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WEBVTT 啊okay，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， doctor。 We are correct, please. 好给我们讲这个教会的第三次讲座，他第一次讲座讲到这个教会的概念第二次呢？ 谈到就约时期，还有许多时期的教会的概念，那么这一次他谈到的教会呢？ 就是讲讲到教会跟礼仪之间的一个关系。那么，我相信。 Wifi不是关于这个。东正教关于教会论的推广啊这个系列的讲座将会成为我们中国人了解社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认还是比较陌生的一个概念那么我们 doctor ffo的讲座将会进 一步。地在我们这个光从东方来的网站给大家提供讲好。 然后今天我们也特别高兴。 Liia老师，跟跟大家分享他们是同事哈来今天做我们的同传那么我们接下来。 就废话不多说哈，我们把接下来的时间交给doctor fdi还有来开始我们的讲座。 Okay, San Francisco and Dr. Media. I think you can begin you. Nature right now just to have a very short introduction about to you, next, and you can right now thank you very much. Thanks for your helping for the Chinese audience. Yeah. Pleasure. Thank you, too. So up until this point, the 2 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. The Chancellor and go down. Sit down so $10 a year. The ee Italian 20. Now in highlighting that the Church is. Essentially a fellowship or. Cornea, 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. The measurable 20. Number. Good on. Yeah. So for this evening's lecture, I thought that I would present it. In a little different way, not strictly theological. But beginning with 2 stories from the New Testament. In order to then examine. How these 2 stories are relevant for our. Topic this evening. We will send you the year licenses. Is it only our country? 20. The E. Shisham. So the 1st story concerns our lords. Visit to the house of Mary and Martha. Lydia. Sorry. Just one thing. This is just some notes that I gave you from page 2. Just so, you know. Yes, sir, so. Yes, I actually printed it. I don't think I actually brought it home, unfortunately. But that's okay. I was seeing such a rush. I can't. I could send it to you if you want just to make it easier for you. Oh 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. Oh, this is a beautiful icon. It is also a budgeting style. Icon, this the lift side this one. Yeah. It's obviously an Eastern Byzantine icon of some sort. Showing Christ's visit. To the house of Mary and and Martha. And we'll see why that's. While. That's significant for the topic tonight. So. So let me start again. The 1st story concerns our Lord's visit. Okay? To the house of Mary and Martha. They were the 2 of Lazarus. Dear. Question, yes, so. Do. Yes. Might have a using. But yeah. So Mary and Martha were the 2 sisters of Lazar. In Jesus, as we know, had brought back to life. After his beloved friend. Had been dead in the tomb for 4 days. Yes, would suggest. Bella sitting the whole useful to dialer. Yeah. You know the total number. Maritime. And in the Gospel, according to St. Luke, we are told that upon hearing. That Jesus would visit their home. Both Mary and Martha. Well overcome with a lot of joy. Well definitely been teamed out to done is will download jelly. The Shahanga teammate, though. Don't pretend. And also we learn. Furthermore, we learn that whilst sisters were delighted. To welcome Jesus into their home. The following actions. Were quite different. Single language, yes. So what does Martha do? The Gospel reveals that Martha is. Entirely focused. Are preparing the house. On shouldering all the tasks associated when we receive someone into our home. Which is not necessarily a bad thing. But even when Jesus comes, she continues. And and overcome with a lot of anxiety. Mar that Shaba Martha. Marana. They contact current Feat 100, and the changes. Say Yes or Capri, show hire booking them. 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 of Christ. 而他的姐妹玛丽玛利亚却安静的坐在耶稣的脚旁认真的听耶稣讲话。 She's 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 say, Luke tells us, she's entirely focused on the only one thing needful. 那么圣母家告诉我们，他并不焦虑，讲我活，或者是其他别人在做什么而是非常集中精神，的在倾听给讲话，那么，用陆家的话，来说他所做的事，情就是唯一的需要做的事，情。 So we have here a very compelling example of what Christian discipleship looks like. A person not focused on secondary things, but one totally anchored on Christ. 那么它所给我们表现的就是，基督徒所应该有的。这样的样貌不是为其他的不重要的事情而扰乱自己的注意力而只关心注意啊，集中精神在唯一最重要的事情。 So already with this story we are taught that in order to follow Christ, we need to totally reoriented our life. Towards him towards, as the Gospel, according to Saint Lou tells us, reoriented our lives to the only one thing need for. 那么剩余家这个扶贫书的这个故事揭示给我们，就是我们在生活中要把自己转向转向啊夜宿季度就是唯一需要的事情。 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 maybe we need to nurture our relationship. With Christ on a daily basis. 那么马力的这个举动给我们今天的启示是什么呢？ 就是在我们每天的日常生活中都非常重要的事情，就是要下所有正在做的事。 情来想想起那么那一件最需要做的事情是什么？也就是说，在我们的日常生活中要不断的来培育培养自己和主耶稣的关系。 We need to bring ourselves into the presence 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. 我们需要把自己放在主权主的面前。就像，马马马利一样，那么如何才能做到把自己放在主的面前呢？ 就是，每天在生活中都要都要培养自己的专注的祷告。 放放下其他正在做的事情，而只关心那唯一重要的事情。 And a father of the Eastern Church, a saint in the Orthodox Church. Saint Isaac, the Syrian, lived in the seventh century, says these words so movingly and very instructive for us says Let every prayer. That you offer in the night be more precious in your eyes that all your activities in the day. 七世纪的时候的一个东方教会的教父就是，叙利亚的， 生伊萨克，他收获一句非常令人动容的话，他的话是这样说的，让你每个夜晚，所说出的祷告，要比你每天白天所做的所有的事，情在你的眼。 中都更加更加珍贵，让你的夜里的祷告给白天做的所有的事情都更要都要更加的珍贵。 So, according to Saint Isac, there is nothing more important in life then remaining, still remaining silent, but doing nothing as bringing ourselves into the presence of Christ into the presence of God, who loves us, beyond imagination and allowing us allowing ourselves to be moulded by the very hands that molded the universe. 那么对于圣伊萨克来说，没有什么是比保持寂静，保持沉默来默想把自己放在天主的面前更重要的事情。 了，因为我们知道天主是爱我们的，而且是，是他用用他的来来来塑造的，这个世界那么我们就要要也要由它来把我们塑造成。 应该成为的样子。 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. 我们现在的生活最大的威胁就是每天非常的忙碌，有很多的事情。 让我们忘记了。沉默，静默和和和思考的重要性。 忘记了包。让我们把自己放在天主的面前，这是唯一的一件最重要的事情而我们我们的日常生活都被其他的事情可充满唯一饥饿的就是没有能够在天主的面前。 So the example of Mary in this story is a compelling reminder. For the need on a daily basis. But silence and reflection. 所以，马力给我们的。榜样就是每天在我们的日常生活中要要静默要要祈祷这件事情。 是唯一重要的事情。 So we must find ways, as Saint Paul tells us, from wandering away into the endless myths into fictitious fantasies and distractions. We must reorientate our minds, said Athanasius, would say, back onto Christ. 同样的事情用圣保罗的话来说，就是必须要找到一种方式来停止我们无休止的这些这些怎么说呢？ From wandering away into end. This. 没有意义的事情。我们要停止做这些事情，而开始。 真正的把把季度放在我们生活的中心，这就是意味着我们每每日都要转向把自己转向天主把它作为我们这个世界的这个主导和中心。 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, and then the question arises, Where does that future truly live? What is the ultimate purpose for this human person? 那么每日呢？我们要把那些无休止的，没有意义的想象和忙碌放在一边。 而要专注我们。我们的未来的生命，那么未来的生命是在哪里？ 能够寻找到呢？ Signed Cosmos the at the loss. An eighteenth century saint, but the Orthodox Church, who was martyred. Under the Turkish go in reflecting on the ultimate purpose the 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 the land, and the human person. The human person was created for God's future kingdom. In other words, we have the home here on earth, as Saint Paul says, our citizenship is in heaven. 在18世纪有一个政教的。殉道圣圣圣徒叫做， I told tollos cost cost. Mail calls, as far as calls callsmail, calls eeettollos, calls calls callsmail, calls callsmail, callsmail, callsmail, callsmail, callsmail, callsmail, callsmail, callsmail, callsmail, callsmail, callsmail, callsmail, callsmail, callsmail, callsmail, callsmail. A Turkish Turkish. 而这。 对奥斯曼土耳其统治的时候，18世纪的时候殉道了，那么他说过一句话，他就说，就是关于人类人类的终极生命的终极意义何在他说过这样一句话，他说鸟儿是为天空而创造的那么鱼呢？ 是为海洋而创造的动物呢？是为陆地而创造的，而人类是为了天主的未来的国度而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我们的怎么说呢？ 我们是在天上的公民，是从事实。从那里我们正在期期期待一位。 救世主的到来。 But our future is God's heavenly kingdom. And again, to quote from Sa Isaac, the Syrian. The joy of the future kingdom, the joy that the future kingdom can present us with according to signals that is 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是在天主的数天的国度，那么再次引用。 叙叙利亚的圣伊萨克的话，他说，我们在来的国度，天主国度的喜悦要比现在目前的生命生活。 更加强烈，那是一种一种爱，那种爱比生命还要甜美。比比蜂蜜和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 only 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. A giver of life, my breath, my life, my joy, and the world's salvation, notice the intimacy with which site Simian refers to Jesus Christ. He saved. 那么我们。所以因此我们生活中最重要的事情其实就是去想念，去去想念那天上的家园那么在政教的礼仪中有一句悼词就特别表现了这种放下一切而静默地把自己呈现在天主面前这样的一种意义这个这个导次 是在。准备领受圣餐的时候之前的时候说的，他是这样说的，我的，基督。 三位一体的光芒。 生命的赐渝者，我的姑息，我的生命，我的喜悦，还有整个世界的救赎，那么请大家注意这里，他表现的这个我们和天主的这种这种紧密的亲密的联系体现在这个我这个代词，上就就像啊，风一书里的那个盛西绵所 所说的那样。 Now, if Christ is the only one thing. 不是不是那个福音？书里是那个。新新神学家盛熙眠所说的那样。 Sorry. Now, if Christ is the only one thing need for the question which arises, is, Can we truly encounter Him today? In the twenty first century. And if so, how? 那么如果耶稣基督是唯一唯一那一个所需要的事情，必须的事物的话，事情的话，那么我们在21世纪的今天能够寻找到他吗？ 如果我们要寻找的话，应该如何去寻找呢？ 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 a Maus what that tells us about this encounter. 那么这样就引出了我们要今天要看的第二个在呼吁书中的讲述。 这个就是去往以马乌斯的路上与基督徒的相遇。 那当然了，它它所体现的是我们要寻找耶稣基督，必须是在教会中才能找到首先咱们看一下这个讲述的，是什么？ 样的内容？ Okay? So this story shows us that Christ and and does, in fact, come to us. And Saint John Chris System 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. 你这个故事告诉我们，耶稣基督可以到到我们面前那么金口盛若旺也曾经圣约翰曾经说过，基督可以甚至的今天也。 到我们面前来，有一种完全是个人的非常亲密的方式，完全集中在我们的身上。 For this second story. 就是每个人。 Sorry. Let me just explain something to make sure. 耶稣基督面对面非常亲密的面对面。 Okay. Sorry. So the second story relates to the encounter of two disciples, Luke and Clayopas, on the road to Amayeus and the it was a small town, insignificant village on the northwestern side of Jerusalem. 那么这个叙事中讲述的两个门图，一个是克里欧帕，另一个在传统在东正教传统中是圣父家本人他们两个人正在走向去以马乌斯的路上也。 就是第一。耶路撒冷不远的。东北方向的一个小一个地方。 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 this depressed? They are downhearted, and perhaps even despondent. Why? Because the one boom they really love. The one upon whom they had placed all their hope has now been put to death on the cross. 他们两个人正在经历沮丧和失望。很迷茫，为什么？ 因为他们刚刚经历了耶稣基督的死亡，死在十字架上，他是他们最挚爱的人也是他们唯一的希望而如今呢？ 却已经离开了。在十字架十字架上，离开了人世。 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 and serene space, to reflect and to try to make sense of all that's happened. 那他们怎么他们做什么呢？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到一个寂静的偏僻的没有什么人的地方也许去静静地思考和静静的沉默。 So quite movingly. The Gospel, according to Luke again tells us that as they're walking and pondering on what had what they had just witnessed, and tried 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. 也就是他在他们正在这样非常的悲伤，非常的失望。 可能是在深深的私存，这个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，耶稣基督想他们对他们出现了。 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 Saint Luke tells us that Jesus Himself came near and went with them along the way. 那么这个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最困难最最悲伤，最低沉的时候就在这样，的时候，耶稣基督亲自和他们见面了。 而且和他们一同走向了去，以马物思的路上。 Price Slav for us is so extraordinarily, extraordinarily great for each and every one of us that he comes and finds us in our most difficult moments, and extends his life saving hand to us. 耶稣基督他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。 拉着我们的手，引领我们去去走那条路。 In Psalm thirty, four. We read, for example, the Lord is near to the broken hearted, and saves the crushed in spirit. 在胜勇第34手中，那个他说到，天主对那些伤心欲绝的人非常接近的sorry。 What is the second? Again? And saves the crushed in spirit. 的精神。 The Lord, he needs the broken hearted and saves the crushed in spirit. 那天主对那些非常伤心欲绝的人是非常非常的近的，而且他拯救那些精神受到受到打击的人。 If we remember also the story of Mary magdalen, who runs to the two, 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 beeps bitterly. And again. It is precisely at that moment that the reason Lord, appeased to her. 就像 Mary Macd. 是怎么翻译的，大家。 其他的朋友知道吗？ Mary maxine妈， mark。就是在在耶稣基督复活的时候，在他的那个坟墓外面和他相见的那个那个马里马里亚它它也是这样的一个例子当他发现他所致爱的老师的尸体被移走的时，候其他 的人就都离去了，而他自己单独的一个人在那里，在那里，在静静默中伤心的流泪那么，正是在这样的一个非常低沉的时刻对他的这个非常悲伤的时刻耶稣季度向它出现了，向他显现了。 And we need to be convinced in the same way that the risen Christ appeared to the two disciples. Luke, and Cloopus 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 costels tell us one John four, nineteen, because he first loved us and came out. They were lost. 就像就像耶稣基督像， cleo帕和儒家出现的样子，以同样的方式，他也向马利亚在在他的公墓之前出现那么也会以同样，的方式他会在我们最艰，难最困难的时候向我们出现那么为什么是这样，子呢？ 因为就像圣约翰在他的不运输中说的，因为他是爱我们的。 So, no matter what in life we need to be convinced, as Christians that we have someone to turn to who loves us. Beyond imagination. 那么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 him that we sing is the following. Oh, your divine, friendly and sweetest voice of 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. 教会生教会在复活节期唱一首有一首赞美诗是这样唱的是对基督来来祈祷的是这样说的耶稣基督你是 你的，你的把神圣的啊最美好的声音，你真正的向我们许诺，你会与我们同在直到时间的重点就是因为这样我们。 Sorry what was the last thing you said? Is it? And we have you as our Anka, and for this. 然后这是因为这个原因，我们把耶稣基督称为我们信仰的。 毛就是那个传呐传的那个毛。 Anchor anchored. 吗？是那个毛吗？ 另外我觉得是应该是。 船船只要停航的时候要抛毛抛的那个毛。我们把耶稣基督称为我们信仰的毛。 So this team reflects precisely what we read in the Gospel according to site, Matthew, where the reason Christ promises. And remember, I am with you always to the end of the age. Christ is with us now, and we will forever remain with us onto the ages of Ages. 你这首赞美事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 of the Scriptures relate to the topic. 那么现在咱们再来思考一下这这两个讲述的故事。 妇女出征的故事。我们今天的要讲的主题有何关联？ So, of course, the first story reminds us that Christ is the only one thing that need for. 基督就是唯一的我们需要的。那那个事物。 And the second story is a sec. Is a very strong reminder that the the recent Christ comes to us when we call out to Him in prayer, when we seek His merse. 我们。 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请求的请求的时候他会告诉我们他会来。 来照亮我们的路。 Incidentally, these petitions, asking for God's mercy, asking for his help, asking that he liked our way. They are the first three psalms that we read in the small compliance service, which is the prayer that orthodox, that the Church has given orthodox Christians to pray in the evening the small Compliance. 那么我们刚才说的这个三个主题就是来寻求它的，寻求它的慈悲。 来请求它的援助，请求它来照亮我们的道路。那么这三个主题恰好是我们在 Sorry. Did you say the Sams for matches? The compliance service, the call. Comply就是我们在夜岛的时候要读的。圣勇中的三个主题。 So we say, in the compliance 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。 那么这个生命呢？就是战胜了。死亡的。 在坟墓，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 price to on the cross does in fact announce the joyous proclamation that there is indeed, life beyond the grave. 那么我们就说，耶稣基督是我们唯一所需要的。正是因为他能够赋予我们生命在在坟墓超越了坟墓的生命。 So if we, if we place Christ bron and center of our life, that anything we do in life is radically transport. 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, by after having received holy union, they read this the voices of your saints who feast. 阿拉伯。 And their joy beholding the ineffable beauty of your countenance is not ending. For you, Christ, that God are the true joy and inexpressible gladness of those who love you. 那么当我们定金接触记录的时候，把它当我们作为我们生命的焦点。 的时候，我们就会体验到那种喜悦。在我们每次胜利之后， 叫谢恩的祷告中就是领了圣餐之后的谢恩祷告中，我们的导师是这样说的你的圣徒你的圣徒们的声音欢庆的声，音是有永不停止。 的他们的喜悦，因为能够看，到你无与伦比的美和你的你的面容他们的喜悦是没有尽头的，因为你激怒我们的上帝是真正的喜悦是无可不可描述的一种对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, it's a reality without it. 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 are for taste already in the here and now of God's future kingdom. 那么如果刚才所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? The church. 那么人存在的目的是什么呢？就是要达到天天主的国度。 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能唯一的我们所需要的事情面前。 It's the Church which leads us before the very guides of Paradise before God's everlasting and indestructible kingdom. Already from this life which one they will pass. 那么在这个世上的生命有一天呢，是会逝去的。而教会呢？ 正是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，我们给教会的定义呢？就有这样一点，就是教会就是耶稣基督。 Okay? 在此事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市长在此事的。 Okay? 奇迹般的邻在，而要把我们领到天主的永恒的国度。 So the Church is, as we read in a Peters of his pistol. The church is the house of God. The Church is our true, evillasting home. 那么就可以说，天主的教会就是真正的天主所所在的地方，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 which goes like this. The Church is heaven field with many lights and guides all the faithful. By its light we stand there in and cry aloud, Strengthen this house, our Lord. 有一个悼词是这样说的，教会就是充满了光明的天堂。 它引领我们所有所有的信徒。 我们。站在教会之中向天主呼喊，请求天主来来。 增强他的他的家，他的家，他的怎么说呢？他的他的圣殿也可以。 来。 But the Church is the church is the house of God. 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。我们能够得到重生深入深入天天主的国度。 In fact, in the fourth century science, Cyprian says, you cannot have God as your father, if you do not have the churches, your mother. 四世纪有一个西方的圣徒是，怎么翻译的？ 进口粮吧，他们有的翻身去破凉。 玉浦梁，他说他非常说过一句非常著名的话，就是说，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。 As mother, we are reminded of the Church, silently awaits with her arms outstretched, calling us to Jesus Christ, eager to give birth to us into God's eternal kingdom. 那么像。如果我们说教会是母亲的话，那么这个母亲的形象就是，一个默默的。 张开，张开双臂来等待我们的这样的一位母亲，他向我们召唤要把我们带到他的儿子耶稣基督那里去。 常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 need for 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它的共融，也就是丹唯一我们所需要的事情就是我们在圣圣餐里和就是怎么说呢？ 感恩季的时候所所发生的事情。 The lity is a journey that orthodox Christians take when they attend liturgy and the ultimate destination of the litigy. 媒体。 Is God's kingdom. We receive a full taste here and now of God's ultimate king. Does it? 每一次圣礼仪呢？对于基督徒来说都是一种一个朝圣的旅行，我们就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能已经能够预先的来品尝天国的味道。 So the litigy begins with blessed is the kingdom. Of the Father, and the Son, and the Holy Spirit. Both now endeavor to the ages of ages. Are men right? From the outset we are given the destination, and the destination is God's ultimate kingdom. 我们胜利。一开始的那句话是，是啊，我有没有朋友知道这个他是怎么翻译的。 Yes, and. It's a second. Just a second. This might have already been translated as a standard version, because it's the divine strategy. Yes. So I'm just looking for the Chinese version of this. The divine Litig is in it. Wonderful. Thank you, Lydia, cause I'll quite a few. 不是？ Yeah, hang on a second. Let me just find it. Okay? Is a divine little G. Of St. John Chris System. Well, here it is. If I can find it in A. Chinese. Okay, just bear with me on a second. 好的就是圣礼仪，每次每我们每次举行胜利的时候，第一句话开始的第一句话，那么，司机就要说赞颂归于父极子及圣灵的国度自治自治永远急于办事也就是说我们在圣礼仪的一开始就把我们的中点确定在天 国就是圣父和圣子和圣灵的国度。 Okay? 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 would show how the kingdom is the destination, and not only is the destination, but we already arrive at that destination, by way, of for taste. 那么胜利。之所以是教会生活的中心，就是因为他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。天主的国度就是胜负圣子。 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 for Taste, the Trinitarian mystery. 在我们领用了剩餐以后。在剩余中，超市班要唱这样的一级盛世。 Sorry. I'm just looking for it. We have seen the true light. 大家等一下啊，我看看这个他是怎么样翻译的？ This is towards the end of it. After communion immediately after community. Yeah. 那就是，你们生成以后的那个超市搬迁的。 对，对，对。 I don't want to translate it myself, is very rough. I want to just read it out because this is standard. Now. Thank you, Tommy. There'll be two more. I won't give more. Just. Okay? I'm using my phone. So that's. I can't find it. This is. 那么去这样唱的，我们看到了真光。 You see the heavily king. Sorry, heavenly. Sure. Spirit，我们已经领受了天国的天国的圣神。 Okay. So what is the next one? So it may be. 好okay，我们已经目睹真光我们已经领受了数天之灵。我们已经寻获了真实，的信仰，让我们敬拜不可分的圣三因为他已经拯救了我们因此在胜利，一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. This screen. Yeah. Can you now see the the text from the Liturgy? And I'll just read Lydia. One of the press, that the priest reads during the Eucharistic prayer, which is after soon after the creed has been read. So, whilst the quarry is saying, It is 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 fail, you rise this up again and left nothing. I'm done until you brought us up to heaven and bestowed on us your kingdom to come. Note that 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. 这是在我们胜利中。在唱诵了信金之后。由司机来来说的一个一个保持。 I can't actually make it large and see if I can actually just translate it myself. If I can inlarge it. Can you see that better? Yeah. Sorry. Which page is. It? Is there? Okay? Seven. Here it's seventy one. It's you brought us halfway through the through that first powered graph. It is proper and right. One, two, three, four, five, six, seven lines down. You brought us from non being. 自己是这样说的，说，这是对天赋的祷告，说，你把我们从不存在而带入存在。 我们。跌倒以后你把我们重新立起你做了所有的事情，没有任何事。情。 你没有做，把我们一直带到天国，而把你的你的国度赐给我们。 那么大家注意在这个悼词中，所有的动词都是过去，是就是所有的事情都是已经发生了已经成就的事情。 One more example, but to make it hard on 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. 我胜利仪呢？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李毅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 be stole 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 pre streets. 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. 那么还有一个例子能够向我们显示，在此时此地。 在这个世界，我们已经领受了天国了，那么就是在胜利仪当司机祝圣了。 这个这个酒以后，他会低声的说一个悼词，他说，我们记起救主给我们的指令就是在他他他在他的那个和他的门徒的最后的晚餐时候确定确立的这个这个指令还有他的十字。 架，还有他的坟墓，还有他的复活第三日的复活，还有他深入天国还有他坐在天赋的，右手，边还有他的。 他的再来，他的荣耀的再来，所有的这些事情都是已经发生，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，当我们就记起这些事情的时候我们就 真正的加入到在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. Hmm. All these are past events, but then something we read something which at first site does not necessarily make sense, because the prayer reads remembering the second and glorious coming again, and the question arises, How can you remember something that has taken place I have a ten year old son for example and I say I remember when my son was twenty it hasn't taken place here? Hmm. So when the Church remembers something that is yet to come, it is indicating that 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. 那么在这个悼词中，有些事件呢？确实是过去的，比如说他的记录的。死。 和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再来基督再来那么这个，显然是未来的事情将来的事。 情然而在这个悼词中，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， philip说他有一个十岁的。 儿子就好。就比如说他对别人说，我能够记起他20岁的时候，的样子一样让人不可思议，也就是说，在胜利之中当我们记起的时候我们把未来也也带到了。 现在不仅是把过去带到了现在，也把未来带到现在。 那么未来呢？就是天主的国度，它在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. Alright. 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 share screen? Yeah, where is it called? Here we got found it. But it should be in the in the bottom of the screen. Yep. Can you see that? Yeah. Yeah, I can see. Yeah. Wonderful. That's why we say that the liturgy part taking of the body and blood of Christ, the Saint Ignatius of Antioch. In the second century, early second century, refers to as the medicine of immortality, and of course, that follows the words of Price. Very truly, I tell you, unless you eat the flesh of the sun of band. Drink is bad. Those who eat my flesh and drink by blood have eternal life, and I will raise the button on the last of that. 在圣餐里中，我们领受耶稣基督的身体和他的保险，那么在早在20世纪的时候，安替厄的圣徒伊格纳丢就曾经说过把圣餐是能够给我们让我们不朽的要灵丹妙药。 可以这么说，那么这也就是在约翰福音中第第六章所说的耶稣基督自己说的。 我，我真正的告诉你们，除非你来吃人子的肉。喝他的血。 否则你会你们之中不会有生命。那些。吃我的身体来来食用我的身体和引我的保险的他们会有永恒的。 生命。在末日的时候，我们要我要使他们能够复活。 So within the context of the Church, we are united to Christ. We are divided 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 on, shackles us, and offers a life to us without end. 那么在教会中通过圣餐通过领受基督的身体和他的保险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有一种得到一种自由这种自由是超越时，时间和空间的局限的那么政 治教会是我们。你得到了自由。给我们没有穷尽的生命。 So in yearning for this future for which we were created. The Church bestows. This makes it a reality for us. 这是教会把，就会把这个我们所期待的这个。这个愿景成为现实带给我们。 So the Church helps us by reorienting us towards Christ. And I say Paul tells us, if we saw to the Spirit, you will reap eternal life from the spirit, and of course, if we sew towards our own flesh, saint Paul, says we will read corruption, from the flesh. 我们就是教会把我们。怎么说呢？在在你的期徒是我们朝向季度以来来来来定购我们的。 生命这就像圣保罗在加拉泰事务中说的，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 ultimate purpose for every human being is to be saved, is to be free 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 resolution. 那么人为创造他的，他的目的是什么呢？人的被造的目的就是永恒有得到永恒的生命。 那么我们最终极的人生的意义就是使每个人都能够得救，那都能够得到自由。 那么这个自由呢，就是不受时间，空间的限制而会腐朽的。 这样的自由让没有一个人能够。要要停留在死亡的坟墓之中。 让所有的事物都能够得到光照，也就是整个的造世界。整个的宇宙都能够通过耶稣季度的复活而充满喜悦。 If this is the purpose for the human person, it is the liturgy which makes that a reality. That's why orthodox theology would climb such centrality on the liturgy. Precisely because it brings about 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，就是教会用的胜利仪把这样的一个愿望，成为现实。 因此他是我们教会生活中的中心，因为他是我们这些是人生的目的。 和意义得以实现。 So we're orthodox ecclesiology, the liturgy is 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. 说，在政教的教会论中，那么胜利仪呢？就是一切的中心，因为正是在教会中通过圣礼仪们能够与天主联合与其他的人联合。 I think that's I'll end with that. 我今天就讲到这里。 好的，谢谢。 Thank you。 Thank you very much。 Alright. So wonderful natures. Oh, I have a question to more about Media. You see that as they have a standardized text about Saint John Crystal, which one. Yes, I think there are different versions. There is one used in Hong Kong that is, in the, I think, in San Lux Church. Okay? But yeah, but the version I have on my phone is actually used also in the Hong Kong. But in the Russian church. Okay? So there, but I haven't got the version that is using the in the Greek Church. There. Yeah. So I have a question about as a standardized of the Chinese version. I want to ask Dr. Philip. So you only if they have a Chinese volume. Chinese translations about in John Chris what do you think the process will be kind of more foremost, I mean I for me, I personally can translate the text but does it we use a charge for example in hong kong so what are gonna 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 be used, 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 so find you have unlimited phone for zoom phone. 对于这个希腊的这边来来的话，它应该是要找到香港的那个督主教，然后跟他联系然后他才有可能成为这个教会使用的，一个标准的文本那么俄罗斯那个文，本是怎么样的，我还真不清楚想问一下liia老师那边进口的 用。 你分享的这个你分享的这个就是俄罗斯的教会的文本，哎，大家不要自己去翻译教会的礼仪礼仪文本因为什么呢？ 因为因为这个应该是主教的事情。如果主教委托上班人来做这个翻译的，话，他是那那是是那是一个正常的一个程序自己不要自己去翻译那个礼仪版本那个谁小房在吧，小王你你应该知道你们你们祷告的时候用的 Yeah. Yeah. Yeah. 那些本本就是我主教和神父，对吧？ 对啊。 我我要有一个版本，那个扬声给我一个版本，然后我其实参与的不多参与的时候一般都是用英文为主。 对，但是我记得杨神父给我以前发过一个版本，就是他们在香港用的，那个版本而且在台湾我知道李量神父。 他也使用他用英文和中文两两种语言，那他肯定也有一个文本那么这个对这个这个需要怎么说呢？ 在英语世界。 Sorry， philip， i am just explaining that。 The translation of the liturgical text should not be done by an individual Christian. Really it should be the business of the Church. So it's the Bishop, you know. He's tasked. Commissionly. Really, he can ask someone to do it. And in the Chinese world I think there are already at least two, three versions, and there is a standard version. I think that is used in Hong Kong, and there is also, I think, a version, is in Taiwan, but whether they're the same version, I'm not sure, but we have a friend here Iran. Is, he knows because he's he's in touch with them with by the depth, who serves with metropolitan in Hong Kong. So there's already a standard version. 那么我我刚才说就是。俄罗斯教会有自己的版本，那么在香港和台湾也有中文的版本。 所以。从从英文英文的世界的这个政教世界来看，其中有一个很大的。 问题就是同样的一个礼仪文本具有很多种不同不同的翻译，所以当一个政教徒去不同的教教堂做礼拜的时，候你知道，他在祈祷的是什么但他那个词，他用词，总是不同的那么就会使人不知所措因为你有不同的 Yeah. 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一个一个事情就就是说这个翻译啊，一定要有统筹的统筹用主教来主导的或者是有主教指定的神父来主导的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。 Yeah。所以那个栗战老师，你推荐那个是那个香港俄罗斯那边的一个版本 Oh, good. 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给我要翻一个更好，所以目录算是推荐吧，我就是刚才因为已经有有有有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，那小王应该应该有很多的资料，最好是能够自己。 把王你们推荐了吗？你你个人在国内的话，有什么推荐的个人导文和进，口约翰师傅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。 就迪群负那边。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 陆家糖，用的是，就是杨春凤发的那个版本。然后那个圣彼得圣保罗堂，他用的应该是自己的版本。 而他们两个就是还还是等于说hong kong那边还是有自己版本，然后是保罗措也会把那个不太一样，啊，他们的翻译。 对应应该是不一样。 Okay. Yeah. And so we sorry. We just talk about different version of John corridors translated to your hong kong. They have a one varying in Hong Kong, metropolitan environment. I know another man is from Russia charge because in Hong Kong they have to. One church is from Russia. I want to either, as we say in the Greek, so we talk about we talk about. Just talk about this, because different languages. It's just a very beginning at very beginning. I don't know. It's all it happened. And apologize. It's good that there's an opportunity to discuss that now, please don't apologize on that. Yeah. Oh, okay. Yeah. Yeah. So yeah. Yeah, we hope I have a standardized version coming soon. But unfortunately for the Chinese audience, the kind of you don't have a kind of a unified standardized translation right now, I think. Yeah. And yeah. So what Lydia said before coming from the church was the reality for our Church here in Australia. It was our wholly archdiocese which commissioned a committee to translate the litiggy from Greg. To English, and and that is the standard version that we, for example, use here in Australia for our Church. But Dr. Lilly, as you know, yeah. Yeah. 你比如说，在澳大利亚，整个这个国家的这个希腊证交会。 所有的礼文都是从希腊文翻译成英文的，那么这个翻译的工作就是由主教大主教来指定的一个翻译委员会由他们来做出翻译翻译出来这个版，本以后在整个澳大利亚的所有的希腊教会的这个这个叫这个 叫区吧，还有堂口在在打高的时候都要使用统一的，统一的这个版本就是这样的。 Yeah, I see. Yeah, that's much better. I think. Does he have a different between kind of a Russia translation and the Greek translation in Australia? I know the situation is different, and maybe a different. 那你是首 Yeah, I'm not sure which. Translations the the Russian Church, a broad users for its English speaking purposes. I imagine they would simply be using a translation from America. Okay. Let's see. Yeah, thank you very much. Yeah. I think we just only have a one question. If you have more questions, you just tap it. 他说，是不是抹香业的履马力啊？哎，那那个是什么时候？ 到了对，是的，是的。 Yeah. Yes, he did. Yeah. Yeah好okay我觉得我们的时间也快到了。 Yeah。我们差不多到这里就结束了。 我们再次感谢这个。 Yeah, thank you. I think our time is is near one and a half hour, and thank you very much for introduce the ecclesiastical aspect of the to Chinese audience. I think it's very useful for broader. I mean academic kind of a believers understanding. Thank you very much, and also thanks, and I got a call. So, my son may be a little weird. I don't know. So yeah, thank you. Thank you very much. Yeah. 这个国内现在还在听着各位听众，哈。 I think, a doctor, you have one more lectures about the about this. You're right. Yes. Yes， yeah。还有还有一次讲座，关于这个东正教这个教会论的所以欢迎大家下次来继续聆听如果有问题呢，也可以在我们处理问然后如果你没有直接问dtf的话我可以翻译成英文然后发给fip然后让它来回答，当然但是你们知道，你们的回答有可能 会放到我们平台上，因为这代表了啊，学姐的观点啊，至少是大概的fip关于战后论的观点，然后还有大家也是也是一样的哈所以谢谢大家就到这里谢谢thank you yeah。 Thank you. Okay. Thank you very much. Bye. 好的拜，拜，Bye bye