

BSP 2 Attachment

On St. Clement's (Pope, Bishop of Rome 92 – 101 A.D.) *Letter to the Corinthians*, "This text nevertheless demonstrates the concern of the Roman church for the Christian community in Corinth during a moment of crisis. The Roman community felt entitled to intervene, apparently in response to a request by the Corinthians themselves." (William Henn, *The Honor of My Brothers*, p. 31)

"Pointing out here the successions of the bishops of the greatest and most ancient Church known to all, founded and organized at Rome by the two most glorious Apostles, Peter and Paul, that Church which has the tradition and the faith which comes down to us after having been announced to men by the Apostles. For with this Church, because of its superior origin, all churches must agree, that is, all the faithful in the whole world; and it is in her that the faithful everywhere have maintained the Apostolic tradition." (St. Irenaeus [A.D. 140 – 202], *Against Heresies*, 3.3.2)

Group Time Sharing Questions

(A) Questions on the Text (Suggested time: 15 minutes)

- (a) Read Acts 15:1-2. Once it was clear that there was a real problem about circumcising Gentiles, what did the church in Antioch decide to do? What does this indicate about how these Christians understood the role of the apostles? Why couldn't they just pray and get it sorted out themselves?

(b) For Catholics who disagree over a teaching each one holds dear and feels very strongly about, what should their first course of action be, in light of this passage from Acts?

Acts宗徒 大事錄 15:1-2	<p>¹ Some who had come down from Judea were instructing the brothers, "Unless you are circumcised according to the Mosaic practice, you cannot be saved." ² Because there arose no little dissension and debate by Paul and Barnabas with them, it was decided that Paul, Barnabas, and some of the others should go up to Jerusalem to the apostles and presbyters about this question.</p> <p><u>Notes:</u> [1-35] The Jerusalem "Council" marks the official rejection of the rigid view that Gentile converts were obliged to observe the Mosaic law completely. From here to the end of Acts, Paul and the Gentile mission become the focus of Luke's writing. [1-5] When some of the converted Pharisees of Jerusalem discover the results of the first missionary journey of Paul, they urge that the Gentiles be taught to follow the Mosaic law. Recognizing the authority of the Jerusalem church, Paul and Barnabas go there to settle the question of whether Gentiles can embrace a form of Christianity that does not include this obligation.</p>	<p>宗徒會議 ¹有從猶太下來的幾個人教訓弟兄們說：「若是你們不按梅瑟的慣例行割損，不能得救。」²保祿和巴爾納伯同他們起了不少的爭執和辯論；大家就指定保祿和巴爾納伯，與他們中的幾個人，上耶路撒冷去見宗徒和長老，討論這問題。</p>
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2. Paul confronted Peter in Gal. 2:11-14. Some have looked at this incident as evidence that Jesus never intended to build his Church on Peter, who is clearly quite fallible in this case. How would you respond to that? Do these verses present a threat to the Church's teaching about the chair of Peter?

Galatians 迦拉達書 2:11-14	<p>¹¹ And when Kephas came to Antioch, I opposed him to his face because he clearly was wrong. ¹² For, until some people came from James, he used to eat with the Gentiles; but when they came, he began to draw back and separated himself, because he was afraid of the circumcised. ¹³ And the rest of the Jews (also) acted hypocritically along with him, with the result that even Barnabas was carried away by their hypocrisy. ¹⁴ But when I saw that they were not on the right road in line with the truth of the gospel, I said to Kephas in front of all, "If you, though a Jew, are living like a Gentile and not like a Jew, how can you compel the Gentiles to live like Jews?"</p>	<p>安提約基雅的事件 ¹¹但是，當刻法來到安提約基雅時，我當面反對了他，因為他有可責的地方。¹²原來由雅各伯那裡來了一些人，在他們未到以前，他慣常同外邦人一起吃飯；可是他們一來到了，他因怕那些受割損的人，就退避了，自己躲開。¹³其餘的猶太人也都跟他一起裝假，以致連巴爾納伯也受了他們的牽引而裝假。¹⁴我一見他們的行為與福音的真理不合，就當著眾人對刻法說：「你是猶太人，竟按照外邦人的方式，而不按照猶太人的方式過活，你怎麼敢強迫外邦人猶太化呢？」</p>
<p><i>Notes:</i> [11-14] The decision reached in Jerusalem (Gal 2:3-7) recognized the freedom of Gentile Christians from the Jewish law. But the problem of table fellowship between Jewish Christians, who possibly still kept kosher food regulations, and Gentile believers was not yet settled. When Kephas first came to the racially mixed community of Jewish and Gentile Christians in Antioch (Gal 2:12), he ate with non-Jews. Pressure from persons arriving later from Jerusalem caused him and Barnabas to draw back. Paul therefore publicly rebuked Peter's inconsistency toward the gospel (Gal 2:14). Some think that what Paul said on that occasion extends through Gal 2:16, 21. [11] Clearly was wrong: literally, "stood condemned," by himself and also by Paul. His action in breaking table fellowship was especially grievous if the eating involved the meal at the Lord's supper (cf 1 Cor 11:17-25). [12] Some people came from James: strict Jewish Christians (cf Acts 15:1, 5; 21:20-21), either sent by James (Gal 1:19; 2:9) or claiming to be from the leader of the Jerusalem church. The circumcised: presumably Jewish Christians, not Jews. [13] The Jews: Jewish Christians, like Barnabas. Hypocrisy: literally, "pretense," "play-acting"; moral insincerity. [14] Compel the Gentiles to live like Jews: that is, conform to Jewish practices, such as circumcision (Gal 2:3-5) or regulations about food (Gal 2:12).</p>		

(B) Session Review (Suggested time: 20minutes)

Review today's session outline for the Navigator's Time, particularly the summary (item I). What is the most important point you learned from today's session? Why? Are there any issues discussed in today's Navigator's Time that you don't understand? Discuss them with your group members and see if they can help you. If satisfactory answers are not readily available, put the issues or questions on paper. Either bring them up during Q&A or submit them to the navigator for post-session response.

(C)

Optional

If your group finishes parts (A) & (B) early, try the following question for daily reflection and application:

In your experience of Catholic life, have the Church's obligations ever seemed like a yoke you weren't able to bear, or have they seemed light, easy, and a great joy? Whatever your experience has been, share it with your group about it as you reflect on it, now that you understand why this is the practice of the Church.

In closing this group discussion, the group facilitator or a group member may want to do a group prayer and let this reflection be an occasion to be healed or to give thanks, as appropriate.

Web links

http://www.vatican.va/archive/ENG0839/_INDEX.HTM

<http://www.catholic.org.tw/bible/index.htm>

<http://www.cathlinks.org/ccc-toc.htm>

<http://www.christusrex.org/www1/CDHN/ccc.html>