

## 2016-17 BSP#4 Group Time Discussion

*Divine accommodation in the Bible is an expression of God's wise and fatherly ways. For a sensitive father can speak with his children either by condescension, as in baby talk, or by elevation, by bringing a child's understanding up to a more mature level – CSB p.8.*

### (A) 我查考以求明白 I Study In Order to Understand (15 minutes)

1. 達 5:1 - 為何貝耳沙匝是「王」？為甚麼他只能讓能解釋怪字的人「位居全國第三」(5:7)？  
Why was Belshazzar called “King” in 5:1? Why could he only offer to make the interpreter of the writing the “third ruler” (5:7) in the kingdom?
2. 請將達 6 和 3 兩個宮廷故事相比較並詳列異同。  
Please compare the two court tales in Daniel 6 and 3 and outline their similarities and differences.

### (B) 我明白所以活得更好。I understand, and the better I live (10 minutes)

請看 6:4-5。按教理 1866, 2539, 為甚麼嫉妒被列為「罪宗」甚至能促成大罪？你願意分享嫉妒帶給你的掙扎嗎？

Please read 6:4-5. According to CCC 1866, 2539, why is envy a capital - and, in some cases, a mortal - sin? Would you like to share how envy has caused you struggle?

1866. 稱之為宗，因為是其他罪過和其他惡習的製造者。罪宗就是驕傲、慳吝、嫉妒、忿怒、迷色、貪饕、懶惰。

2539. 嫉妒是七罪宗之一。嫉妒眼見他人的財物而感到不快，也是想將之據為己有的過分慾望，即使非法也不惜。當嫉妒是希望人遭遇重大災害，就是大罪：聖奧思定視嫉妒為「特別屬於魔鬼的罪」。「從嫉妒生怨恨、誹謗、誣讟、幸災樂禍，對他人的發達不快」。

1866 They are called “capital” because they engender other sins, other vices. They are pride, avarice, envy, wrath, lust, gluttony, and sloth or acedia.

2539 Envy is a capital sin. It refers to the sadness at the sight of another's goods and the immoderate desire to acquire them for oneself, even unjustly. When it wishes grave harm to a neighbor it is a mortal sin: St. Augustine saw envy as “the diabolical sin.” “From envy are born hatred, detraction, calumny, joy caused by the misfortune of a neighbor, and displeasure caused by his prosperity.”