

前 言

這是《神學論集》第101期，封面和封底都以一個全新的面貌與讀者相見。我們衷心感謝新加坡的教友，今年要當本院正式生的陳漢平弟兄，以他專業的知識精心設計的圖案。大致說來，十期神論約有一百萬字，那麼一百期就有一千萬字。25年以來，神論的投稿人已寫了一千萬字來談神學，來講論天主的事，這在我國教會的歷史裡來說，也算得一件美事。深信這份神學季刊的所有作者和讀者都會對至善至美的上主懷有一份感激之情。感謝祂在這一世紀四分之一的歲月中，讓神論穩步前進，如期出刊，多少指出了台灣天主教會在神學工作上的境況。以神論編者身分，筆者在此願特別致謝為本刊撰稿的作者和譯者，切望他們日後仍繼續支持，共同用中國文字談神學。

本期的九篇文章有三篇是本院教師的貢獻。張春申神父的一篇〈天主子民分類的檢討〉，是要突破教會古老的二分法（梵二及新法典依然如此）把天主子民分為聖職人員及非聖職人員，即教友（或平信徒），而提倡一種新的分類法，不是根據聖職與非聖職的典範，而是根據基本身分與基本職務（教友）及特殊身分與特殊職務（聖職與修會）的典範。教會的主體（大多數）是教友，說教友的身分與職務是基本的，因為基督賦與教會的使命——使世界與人類福音化基本上是要靠教友來完成。這樣也解釋了為何教會的其他身分與職務（聖職與會士）是特殊的，因為他們是爲了協助教友，並與教友一起來福音化世界和人類。文末作者說：「梵二的典範已不合時代，反而造成惡果。唯有與時代同進的分類與典範才是教會生活所需要的。」

胡國楨神父的一篇關於聖事行動變遷的歷史，把今日聖事神學

研究的狀況分成七個階段給讀者逐一介紹。1.耶穌本人的聖事性；2.神恩性的聖事行動期（宗徒們）；3.共融的聖事行動期（第二至第三世紀初期）；4.體制化的聖事行動期（第三至第六世紀）；5.儀式主義聖事行動期（第六世紀至中古世紀）；6.革新儀式的聖事行動期（特利騰大公會議後至梵二期間）；7.多元化的聖事行動期（梵二以來）。〈神秘經驗與天主教〉是張奉箴神父有感於卡爾拉內的觀點，認為神秘經驗是一般教友能有的生活經驗而寫的文章。他從哲學、神學、心理學，及教會傳統的克修與神秘靈修各方面來闡釋神秘經驗這一事實。

餘下的六篇文章都是宗研所和神學院同學的翻譯或著作。陳琦玲修女在聖經和牧靈欄各有一篇，都是授課教師推荐的。張起鳳修女的〈耶穌與罪婦～一段福音本地化的嘗試〉是小論文寫作課程的產品，授課教師的評語是「很有創意，讀來令人欣喜，可以發表」。何麗霞小姐的〈由聖事行動看宗教現象歷史〉是下一篇胡文的準備，就是在看天主教會聖事行動的類型變遷以前，先看看聖事行動與各宗教現象有什麼關聯。〈全球倫理宣言〉是1993年8月28日至9月4日，在美國芝加哥舉行的第二屆世宗教會議（第一屆是一百年以前），6500人中大部分的代表所簽署的一份文件，今由莊嘉慶牧師給讀者詳加介紹。最後錢玲珠小姐所介紹的泰澤團體的確是基督徒合一的曙光。

Preface

This is issue number 101 of our "Collectanea Theologica". Both front and back covers are new and for this new presentation we thank wholeheartedly a young Christian from Singapore who will become a student of this theological school next academic year. Ten issues of our Collectanea contain more or less one million Chinese characters. So a hundred issues run to ten million characters. In the past 25 years our writers and translators, as they spoke about theology, about the things of God, have written many millions of Chinese words. This fact ought to be seen as something beautiful in the history of our Church. I take it for granted that all the writers and readers of this theological quarterly feel a sense of gratitude towards the good Lord for His guidance and protection so that during a quarter of a century we could publish it regularly as one of the indicators of the theologizing work done in the Catholic Church in Taiwan. As its editor I thank especially all those who have contributed to this publication and appeal strongly for their further support.

Out of nine articles in the present issue three are contributions from our professors. Fr. Al. B. Chang writes about a new way of classifying the people of God. He tries to make a breakthrough in the traditional classification (retained by Vatican II and the new Canon Law) based on the paradigm of clergy and laity, which causes confusion with regard to consecrated religious people, especially religious women who are usually not regarded as lay Christians, although canonically they are. Fr. Chang proposes a new paradigm which makes the great majority of the church the Catholic laity the subject body of the Church entrusted by the Lord with the mission of evangelising the world and the human race. He therefore calls the laity's identity and ministry fundamental and that of the other members of the church (the clergy and religious people) specific, i.e. to help the laity and together with them to accomplish the Lord's mission of evangelising the world and the

human race. A paragraph of the final section sounds like this: "The paradigm of Vatican II has now become anachronistic and causes harm. What the Church's life needs today is a paradigm and classification which keeps in step with the contemporary world."

The contribution of Fr. Peter Hu about the history of the changes of Sacramentality in the Church reports on research into present sacramental theology. It is presented in seven stages: 1. Personal Sacramentality of Jesus himself; 2. Charismatic Sacramentality (the Apostles' preaching); 3. Communal Sacramentality (second century and beginning of the third); 4. Institutional Sacramentality (third to sixth centuries); 5. Ritualistic Sacramentality (sixth century to the Middle Ages); 6. Purified or Stabilized Ritual Sacramentality (Trent to Vatican II); 7. Pluralistic Sacramentality (Vatican II and after).

"Mysticism and the Catholic Church" is a contribution of Fr. Mark Chang which is based mainly on K. Rahner's theology. He tries to explain mystic experience with the help of philosophy, theology, psychology and the Church's traditional ascetic and mystical theories. The remaining six contributions are all compositions of the students of either our graduate school of Religious Studies or our theological school. The last two items "A Declaration Toward a Global Ethic" by Pastor Chuang and "The Reunification of Christians as Seen from the Taize Community" by Miss Chien are noteworthy for their ecumenical vision and spirit.