

2013-14 BSP#2 Group Time Discussion

L – Low, M – Medium, and H – High, indicate the difficulty of a question. Group leaders should select questions that are challenging to their groups but not so difficult that their group members cannot answer.

(A) “He Opened to Us the Scriptures” - Questions for scriptural reading and discussion
(Time available: 10 minutes. Do any 2 questions.) 「祂給我們講解了聖經」 - 為讀經及共同討論的問題(用十分鐘時間，討論 2 個問題)

1. [M] In 2:1-3:20, what stylistic approach does Paul take in this section? With whom is Paul debating here?
保祿在 2:1-3:20 經文中所採用的是甚麼寫作文體呢？他與誰在爭論？
2. [L] What does physical circumcision signify for the Israelite (ref: Genesis 17:9-14, Leviticus 12:3)? What deeper need does the Torah itself insist upon? What does Paul say God accomplishes through Baptism (ref: Col 2:11-12)? Therefore, what does Paul imply about the need for a literal procedure?
對以色列人，肉身割損代表甚麼呢(參考創 17:9-14, 肋 12:3)？法律書所堅持的，更深入的需要是甚麼？按保祿，天主透過洗禮所完成的是甚麼呢(參考哥 2:11-12)？既此，保祿認為肉身程序是否需要呢？
3. [H] In 3:10-18, what is Paul saying about sin in the members of the body?
在 3:10-18 經文中，保祿對於身體上各部份/成員的罪說了甚麼？

(B) “Did Not Our Hearts Burn?” – Discuss one of the two questions below for meditation, prayer, and application. (Suggested time: 10 minutes) “我們的心不是火熱的嗎？“為默想，祈禱，實踐”的題目，請用十五分鐘討論以下一條問題。

1. How would you apply the verses in 2:17-21 to your Catholic Christian identity? If someone accuses you of being a hypocrite, what evidence would there be to sustain or refute the charge?
作為天主教基督徒，你將如何運用 2:17-21 的經文在自己身份上？若有人指控你是虛偽，有甚麼證具可以支持或推反這指控呢？
2. “Why not say that we should do evil that good may come of it?” (Romans 3:8) What real life examples can you think of that illustrate how people justify doing (an apparently lesser) evil so that (an apparently greater) good might come of it? What is morally (and logically) wrong with doing that? Have you ever tried to justify wrong behavior because something good resulted from it?
「為什麼我們不去作惡，為得到善果呢？」(3:8)你能否想到一些生活上真實的例子，說明人會認為做一些沒那麼邪惡的事去帶來一樣比較上好的結果是可以的？在道德和邏輯上這樣做有何不可？你曾否認為錯的行為若能帶來好的結果是可以的呢？