in Levitical legislation, forms the backbone of Israel's new mode of existence and self-awareness, now a mediator in a more spiritual and universal dimension.

Beginning in 330 BC, this form of existence enters into a crisis (the second great crisis, after that of deportation and exile,) when it encounters the Greek civilization. A slow process, with a critical moment in the time of Alexander the Great and the reigns of the Diadochi, but one that calls into question the priestly construction. Greek civilization exerts a great power of attraction, even captivating the Jews. Here, then, is the great problem: can one follow Greek customs and at the same time be part of the chosen people? How can one dialogue with Greek philosophy starting from the tradition of the Fathers?

These questions shake Israel's self-awareness to its foundations, leading to ideological conflicts and civil wars.

In this context, **Jesus** appears and brings all novelties by bringing himself (*omnem novitatem attulit, seipsum afferens, qui erat adnuntiatus*, St. Irenaeus).

If the Israelites who had formed "the

天主不再只是以色列的天主，不再與其他神明爭鋒（參考米該亞書 4:5：「雖然萬民各奉自己神祇之名而生活，但是我們卻永遠奉上主我們天主之名而生活」），而是獨一的真天主，宇宙萬物的主宰，無所不在。以色列的臨在和禮儀，彰顯了天主不可企及的聖潔。

宏偉的祭司製度，體現在肋未律法中，構成了以色列新的生存模式和自我認知的基礎，如今它已成為通往更精神和普世維度的橋樑（中報）。

主元前 330 年，這種生存模式遭遇希臘文明，由此陷入危機（繼被擄和流放之後的第二次重大危機）。

這是一個緩慢的過程，在亞歷山大大帝和繼業者（Diadochoi）統治時期達到關鍵時刻，但同時也對祭司製度的建構提出了質疑。希臘文明擁有強大的吸引力，甚至征服了猶太人。由此，一個重大問題擺在了眼前：一個人能否既遵循希臘習俗，又保持其作為天主選民的身份？如何從教父的傳統出發，與希臘哲學展開對話？

這些問題動搖了以色列的自我認知根基，最終導致了意識形態衝突和內戰。

在此背景下，耶穌來，「並以自身帶來一切新事物」（*omnem novitatem attulit, seipsum afferens, qui erat adnuntiatus*, 聖依勒內）。

remnant" had made a personal choice regarding *the doctrine* brought by prophets and priests, now Jesus offers *the relationship with himself* as the origin and foundation of the relationship with God, as a response to the definitive God's revelation and his plan for Israel, for all humanity, history, and creation.

"When I am lifted up, I will draw all people to myself" (John 12:32).

Tabor is the fulfillment of the revelation at **Sinai** and **Horeb**.

History becomes the journey of every single person toward Jesus, emerging from the Babel of visible history, a history that disappears as it happens, to enter, in Jesus, endlessly into the Eternal and the One.

5.

The Characteristics of Jesus' Mediation

First, Jesus fulfills in himself the function of mediator of Israel, as he was born of a Jewish mother. He is a light to enlighten the people and "the glory of your people Israel" (Luke 2:32).

Priestly thought had identified a pyramid through which, at its apex, in a crescendo of separations. The most separated/holy man of the separated/holy people (the high priest), in the holiest part of the holiest place of the holiest city of the holiest land, at the holiest time, performed the holiest gestures. In this way, the people entered into the fullest possible contact with the Holy One, the Separated One, and from Him received every blessing, which they then spread throughout the earth.

Jesus affirmed his unity with God, whom he calls his own Father ("I and the Father are one," John 10:30) and the universal necessity of his mediation ("No one comes to the

如果組成「餘民」的以色列人曾對先知和祭司所傳的教義做出個人選擇，那麼如今耶穌則將與自身的關係作為與天主關係的起源和基礎，以此回應天主最終的啟示及其對以色列、全人類、歷史和創造的計劃。

「至於我，當我從地上被舉起來時，便要吸引眾人來歸向我」(若 12:32)。

大博爾山是西乃山和曷勒布山啟示的應驗。

歷史成為每個人走向耶穌的旅程，他們從可見歷史的「巴貝耳塔」中走出，這種歷史在發生之時便消逝，最終在耶穌內進入永恆與合一。

5.

耶穌中保的特徵

首先，耶穌本身就具備以色列中保的職分，因為他生於猶太母親。祂是照亮萬民的光，也是「你百姓以色列的榮耀」(路 2:32)。

祭司的思想將中保比喻為一座金字塔，金字塔頂端象徵分離的不斷加劇。

在聖潔之地

最聖潔的城市

最聖潔的地方，

最聖潔的人（大祭司）

在最聖潔的時刻，

行最聖潔的禮儀。

如此，百姓便與聖潔者、分離者建立起最充分的聯繫，並從祂那裡領受一切祝福，然後將這些祝福傳播到世界各地。

耶穌肯定了他與天主的合一，稱天主為他的父（「我與父原是一體」，若 10:30），以及他作為中保的普遍必要性

Father except through me," John 14:6). Access to him occurs through an act that is no longer one of observance, because mediation is no longer the law of Israel (understood as an ideal model of the people, written in heaven, and as a law to be observed), but of faith in his person.

The difference between the two responses is linked to the two different paths of mediation. Israel's act of faith is formulated as follows: "Know that the Lord is God, he alone; he has made us, and *we* are his, his people, the sheep of his pasture" (Ps 99/100:3).

The act of faith of Jesus' disciple is formulated as follows: "*You* are the Christ, the Son of the living God" (Mt 16:16). As it happened during all stages of salvation history, Jesus asks the Israelites, one by one, to abandon God for God: the God they already knew for the God who now reveals himself in Jesus.

Some among them prefer to believe in their own mediation rather than that of their brother.

This gives rise to a **holy war**. All wars are holy because people go to war in defense of something that they have; they think that this thing (in the end it is themselves) is the necessary mediator between themselves and God, and between God and the world.

Jesus, however, does not defend himself, precisely because his person and function as mediator are absolute. We can recall the dialogue between Jesus and the disciple who had drawn his sword, Mt 26:51-54.

"51 And behold, one of those who were with Jesus stretched out his hand and drew his sword, and struck the slave of the high priest, and cut off his ear. 52 Then Jesus said to him,

(「我是道路、真理、生命，除非經過我，誰也不能到父那裡去」，若 14:6)。接近祂的方式不再是遵守律法，因為中保不再是以色列的律法（被理解為寫在天上的、對百姓的理想典範，以及應遵守的律法），而是對祂的信心。

兩種回應的差異在於兩種不同的中保途徑。

以色列人的信心行為表述如下：「你們應該明認雅威就是天主，祂造成了我們，我們非祂莫屬，是祂的人民，是祂牧場的羊隊」（詠 99/100:3）。

耶穌門徒的信心行為表述如下：「祢是默西亞，永生天主之主」（瑪 16:16）。如同救恩史的各個階段一樣，耶穌逐一要求以色列人留下他們所認識的天主，而選擇如今在耶穌身上顯現的天主。

他們當中有些寧願相信自己的中保職位，也不願相信弟兄的中保職位。

這便引發了一場聖戰。所有戰爭都是神聖的，因為人們為了捍衛自己所擁有的東西而發動戰爭；他們認為這東西（最終指的是他們自己）是他們與天主之間、天主與世界之間必要的調解者。

然而，耶穌並沒有為自己辯護，正是因為祂作為調解者的身分和功能是絕對的。我們可以回顧耶穌與拔劍的門徒之間的對話（瑪 26:51-54）：

「有同耶穌在一起的一個人，伸手拔出自己的劍，砍了大司祭的僕人一劍，削去了他的一個耳朵。

“Put your sword back into its place; for all who take the sword will perish by the sword. 53 Do you think that I cannot appeal to my Father, and he will at once send me more than twelve legions of angels? 54 But how then should the scriptures be fulfilled, that it must be so?””

The cross (a sign of divine curse) surprisingly reveals the novelty of Jesus' mediation. Precisely in his emptying himself, he accomplishes what Israel could not accomplish (See Job 7:21: "If you seek me, I will not be there!").

He becomes the Gate through which those who believe in him have direct access to God. Believing in God's choice to be the universal mediator of blessing, Israel defended, and had to defend, itself (its physical life, its culture, its entire liturgy). In this way, however, it overshadowed God, preventing direct access to Him. His function was one of preparation. Jesus, on the other hand, empties himself, and to those who, in assuming him, empty themselves he offers access to the Father, sharing with him his own dignity as Son, his own relationship with the Father ("He delivered the Spirit," John 19:30).

This access is an infinite process, because God is infinite and he can only be accessed infinitely ("I am the way," where each step is also the whole way).

This process is open to all people, because no one can "not believe": everyone, by nature, believes ("even the demons believe," James 2:19), and can believe in him rather than in themselves.

The condition for Jesus' total transparency is his obedience to the Father to the point of experiencing abandonment (Heb 10:10). For this reason, on the one hand, Jesus does not prevent, with his presence, the direct

耶穌遂對他說：『把你的劍放回原處；因為凡持劍的，必死在劍下。你想我不能要求我父，即刻給我調動十二軍以上的天使嗎？若這樣，怎能應驗經上所載應如此成就的事呢？』」

十字架（神咒詛的標誌）出乎意料地揭示了耶穌中保的新穎之處。正是透過自我空虛、捨棄自己，祂成就了以色列人無法成就的事（參考約伯傳 7:21：「任你尋找我，我已不在了」）。

他成為信祂之人直達天主的門。

以色列人相信天主揀選他們為普世祝福的中保，因此他們捍衛自己（他們的物質生活、文化、整個禮儀）。然而，這樣一來，他們卻遮蔽了天主，阻礙了他們直達天主。他們的作用在於預備耶穌的將來。

另一方面，耶穌捨空虛己，對於那些接受祂、也捨棄自己的人，祂為他們提供通往天父的道路，與他們分享祂作為聖子的尊嚴，以及祂與天父的關係（「παρέδωκεν τὸ πνεῦμα」 「交付了聖神」，若 19:30）。

這種與天主親近的過程是無限的，因為天主是無限的，而我們只能無限地與祂親近（「我就是道路」，其中每一步都是完整的道路）。

這個過程向所有人開放，因為沒有人能「不信」：每個人生來就相信（「連鬼魔也信」，雅各伯書 2:19），並且相信天主而不是相信自己。

耶穌完全透明的前提是祂對天父的順服，甚至到了被棄絕的地步（希伯來書 10:10）。

因此，一方面，耶穌的臨在並沒有阻止

encounter with God; on the contrary, he makes it possible; on the other hand, he offers within himself the way to encounter God, to those who in him and for him live the same attitudes as him.

6. What about the Enemy?

We talk of wars but easily forget the problem of the enemy. Even with reference to the Enemy, the Bible shows a progressive manifestation.

During the first stages of the history of Israel, wars were at the same time against peoples and their gods.

Furthermore, as in every royal court of the time, even in God's court there was somebody, an angel, in charge of bringing accusations. We know about him from the Book of Job and the prophet Zechariah.

After the prophets teach the people that other gods do not exist at all, what about the role of the accuser?

Slowly, Israel discovers that that role is not a job. Behind that role, there is a wicked intention somebody who accuses, somebody who disrupts God's plan. The title "Satan" ("The Prosecutor") become the proper name of God's enemy.

Some texts in the OT, in a rather veiled way, speak of this enemy. In the Jewish literature of the Second Temple, there are many stories of the rebel angels. About this topic, we learn from Jesus, who calls such enemy (Matthew 13:28), Satan and devil (Matthew 4:10; 13:39).

It is important for us to identify the real enemy, who is hidden behind whatever negative happens. Such enemy continually tries to deceive by luring people into thinking that what is negative has no specific reason,

人們與天主直接相遇；相反，他使之成為可能的；另一方面，他向那些在祂內的人、為祂而活的人，在自身之內提供了與天主相遇的途徑。

6. 那麼，敵人呢？

我們談論戰爭，卻很容易忘記敵人的問題。即使是關於敵人，聖經也展現了漸進式的顯現。

在以色列歷史的早期階段，戰爭既是針對其他民族，也是針對他們的神明。

再者，如同當時所有王室的宮廷一樣，在神的宮廷中也有一位天使，負責控告。我們從《約伯傳》和匝加利亞先知的記載中（匝 3:1）了解到他。

在先知教導百姓其他神根本不存在之後，控告者的角色又是什麼呢？

以色列人逐漸發現，這並非一項職責。在這角色背後隱藏著邪惡的意圖——控告者，擾亂天主的計畫的一位。「撒殫」（「控告者」）這個稱謂逐漸成為天主敵人的正式名稱。

舊約中的一些經文以較隱晦的方式提及了這位敵人。在第二聖殿時期的猶太文獻中，有許多關於叛逆天使的故事（慘伯後 2:4）。關於這個主題，我們從耶穌得知，祂稱這樣的「敵人」（瑪 13:28）為「撒殫」，「貝耳則布」，也稱牠為「魔鬼」（瑪 4:10; 10:25; 13:39）。

對我們來說，認清隱藏在一切負面事件背後的真正敵人至關重要。這樣的敵人不斷地試圖欺騙我們，引誘人們認為負面事件沒有具體的原因，沒有根本的起

no ultimate origin.

Talking also about the present situation

7.

Holy Wars in the NT

Given the novelty brought about by Jesus, after his Death and Resurrection, there is no need to defend him, to defend his relationship with the Father. The access to the Father through him is granted in an absolute way.

Such kind of holy war has no meaning now.

However, there is another kind of holy war: a war to keep open our access to Jesus.

Our relationship with Jesus, as all relationships, has two sides, or better, two directions: from Jesus to us and from us to Jesus.

This relationship has also two dimensions, or two areas.

8.

Two Directions

The first direction is from Jesus to each one of us. Here there is no doubt: Jesus has shared with us the Holy Spirit, nothing can separate us from his love.

Problems may come when we consider our side: are we totally committed to Jesus?

Here we see the action of the enemy, the temptation of the devil. Satan wants to thwart our relationship with Jesus, by all kinds of means.

We usually call these obstacles temptations when we are able to identify the source, the devil who is tempting us.

When the source is not yet clear, we have many names to identify them: trials, tribulations, and all the names by which we indicate negative situations that afflict us, let them be bodily, psychological, spiritual, or

源。

關心現在的世界

7.

新約中的聖戰

鑑於耶穌的死而復活所帶來的全新意義，沒有必要再為祂辯護，也沒有必要再為祂與天父的關係辯護。透過祂，人們可以絕對地親近天父。如今，這種聖戰已毫無意義。

然而，還有另一種聖戰：一場為了保持我們與耶穌之間暢通無阻的戰爭。

我們與耶穌的關係，就像所有關係一樣，有兩面性，或者更確切地說，有兩個方向：從耶穌到我們，以及從我們到耶穌。

這種關係也包含兩個維度，或者說兩個層面。

8.

兩個方向

第一個方向是從耶穌到我們每個人。這一點毋庸置疑：耶穌已將聖神賜給我們，沒有任何事物能使我們與祂的愛隔絕（羅 8：31-39）。

當我們檢視自身時，問題就可能出現：我們是否完全委身於耶穌？

在這裡，我們看到了敵人的作為，魔鬼的誘惑。撒旦想要用各種手段破壞我們與耶穌的關係。

當我們能夠認清源頭——魔鬼時，我們通常稱這些障礙為誘惑。

當根源尚不明確時，我們用許多名稱來指稱它們：試煉、磨難，以及所有用來指稱困擾我們的負面境況的名稱，無論這些境況是身體上的、心理上的、靈性上的還是人際關係上的阻礙。

relational problems.

Part of the battle, in these cases, is to identify the ultimate source of the trial.

When we see through and discover the action of the devil, who wants to detach us from Jesus and turn us toward ourselves (toward a supposed benefit useful to us, but without or against Jesus), then a big deal is already achieved. Then, we can resort to prayer and seek help from all the means the Church makes available to us.

9.

Two Dimensions

Besides the two directions, in our relationship with Jesus we can also identify two dimensions: a personal, inner dimension and a collective, external dimension; my personal access to Jesus and the access to Jesus of Christian groups: families, communities, religious orders, villages, countries.

Here, we can also identify cultural and spiritual collective dimensions. There is a violence against people and a violence against 'The Name' of Jesus: his person, his doctrines, the tradition that comes from him and the fruits of such a tradition (buildings, holy things, customs, songs...).

At this point, the problem becomes really complex. It becomes similar to the problem Israel faced in the OT. Shall we use weapons to defend the Name of Jesus?

In order to try to find an answer, we should rely on what the Holy Spirit inspired believers to do throughout the long history of the Church, starting from the NT.

We have some simple indications.

From Jesus:

Matthew 10:16,19,23

“16 Behold, I send you out as sheep in the midst of wolves; so be wise as serpents and

在這種情況下，戰鬥的一部分在於找到試煉的根本根源。

當我們看穿並發現魔鬼的伎倆——他想讓我們遠離耶穌，轉向自我（轉向某種對我們有益的、但卻與耶穌無關或背道而馳的所謂好處）時，就已經取得了重大進展。

那時，我們就可以轉向祈禱，並尋求教會提供的所有幫助。

9.

兩個維度

除了方向之外，在我們與耶穌的關係上，我們也可以辨識出兩個向度：個人的內在向度和集體的外在向度；我個人與耶穌的接觸，以及基督徒群體（家庭、團體、修會、村莊、國家等）與耶穌的接觸。

在這裡，我們也可以辨識出文化和靈性上的集體向度。針對人的暴力和針對耶穌「聖名」的暴力並存：針對耶穌本人、祂的教義、源自祂而來的傳統以及這些傳統的成果（建築、聖物、習俗、詩歌等）。

至此，問題變得異常複雜，與舊約時代以色列所面臨的問題相當相似。我們是否該用武力捍衛耶穌的聖名？

為了尋求答案，我們應該追溯聖神在教會漫長歷史中，從新約開始，所感動信徒的行動。

我們有一些簡單的指示。

來自耶穌的指示：

瑪竇福音 10:16,19-20,23

「看，我派遣你們好像羊進入狼群中，所以你們要機警如同蛇，純樸如同鴿

innocent as doves.”

“19 When they deliver you up, do not be anxious how you are to speak or what you are to say; for what you are to say will be given to you in that hour; 20 for it is not you who speak, but the Spirit of your Father speaking through you.”

“23 When they persecute you in one town, flee to the next; for truly, I say to you, you will not have gone through all the towns of Israel, before the Son of man comes.”

John 16:1-5

““I have said all this to you to keep you from falling away. 2 They will put you out of the synagogues; indeed, the hour is coming when whoever kills you will think he is offering service to God. 3 And they will do this because they have not known the Father, nor me. 4 But I have said these things to you, that when their hour comes you may remember that I told you of them. I did not say these things to you from the beginning, because I was with you.”

John 17:15

“I do not pray that thou shouldst take them out of the world, but that thou shouldst keep them from the evil one.”

From Paul

Romans 12:14

“¹⁴ Bless those who persecute you; bless and do not curse them.”

Romans 12:19-21

“¹⁹ Beloved, never avenge yourselves, but leave it^[d] to the wrath of God; for it is written, “Vengeance is mine, I will repay, says the Lord.” ²⁰ No, “if your enemy is hungry, feed him; if he is thirsty, give him drink; for by so doing you will heap burning coals upon his head.” ²¹ Do not be overcome by evil, but overcome evil with good.”

Romans 15:7

子。」

「當人把你們交出時，你們不要思慮：怎麼說，或說什麼，因為在那時刻，自會賜給你們應說什麼。因為說話的不是你們，而是你們父的聖神在你們內說話。」

「但是，幾時人們在這城迫害你們，你們就逃往另一城去；我實在告訴你們：直到人子來到時，你們還未走完以色列的城邑。」

若望福音 16:1-4：

「我給你們講論了這些事，免得你們的信仰受動搖。

人要把你們逐出會堂；並且時候必到，凡殺害你們的，還以為是盡恭敬天主的義務。

他們這樣做，是因為沒有認識父，也沒有認識我。

我給你們講論了這一切，是為叫你們在這一切發生時，想起我早就告訴了你們這一切。這些事起初我沒有告訴你們，因為我還與你們同在。」

若望福音 17:15：

「我不求你將他們從世界上撤去，只求你保護他們脫免邪惡。」

保祿的指示：

羅馬書 12:14：

「迫害你們的，要祝福；只可祝福，不可詛咒。」

羅馬書 12:19-21：

「諸位親愛的，你們不可為自己復仇，但應給天主的忿怒留有餘地，因為經上記載：『上主說：復仇是我的事，我必報復。』

所以：『如果你的仇人餓了，你要給他飯吃；渴了，應給他水喝，因為你這樣做，是將炭火堆在他頭上。』

你不可為惡所勝，反應以善勝惡。」

羅馬書 15:7：

“⁷ Welcome one another, therefore, as Christ has welcomed you, for the glory of God.”
Col 4:5-6

“5 Conduct yourselves wisely toward outsiders, making the most of the time. 6 Let your speech always be gracious, seasoned with salt, so that you may know how you ought to answer every one.”

From Peter

1Peter 3:13-17

“13 Now who is there to harm you if you are zealous for what is right? 14 But even if you do suffer for righteousness’ sake, you will be blessed. Have no fear of them, nor be troubled, 15 but in your hearts reverence Christ as Lord. Always be prepared to make a defense to any one who calls you to account for the hope that is in you, yet do it with gentleness and reverence; 16 and keep your conscience clear, so that, when you are abused, those who revile your good behavior in Christ may be put to shame. 17 For it is better to suffer for doing right, if that should be God’s will, than for doing wrong.”

1Peter 4:12-19

“12 Beloved, do not be surprised at the fiery ordeal which comes upon you to prove you, as though something strange were happening to you. 13 But rejoice in so far as you share Christ’s sufferings, that you may also rejoice and be glad when his glory is revealed. 14 If you are reproached for the name of Christ, you are blessed, because the spirit of glory and of God rests upon you. 15 But let none of you suffer as a murderer, or a thief, or a wrongdoer, or a mischief-maker; 16 yet if one suffers as a Christian, let him not be ashamed, but under that name let him glorify God. 17 For the time has come for judgment to begin with the household of God; and if it begins with us, what will be the end of those who do

「為此，你們要為光榮天主而彼此接納，猶如基督也接納了你們一樣。」
哥羅森書 4:5-6：

「與外人來往要有智慧，要把握時機。你們的言談常要溫和，像調和上了鹽；要知道如何答覆每個人。」

伯多的指示：

伯多前書 3:13-17：

「如果你們熱心行善，誰能加害你們呢？

但若你們為正義而受苦，纔是有福的。你們不要害怕人們的恐嚇，也不要心亂，

你們但要在心內尊崇基督為主；若有人詢問你們心中所懷希望的理由，你們要時常準備答覆，

且要以溫和、以敬畏之心答覆，保持純潔的良心，好使那些誣告你們在基督內有良好品行的人，在他們誹謗你們的事上，感到羞愧。

若天主的旨意要你們因行善而受苦，自然比作惡而受苦更好」。

伯多前書 4:12-19：

「親愛的，你們不要因為在你們中，有試探你們的烈火而驚異，好像遭遇了一件新奇的事；

反而要喜歡，因為分受了基督的苦難，這樣好使你們在他光榮顯現的時候，也能歡喜踴躍。

如果你們為了基督的名字，受人辱罵，便是有福的，因為光榮的神，即天主的神，就安息在你們身上。

惟願你們中誰也不要因做兇手，或強盜，或壞人，或做煽亂的人而受苦。

但若因為是基督徒而受苦，就不該以此為恥，反要為這名稱光榮天主，

因為時候已經到了，審判必從天主的家開始；如果先從我們開始，那些不信從天主福音者的結局，又將怎樣呢？

not obey the gospel of God? 18 And
“If the righteous man is scarcely saved,
where will the impious and sinner appear?”
19 Therefore let those who suffer according
to God’s will do right and entrust their souls
to a faithful Creator.”

We can also read the Acts of Apostles and see
how the First Church was persecuted.
Indeed, we should study and inquire how it
was possible that a religion condemned by
the Empire as unlawful (the Christians were
called atheists) and persecuted for more than
200 years, could become so widespread that
in the end was acknowledged first as lawful
religion and after only about 50 years as State
Religion.

Here we have an Edict that grants the
Christians the right to profess their religion
(311.04 30).

“Among other arrangements which we are
always accustomed to make for the prosperity
and welfare of the republic, we had desired
formerly to bring all things into harmony
with the ancient laws and public order of the
Romans, and to provide that even the
Christians who had left the religion of their
fathers should come back to reason.

Indeed, the Christians themselves, for some
reason, had followed such a caprice and had
fallen into such a folly that they would not
obey the institutes of antiquity, which
perchance their own ancestors had first
established.

At their own will and pleasure, they thus
made laws unto themselves which they
should observe and collected various peoples
in diverse places in congregations.

Finally, when our law had been promulgated
to the effect that they should conform to the

『如果義人還難以得救，那麼惡人和
罪人，要有什麼結果呢？』

故此，凡照天主旨意受苦的人，也要
把自己的靈魂託付給忠信的造物主，專
務行善。」

我們也可以閱讀《宗徒大事錄》，了解
早期教會所遭受的迫害。

的確，我們應該研究並探究，一個被帝
國定為非法（基督徒被稱為無神論者）
並遭受兩百多年迫害的宗教，是如何發
展到如此廣泛的程度，最終先是被承認
為合法宗教，並在大約五十年後成為國
教。

主元 311.04 30 伽列裡烏斯皇帝
（Galerius）頒布了第一項法令，賦予
基督徒信奉其宗教的權利。

「為了共和國的繁榮和福祉，我們一貫
採取各種措施，其中一項是，我們先前
希望使一切與羅馬的古老法律和公共秩
序相協調，並確保即使是那些背離祖輩
宗教的基督徒也能回歸理性。」

事實上，基督徒們不知何故竟如此任性
妄為，陷入如此愚昧，以至於不願遵守
古老的規章制度——而這些規章制度或
許正是他們先祖所製定的。

他們隨心所欲地制定自己的律法，並聚
集各地不同民族的信徒。

最終，當我們頒布法令，要求他們遵守

institutes of antiquity, many were subdued by the fear of danger, many even suffered death. And yet, most of them persevered in their determination, and we saw that they neither paid the reverence and awe due to the gods, nor yet worship their own God.

Therefore we, in view of our most mild clemency and the constant habit by which we are accustomed to grant indulgence to all, we thought that we ought to grant our most prompt indulgence also to these, so that they may again be Christians and may hold their conventicles, provided they do nothing contrary to good order.”

10.

Holy Violence in order to be united to Jesus.

At a personal level, we can

- + identify the enemy
- + let Jesus defeat him.

At a collective level, we can

- + identify the enemy (the devil, working through people and events)
- + try to find ways, together, to witness our faith and keep it alive.

We need to remember what Paul says:
Ephesians 6:12

“12 For we are not contending against flesh and blood, but against the principalities, against the powers, against the world rulers of this present darkness, against the spiritual hosts of wickedness in the heavenly places.”

This helps us to see that we have no enemies other than the devil. Even those who are against us are victims of the devil and we need to pray for those who persecute us.

As an utopic example: we see nations preparing for war. What about the soldiers?

古老的規章制度時，許多人因懼怕危險而屈服，甚至有人因此喪命。

然而，他們中的大多數人依然執迷不悟，我們看到，他們既不敬畏神明，也不敬拜他們自己的神。

因此，鑑於我們一貫寬容仁慈，一貫對所有人給予寬恕，我們認為也應當迅速寬恕這些人，使他們能夠重新成為基督徒，並舉行他們的秘密聚會，只要他們不做任何違反良好秩序的事情。」

10.

為了與耶穌合一，我們所需要的神聖暴力。

就個人而言，我們可以：

- + 辨識敵人
- + 讓耶穌戰勝他。

就集體而言，我們可以：

- + 辨識敵人
(魔鬼，透過人和事來作惡)
- + 共同努力，尋找方法
為我們的信仰作見證，並使之永存。

我們需要記住保祿所說的話（弗 6:12）：

「因為我們戰鬥不是對抗血和肉，而是對抗率領者，對抗掌權者，對抗這黑暗世界的霸主，對抗天界裏邪惡的鬼神。」

這有助於我們明白，除了魔鬼之外，我們沒有其他敵人。即使是那些反對我們的人，也是魔鬼的受害者，我們需要為那些迫害我們的人祈禱。

舉個「烏托邦」的例子：我們看到各國都在準備戰鬥。那麼士兵們呢？我們可

We could say: “God forbids us to kill, I do not want to kill, I do not go to war” as Blessed Franz Jaegerstaetter did and was sentenced to death by the Nazis (1943.08.09). If many would do this, maybe only those who want war will go to war... The poor have only one weapon: their freedom of saying: No. I do not go to war, I do not spend my time with the cellphone (I rather pray instead, or read the Bible); I do not buy unnecessary things...

At the same time, if some among the leaders of the Church thought that it was necessary to fight, in order to defend our faith, it is difficult to pass judgment on him.

However, such decisions were taken in other times, when faith and culture were seen as one, when it was possible to call some states Christian states.

Now the Church is a minority spread everywhere, Christian culture and values are continually attacked.

Dreaming of a world without war

11.

Holy Violence and Nature

We often use the catchword: defend nature. From whom should we defend nature? From human beings. It would be simpler to say: let us not attack nature.

Where does the attack to nature come from? We want more things; we consume more and more energy. We want to fly as often as possible and go everywhere. We want to give ourselves more and more opportunities. Opportunities come through money. We want more and more money.

Therefore, we spoil all the resources of the earth and forget that they are limited.

From the sixteenth century onward, the

以像真福弗朗茨·耶格施泰特（Franz Jaegerstaetter）那樣說：「天主禁止我們殺戮，我不想殺戮，我不去打仗」，結果被納粹判處死刑（1943年8月9日）。

如果許多人都這樣做，也許只有那些想打仗的人才會去打仗。窮人只有一種武器：他們有權說「不」。我不去打仗，我不把時間浪費在手機上（我寧願祈禱或讀聖經）；我不買不必要的東西...

同時，如果教會的某些領袖認為為了捍衛信仰，必須戰鬥，我們也很難對他們妄加評判。

然而，人們做出類似的決定是在過去，那時，信仰與文化被視為一體的，在那些時代有些國家稱為自己為基督教國家。

如今，教會已成為少數群體，遍布各地，基督教文化和價值觀不斷遭受攻擊。

夢想一個沒有戰爭的世界

11.

神聖的暴力與自然

我們經常使用「保護自然」這個口號。我們應該保護大自然免受誰的侵害？免受人類的侵害。更簡單的說法是：我們應該不攻擊大自然。

對大自然的攻擊從何而來？我們想要更多的東西；我們消耗越來越多的能源。我們想盡可能頻繁地飛行，去往任何地方。我們想為自己創造越來越多的機會。機會來自金錢。我們想要更多的錢。

因此，我們肆意揮霍地球的所有資源，卻忘記了它們的有限性。

從主元第十六世紀開始，進步主義的意

ideology of progress took hold and become widespread. Humanity has in front of itself a bright future. It will be able to overcome all limits and reach perfect happiness and unending life.

Such ideology is a bad fruit of Christian values such as personal dignity and freedom. It is like a tumor and like every tumor the multiplication of some cells causes the death of the whole body.

Unfortunately, some used the OT to justify such ideology: “And God blessed them, and God said to them, “Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth”” (Gen 1:28).

Even more sad is the fact that they forgot the NT and Jesus words: be like the birds in the air and like the lilies of the field. Do as other living creatures and simple human cultures do: take from nature only what is necessary and allow it to produce again what you need. People would object that this would spoil hundreds of years of progress.

We cannot suppose that Jesus did not think about that objection.

So, why Jesus taught us such an impossible doctrine?

We can answer with some questions: does your money make you happy? Did your last expenses help you to improve your satisfaction? And so on, and so on...

In the future, perhaps, we will spend one minute travelling huge distances. Will we then spare our time? Can people spare time? So, what is the mind of Jesus?

At Christmas we read:

“For the grace of God has appeared for the salvation of all men, training us to renounce irreligion and worldly passions, and to live

識形態佔據主導地位並廣泛傳播。人類擁有光明的未來。它將能夠克服一切限制，達到完美的幸福和永恆的生命。

這種意識形態是基督教價值觀（例如個人尊嚴和自由）的惡果。它就像腫瘤一樣，而且像所有腫瘤一樣，某些細胞的增殖會導致整個身體的死亡。

不幸的是，有些人竟然引用舊約來為這種思想辯護：「天主祝福他們說：『你們要生育繁殖，充滿大地，治理大地，管理海中的魚、天空的飛鳥、各種在地上爬行的生物! 』」（創 1:28）。

更令人悲哀的是，他們忘了新約和耶穌的教導：要像空中的飛鳥，野地的百合花。要像其他生物和簡單的人類文明：只從大自然取用必需品，並讓大自然再次生產人所需的東西。

人們會反對說，這樣做會破壞數百年來的進步。

我們不能認為耶穌沒有考慮到這種反對意見。

那麼，耶穌為什麼要教導我們這樣看似不可能的教義呢？

我們可以用一些問題來回答：你的金錢讓你快樂嗎？你最近的開銷是否提升了你的幸福感？等等等等

或許在未來，我們只需一分鐘就能走很遠的路。那時，我們還會珍惜時間嗎？人們真的能珍惜時間嗎？

那麼，耶穌的心意是什麼呢？

聖誕節時，我們讀到：

「的確，天主救眾人的恩寵已經出現，教導我們棄絕不虔敬的生活，和世俗的貪慾，有節制，公正地、虔敬地在今

sober, upright, and godly lives in this world, awaiting our blessed hope, the appearing of the glory of our great God and Savior Jesus Christ” (Titus 2:11-13).

His presence turns our minds and desires to communion with him. In such communion there is the only possible infinite growth and progress; we enjoy all the goods that nature offers us without trying to get too much, because by having Jesus we have everything and we await with eagerness eternity.

Again, to stop the war of humanity against nature, we try to defend it by all means we have.

However, the best we can do is not to go to war with nature.

We must convince ourselves that we do not need many things (what we need is a lot of love); we must decide that we do not buy what is not necessary. We go on using old things; we respect them, as the Holy Family did.

We dispose of things properly. We strive to promote good relationships along all the chain of production of goods. Humans are important, not things.

12.

In the End...

We are all left to our personal choices. After all, our religion is our relationship with Jesus, which makes each one of us, one by one, persons.

To encourage us, we should not forget one thing: the disciples of Jesus are like weeds. In the past, maybe, they were only in some fields. Now we are everywhere. Because of this, it is difficult to root us out.

In the parable of the mustard seed, there is a hidden detail. Among the kinds of mustard, there is one, the black mustard, which is

世生活，「期待所希望的幸福，和我們偉大的天主及救主耶穌基督光榮的顯現」(鐸 2:11-13)

祂的臨在使我們的心思意念轉向與祂相交。唯有在這樣的相交中，我們才能獲得無限的成長和進步；我們享受自然所賜予的一切美好，而不求過多，因為，有了耶穌，我們就擁有了一切，並滿懷熱忱地盼望永恆。

同樣，為了阻止人類與自然的戰爭，我們竭盡所能地保護大自然。

然而，我們所能做的最好的事情就是不要與自然開戰。

我們必須說服自己，我們不需要很多東西（我們所需要的是很多愛）；我們必須決定不買不必要的東西。我們繼續使用舊物；我們尊重它們，就像聖家所做的一樣。

我們妥善處理物品。我們努力在商品生產的整個鏈條上促進良好的關係。人比物更重要。

12.

最終...

我們每個人都要做出自己的選擇。畢竟，我們的信仰是我們與耶穌的關係，正是這種關係使我們每個人，一個個地，成為真正的人。

為了鼓勵我們，我們不應忘記一件事：耶穌的門徒就像稗子一樣。過去，或許它們只存在於某些田地裡而已。如今，我們（即教會）無所不在。正因如此，想要將我們連根拔起就難上加難。

在芥菜種的比喻中，隱藏著一個細節。在各種芥菜中，有一種特殊的品種—黑

special. A writer in the 19th century described it this way:

“The plant is a tyrant and a nuisance, the terror of the farmer. It takes riotous possession of a whole field in a season. Once in, never out; for one plant this year, a million next” (Helen Hunt Jackson, *Ramona*, 1887 ch. 4).



13. Our Mission in the Present Time

About the present times, we might ask ourselves: what is happening? Which directions is humanity taking? We can also ask ourselves: what can we do as Christians? We need to remind ourselves that our mission in history is to be ‘Word and Experience of the Resurrection.’

Even if many do not see it, the whole world is under the power of the Risen One, like a strong wind that continually blows.

Jesus is drawing everybody to himself, by the irresistible power of the Holy Spirit.

Only, many do not know; they have not His Name to grasp, they do not know where their heart is leading them, because nobody lets them know who Jesus his.

We are bound to offer the experience (first) and the knowledge (together) of Jesus.

In other words, we need to offer everywhere the experience of being Church, the family where Jesus is known, experienced and loved.

芥菜。一位十九世紀的作家這樣描述它：

「這種植物是暴君，是禍害，是農夫的惡夢。它一季就能肆意蔓延，佔據整片田地。一旦種下，就永不拔出；今年一株，明年就可能長出百萬株。」（海倫·亨特·傑克遜，《拉莫娜》（Helen Hunt Jackson, *Ramona*, ），1887年，第四章）



13. 我們在當下時代的使命

關於當下的時代，我們或許會問自己：正在發生什麼事？人類正走向何方？我們也可以問自己：身為基督徒，我們能做些什麼？

我們需要提醒自己，我們在歷史中的使命是「成為復活的宣布與體驗」。

即便許多人沒有意識到，整個世界都處於復活者的權能之下，如同持續不斷的強風。

耶穌正藉著聖神不可抗拒的力量吸引著每個人歸向祂。

只是，許多人並不認識祂；他們沒有祂的名可以把握，他們不知道自己的心在引領他們走向何方，因為沒有人告訴他們耶穌是誰。

我們有責任先分享對耶穌的體驗，以及分享對耶穌的認識。

換句話說，我們需要在任何地方分享成為教會的經驗，成為耶穌被認識、被體驗、被愛的大家庭。

Thanks be to God, we all have the Holy Spirit and the Holy Spirit is leading each one of us. Under his inspiration, each one of us is doing many things, great works of mercy, great missionary work, helping the Church with catechism, with Bible study, with all kinds of groups and movements.

Some of us work in the media and some have online followers. Others are in politics, or in big companies...

May the Lord bless all these actions!

We can go on performing them, and even suggest and support new initiatives, with great peace in our heart.

We know and are aware that the wind of the Spirit, the power of the Risen Jesus works through us. Our joy is not in some results, but in the action itself, because it expresses our love for Jesus and his continuous victory.

We know that he sees everything, that he is more in a hurry than we are and even feel His thanks to us, at the end of every day.

14.

A specific Contribution “Divine Hospitality”

The city, the market culture, the media and even politics, all use the word ‘new’ in order to lure people. In comparison with them, we may think that we are left with the old, the tradition; even in the churches, we see almost only old people...

Question: what is really: ‘new’?

Qohelet says: “there is nothing new under the sun.” He is right. So, where are ‘new’ things? The answer is easy: new things are above the sun.

Indeed, the only really new things that happen in the world are God’s inspirations, sent to us from above.

感謝天主，我們都擁有聖神，聖神正引領我們每一個人。在祂的感召下，我們每個人都在做著許多事，偉大的慈悲之舉，偉大的傳教工作，協助教會進行教理講授、聖經學習，以及各種團體和運動。

我們當中有些人從事媒體工作，有些人擁有網路粉絲。還有一些人投身政界，或在大公司任職...

願主祝福所有這些行動！

我們可以繼續行善，甚至提出並支持新的倡議，心中充滿平安。

我們知道，聖神之風，復活耶穌的大能，正透過我們運行。我們的喜樂不在於結果，而在於行動本身，因為這表達了我們對耶穌的愛，以及祂持續的勝利。

我們知道祂洞察一切，祂比我們更迫切地需要幫助，甚至在每天結束時，我們都能感受到祂對我們的感謝。

14.

特別貢獻 「神聖的款待」

城市、市場文化、媒體，甚至政治，都利用「新」這個詞來吸引人們。與他們相比，我們或許會覺得我們只剩下舊的、傳統的；即使在教堂裡，我們幾乎只能看到老年人...

請問：究竟什麼是「新」？

訓道篇說：「太陽之下決無新事」（訓 1:9）。他說得對。那麼，「新」的事物在哪裡呢？答案很簡單：新事物在太陽之上。

的確，世上唯一真正新的事是天主的啟示，是從天上賜給我們的靈感。

Sometimes in your heart, there is a special understanding of Jesus' words, or a greater joy and feeling of love, or a spontaneous prayer comes.

These are gifts sent by God.

They are really new events.

We could say that the life of the Trinity is eternal reciprocal hospitality: the Father lives in the Son, the Son lives in the Father. They live in the Holy Spirit.

Jesus washes the feet of the disciples.

We usually interpret this event as an act of service. This is true; however, there might be a deeper meaning: when the host welcomes his honorable guests, he has their feet washed. The washing of the feet belongs to the rituals of hospitality. See Luke 7:36-50.

Therefore, when Jesus washes the feet of the disciples, he does so in order to welcome them in the house of his Father.

Indeed, during the Last Supper, Jesus talks of the house of the Father, the love in which he and the Father live, the Holy Spirit that the Father will send. In this way, the disciples become Jesus' honorable guests.

However, we should also notice that this relationship is reciprocal. A Palestine proverb says: when you have a guest, you are his guest. Indeed, the disciple too welcome the gift of Jesus in their hearts; they believe that he comes from the Father.

Jesus then adds a commandment:

"If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have given you an example, that you also should do as I have done to you" (John 13:14-15).

This does not mean only that we should be at the service of each other. It means that we should reciprocally offer the same divine

有時，在你心中會對耶穌的話語有特殊的理解，或感受到更大的喜樂和愛，或自然而然地發出禱告。

這些都是天主所賜的禮物。

它們才是真正的新事件。

我們可以說，三位一體的生命是永恆的互相款待：聖父住在聖子內，聖子住在聖父內。他們住在聖神內。

耶穌為門徒洗腳。

我們通常將這件事解讀為一種服事的行為。這沒錯；然而，這或許蘊含著更深層的意義：主人迎接尊貴的客人時，會為他們洗腳。

洗腳是待客之道的一部分。參閱路加福音 7:36-50。

因此，耶穌為門徒洗腳，是為了歡迎他們來到天父的家。

的確，在最後的晚餐上，耶穌談到了天父的家，談到了祂與天父之間那份深沉的愛，以及天父將要差遣的聖神。如此，門徒們便成了耶穌的尊貴客人。

然而，我們也應當注意到，這種關係是相互的。巴勒斯坦有一句諺語說：「有客人來到你家時，你就成了他的客人。」的確，門徒也以心領受耶穌的恩賜；他們相信祂來自天父。

耶穌接著又加了一條誡命：

「若我為主子，為師傅的，給你們洗腳，你們也該彼此洗腳；我給你們立了榜樣，叫你們也照我給你們所做的去做」（若 13:14-15）

這不僅意味著我們應該彼此服侍，更意味著我們應該以耶穌給我們的同樣的神聖款待來回應。

hospitality Jesus offers us.

We should welcome our brothers and sisters into our relationship with the Father, share with them our spiritual world, let them enter into our heaven.

Reciprocally, we should be ready to welcome such a sharing as the most precious gift our brothers and sisters offer us.

In this way, we enter together into the life of the Trinity. The Lord continually reveals himself to us, He continually gives us new things.

Therefore, when we share these precious gifts among ourselves, we live on the earth in some way the life of the Trinity.

Through our spiritual sharing, God reveals himself to all who come in contacts with us.

The Church becomes the most attractive place of the world. People flock to the Church: "Thus says the Lord of hosts: In those days ten men from the nations of every tongue shall take hold of the robe of a Jew, saying, 'Let us go with you, for we have heard that God is with you'" (Zech 8:23; 1Cor 14:24-25). Paul says:

"And we all,
with unveiled face,
reflecting like a mirror
the glory of the Lord,
are being changed into his likeness
from one degree of glory to another;
for this comes
from the Lord who is the Spirit."
(2Cor 3:18; 1Cor 2:1-16).

This is a way of spiritual growth. Only spiritual growth can be without limits.

This is the way the world needs to know in order to fulfill the thirst of infinite that is present in each one of us.

我們應該歡迎弟兄姊妹進入我們與天父的關係，與他們分享我們的屬靈世界，讓他們進入我們的天堂。

同樣，我們也應該如此。

要準備好接受這樣的分享，因為這是我們的弟兄姊妹給我們最珍貴的禮物。

這樣，我們便一同進入三位一體的生命。主不斷地向我們啟示祂自己，祂不斷地賜給我們新的事物。

因此，當我們彼此分享這些珍貴的禮物時，我們就以某種方式在世上活出三位一體的生命。

透過我們屬靈的分享，天主向所有與我們接觸的人啟示祂自己。教會成為世上最吸引人的地方。

人們湧向教會：「萬軍的上主這樣說：『在那日子裏，十個說異國方言的人將抓住一個猶太人的衣服說：我們要同你們一起去，因為我們聽說天主與你們在一起』」（匝 8:23；格前 14:24-25）。

保祿說：

「我們眾人

以揭開的臉面

（像鏡子一般）反映主光榮的，

漸漸地光榮上加光榮，

都變成了

與主同樣的肖像，

正如由主，

即神在我們內所完成的。」

（格後 3:18；也參格前 2:1-16）

這是靈性成長的途徑。唯有靈性成長才能沒有極限。

世人需要認識這一條路，才能滿足我們每個人心中對無限的渴望。

15.

Questions for Group Sharing

1.

What strikes me most about the topic of Holy War/Holy Violence?

2.

If we are invaded by an enemy state, which consequences do I foresee for the Church? For myself?

15.

小組分享問題

1.

關於聖戰/聖戰暴力這個主題，最讓我印象深刻的是什麼？

2.

如果我們遭到敵國入侵，我預見教會和我個人會面臨哪些後果？