

前言

今年是聖神修院神哲學院的五十周年校慶。長達一年（2020年10月3日至2021年10月2日）的慶祝活動以「召叫與回應」為主題。本學院成立於1970年，本來旨在為準備領受鐸職者提供神哲學培訓。半個世紀後的今天，學院的大多數學生是平信徒。學院見證了愈來愈多不同背景的教友感受到天主的召叫，邀請他們更深入地認識祂，而他們亦作出了積極回應。

在創世紀中，天主召叫人要「充滿大地，治理大地」（創1:28）。但我們的原祖犯下傲慢之罪，以不服從回應天主。由本院神學教授耿占河神父撰寫，題為〈多瑪斯論初罪的本質〉一文，談論多瑪斯這位「天使博士」（*Doctor Angelicus*）如何評價「人類的墮落」這件改變人類歷史的事件。

「罪造成犯罪的傾向」（《教理》1865）。在〈聖多瑪斯論惡：罪論架構之主幹〉一文中，本院哲學教授王濤博士討論了經院派道明會士多瑪斯所闡述關於罪宗的概念；多瑪斯可以說是史上最有影響力的天主教神學家。

奧思定是另一位被譽為也許是史上最具影響力的神學家。他從非洲走到意大利，原本是為尋找更好的工作機會，

誰會想到他在米蘭回應了天主要他棄絕「狂宴豪飲」和「淫亂放蕩」卻要「穿上主耶穌基督」（羅13:13-14）的召叫。從此他不再為自己而活，並窮一生之力宣講天主聖言。本院神學教授張紫蘭博士的文章，〈擊碎那造成海難的錫拉海岸岩石：奧思定的反亞略異端著作〉，展現了奧思定對駁斥貶損了「在各方面與我們相似，受過試探的，只是沒有罪過」（希4:15）的基督的天主性之異端的決心。

然而，基督的教導並不容易被接受。為要讓那些認為十字架的道理是「愚妄」的人能夠將其視之為「天主的德能」（參格前1:18），神學本地化是一項極為重要的工作。本院神學教授張榮芳博士所寫的〈方東美的「理想宗教」對中國教會神學本地化的啟示〉一文，對採用佛教華嚴宗來詮釋在中國文化背景下的基督宗教之有用性作出了評價。

天主召叫了我們在神學的花園中耕作。願我們以謙卑而非傲慢的態度來回應，忠於召叫而不向罪惡屈服，堅持不懈地駁斥一切異端，並奮力在此時此地建立天主的神國。

張紫蘭

Foreword

The theme of our College's year-long celebration of its 50th anniversary from 3rd October 2020 to 2nd October 2021 was "Calling and Response." Holy Spirit Seminary College was established in 1970 with the goal of providing philosophical and theological training to men preparing for the priesthood. Half a century later, the majority of its students are lay. The college has witnessed how an increasingly wider group of Catholic Christians have become aware of God's call for them to know Him in greater depth and have responded positively to it.

In Genesis, God called man to "fill the earth and subdue it" (Gen 1:28). But our first parents succumbed to the sin of pride and responded with disobedience. The article titled "Thomas Aquinas' Reflection on the First Sin" by Fr. Geng Zhanhe, professor of theology at Holy Spirit Seminary College, guides us on how the Angelic Doctor evaluates the event of the Great Fall—an event which has changed the course of the history of mankind.

“Sin creates a proclivity to sin” (CCC 1865). In the article “St. Thomas Aquinas on Evil: The Fundamental Structure of the Theory of Sins,” Dr. Wang Tao, professor of philosophy at Holy Spirit Seminary College, discusses the concept of capital sins as presented by the famous Dominican Scholastic, who is arguably the most influential Catholic theologian of all time.

Another possibly most influential theologian of all time would be Augustine of Hippo. He went from Africa to Italy for better career opportunities, but in Milan he responded to God calling him to give up “debauchery and licentiousness” and “put on the Lord Jesus Christ” (Rom 13:13-14). Thenceforth he devoted his life to preaching the Word of God rather than to the pursuit of his own goals. The article titled “Destroying the Ship-Wrecking Rocks of Scylla: Augustine’s Anti-Arian Corpus” by Dr. Julia Cheung, professor of theology at Holy Spirit Seminary College, illustrates Augustine’s determination to refute the heresy which undermines the divinity of Him “who in every respect has been tempted as we are, yet without sin” (Heb 4:15).

Yet, Christ’s teaching is not easy to swallow. Developing an inculturated theology is therefore of utmost importance in enabling those who would have considered the message of the cross as “folly” to instead appreciate it as “the power of God” (cf. 1 Cor 1:18). “The ‘Ideal Religion’ of Fang Dongmei and Its Message for Inculturation,” contributed by Dr. Zhang Rongfang, professor of theology at Holy Spirit Seminary College, evaluates the usefulness of Huayan Buddhism in helping to interpret Christianity in the Chinese cultural context.

God has called us to cultivate the garden of theology. May we respond with humility rather than pride, be faithful to our vocation rather than succumb to sin, work assiduously to refute all heresies, and help build the Kingdom of God at this very time and in this very place.

Julia Cheung

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