

2022-2023 BSP#10 Group Time Discussion

(A) 為查考和認識的題目 Questions for Studying and Understanding (10 minutes)

1. New American Bible (NAB) 3:1 的翻譯是 “Finally, brothers, pray for us, so that the word of the Lord may…” 思高聖經的中文翻譯是「此外，弟兄們！請為我們祈禱，好叫主的聖道…」那個翻譯更準確地反映了希臘原文“to loipon” 的意思？
 - a. 該術語的意思是“至於其他事項”。因此，中文譯作「此外」更準確。
 - b. “Finally”表示這封信即將結束，這是真的，因為這封信只剩下 18 節。因此，NAB 翻譯更準確。
 - c. NAB 更準確，因為“Finally”更適合用來結束一封信。
 - d. 保祿這封信並不是接近結尾，而是即將轉向第二個主要問題：拒絕工作的成員。因此，中文翻譯用「此外」更準確。
 - e. NAB 翻譯團隊的人是更好的聖經學者。他們的翻譯可能更準確。

The New American Bible (NAB) translation of 3:1 is “Finally, brothers, pray for us, so that the word of the Lord may…” The Chinese translation of the See Go (思高) bible is “此外，弟兄們！請為我們祈禱，好叫主的聖道…” Which translation reflects the original Greek term “to loipon” more accurately?

- a. The term means “as for the other matters”. Therefore, the Chinese translation is more accurate.
 - b. “Finally” suggests the letter is ending, which is true as the letter has only 18 more verses. Therefore, the NAB translation is more accurate.
 - c. NAB is more accurate because “Finally” is a better word for concluding a letter.
 - d. Paul is not near the end of the letter but rather is about to turn to a second major issue: members who refuse to work. Therefore, the Chinese translation is more accurate.
 - e. The people of the NAB translation team are better biblical scholars. Their translation is probably more accurate.
2. 閱讀 3:10 和 St. Athanasius (約 296-373 年) 和 St. Basil the Great (約 329-379 年) 的教導：

St. Athanasius : “[聖安東尼]經歷了禁慾生活的最初階段……他用雙手勞動，因為他聽到：「誰若不願意工作，就不應當吃飯」。

St. Basil the Great : 「[僧侶] 應該喜歡所有其他人而不是自己。他不應該不聽話。那些能工作卻置閒的人，應當吃飯」。

教會的僧侶和苦修者的傳統怎樣去理解 3:10 ?

 - a. 他們的傳統與聖保祿在 3:10 的教導是一致的。
 - b. 他們的傳統與聖保祿在 3:10 的教導不一致。
 - c. 僧侶的首要任務是修行和祈禱。因此他不必為食物而努力工作。

- d. 為了不給別人造成負擔而努力工作以獲取食物是他們傳統的重要組成部分。
- e. 苦行生活初期階段的僧侶和苦修者需要為食物而努力工作，但處於後期階段的人則不需要。

Read 3:10 and teachings of St. Athanasius (ca.296-373) and St. Basil the Great (ca. 329-379) below:

St. Athanasius: “[St. Anthony] went through the first stages of the ascetical life...He labored with his hands because he heard: ‘If any man will not work, neither let him eat’”.

St. Basil the Great: “[A monk] ought to prefer all others to himself. He ought not to be disobedient. He who is idle, although able to work should not eat”.

How did the monks and ascetics tradition of the Church understand 3:10?

- a. Their tradition agrees with St. Paul’s teaching in 3:10.
- b. Their tradition disagrees with St. Paul’s teaching in 3:10.
- c. A monk’s top priorities are spiritual disciplines and prayers. Therefore, he doesn’t have to work hard for food.
- d. Working hard for food in order not to burden other people is an important part of their tradition.
- e. Monks and ascetics in the first stages of the ascetical life are required to work hard for food, but not those who are in the advanced stages.

(B) 為反思和應用的題目。Reflection and application question (15 minutes)

在他的通諭 *Quadragesimo Anno* 中，教宗庇護十一世警告不要利用 3:10 作為忽視有需要的人的理由。有一天，你把車開到市中心，在紅燈前停下。一個正在大量吸煙的無家可歸者走到你的車前。他試圖與你進行眼神接觸。他想要些硬幣。鑑於教宗庇護十一世的教導，你會如何回應流浪者的請求？為什麼？

In his encyclical *Quadragesimo Anno*, Pope Pius XI warns against using 3:10 as a justification for ignoring the needy. One day, you drive your car downtown and stop at a red light. A homeless person who is smoking heavily walks up to your car. He tries to make eye contact with you. He is asking for coins. In view of Pope Pius XI’s teaching, how would you respond to the homeless person’s request? Why?