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亲爱的观众朋友,大家晚上好。 这里是北京时间的晚上七点。 我们今天非常荣幸邀请到Dr. Philip Kriaklis 给我们讲教会的第三次讲座。 他第一次讲座讲到教会的概念, 第二次谈到旧约时期还有始祖时期的教会的概念。 这次他谈到的教会就是讲到教会跟礼仪之间的一个关系。 我相信Dr. Philip Kriaklis的关于东正教, 关于教会论的推广这个系列的讲座 将会成为我们中国人了解东正教教会观念的一个基础。 因为对于华语圈的人来说, 对于东正教的教会论还是比较陌生的一个概念, 那么我们Dr. Philip的讲座将会进一步的在我们这个光从东方来的网站给大家提供讲稿。 然后今天我们也特别高兴Lydia老师跟Dr. Philip他们是同事来今天做我们的同传。 那我们接下来就废话不多说, 我们把接下来的时间交给Dr. Philip还有Dr. Lydia来开始我们的讲座。 Thank you, Dr. Philip and Dr. Lydia. I think you can begin your lecture right now. I just have a very short introduction about your lectures and you can begin right now. Thank you very much. Thanks for your helping for the Chinese audience. Yeah. Thank you, too. So up until this point, the two preceding lectures, we have. Briefly examined how the New Testament presents the church and what the church essentially is concluding that the church is essentially a fellowship namely fellowship with God and fellowship with one another. 咱们上次的两个两次讲座谈到的是在教会是什么? 尤其是新约中教会。 教会是的意义。 那么我们的结论是教会是一种团契是和天主和人和其他人的一种团契。 Now, in highlighting that the church is essentially a fellowship or koinonia, which is the word in Greek, we need to ask ourselves the question, what is unique about the church as a fellowship? Because there are many fellowships, many societies out there, many brotherhoods. Why the church? Why is the church so relevant, so vital for the life of a Christian? 那么如果我们说教会是一种团契的话, 就是人们的聚集的话, 那么下一个问题就是从哪些, 这方面来说教会是和其他的人类团体不同的呢? 它有什么独特的地方呢? 因为人类有很多的, 人们有很多的自己的团体, 俱乐部呀, 那么各种组织呀, 那么教会和他们比起来, 有哪些独特的地方呢? So for this evening's lecture, I thought that I would present it in a little different way, not strictly theological, but beginning with two stories from the New Testament, in order to then examine how these two stories are relevant for our topic this evening. 今天晚上我想不用神学的语言, 而是用圣经的语言来审视一下圣经中的两个故事, 而且我们要看看这两个故事能够告诉我们教会团契的意义, 是什么呢? So the first story concerns our Lord's visit to the house of Mary and Martha. Lydia, sorry, just one thing. This is just some notes that I gave you from page two, just so you know. Yes. I actually printed it. I don't think I actually brought it home, unfortunately, but that's okay. I was in such a rush. I could send it. I can send it to you if you want, just to make it easier for you. Oh, yeah. Yeah, yeah, yeah. That's fine. Just wait for a moment. It's okay. Yeah. Okay. Well, in that case, I will go get something. Hang on a second. Sorry about that. Okay. Oh, this is a beautiful icon. It is also a Byzantine-style icon, the left side, this one. Yeah, it's obviously an Eastern Byzantine icon of some sort, showing Christ's visit to the house of Mary and Martha. And we'll see why that's significant for the topic tonight. So let me start again. The first story concerns our Lord's visit. The Lord's visit to the house of Mary and Martha. They were the two sisters of Lazarus. The first story concerns the Lord's visit to Mary and Martha's house, which is the house of their brother, Lazarus. So Mary and Martha were the two sisters of Lazarus, whom Jesus, as we know, had brought back to life. After his beloved friend had been dead in the tomb for four days. And in the gospel, according to St. Luke, we are told that upon hearing, that Jesus would visit their home, both Mary and Martha were overcome with a lot of joy. In the gospel, we hear that when Jesus came to their home, these two sisters were very happy. And also we learn, furthermore, we learn that whilst both sisters were delighted to welcome Jesus into their home, their following, their following actions were quite different. Although both sisters were very happy that Jesus could come to their home to be a guest, the two sisters' reactions were indeed different. So what does Martha do? The gospel reveals that Martha is entirely focused on preparing the house, on shouldering all the tasks, on all the things that are associated when we receive someone into our home, which is not necessarily a bad thing. But even when Jesus comes, she continues stressing and overcome with a lot of anxiety. Martha, is that right? Is that how you translate it? Martha, Martha. Martha, she is busy preparing to welcome the guests. She is very anxious and anxious. Even in the church, when Jesus begins to speak, she is still constantly busy. Mary, on the other hand, what does she do? The gospel portrays her as distinctly sitting quietly at the Lord's feet and listening intently at the words of Christ. And her sister Mariana sits quietly at the feet of Jesus. She is not distracted by household tasks, nor is she preoccupied by seeing what others are doing. Quite the opposite, she is entirely focused, as the gospel according to St. Luke tells us, she is entirely focused on the only one thing needful. St. Luke tells us, she is not anxious about household chores or what others are doing, but she is very focused on listening intently at the words of Jesus. So, in the words of St. Luke, what she does is the only thing she needs to do. So, we have here a very compelling example of what Christian discipleship looks like. A person not focused on secondary things, but one totally anxious, anchored on Christ. So, already with this story, we are taught that in order to follow Christ, we need to totally re-enter, re-orientate our life towards him, towards, as the gospel according to St. Luke tells us, re-orientate our lives to the only one thing needful. The story of St. Luke's Gospel tells us that in our lives, we need to turn to Jesus Christ, which is the only thing we need. So, Mary's stance is instructive for us today because it reminds us that if we want to be disciples of Christ, we need to put time aside on a daily basis to reflect on this only one thing needful. Namely, we need to nurture our relationship with Christ on a daily basis. We need to bring ourselves into the presence of the first of God's angels of salvation. so that we know who is our first and our last Lord. of Christ, and how do we do that? We need to spend some time before God in prayer, listening silently and attentively for his voice, and we need to do this on a daily basis. And a father of the Eastern Church, a saint in the Orthodox Church, Saint Isaac the Syrian, lived in the 7th century, says these words so movingly and very instructive for us. Saint Isaac says, Let every prayer that you offer in the night be more precious in your eyes than all your activities in the day. So according to Saint Isaac, there is nothing more important in life than remaining still, remaining silent. But doing nothing as good, bringing ourselves into the presence of Christ, into the presence of God who loves us beyond imagination, and allowing ourselves to be molded by the very hands that molded the universe. So a great temptation for all of us today, is that we can imagine that God loves us beyond imagination. So a great temptation for all of us today, is that we can engross ourselves in our work, and whatever else we do to such a great extent, that we can starve ourselves of being spiritually nurtured. We starve ourselves of the only one thing needful. So the example of Mary in this story, is a compelling reminder for the need on a daily basis for silence and reflection. So the example of Mary in this story, is that we must be silent and pray in our daily lives. This is the only important thing. So we must find ways, as St. Paul tells us, from wandering away into endless myths, into fictitious fantasies and distractions. We must reorientate our minds, St. Athanasius would say, back onto Christ. Pepper's tale, that our daily life is not based on priests, we follow the uyed course, only the mail are drawn. It requires us to find other ways out for Meat. From wandering away into endless myths, there are so many meaningless things, we must stop doing these things, and start to put Christ in the middle of our life. This reflects that we need to turn to Claudia every day, and to turn ourselves in the order of the Lord, turning to the People of God every day, to strive and to forgive each soul. Be willful, Be willful, So we must find on a daily basis time to put aside in order to reflect on what truly matters and where our ultimate future truly lies. And then the question arises, where does that future truly lie? What is the ultimate purpose for this human person? Saint Cosmas Theatolos, an 18th century saint of the Orthodox Church who was martyred under the Turkish yoke, in reflecting on the ultimate purpose, where the future lies for the human person, says very simply, he says, the birds, they were created for the air. The fish, they were created for the seas. The animals were created for them. The land and the human person, the human person was created for God's future kingdom. In other words, we have no home here on earth. As Saint Paul says, our citizenship is in heaven. In the 18th century, there was a saint called Saint Cosmas who was martyred under the Turkish yoke, in reflecting on the ultimate purpose, where the future truly lies. And that saint, Saint Cosmas, had a request to his horsepower, which he said, lie the new lives where their초 He said, 那么鱼呢是为海洋而创造的 动物呢是为陆地而创造的 而人类呢是为了天主的未来的国度而创造的 我们在地球上没有真正的家 他说的话也就是 其实是反映了圣保罗说的 我们的怎么说的 我们是在天上的公民 是从那里 我们正在期待一位救世主的到来 So our future is God's heavenly kingdom And again to quote from Saint Isaac the Syrian The joy of the future kingdom The joy that the future kingdom can present us with According to Saint Isaac He's stronger than this present life It's a love he says which is sweeter than honey And sweeter than the honeycomb It's a life which is permanent and not fleeting 那么我们生命的终极意义呢 是在天主的属天的国度 那么再次引用叙利亚的圣伊萨克的话 他说我们在未来的国度 天主的国度的喜悦 要比现在的目前的生命生活更加的强烈 那是一种爱 那种爱比生命还要甜美 比蜂蜜的还要更加甜美 So we are called to really focus our attention On the only one thing needful And in a prayer that Orthodox Christians Read in preparation for Holy Communion They pray in a very personal and intimate manner Reading the words of Saint Simeon the New Theologian Orthodox Christians pray In this way My Christ The triple radiant light O giver of life My breath My life My joy And the world to see you And the world's salvation Notice the intimacy with which Saint Simeon Refers to Jesus Christ his Saviour 因此我们生活中最重要的事情 其实就是去想念天上的家园 在正教的礼仪中有一句祷词 就特别表现了这种 十字架的 drawings 那里有十字架的 史�综是打弹子 ing 举 advocates 顶约的人 当我们设命 请向神教 To seek salvation 可以在朝天 regardless of present or future 为aina 千年 59 ceripe 处在我们御邻院 celebrity Loyal researchers Curtis 到我心 爸爸 他 managing pitton 祝寿 Now, if Christ is the only one... Now, if Christ is the only one thing needful, the question which arises is, can we truly encounter him today in the 21st century? And if so, how? And this now leads me to the second story. And of course, the answer that we are going to arrive at is we can truly encounter Christ in the church. But before I get to that, I want to see what the story of the road to Emmaus, what that tells us about this encounter. So this leads us to the second story we are going to look at today in the book of Ephesians. This is about the road to Emmaus and the encounter with Christ. And of course, it shows that we have to look for Jesus Christ in the church to find him. So let's first look at what this story tells us. So this story shows us that Christ and and does in fact come to us. And St. John Chrysostom says that Christ comes to us in a profoundly personal and intimate manner, solely focused on us as though we were the only person in the world. This story tells us that Jesus Christ can come to us. So St. John Chrysostom once said, Jesus Christ can even come to us today in a totally personal and intimate manner, fully focused on us. So this second story... Sorry, let me just explain something. So everyone can face Jesus Christ in person, in a very intimate way. Okay, sorry. So the second story relates to the encounter of two disciples, Luke and Cleopas, on the road to Emmaus. And Emmaus was a small town, an insignificant village on the northwestern side of Jerusalem. So this story tells us about two disciples, one is Cleopas, and the other is in the traditional, in the Eastern Orthodox tradition, is St. Luke himself. They are both on their way to Emmaus, which is a small town not far from Jerusalem, in the northeast direction. So what do we read in that story? The two disciples, they have just witnessed the crucifixion of Jesus. And because of that, they are greatly disappointed. They are depressed. They are downhearted. And perhaps even despondent. Why? Because the one whom they really love, the one upon whom they had placed all their hope, has now been put to death on the cross. They are both in despair and disappointment. Why? Because they have just experienced the crucifixion of Jesus Christ, the crucifixion of Jesus. The crucifixion of Jesus Christ, the crucifixion of Jesus Christ, is their most beloved person, is their only hope. And now they have left, on the cross, the people. So what do they do? They leave the city of Jerusalem. In other words, they remove themselves from all the crowded clamor and commotion just to find a quiet Pareto and serenity. marine space to reflect and to try to make sense of all that's happened. 那他们做什么呢? 这个故事可以这样的来理解。 他们离开了喧闹的城市, 也就是耶路撒冷, 而到一个寂静的,偏僻的, 没有什么人的地方, 也许去静静的思考和静静的沉默。 So, quite movingly, the Gospel according to Luke again tells us that as they're walking and pondering on what they had just witnessed and trying to make sense of it, at precisely that moment of inconsolable sorrow and sadness, perhaps even despair, it's precisely at that moment that Jesus approaches them. 也就是, 在他们正在这样非常的悲伤, 非常的失望, 可能是在深深的思索, 这个现实究竟是什么意思, 什么意义的时候, 就是在这样的时刻, 耶稣基督向他们,对他们出现了。 And what is perhaps overlooked about the story and the significance, is the significance of the detail that it is precisely during, this crushing and critical point in the life of the two disciples, where they think that they've lost everything that was ever dear to them, we are told it's precisely at this moment that St. Luke tells us that Jesus himself came near and went with them along the way. 他们这个讲述中经常被大家, 忽略的细节就是, 此刻正是他们人生中最困难, 最悲伤, 最低沉的时候, 就在这样的时候, 耶稣基督亲自和他们见面, 而且和他们一同走向了去 伊玛乌斯的路上。 Christ's love for us is so extraordinarily great for each and every one of us that he comes and finds us in our lives, in our most difficult moments, and extends his life-saving hand to us. 耶稣基督他的对我们的爱 是如此的深沉, 那么每一个人他都可以 亲自的来和我们见面, 来拿着我们的手 引领我们去走那条路。 In Psalm 34, we read, for example, The Lord is near to the broken-hearted and saves the crushed in spirit. 在圣咏第34首中, 他说到天主对那些伤心欲绝的人 是非常接近的。 Sorry, what is the second verse again? And saves the crushed in spirit. The Lord is near to the broken-hearted and saves the crushed in spirit. 天主对那些非常伤心欲绝的人 是非常地近的, 而且他拯救那些精神受到打击的人。 If we remember also the story of Mary Magdalene, who runs to the tomb only to find her beloved teacher, not there, and unlike the other disciples who just run back home, we're told, she remains there in a quiet spot, all alone, and simply weeps. She weeps bitterly. And again, it is precisely at that moment that the risen Lord appears to her. 就像 Mary Magdalene, 阿加是怎么翻译的,阿加? 是怎么翻译的,阿加? 其他的朋友知道吗? Mary Magdalene, 就是在耶稣基督复活的时候, 在她的那个坟墓外面 和她相见的那个玛利亚, 她也是这样的一个例子。 当她发现她所至爱的老师的尸体 被医走的时候, 其他的人就都离去了, 而她自己单独的一个人在那里, 在那里,在静默中伤心地流泪。 那么正是在这样的一个非常低沉的时刻, 在她的这个非常悲伤的时刻, 耶稣基督向她出现了, 向她显现了。 And we need to be convinced, in the same way that the risen Christ appeared to the two disciples, Luke and Cleopas, in the same way that he appears to Mary, so does he also come to all of us in our most difficult moments and finds us when we're at that most desperate point in our life. Why does he do that? Well, the Gospels tell us, 1 John 4.19, because he first loved us and came out to us. 2 John 4.19, 2 John 4.19, 2 John 4.19, 1 John 4.19, 2 John 4.19, 2 John 4.19, 2 John 4.19, 2 John 4.19, 2 John 4.19, 2 John 4.19, 2 John 4.19, 无论生活中会发生什么样的事情,作为基督徒,我们都要转向他,因为我们知道他爱我们,超越我们所有的想象。 In the church, during the resurrection period, we sing a beautiful hymn, which affirms Christ's promise to remain with us. The hymn that we sing is the following. O your divine, friendly, and sweetest voice, O Jesus, you genuinely promised to be with us, till the end of time. And the hymn continues, for this reason, you being our anchor in life, we rejoice in you. 正教会在复活节期唱一首赞美诗,是这样唱的。 是对基督来祈祷的,是这样说的。 耶稣基督,你是, 你的神圣的,最美好的声音, 你真正的向我们许诺,你会与我们同在,直到时间的终点。 正是因为这样,我们... Sorry, what was the last thing you said, Philip? And we have you as our anchor? And we have you as our voice. 正是因为这个原因,我们把耶稣基督称为我们的神圣。 正是因为这个原因,我们把耶稣基督称为我们的神圣。 正是因为这个原因,我们把耶稣基督称为我们的神圣。 我们信仰的矛,就是那个船啊,船的那个矛,anchor,阿甲,对吗?是那个矛吗? 我觉得是,应该是,yeah. 船只要停航的时候,要抛矛,抛的那个矛,我们把耶稣基督称为我们信仰的矛。 So this hymn reflects precisely what we read in the gospel according to St. Matthew. Where the risen Christ promises, and remember, I am with you always to the end of the age. Christ is with us now, and will forever remain with us unto the ages of ages. 这首赞美诗当然其实是和马太福音中说的是一样的。 马太福音中说耶稣基督现在与我们同在,而且会... 万事都永远的和我们同在。 So, let us now turn our attention to see how these stories from the scriptures relate to the topic. 那么现在咱们再来思考一下这两个讲述的故事,福音书中的故事,和我们今天要讲的主题有何关联。 So, of course, the first story... Reminds us that Christ is the only one thing needful. 基督就是唯一的我们需要的那个事物。 And the second story is a very strong reminder that the risen Christ comes to us when we call out to him in prayer. When we seek his mercy. When we implore, when we seek his assistance, his help. When we ask him to light our way. 那么第二个故事呢,揭示给我们的就是,复活的耶稣基督在我们向他呼喊,向他祷告的时候,向他祈求的时候,他会告诉我们,他会来照亮我们的路。 Incidentally, these... Petitions, asking for God's mercy, asking for his help, asking that he light our way, they are the first three psalms that we read in the small comp line service, which is the prayer that Orthodox, that the church has given Orthodox Christians to pray in the evening, the small comp line prayer. 那么我们刚才说的这个三个主题就是... 那么我们刚才说的这个三个主题就是... 那么我们刚才说的这个三个主题就是... 来寻求他的慈悲,来请求他的援助,请求他来照亮我们的道路。 那么这三个主题恰好是我们在... Sorry, did you say the Psalms for Martins? The comp line service. The comp line,就是我们在夜岛的时候要读的圣咏中的三个主题。 So... So, we say in the comp line service that I have put my hope in you, your good spirit will guide me, guide me on a straight path, Lord, you will give me life. In other words, we ask for a life in those prayers, a life which is victorious over death, a life beyond the grave. 我们在... 我们在夜岛的时候说,你是我的希望,你是会给予我生命的。 那么这个生命就是战胜了死亡的,在坟墓之外的,超越了坟墓和死亡的生命。 So, what these stories remind us of is that... We need to seek the one thing needful, who is Christ, who gives us, who bestows to us life beyond the grave. And of course, it is Christ who on the cross does in fact announce the joyous proclamation that there is indeed life beyond the grave. 我们... 说... 说耶稣基督是我们唯一所需要的,正是因为他能够赐予我们生命,在坟墓,超越了坟墓的生命。 So if we place Christ front and center of our life, then anything we do in life is radically transformed. 如果耶稣基督是我们生命中的中心的话, 那么我们生命中的一切,生活中的一切都能够... 都能够得到改变。 So Christ is our true joy, our true gladness. And in one of the hymns that Orthodox... One of the prayers, sorry, that Orthodox Christians pray after having received Holy Communion, they read this, The voices of your saints who feast are unceasing, and their joy, beholding the ineffable beauty of your countenance, is unending. For you, Christ our God, are the true joy and inexpressible gladness of those who love you. 那么当我们定睛耶稣基督的时候,把它当作为我们生命的焦点的时候, 我们就会体验到那种喜悦。 在我们每次圣礼之后,谢恩的祷告中, 就是领了圣餐之后的谢恩祷告中, 我们的祷词是这样说的, 你的圣徒们的声音,欢庆的声音是永不停止的。 他们的喜悦,因为能够看到你无与伦比的美, 和你的面容,他们的喜悦是没有尽头的。 因为你,基督我们的上帝,是真正的喜悦, 是不可描述的一种, 对那些爱你的人来说是不可描述的一种喜悦。 So, if the joy and gladness of our Lord's future kingdom is a reality without end, is really the purpose of human existence, then, and this brings us to our topic, then it is within the context of the church that we can experience a foretaste already in the here and now of God's future kingdom. 那么如果刚才所说, 那么如果刚才所说, 所说到的圣徒们的喜悦, 就是天国中的喜悦, 是我们生命的真正的终极意义的话, 那么只有在教会中, 在教会中我们才能得到这样, 事先来品尝那样的那种喜悦。 So, what is the purpose of human existence to reach the kingdom? How do we get there? Through the church. 那么人存在的目的是什么呢? 就是要达到天主的国度。 那么我们如何才能达到天主的国度呢? 就是要通过教会。 So it is the church which takes us by the hand and leads us towards the only one thing needful. 正是教会能够拉着我们的手, 把我们领到耶稣基督的唯一的, 我们所需要的事情面前。 It's the church which leads us before the very gates of paradise, before God's everlasting and indestructible kingdom, already from this life, which one day will pass. 那么在这个世上的生命有一天是会逝去的, 而教会正是把我们引领到, 把我们引领到天主的乐园的门前。 那么也就是天主的永恒的, 不会灭亡的, 不会消亡的国度。 So it is for this reason that the church is so vitally important. And if we wanted to give a definition of the church as I have in the preceding lectures, we have said that the church is the miraculous presence of Christ here on earth. But now we can also add this second part to our definition. The church is the miraculous presence of Christ here on earth, leading us to God's eternal kingdom. 那么在以前的两次讲座中, 我们给教会的定义就有这样一点, 就是教会就是耶稣基督在此世的, 奇迹般的,神迹般的存在和出现。 那么今天我们可以再加上另一点, 那么教会就是耶稣基督在世上, 在此世的,奇迹般的临在, 而要把我们领到天主的永恒的国度。 So the church is, as we read in Peter's epistle, the church is the house of God, the church is our true everlasting home. 那么就可以说天主的教会就是真正的天主所在的地方, 也就是我们永远的永恒的家。 And in one of the prayers that an Orthodox Christian will read after they've received Holy Communion, they read the following prayer which goes like this, The church is heaven, filled with many lights and guides all the faithful by its light. We stand therein and cry aloud, strengthen this house, O Lord. 有一个导词是这样说的, 教会就是充满了光明的天堂, 它引领我们所有的信徒, 以那天国的光来引领我们所有的信徒, 以那天国的光来引领我们所有的信徒, 我们站在教会之中向天主呼喊, 我们站在教会之中向天主呼喊, 请求天主来增强他的家, 请求天主来增强他的家, 他的圣殿也可以。 So the church is the house of God, we can also see the church as our mother, we can also see the church as our mother, our mother which gives birth to us into God's eternal kingdom. 也可以把教会定义成母亲, 那么教会是我们的母亲, 是在教会之中我们能够得到重生, 生入天主的国度。 In fact, in the 4th century, Saint Cyprian says, you cannot have God as your father, if you do not have the church as your mother. 四世纪有一个西方的圣徒是怎么翻译的? 西方的圣徒是怎么翻译的? 西方的圣徒是怎么翻译的? 基普良吧,他们也翻译成基普良。 基普良,他说过一句非常著名的话, 基普良,他说过一句非常著名的话, 如果你没有教会母亲的话, 如果你没有教会母亲的话, 那么你也不可能有天主做你的父亲。 那么你也不可能有天主做你的父亲。 As mother, we are reminded that the church, As mother, we are reminded that the church, silently awaits with her arms outstretched, calling us to Jesus Christ, eager to give birth to us into God's eternal kingdom. 如果我们说教会是母亲的话, 那么这个母亲的形象, 就是一个默默地张开双臂, 来等待我们的这样的一位母亲。 她向我们召唤, 要把我们带到她的儿子耶稣基督那里去, 非常期待着能够给我们重生, 让我们重生而进入永恒的生命。 So this unity or fellowship with Christ, which is the only one thing needful, takes place, takes place, every time Orthodox Christians celebrate the Divine Liturgy. 那么我们现在说的, 和耶稣基督的团契, 和祂的共荣, 也就是那唯一我们所需要的事情, 就是我们在圣餐礼和感恩祭的时候, 所发生的事情。 The Liturgy is a journey that Orthodox Christians take, when they attend Liturgy, and the ultimate destination of the Liturgy is God's Kingdom. We receive a foretaste here and now of God's ultimate Kingdom. 那么每一次圣礼仪呢, 对于基督徒来说都是一种朝圣的旅行。 我们进入到天主的, 我们进入到天主的国度, 甚至在此事的时候, 就已经能够预先的来品尝天国的味道。 So the Liturgy begins with, Blessed is the Kingdom of the Father and the Son and the Holy Spirit, both now and ever and to the ages of ages. Amen. Right from the outset, we are given the destination, and the destination is God's ultimate Kingdom. 圣礼一开始的那句话是, 有没有朋友知道这个它是怎么翻译的? Yes. Just a second, just a second. Philip, this might have already been translated as a standard version, because it's the Divine Liturgy. I'm just looking for the Chinese version of this. It's the Divine Liturgy, isn't it? Wonderful, thank you, because there are quite a few. Yes, hang on, let me just find it. Okay. It's the Divine Liturgy of St. John Chrysostom. Well, here it is. If I can find it in Chinese. Okay, just bear with me for a second. 好的,就是圣礼一, 每次,我们每次举行圣礼一的时候, 第一句话,开始的第一句话, 那么司祭就要说, 赞颂归于父及子及圣灵的国度, 自至永远及于万世。 也就是说,我们在圣礼一的一开始, 就把我们的终点确定在天国, 就是圣父和圣子和圣灵的国度。 So, why is the liturgy front and center in our understanding of the Church from an Orthodox perspective? Because it brings about the very purpose of why the Church exists, namely the Kingdom. So, what I want to do now is just two or three, we don't have much time, but just two or three excerpts from the liturgy, which show how the Kingdom is the destination, and not only is the destination, but we already arrive at that destination by way of foretaste. 圣礼之所以是教会生活的中心, 就是因为它定义了教会的目的是什么? 目的就是把我们引领到天主的国度。 那么天主的国度,就是圣父圣子圣灵的国度, 不仅是我们朝圣的终点,目的地, 而且我们已经到达那里了, 在教会中我们已经到达那里了。 So, immediately after, we receive holy communion, the choir will sing, we have seen the true light, we have received the heavenly spirit, we have found the true faith, worshipping the undivided Trinity. So, as Christians, we believe we are taken before God's Kingdom, and worshipped together with the angels by way of foretaste, the Trinitarian mystery. 在我们领了圣餐以后, 在圣礼中, 唱诗班要唱这样的一句圣诗。 Sorry, I'm just looking for it. We have seen the true light. 大家等一下啊, 我看看这个它是怎么样翻译的。 This is towards the end of it. After communion, immediately after communion. 就是你完圣餐以后的那个唱诗班唱的。 对,对,对。 I don't want to translate it myself. It's very rough. I want to just read it out because this is standard now. Take your time. There will be two more. I won't give more. Okay. I'm using my phone, so that's... 我在用手机, so that's... There's the... 我在用手机, so that's... There's the... 我在用手机, so that's... There's the... It's almost there. I can't find it. This is... 哇。 我不知道... 我们已经目睹真光,我们已经领受了属天之灵, 我们已经寻获了真实的信仰,让我们敬拜不可分的圣三一,因为他已经整卸了我们,因此在圣礼中,我们其实是在天国和天上的天使和圣徒们一起崇拜上帝。 Right, so the other one, I'll see if I can find it to help you. I'll share. I'll share this screen. Can you now see the text from the liturgy? And I'll just read, Lydia, one of the prayers that the priest reads during the Eucharistic prayer, which is after, soon after the creed has been read. So whilst the choir is saying it is prayer. Proper and right. You we read sort of in the middle of the paragraph there. You brought us from non-being into being. And when we fell, you raised us up again and left nothing undone until you brought us up to heaven and bestowed on us your kingdom to come. Note there the verb bestowed is in the past tense. And the kingdom is one which is to come. So the liturgy brings us and gives us a foretaste of the kingdom. Okay, let me find it again. This is a preface from the Eucharistic prayer after the creed has been recited. This is a preface from the Eucharistic prayer after the creed has been recited. This is a preface from the Eucharistic prayer after the creed has been recited. I can't actually make it larger. See if I can actually just translate it myself. 59:58.980 --> 01:00:00.440 If I can enlarge it. Can you see that better? Yeah, sorry. Which page is it? Here it's 71. Okay. You brought us halfway through that first paragraph. It is proper and right. Mm-hmm. One, two, three, four, five, six, seven lines down. You brought us from non-being. One more example, not to make it hard on Lydia. The point that I'm trying to make here is that the liturgy is so important. In fact, the liturgy makes the church because it is within the liturgy that we are brought before the kingdom. And one more example. 圣礼仪是教会中最重要的事件, 因为正是因为圣礼仪教会才能得以存在, 因为正是在圣礼仪中教会把我们一直引领带入到天国。 Now the last example that I want to highlight, which again shows the bestowal of God's future kingdom in the here and now, is a prayer that the priest is reading during the Eucharistic prayer. After he says, drink from it, all of you. This is what he says. Remembering then this commandment of the Savior. And in the church, when we remember, we make these events present. The priest reads, Remembering then this commandment, of the Savior and all that has been done for us. The cross, the tomb, the resurrection on the third day. All these are past events. And by remembering them, we make them present. So in a sense, we are taken back to the upper room when Christ instituted the divine, the mystical supper. 还有一个例子能够向我们显示 Then there is another example that can be shown to us. 在此时此地,在这个世界,我们已经领受了天国了。 那么就是在圣礼仪, 当司祭祝圣了这个酒以后, 他会低声地说一个祷词。 他说,我们记起救主给我们的指令, 就是在他和他的门徒的最后的晚餐的时候, 确定,确定,确定,确定,确定,确定,确定,确定,确定,确定,确定,确定,确定,确定,确定,确定,确定. 还有他的十字架,还有他的坟墓, 还有他的复活,第三日的复活, 还有他升入天国, 还有他坐在天父的右手边, 还有他的再来,他的荣耀的再来。 所有的这些事情都是已经发生的事情, 已经发生过了, 因为他的这个时态是已经成就的事情。 那么当我们在记起的时候, 当我们在记起这些事情的时候, 我们就真正的加入到在天主的面前, 加入到天主的这个救恩之中。 And the prayer continues, remembering the ascent into heaven, the sitting at the right hand, all these are past events, but then something, we read something which at first sight does not necessarily make sense, because the prayer reads, remembering the second and glorious coming again. The question arises, how can you remember something that hasn't taken place? I have a 10-year-old son, for example, and I say, I remember when my son was 20. It hasn't taken place yet. So when the church remembers something that is yet to come, it is indicating that within the context, within the context of the liturgy, we make a future event present in the here and now, namely we are brought before God's kingdom. 那么在这个导词中, 有些事件确实是过去的, 比如说他的基督的死和复活是过去发生的事情。 那么他甚至说你的第二次, 荣耀的第二次的再来, 基督再来, 那么这个显然是未来的事情, 将来的事情。 而在这个导词中呢, 却仿佛是这个事情是已经发生的。 那么这个真的是非常不可思议的。 就比如说, 菲勒说他有一个10岁的儿子, 就比如说他对别人说, 我能够记起他20岁的时候的样子, 一样的让人不可思议。 也就是说在圣礼之中, 当我们记起的时候, 我们把未来也带到了现在, 不仅是把过去带到了现在, 也把未来带到了现在。 那么未来呢, 就是天主的国度, 我们在此时此地已经能够去品尝了。 Okay, so I'm just going to now go back and share. Sorry, I'm just trying to... Share now. Where's my Zoom? Sorry. Sorry about this. I'm just trying to find the share. It's disappeared on me. You mean the share screen? Yeah. Where is it gone? Here we go. It should be in the bottom of the screen. Yep. Yep. Can you see that? Yeah. Yeah, I can see it. Yeah. Wonderful. That's why we say that the liturgy in partaking of the body and blood of Christ, Saint Ignatius of Antioch in the second century, early second century, refers to Holy Communion as the medicine of immortality. And of course, that follows the words of Christ. Very truly, I tell you, unless you eat the flesh of the Son of Man, drink his blood and have no life. Those who eat my flesh and drink my blood have eternal life. And I will raise the Bible on the last day. 在圣餐礼中我们领受耶稣基督的身体和他的宝血。 那么早在二世纪的时候, 安提厄的圣徒伊格纳丢就曾经说过, 圣餐是能够让我们不朽的灵丹妙药, 可以这么说。 那么这也就是在约翰福音中第六章所说的, 耶稣基督自己说的。 我真正地告诉你们, 除非你来吃人子的肉, 喝他的血, 否则你们之中不会有生命。 那些吃我的身体, 来食用我的身体和饮我的宝血的, 他们会有永恒的生命。 在末日的时候, 我要使他们能够复活。 So within the context of the church, we are united to Christ, we are united with one another, and it is in this sense that we become truly free, free in the sense of the word that we surpass the constraints of time and space. The church unshackles us and offers a life to us without end. 那么在教会中通过圣餐, 通过... 嗯... 领受基督的身体和祂的宝血, 能使得我们与天主联合, 也与其他的信徒彼此联合。 那么在这种联合之中, 我们会得到一种自由, 这种自由是超越时间和空间的局限的。 那么正是教会使我们得到了自由, 给我们没有穷尽的生命。 So in yearning for this, this future for which we were created, the church bestows this, makes it a reality for us. 正是教会把我们所期待的愿景成为现实带给我们。 So the church helps us by reorientating us, 带给我们。 towards Christ, and as St. Paul tells us, if we sow to the Spirit, you will reap eternal life from the Spirit. And of course, if we sow towards our own flesh, St. Paul says we will reap corruption from the flesh. 我们正是教会把我们, 怎么说呢, 在基督, 是我们朝向基督, 以他来定格, 以他来定格我们的生命。 这就像圣保罗在加拉太书中说的, 如果你要是播种身体,肉体的话, 他说的肉体就是可以腐朽的, 那么你就会收获腐朽。 那么如果你要是播种灵魂的话, 就是圣灵的话, 那么你就会从圣灵中收获永恒的生命。 So the, an ultimate purpose for every human being is to be saved, is to be freed from the constraints of time and space, to live forever, for no one to remain in the grave, for all to be enlightened, as we sing in one of the hymns of the church, for the entire universe to be filled with joy through his resurrection. 那么人被创造, 它的目的是什么呢? 被创造的目的就是永恒, 得到永恒的生命。 那么我们最终极的人生的意义就是使每个人都能够得救, 都能够得到自由。 那么这个自由呢, 就是不受时间和空间的限制而会腐朽的这样的自由。 让没有一个人能够, 要停留在死亡的坟墓之中, 让所有的事物都能够得到, 光照, 也就是整个的被创世界, 整个的宇宙都能够通过耶稣基督的复活而充满喜悦。 If this is the purpose for the human person, it is the liturgy which makes that a reality. That's why orthodox theology would claim such centrality on the liturgy, precisely because it brings about the, the ultimate purpose for which the human person was made. 那么如果我们现在刚才说的这些是人生的真正的目的和意义的话, 那么就是教会中的圣礼仪把这样的一个愿望成为现实, 因此它是我们教会生活中的中心, 因为它是我们这些, 是人生的目的和意义得以实现。 So for orthodox ecclesiology, the liturgy is a central facet of what the orthodox church does. It is the central act because it brings about our fellowship with Christ in his kingdom, already in the here and now. And I'll end with that. 所以在政教的教会论中, 圣礼仪就是一切的中心, 因为正是在教会中通过圣礼仪, 我们能够与天主联合, 与其他的人联合。 I think that's it. I'll end with that. 我今天就讲到这里。 谢谢, Thank you, thank you very much. It's a wonderful lecture. Oh, I have a question. To more about Nidia, you say that they have a standardized liturgy text about St. John Chrysostom. Which one? I think there are different versions. There is one used in Hong Kong that is in the, I think in St. Luke's Church. Okay. But yeah, but the version I have on my phone is actually, used also in Hong Kong, but in the Russian church. So, so there, but I haven't got the version that is used in the, in the Greek church there. Yeah, so I have a question about the standardizing of the Chinese version. I want to ask Dr. Philip. So you really, if they have a Chinese version, Chinese translations about St. John Chrysostom, what do you think the process will be kind of a more formal? I mean, for me, I personally can translate the text, but does it will be used at church, for example, your Hong Kong. So what, what are you going to do? I mean, it's a more practical one, I think. Yeah. If I've heard you correctly, if I've heard you say that you have, for example, translated the text and it'd be used, I, I think the very first thing I would be doing is bringing it to the attention of of the metropolitan. And I'm sure that would be something that he would definitely want to embrace and make use of. Oh, I see. Yeah. Okay. So if I have a number of the Philippine, he says, you will be sure you're you got the old one, but the whole number, you know, uh, do you, you know, she learned that, you know, uh, uh, he should be looking for the metropolitan in Hong Kong and then contact him. And then he might become a standard text used by this church. So what about the Russian text? I really don't know. I'd like to ask you about it. Teacher, I think this is the text of the Russian church. Don't translate the etiquette text of the church yourself. Uh, because of what? Because this should be a matter of the main church. If the main church asks someone to do this translation, it's a normal procedure. Uh, don't translate the etiquette text yourself. Who's that? Xiaobang is here. Xiaobang, you should know, um, uh, the text you used when you prayed. Yeah, yeah. Um, um, um, um, um, um, sorry philip i'm just explaining that the translation of the liturgical texts should not be done by an individual christian really it should be the business of the church so it's the bishop um you know he's his task really he he can ask someone to do it and in the chinese world i think there are already at least two three versions um and there is a standard version i think that is used in hong kong and there is also i think a version used in taiwan but whether they're the same version uh i'm not sure but we have a friend here um iranais he he knows because he's uh he's in touch with um with uh father jeff who serves with metropolitan in hong kong so there's already a standard version we're gonna show you sure with Russian churches have their own versions so there are also Chinese versions in Hong Kong and Taiwan um so uh from from the English English world this religious world there is a big question about the same ritual text with a lot of different different translations so when a religious student goes to a different church to worship you know what he is praying for but his word he uses is always 那么就会使人不知所措,因为你有不同的措辞,你就不可能一起祈祷,所以这是我们在未来需要避免的一个事情,就是说这个翻译一定要有统筹的,有主教来主导的,或者是有主教指定的神父来主导的, 那么大家就会有同样的文本,用一样的语言来祷告,而不是自己来觉得这个不好,自己来翻译一个,这样是一个很大的错误,我认为。 所以丽娜老师,你推荐的是香港俄罗斯那边的一个版本? 我没有推荐,我没有推荐,我只不过是在找一个翻译的比较好的中文,比我要翻译的更好,所以不算是推荐吧, 我就是刚才因为已经有一个标准的翻译了,或者至少有一种或者两种,所以大家如果要祈祷的话,要需要用导词的话,小王应该有很多的资料,最好是能够。 小王有什么推荐的吗?你个人在国内的话,有什么推荐的个人导文和进口约翰是不是你的版本,都可以说一说。 一般是用俄罗斯版本的吧,就是那个祈祷书,我自己用的那个俄罗斯教会翻译的,就是香港出版的那个。 嗯嗯嗯,就狄盛赋那边的香港出版,翻译号。 对,然后那个礼仪文本的话,我接触的不多,那应该是,陆家棠用的是,就是杨成峰发的那个版本,然后,那个圣彼得圣保罗堂, 他用的应该是自己的版本。 他们两个还是,等于说,香港那边还是有自己的版本,然后圣保罗堂也有版本,不太一样啊,他们的翻译。 对,应该是不一样的。 OK, yeah, and so we, sorry, we just talked about different version of Junk Coruscant translations in Hong Kong. They have one version in Hong Kong, uh, uh, uh, metropolitans. One version, and another one is from Russia church, because in Hong Kong they have two, one church is from Russia, one church is, as we say in the Greek. So, um, we talk about, we talk about, just talk about this, because different liturgies. It's just a very beginning, a very beginning, I don't know. I apologize, it's good that there's an opportunity to discuss that now, please don't apologize on that. OK, OK, yeah, yeah, yeah, so, yeah. Yeah, we hope I have a standardized version coming soon, but unfortunately for the Chinese audience, they don't have a kind of a unified and standardized translation right now, I think. Yeah. So what Lydia said before, coming from the church, was the reality for our church here in Australia. It was our Holy Archdiocese, which commissioned a committee to translate the liturgy from Greek to English. And, and that is the standard version that, um, we, for example, use here in Australia for our church. By Dr. Lee, Lydia, as you know. Yeah. Yeah. Yeah. Thank you so much. Thank you so much, Hugh. You too. Thank you for welcoming us all. Certainly, all the liturgy in our church can be translated. Oh. yeah i'd say yeah that's much better i think that doesn't have a different between kind of russia translation and the greek translation in australia i know the situation is different uh maybe a little different i'm not sure which translations the the russian church abroad uses for for its english speaking purposes i imagine they would simply be using a translation from from america okay that's it yeah thank you very much yeah uh i think we we just only have one question if you have more questions you just tap it yes yes yes yes yes yes yeah yeah okay i think our time is up one and a half hour and thank you very much for introducing the the ecclesiastical aspect of the orthodoxy to china audience Traffic more於明 um all kind of believers understanding orthodoxy thank you very much and also thanks to dr lydia translations i think it's very good and uh i got a cold so my my sound may be a little weird hm my son is a little while go away i called so thank you thank you very much yeah so so yeah thank you thank you very much yeah 谢谢那个肯 invitation Thank you, everyone. I think, Dr. Philip, you have one more lecture about this, right? Yes. Dr. Philip has another lecture about the Eastern Orthodox Church. So, welcome everyone to listen to it next time. If you have any questions, you can ask in the chat. And if you want to ask Dr. Philip directly, I can translate it into English and send it to Philip, and then let him answer. But as you know, your answers may be posted on our platform, because it represents the views of the students, at least Dr. Philip's views on the Eastern Orthodox Church, and Dr. Lydia's views as well. Thank you, everyone. Thank you very much. That's all for today. Thank you. Thank you. Thank you very much. Thank you. Good night. Bye-bye. Bye-bye.