

**Chinese Martyrs Catholic Church**  
**Bible Sharing Program 2010-11**  
**1 Corinthians #2: The Division of Corinth, Wisdom & Pride**

TGQ = Tim Gray Study Set Questions  
TGR = Tim Gray Study Set Responses  
NJBC = New Jerome Biblical Commentary  
CSB = Ignatius Catholic Study Bible  
HO = Special Handout  
SK = Size Go Chinese Bible

<b>A</b>	<p><b><u>Introduction of Related Passages</u></b></p> <p>“Speak, LORD, for your servant is listening.”</p>	<p>1Cor 1:10 – 3:4  1Sam 3:9</p>
<b>B</b>	<p><b><u>The Seriousness of The Division Among Christians</u></b></p> <ul style="list-style-type: none"> <li>• Christians should live in the love and unity of the Holy Trinity and at the same time, reflect this unity and harmony within the united mystical body of Christ, so that the world may believe and become part of this community of love. The division of Christians in Corinth has destroyed these values, therefore, Paul must rectify this problem.</li> <li>• This division reflects the immaturity of the Christians in the Corinthian Church, they are “not spiritual people, but rather as people of the flesh”. They are only “infants in Christ”, “fed with milk not solid food”.</li> <li>• Specifically, division within any Christian community needs to be avoided and dealt in local parishes. Parishioners must never claim to belong to certain priest or start idolizing this leader. This may lead to egotism and pride. One must remember that priests are only servants of Christ.</li> <li>• Generally, this issue of ecumenism is faced by all Christians. The division among Christians clearly violated God’s will, as if “Christ has been divided”.</li> <li>• How could we, Christ’s chosen people who belong to and mature as Christians in the one, holy, apostolic Church, understand and rectify this problem of “Christ has been divided”?</li> </ul>	<p>1Cor 1:10-16,  3:1-4  TGR 2 – 2 &amp; 3</p> <p>1Cor 3:1-4</p> <p>1Cor 1:12-13,  CSB</p> <p>HO 1  1Cor 1:13,  Jn 17:22</p> <p>HO 2</p>
<b>C</b>	<p><b><u>Christ the Power and Wisdom of God</u></b></p> <ul style="list-style-type: none"> <li>• “The Greeks seek wisdom” – St. Augustine believed that among the different schools of philosophy, Plato’s thought is the closest to that of Christianity, though there are some omissions.</li> <li>• “One in being with the Father”: Christ, God’s word (Jn 1:1) and wisdom (1Cor 1:24), the Son of God Jesus, “in whom are hidden all the treasures of wisdom and knowledge” (Col 2:3).</li> <li>• “But we speak God’s wisdom, secret and hidden, which God decreed before the ages for our glory”. Wisdom has already been foretold in Scriptures.</li> <li>• This wisdom is given to humanity through the inspiration of God, “What no eye has seen, nor ear heard, nor the human heart conceived.” One must live by faith and become little children to receive. (cf. Mt 11:25)</li> <li>• “Eloquent wisdom” and the “message about the cross” – St. Paul uses logos (GK) to describe the teachings of philosophers versus the cross to show that the former is not “eloquent” at all and the latter is true wisdom.</li> </ul>	<p>1Cor 1:17 – 2:16</p> <p>City of God, p  331ff</p> <p>St. Thomas, The  Compendium of  Theology, #216</p> <p>1Cor 2:7, Wis  7:25-26, Pr  8:22ff, 9:1-6</p> <p>1 Cor 2:9  Jesuit Fathers of  St. Mary’s, The  Church Teaches n.  75  1Cor 1:17-18,  TGR 2 – 4 &amp; 5</p>

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<p><b>C</b></p>	<p><b><u>Christ the Power and Wisdom of God (Con't)</u></b></p> <ul style="list-style-type: none"> <li>• Though people may not understand the seemingly eloquent wisdom and truth, they can gain the truth through the seemingly foolish cross. This earthly wisdom cannot fully comprehend God's limitless wisdom, "So also no one comprehends what is truly God's except the Spirit of God".</li> <li>• The Christians in Corinth prefer eloquent speeches because of the society itself.</li> <li>• "It's foolishness for the dead, but we who are saved ..." the Greek works used by Paul show that "death" and "salvation" are part of the on-going process.</li> <li>• "Brothers, see how you are called" – God does not choose one based on love for that individual, but based on love for humanity. Any misunderstanding of this may lead to egotism.</li> </ul>	<p>TGR 2 – 5 &amp; 6          TG 2 – 7          1Cor 2:11</p> <p>TGQ p 11</p> <p>CSB Ph 3:12,          Heb 6:4, 1Cor          4:3-4</p> <p>HO 3</p>
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**SPECIAL HANDOUT**  
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1. The restoration of unity among all Christians is one of the principal concerns of the Second Vatican Council. Christ the Lord founded one Church and one Church only. However, many Christian communions present themselves to men as the true inheritors of Jesus Christ; all indeed profess to be followers of the Lord but differ in mind and go their different ways, as if Christ Himself were divided.(1) Such division openly contradicts the will of Christ, scandalizes the world, and damages the holy cause of preaching the Gospel to every creature. (2<sup>nd</sup> Vatican Council, Decree on Ecumenism #1)
2. Even in the beginnings of this one and only Church of God there arose certain rifts, which the Apostle strongly condemned. But in subsequent centuries much more serious dissensions made their appearance and quite large communities came to be separated from full communion with the Catholic Church-for which, often enough, men of both sides were to blame. The children who are born into these Communities and who grow up believing in Christ cannot be accused of the sin involved in the separation, and the Catholic Church embraces upon them as brothers, with respect and affection. For men who believe in Christ and have been truly baptized are in communion with the Catholic Church even though this communion is imperfect. ... All who have been justified by faith in Baptism are members of Christ's body, and have a right to be called Christian, and so are correctly accepted as brothers by the children of the Catholic Church. (2<sup>nd</sup> Vatican Council, Decree on Ecumenism #3)

“The Church is not divided. It is we Christians who are divided. And even though divided, we are still in communion one with the other, because we are baptized into the one body of Christ...For the Second Vatican Council, the unity that we seek is unity in faith, sacramental life and ministries: a visible, organic unity.” (Edward Cardinal Cassidy, *Vatican II and Catholic Principles on Ecumenism*, 25 June, 1996).

“This Church constituted and organized in the world as a society, subsists in the Catholic Church, which is governed by the successor of Peter and by the Bishops in communion with him,(13\*) although many elements of sanctification and of truth are found outside of its visible structure. These elements, as gifts belonging to the Church of Christ, are forces impelling toward catholic unity” (Lumen Gentium, #8).

3. “In Romans 11 Paul takes a whole chapter to point out that the Jewish people have been chosen...but it is only for the sake of the gentiles and the whole world...In other words, what first feels like exclusivity is finally and fully for the sake of inclusivity!...In any kind of ‘exclusive election,’ the ‘chosen’ do not see their experience as a gift for others, but merely a gift for themselves. We end up with a very smug and self satisfied religion.” (Richard Rohr, *Things Hidden – Scripture as Spirituality*,” pp43-44)