



# 志 向 前 行

加國之旅(二)  
梁達材神父著

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## 「人的生命不過是一口氣息」(約 7:7)

雖然約伯說過『人的生命不過是一口氣息。』(約七：7)，但它仍然是充滿生機，因為基督已藉祂的死亡與復活，更新了我們，又藉聖神聖化了我們。

信仰是一份禮物，是天主無條件的賜給了我們。但這份禮物需要我們去耕耘和灌溉，它有如脆弱的器皿，很容易破裂。

故此，耶穌雖然和天父的關係絕對親近，但祂仍然把握時機，『天還沒有亮，就起來，獨自出去，到一處荒野的地方祈禱。』

耶穌以行動提醒我們，若要積極見證福音的話，必先預有個人祈禱的空間。

在香港時，我認識一位來自美國的傳教士。早年時，他的工作日誌排得密麻麻的。後來，他參加了在撒哈拉沙漠的避靜，便對生活的方式改觀了。有一段時間，他還在香港渡半退隱的生活。現時，他在離島的一個堂區擔任主任司鐸的職務。

**“Remember, O God, my life is only a breath.”  
(Job 7:7)**

Although Job once said, “Remember, O God, my life is only a breath;” (Job 7:7), yet this breath is full of vitality, because Christ has renewed us through His death and resurrection and sanctified us through the Holy Spirit.

Faith is a gift unconditionally given to us by God. Yet this gift requires our effort and nourishment. Like a fragile piece of pottery, faith can easily be cracked and damaged.

Therefore, despite the close intimacy Jesus shares with His Father, Jesus seized each opportunity; before sunrise, Jesus would wake and go alone to the quiet wilderness to pray.

Through His actions, Jesus reminds us that we must first establish a routine for personal prayer before we can act as active witnesses of the Gospel.

When I was in Hong Kong, I met an American missionary. In his early years in Hong Kong, his days were packed solid with work and engagements. After making a retreat in the Sahara Dessert, he changed his lifestyle. Later, he even spent some time living somewhat like a recluse in Hong Kong. Nowadays, he serves as the pastor at a parish on one of Hong Kong’s remote islands.

## 「我願意，你潔淨罷！」(谷 1:40)

德蘭修女曾說過：『在現代化的大都市，痲瘋病差不多絕跡，但取而代之的是俗世主義，消費主義。在西方國家中，似乎沒有了赤貧，但許多人的心裡竟然沒有了天主。』

我們雖然不是大奸大惡，但總有些心魔除掉不了。正如保祿曾說過的：『我應做的沒有去做，不應做的卻做了。』

改正之道，除了個人意願之外，還需天主特別的祝福。我們有沒有這份信心對主說：『只要祢願意，就能使我潔淨。』

讓耶穌在福音中答覆痲瘋病人的哀求：『我願意，你潔淨罷！』迴響在我們心靈底處。



## **“You shall be healed!” (Mark 1:40)**

Mother Teresa of Calcutta once said, “In today’s society, leprosy is almost extinct – but replaced by secularism and consumerism. In the Western society, most people can avoid extreme poverty; however, most people also do not have God in their hearts.”

Even though we are not evil, sometimes we still find darkness in our hearts. It is exactly as St. Paul said, “I have not done what I should do; yet what I should not do, I have done.”

The journey to righteousness begins with an intention to do good, but we also require the special blessings of God. Do we have the faith to say to the Lord, “Just say the word, and I shall be healed?”

“You shall be healed!” May Jesus’ response to the leper ring true in the depths of our being.

## 「孩子！你的罪赦了。」（谷 2:5）

癱子能夠來到耶穌面前，接受祂的治療和赦罪，是要靠朋友們的幫助。特別是在屋頂把他縋下去的情景，更驚心動魄，因為要保持平衡，仍要靠那四位朋友通力合作，躺在床上的癱子，只有全心信靠。

這位癱子得到治療和赦罪，當然是來自天主的恩寵。但他的四位朋友，也是功不可沒。

要走成全美德之路，需要天主的幫助，也需要身邊兄弟姊妹的扶持。無怪乎耶穌派遣門徒出外傳教時，都是兩個兩個，而不是一個一個，理由便是彼此要互補不足。

假若你身邊的朋友是軟弱的話，可能是需要你成為他的支援的時候。

**“My child, your sins are forgiven.” (Mark 2:5)**

The paraplegic was able to come up to Jesus to receive healing and forgiveness from Him because of the help from his friends. The task was especially daunting when they lowered him from the roof. To maintain balance, cooperation among his four friends was especially crucial. Lying on the bed, the paralyzed man could only trust them wholeheartedly.

For sure it was by God's grace that this paralyzed man received healing and forgiveness. On the other hand, the contribution from four of his friends could hardly be overlooked either.

To walk the path of virtue and righteousness, we definitely need God's help as well as support from our brothers and sisters. No wonder when Jesus sent out His disciples to spread the Good News, they always went in pairs instead of going alone so that they could be constantly looking out for each other.

If you have friends around you who are feeling helpless, perhaps it is time for you to be his or her support too.

**「當新郎從他們中被劫去時，在那一天，他們就要禁食了。」（谷 2:20）**

自教會成立伊始，守齋、祈禱及施捨已成為基督徒靈修生活的中流砥柱。特別在四旬期，教會更提醒大家每星期五守小齋，即避吃熱血動物的肉，在星期三聖灰瞻禮及耶穌受難日守小齋及大齋，即除一餐主餐外，其餘餐數只吃半飽。

守齋的意義，在於表達放棄個人主義。不少人在守齋期間，增強了個人祈禱的力量。從守齋剩下的餘款去賙濟窮人，更表達出個人與他人唇齒相依的關係。

沒有心靈的改變，即沒有開放自己去容納他人，特別是沒有建立好與主的關係，守齋便形同虛設。萬一你真的忘記了守齋，需要做的補贖便是繼續『加倍』善待你身邊的每一位兄弟姊妹。

**“But the time will come for the bridegroom to be taken away from them, and then, on that day, they will fast.” (Mark 2:20)**

Fasting, prayers, and almsgiving have long been pillars of the Christian spiritual way of life since the birth of the Church. During Lent, the Church reminds all Christians to observe abstinence (from meat) on Fridays. Also, on Ash Wednesday and Good Friday, Abstinence and Fasting are required. Fasting requires that only one full meal be taken, while the other two meals should be partial.

The reason for fasting is to express the will to give up our needs and show our devotion to God. Many people experience immense spiritual benefits during fasting. By donating money saved from fasting to the poor, we experience our closely knit relationship with other people.

Fasting will be meaningless if our hearts are not converted and we fail to open our hearts to accept others. Therefore, if you forgot to fast, the Penance is to put extra efforts in showing your love and care to the brothers and sisters around you.

**「耶穌在曠野裡，四十天之久，受撒殫的試探。」**

**(谷 1:13)**

耶穌曾說過：『倘若你的手，或你的腳使你跌倒，砍下它來，從你身上扔掉，為你殘廢進入生命，比有雙手雙腳，而被投入火中更好。』（瑪 18:8）

誘惑本身並不是罪過，問題是我們是否順從。

離開犯罪的機會，是勇者行為。若人過份自信，便容易陷入罪惡邊緣。

假若我們能專注於承行天主的聖意，能不斷為別人而生活，誘惑自然減弱。

**“Jesus remained in the wilderness for forty days, and was tempted by Satan.” (Mark 1:13)**

Jesus once said, “If your hand or foot causes you to sin, cut it off and throw it away. It is better for you to enter into life maimed or crippled than with two hands or two feet to be thrown into eternal fire.” (Matthew 18:8)

Temptation itself is not a sin, the question is whether we succumb to it or not.

Staying away from sin is a courageous practice. It is also easy for a conceited person to be trapped by evil.

If we can focus on putting God’s word into practice and continue to live for the good of others, we can keep ourselves away from temptation.

## 「耶穌在他們面前變了容貌。」(谷 9:2)

一位來自中國台山的老華僑，他坦誠的對我分享，初來多倫多，年紀小小，目不識丁。為了多學點人生道理及學習英語，他放棄當大廚的職務而當較低薪的侍應。他賺取的一分一毫，全數寄回老家，供養年幼的弟妹長大成人。

他沒有抱怨弟妹的不懂得知恩報愛，更沒有介意其他華人對他的歧視，他雖還未有信仰，但常保持著一份善心，因為他自小便感到他的生命是上天的祝福。

他雖貧窮，卻富有愛心；他雖不是飽讀詩書，但富有人生哲理，努力學習。究其因，是因為他明白到生命是上天的恩賜。因為他滿足，所以可以無私的付出。



**“There in their presence Jesus was transfigured.”  
(Mark 9:2)**

An old Chinese immigrant from Tai Shan shared with me his experience when he first came to Toronto. He was very young back then and was uneducated. In order to learn English and learn more about life, he gave up his job being a chef and received less income as a waiter instead. He sent home every penny he earned to help to raise his brothers and sisters.

He never blamed his siblings for their lack of gratitude and never minded discrimination from other Chinese immigrants. Although he is still not Christian, he is always kind in heart, for ever since he was a young man, he has understood that his life is a blessing from heaven above.

Although he is poor, he is compassionate; although he is not well educated, he is keen at learning and possesses great wisdom in life. This is all possible because he understands that life is a gift from above. And because he is content, he can give unconditionally to others.

「耶穌把眾人連羊帶牛，從殿院都趕出去。」

(若 2:15)

我們的心靈，是上主的聖殿。當我們自私，不履行公義，不實踐仁愛的時候，我們需要耶穌給我們鞭策，一如祂驅逐商人離開聖殿般。我們願意祂這樣做嗎？

有許多心魔，非守齋和祈禱，是趕不出去的。我們願意合作嗎？

耶穌說過：『在天國裡，一個罪人回頭，比十個義人進天國，更為雀躍。』

『浪子回頭』的故事，更是可圈可點的指出天父是永遠不會放棄我們的。

當我們遇到考驗的時刻，可能是新生命開始的契機。

**“Jesus drove them all out of the Temple, cattle and sheep as well.” (John 2:15)**

Our souls are God's temples. When we are selfish, not following righteousness, and when we fail to practice love and kindness, we need Jesus to remind and prompt us just like how He drove the merchants out of the Temple. Do we want Him to act like this to us? There are evils in our hearts that cannot be driven out except by fasting and prayers. Are we willing to co-operate?

Jesus once said, “There is more joy over one sinner who repents than to have ten righteous persons entering Heaven.” The story of the Prodigal Son is an appropriate parable to show that Our Heavenly Father will never forsake us. The time when we encounter difficulties and temptations could be turning points of a new life for us.

**「那信從耶穌基督的，不受審判。」(若 3:18)**

一九九九年，天主教會與路德宗派達成『因信成義』方面的共識。在過去的五百年，雙方在這神學觀點上互指對方的不是，其實是殊途同歸。

路德宗派認為人的救恩絕對是來自耶穌的苦難、死亡及復活。但並不否定人行善功的價值。

天主教會方面，並非否定耶穌的功勞，但若人只被動的接受信仰，而自己毫無聖善行為，也於事無補。

行動與信仰，應是相輔相成，也互補不足。當我們不願意繼續寬恕及接納他人的時候，讓我們謹記耶穌的話語：『凡你們對我最小的一个兄弟而做，便是對我而做。』當我們聽到：『你們要彼此相愛』的信息，但不願意付諸實行的話，我們的信仰也是毫無生機的。

**“No one who believes in Jesus Christ will be condemned.” (John 3:18)**

In 1999, the Vatican (Papal Council for Promoting Christian Unity) and the Lutheran World Federation signed an Accord on Justification. Opposing theological views had been the principal cause of division of the Western Church for the past 500 years, and had also led to doctrinal condemnations. The Accord was an attempt to show that there is a true basis for agreement in the oldest formulations of our theologies and common understanding of the gospel.

The Lutheran Church believes that the Salvation of mankind is made possible through the Passion, Death and Resurrection of Jesus Christ, but does not repudiate the value of good deeds done by human.

The Catholic Church, on the other hand, respects Jesus' work of salvation, but also emphasizes that faith without actions is meaningless.

Action and faith are complementary to each other. When we are unwilling to forgive and accept others, we must try to recall Jesus' saying, "Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me." But when we hear the message "you must love one other" and choose not to act, our faith is dead.

## 「人子要受光榮的時辰到了。」(若 12:23)

耶穌說：『當我從地上被舉起來的時候，我要吸引眾人來歸向我。』

事實上，當耶穌斷氣的時候，在場的一位百夫長（羅馬人）感動的說：『這人真是天主子。』

當我們能打開自己的心扉面對苦像的話，我們亦自會感動，因為祂的苦難與死亡，是擔負著我們每一個人的罪過，祂對我們的愛是無條件的，只要我們肯洗心革面，我們的罪過自會一筆勾銷。

若在我們人生的旅途上，經歷一點點苦楚，請勿以為是天主給予我們的懲罰。反之，可能是基督對我們的邀請，獻上我們的一點點苦楚，聯合著祂的苦難，為罪人而代禱。

基督死後第三天復活了。讓我們懂得不再去徘徊於過去的『不是』中，而是努力生活於目前的一刻，只有專注於目前，才可履行得好天主的聖意。

**“Now the hour has come for the Son of Man to be glorified.” (John 12:23)**

Jesus said, "And I, if I am lifted up from the earth, will draw all men to Myself." (Jn 12:32)

In fact, even as Jesus breathed his last breath on the cross, the Roman centurion who was keeping guard over Jesus was moved to exclaim, "Truly this was the Son of God!" (Mt 27:54)

When we open our hearts and face up to the image of the crucifix, we too will inevitably be moved because Jesus' Passion and death bore the sin of ours. His love for us is unconditional; we can atone for all our sins as long as we repent heartily and renew our lives.

When we encounter suffering in our lives, we should not think of it as God's punishment. Instead, it could be the Lord's invitation for us to offer up our suffering in union with His Passion as our prayer for fellow sinners.

On the third day after His death, Jesus was resurrected. May we learn to refrain from wallowing in illusions of the past and instead dedicate ourselves to living life to the fullest, moment by moment. Only by focusing on the moment at hand can we fulfill God's will in our lives.

## 「這人真是天主子！」(谷 15:39)

耶穌步入耶路撒冷，群眾歡呼的聲音，掩沒不了祂的哀愁。祂的哀愁，絕不是為了自己要面對慘絕人寰的死亡，而是人們的心硬，因為他們將會無情的說出：『釘死他，釘死他！』

這正好是我們的寫照。我們參與祂的筵席〈彌撒聖祭〉的時候，也高聲歡呼：『聖、聖、聖。』當我們離開了教堂，遇到考驗與誘惑的時候，我們也不是把祂忘記得一乾二淨嗎？

遇到痛哭的婦女們，耶穌只對她們說：「妳們不要痛哭我的苦難，卻要痛哭妳們的罪過。」替別人憂傷容易，承認自己的「不是」較難。在這裡，耶穌似乎邀請我們捨易取難。

我們有沒有想到，耶穌在十字架上的呼號：『父啊，求祢寬恕他們！』這是直接替你、替我向天父求情呢！在耶穌的聖心裡，我們是有一個特別的位置的。



**“In truth this man was the son of God.”**  
**(Mark 15:39)**

When Jesus entered Jerusalem, one could see his sorrow even amidst the cheering of the crowd. His sorrow is not for himself, not for the fact that he will die on the cross, but for the hard-heartedness of the people, because soon they will be mercilessly shouting, “Crucify Him! Crucify Him!”

This is a portrait of us. When we partake in the Eucharistic supper, we exclaim loudly, “Holy! Holy! Holy!” But when we leave the church, and when we run into trials and temptations, does it not seem like we have forgotten Him at all?

Seeing the crying women of Jerusalem, Jesus says to them, “Do not cry for my suffering, but for your sins.” Indeed, it is easier to cry for others than to admit our own faults. It seems that, however, is what Jesus wants us to do.

Have we realized that when Jesus cried out on the cross “Father! Please forgive them!” he was directly pleading for you and for me? From this we can see that we hold a special place in His sacred heart.

「先來到墳墓的那個門徒，一看見就相信了。」

(若 20:8)

主已復活了，但祂繼續活在我們中間。祂仍活在教會內、聖言中、聖體聖事中。祂更答應，當我們因祂的名聚在一起時，即彼此相親相愛的時候，祂便會臨現在我們中間。

(參閱 瑪 18:20)

耶穌願意親近我們，是無可置疑的。我們是否也願意和祂親近呢？

這份與主親密的關係，是我們祈禱和實行愛德的關鍵。否則，我們可能整日唸經，卻沒有增加與主的共融。雖然我們馬不停蹄的替他人服務，但建立不起基督的奧體。

求主增加我們的信心，肯定祂對我們的慈悲，從而誘發我們對他人無私的愛和對主的信賴。

**“Then the other disciple who had reached the tomb first also went in; he saw and he believed.” (John 20:9)**

The Lord has risen, yet he continues to live amongst us. He still lives in the Church, in the Word and in the Eucharist. He even promised that when we come together in His name, that is when we love one another, He will be there with us. (See Matthew 18:20)

Jesus certainly wishes to be close with us, but are we also willing to be close to Him?

An intimate relationship with the Lord is the key to our prayers and works of love. Otherwise, we may be praying day in and day out without increasing our unity with Christ. Even if we busy ourselves in the service of others, we cannot build Christ's mystical body without such closeness with Him.

Let us pray that the Lord will increase our faith and ascertain His grace for us, thereby inducing us to express selfless love for others and total confidence in Him.

**「那些沒有看見而相信的，纔是有福的。」**

**(若 20:29)**

耶穌顯現給聖女傅天娜 (St. Faustina) 時，從祂的聖心中發出兩道光，一為白色，一為紅色，象徵從祂的肋膀所流出的血和水。為了愛我們，耶穌毫無保留的交出了自己的生命。

『你們要彼此相愛，好像我愛了你們一樣。』這表示我們對近人的愛應是無條件的，白白的。

當我們感覺困難去付出愛心、憐憫之心對待近人時，可能我們也缺乏對主依恃之情。

怎樣增加我們這份依主之情呢？繼續祈禱罷！且也不妨每星期抽一天晚上參加堂區的『聖時』，讓在聖體內的耶穌賜給我們信心和熱忱，去見證耶穌的慈悲。

**“Happy are those who have not seen and yet believe.”  
(John 20:29)**

When Jesus appeared to St. Faustina in a vision, two large rays of light emanated from His sacred heart, one white, one red, symbolizing the Blood and Water that flowed from His side. Out of His love for us, Jesus gave up His life without reservation.

“Love one another as I have loved you.” This indicates that our love for our neighbours should also be unconditional, with no purpose.

When we have trouble treating our neighbours with loving and merciful hearts, it may be due to our own lack of trust and love for God.

How can we increase our trust in God? Continue to pray! Try to spare one night per week to celebrate the Holy Hour at our parish, so that Jesus, in the Eucharist, can grant us the faith and enthusiasm we need to bear witness to His mercy.

## 「你們就是這些事的見證人。」(路 24:48)

據瑪爾谷福音所記述，第一位見證耶穌復活的婦人是瑪利亞·瑪大肋納 (Mary Magdalene)，耶穌曾在她身上逐出七個魔鬼。她雖然在歸主前的生活並不聖潔，但她最後懂得潔身自愛。結果，她成為耶穌復活的第一個見證人。

兩位前往厄瑪烏的門徒，他們對耶穌可以算是徹底失望的，耶穌卻不厭其煩給他們解釋清楚有關默西亞的啟示。

耶穌說過：『我來，不是來為召喚義人，而是罪人。』

我們不要因為自己是罪人便灰心喪志。只要我們肯洗心革面，呼求憐憫，天主必定對我們過往的罪過一筆勾銷的。

## **“You are witnesses to this.” (Luke 24:48)**

According to the Gospel of Mark, the first woman who witnessed Christ's Resurrection was Mary Magdalene, from whom He had driven out seven demons. Although Magdalene did not lead a virtuous and moral life before she followed Jesus, she eventually became a decent and chaste woman. She was also the first person who witnessed Christ's Resurrection.

The two disciples who were on their way to Emmaus were completely disappointed in Jesus. However, Jesus still explained to them patiently about the revelation of Messiah.

Jesus once said, “I come, not for the righteous men but for the sinners.” Therefore we should not feel hopeless and give up on ourselves because we are sinners. If we repent and seek for God's mercy, He will definitely forgive all our sins.

**「匠人棄而不用的廢石,反而成了屋角的基石。」**

**(詠 118)**

第一篇讀經的『答唱詠』，以聖詠一一八篇作回應。其中一句更是耶穌喜歡引用作為自己的描繪：『匠人棄而不用的廢石,反而成了屋角的基石。』

在當時的猶太人看來，耶穌履行『默西亞』的使命算是失敗的，因為他沒有幫助以色列人脫離羅馬帝國的統治。

他們忘記了，耶穌不但要帶領以色列子民，更是全人類，脫離罪惡的統治，進入天主和平及仁愛的國度。

耶穌常常表示，他要完成的工作,便是父的旨意。在別人的眼光，我們未必出類拔萃。只要我們肯盡忠職守，我們還是主有用的僕人。



**“The stone rejected by the builders has now become the cornerstone.” (Psalm 118)**

Today's Responsorial Psalm after the first reading is Psalms 118. One of the phrases in the passage “The stone rejected by the builders has now become the cornerstone.” was often used by Jesus to describe Himself.

In the Jews' opinion, Jesus' mission as the Messiah was a failure because He did not help free the Israelis from the Romans' rule.

However, they forgot that Jesus leads not only the Israelites but He also frees the whole human race from the rule of sins into God's peaceful and compassionate world.

From time to time, Jesus stated that whatever work He needed to complete was what Our Father commanded. In other people's view, we may not be outstanding. But if we do the best we can, we are still God's helpful servants.

**「凡結果實的，他就清理，使他結更多的果實。」**

**(若 15:2)**

『縱然我們的心責備我們，在天主面前我們還可以心安理得，因為天主比我們的心大，祂知道一切。假使我們的心不責備我們，我們在天主面前便可有恃無恐。』（若一 3:20-21）

良心的責備，是我們走向聖善道路的門檻。真的，『假使我們的心不責備我們，我們在天主面前便可有恃無恐』。但過份的自責，也不是健康的，因為耶穌已從祂聖傷所流出的寶血，賠補了我們的過犯。

『我們還可以心安理得，因為天主比我們的心大。』由於我們不習慣寬恕他人，也認為天主也這樣的對待我們。感謝天主，因為祂的心比我們的大。

我們應怎樣生活呢？遇到心靈不平安的時候，反省自己有沒有把天主放在生命的第一位，有沒有順從祂的旨意。遇到過份疑慮時，暫時放下所疑慮的事情，繼續專注於所做的事情。當我們努力實行天主聖意的時候，聖神便會在我們心內放下平安的種子。

**“Every branch that does bear fruit he prunes to make it bear even more.” (John 15:2)**

“Although our hearts condemn us, we can still reassure our hearts before God, for God is greater than our hearts and knows everything. Beloved, if (our) hearts do not condemn us, we have confidence in God.”(1 John 3:20-21)

Condemnation by our conscience is the door to the road of righteousness. It is true that “if (our) hearts do not condemn us, we have confidence in God”. Blaming ourselves too much, however, is unhealthy because Jesus has already redeemed our sins by the precious blood that poured out from His sacred wounds.

“We can still reassure our hearts before God, for God is greater than our hearts.” Since we are not used to forgiving others, we think that God will also treat us the same way. Thanks be to God, for His heart is greater than ours.

How should we live? When our minds are disturbed, reflect on whether we have placed God before everything in our life, and whether we have followed His will. When we are over-worried, we should temporarily set aside all the worries and concentrate on our work. When we try our very best to practice God’s will, the Holy Spirit will plant the seeds of peace in our hearts.

**『如果你們遵守我的命令，便是在我的  
愛中生活一樣。』(若 15:10)**

耶穌的命令是一份實行愛德的邀請，並沒有強制性的意味。耶穌受難前夕，曾提醒伯多祿將要背叛祂。可能耶穌沒有提高聲調，伯多祿仍然聽不進祂的勸言。

同樣，對待猶達斯也是如此。耶穌只輕聲對他說：『你要做的事情，快去做吧！』只有猶達斯本人才知道耶穌說話的內容。可惜猶達斯仍然執迷不悟。

從伯多祿和猶達斯的例子，我們是很難理解天主給人的自由度是那麼大。

『我對你們講論了這些事，為使我的喜樂也成為你們的喜樂，使你們的喜樂圓滿無缺。』

由此可見，耶穌是希望我們共享他的喜樂。我們享受不到這份喜樂時，並非耶穌不願意，而是我們的『心』太窄和太小，容納不了這天恩。耶穌所講的喜樂和承行天父的命令是息息相關的。有時，天主給我們安排的事情未必萬事順遂，但假若我們肯相信這一切安排仍是來自天主的愛的話，平安是屬於我們的。

**“If you keep my commandments you will remain in my love.” (John 15:10)**

Jesus' commandment is an invitation for us to love one another, but His invitations were never compelling. Before Jesus was arrested, He reminded Peter that he would deny Him. Perhaps Jesus did not emphasize these words enough, and so Peter neglected Jesus' warning. The very same happened to Judas. Jesus only gently told Judas, “Just go and do what has to be done.” Only Judas himself could have understood this command. Unfortunately, Judas still refused to come to his conscience.

These two examples show how it is very difficult for us to understand the great freedom that God has granted His people.

“I have told you this so that my joy may be in you and that your joy may be complete.”

Apparently, Jesus would like to share His Joy with us. When we cannot feel this Joy, it does not mean that Jesus is not willing to share it with us. Instead, it is because we have closed our hearts, and refuse to receive this gift from God. This Joy is closely related to how we carry out God's commandments. The fullness of the Joy is built upon our endurance in carrying out God's will. Sometimes, what God has planned for us might not be what we think will be the best for us. However, when we believe that all these plans are rooted in God's love, then peace will be with us.

**「你們往普天下去，向一切受造物宣傳福音。」**

**(谷 16:15)**

耶穌升天，是為我們在天國裡預備地方。

耶穌升天，是讓聖神繼續祂聖化人靈的工作。

耶穌雖然升了天，祂仍然藉著聖體聖事、聖言等留在我們中間。因為我們是祂的摯愛。祂曾答應和我們天天在一起，直到世界的終結。

耶穌信任我們。祂寄望我們能善用祂給予我們的天份和機會，去完成祂『願眾人合而為一』的願望。

在普通情況底下，耶穌不會直接給我們訊息。假若我們肯虛心聆聽別人的說話時，可能在字裡行間，得到多少點滴；也許由於某些事情的發生，給予我們啟示。

今天，我們更成為祂的手去降福、祂的口去宣講、祂的心去愛護這個世界。

**“Go out to the whole world; proclaim the Good News to all creation.” (Mark 16:15)**

Jesus ascended into heaven in order to prepare a place for us.

Jesus ascended into heaven in order to make way for the Holy Spirit to continue the sanctification of the human soul.

Because we are His dearly beloved, even though Jesus ascended into Heaven, He continues to dwell among us through the sacrament of the Eucharist and through the Holy Scriptures. He promised that He would be with us every day, until the end of the time.

Jesus believes in us. He expects us to make good use of our talents and opportunities to fulfill His hope to unite all people as one.

Under normal circumstances, Jesus does not communicate to us directly. If we are willing to listen intently to others, we might glean from their words His message for us. Jesus can also give us revelations through other happenings around us.

Today, we become His hands to bless, His mouth to proclaim, and His heart to love this world.

**「當那一位真理之神來時，他要把你們引入  
一切真理。」(若 16:13)**

耶穌升天後，聖神繼續去完成聖化這世界的工作。

聖神以火的形狀，降臨到宗徒們身上。火代表光，也代表熱。

光是真理的象徵。耶穌說：『我是道路、真理和生命』。

當我們生活在福音的互愛精神的時候，便是與基督同行，便是生活在真理之中。

熱是愛心的象徵。耶穌說：『你們應向我學習，因為我是良善心謙』。當我們放下私見，以別人的需要為大前提，自然我們更能心安理得。

聖神的聲音是輕柔的。祂存在我們的心靈底處，只要我們肯虛心、肯聆聽，祂一定使我們領悟福音的訊息。



**“When the Spirit of truth comes he will lead you to the complete truth.” (John 16:13)**

After the ascension of Jesus, the Holy Spirit continued His work of sanctifying the world.

In the form of a tongue of fire, the Holy Spirit descended upon the apostles. Fire gives light, and also warmth.

Light is the symbol of truth. Jesus said, “I am the way, the truth and the life”. When we live in the spirit of the Gospel, we are living with Christ, and we live in truth.

Warmth represents love. Jesus said, “Learn from me, for I am gentle and humble in heart”. When we lay down our differences and put other’s needs before our own, we will naturally have peace within.

The voice of the Holy Spirit is gentle - He dwells at the bottom of our hearts. If we are willing to hear; if we are willing to be humble, He will help us understand the messages of the Gospel.

「十一個門徒就往加里肋亞，到耶穌給他們所指定的山上去。」(瑪 28:16)

人的生命來自天主；我們的靈魂更是天主所創造，故人生的歸宿是天主。

聖奧斯定曾說過：我靈魂的安息在於找到天主。

天主是無形無像。但我們從耶穌那裡得知，天主是愛。

聖父，聖子，聖神是彼此互愛的關係。聖父永恆地愛著聖子，聖子也同樣地還愛聖父，這相互的愛便是聖神。

耶穌在世唯一的工作，便是完成聖父的使命，即把全人類帶回天父的家鄉。

當我們履行耶穌交給我們新的誡命，即『你們要彼此相親相愛，一如我愛了你們一樣』，我們便是幫助耶穌帶領人類的大家庭，回歸天父的家鄉。

讓我們祈求聖神更新我們的心靈，使我們隨時隨地作祂的工具。

**“Meanwhile the eleven disciples set out for Galilee, to the mountain where Jesus had arranged to meet them.” (Matthew 28:16)**

Human life is a gift from God; our souls are created by God. Thus our lives belong to God and shall be returned to God in the end.

St. Augustine quoted saying, “My soul is restless until it finds its rest in Thee (God)”.

God is invisible to human eyes. However, we learn from Jesus that God is love. The Father, the Son, and the Holy Spirit are united by the bond of love. The Father loves the Son eternally. In the same way, the Son loves the Father. The Holy Spirit is precisely this love that exists between the Father and the Son.

Jesus’ only mission on Earth was to fulfill God’s plan, that is, to bring all humanity into reconciliation with the Father.

When we carry out Jesus’ new commandment of love, “Love each other as I have loved you”, we are assisting Jesus in leading humanity on a homeward bound – going home to God our Father.

Let us pray that the Holy Spirit would renew our souls, so that we may be His instrument at all times.

**「你們拿去吃罷！這是我的身體。」（谷 14:22）**

耶穌升天，除了派遣聖神繼續聖化這世界外，還留下祂的聖體聖血。一方面是用以紀念祂的苦難與十字架上的犧牲，一方面用以滋養我們的靈性生活。

當我們領受聖體後，我們的生命便與祂的生命融合一起。這樣，我們便好像聖保祿所說的：『今天我生活，已不是我生活，而是基督在我內生活。』

同樣道理，有朝一日，當我們的軀體回歸大地，成為大地的養料時，我們也間接成為大地的聖體。基督藉著我們聖化大地、更新大地，完成『默示錄』所指出的新天新地。

由此可見，我們與這個世界息息相關。我們的每一個氣息都能讚歎天主創造世界的美妙，分享祂生命的美妙。

**“Take it, this is my body.” (Mark 14:22)**

When Jesus ascended to heaven, He not only sent the Holy Spirit to continue sanctifying the world, but also left us His Holy body and blood. On one hand, they commemorate His suffering and His resurrection on the Cross. On the other hand, they nourish our spiritual lives.

After we received the body of Christ, our lives are united with His. Hence, we are like what St. Paul said, “Today I live, it is no longer I who live, but Christ who lives in me.”

Just as one day, when our body returns to the earth and become its fertilizers, we will indirectly become the body of the earth. Christ sanctifies and renews the earth through us, in order to complete the new heaven and new earth indicated in Revelation.

Thus, it is seen that we are closely related to the world. Every single breath of ours can admire the wonderfulness of God’s creation, and share His wonderful life.

**「你是默西亞，永生天主之子。」(瑪 16:16)**

伯多祿是宗徒之長。雖然他三次否認是耶穌的門徒，但當耶穌復活後，顯現給宗徒時，只要求他重申對主的忠貞，便把治理教會的職務交託給祂。

保祿尚未歸化時，被稱為掃祿。他得到大司祭的許可，到處捉拿信主的人。

在前往大馬士革途中，一度強光把他擊倒在地上，有一個聲音說：『掃祿，掃祿，你為甚麼迫害我？』

『主，你是誰？』

『我便是你所迫害的耶穌。』

『你要我做甚麼？』

保祿後來成了向外邦人傳道的宗徒。

伯多祿和保祿兩位宗徒，並非未曾犯過錯的人，耶穌也沒有因為他們的過錯而否定了他們。

由此，我們可以看出，只要我們謙遜和誠實，在天主的慈悲中，一切都是可以一筆勾銷的。

**“You are the Christ, the Son of the living God.”  
(Matthew 16:16)**

Peter is the leader of the apostles. Although he had denied three times that he was one of Jesus' disciples, when Jesus had risen from the death and presented himself to his apostles, Jesus only asked Peter to reaffirm his loyalty to God when he was assigned the responsibility of running the Church.

Paul was called Saul before he was converted. He had the permission from the chief priests to arrest the Christians.

On his journey to Damascus, a light from the sky struck him. He fell to the ground and heard a voice saying to him, "Saul, Saul, why are you persecuting me?"

Saul said, "Who are you, sir?"

"I am Jesus, whom you are persecuting."

"What would you want me to do?"

Later Paul became the apostle who spread God's words to the pagans.

Although Peter and Paul had been sinners, Jesus did not turn them away for the mistakes they had made.

From this we can see that if we are humble and honest, all our sins can be forgiven in God's mercy.

**「幾時，為了人子的原故，人惱恨你們，並棄絕你們，  
你們纔是有福的。」（路 6:22）**

當耶穌提及伯多祿將要為主受難捐軀的時候，伯多祿好奇的問及若望將來的處境又如何。耶穌沒有直接的答覆他，只是對他說：『他將來怎樣，與你何干？你只管跟隨我。』耶穌的回答，可圈可點。

天主對每個人生命的安排，一如園圃的花卉，多姿多彩。中國致命聖人的行列，有主教、神父、修女、傳道員、家庭主婦、已婚者、守貞者等等。

香港教區服務的李毓明神父，他的祖父因教難的緣故，應已斬首。但不知何故，他的頸部只受了傷，而沒有斷氣。後來他的兩個孫兒還升了神父。

聖女小德蘭 (St Therese of Lisieux) 在修院內專心為傳教士祈禱，而方濟各沙勿略 (St Francis Xavier) 則僕僕風塵，到東亞傳教。上述兩位，都同時被教會冊封為傳教區主保。

致命者以自己的生命去見證真理、見證自己的信仰。天主安排我們在某一際遇中，未必要求我們捨生致命，但可能要求我們多點耐性、多點寬恕和多點慈悲。祈求中國致命聖人幫助我們努力承行主旨。



**“Happy are you when people hate you, drive you out,  
on account of the Son of Man.” (Luke 6:22)**

When Jesus mentioned that Peter would eventually sacrifice himself for the Lord, Peter asked, out of curiosity, about John's future. Jesus did not answer him directly, but said, “How does his future concern you? You only need to follow me.” Jesus' answer was noteworthy.

God's plans for everyone's life are multifaceted, like flowers in a garden. Chinese martyrs consisted of many types of people, such as bishops, priests, nuns, instructors of catechism, housewives, those who are married and those who are chaste.

Fr. Francis Li, who now serves in the Hong Kong diocese, has a grandfather who was supposed to be beheaded due to a religious persecution. However, he was only injured and did not die. Eventually, two of his grandsons even became priests.

St. Therese of Lisieux prayed for priests in the seminary, but St. Francis Xavier often travelled, even to Asia. Both of them became patron saints of the Missions.

Martyrs witness the truth and their belief with their own lives. In many situations, God may not require us to sacrifice our lives, but may ask us for our patience, forgiveness and compassion. Let us pray that the Chinese Martyrs will help us fulfill God's will.

**「耶穌叫來十二門徒，開始派遣他們兩個  
兩個地出去。」(谷 6:7)**

耶穌傳道方式，著重身體力行，特別是『互愛』的精神。  
當安德肋還是若翰洗者的門徒時，曾問耶穌：『主，祢住  
在那裡？』耶穌回答說：『你來看看罷！』

要看的地方，當然不是指房子，而是指祂和其他門徒相處  
之道。

耶穌要求門徒兩個兩個的出外傳教，目的無非是要求他們  
見證『互愛』的精神。

五傷方濟各帶同數位修士出外傳教，但繞城一周後便返回  
修院。一位修士問道：『我們不是要出外傳教嗎？』方濟  
各回答說：『對，當我們繞城的時候，不是很多人觀察著  
我們的言行舉止嗎？』

同樣，今天吸引別人跟隨基督的地方，不單在於宣講的內  
涵和先進的科技設備，也著重團體間彼此的互愛互助的  
精神。

**“Then he summoned the Twelve and began to send them out in pairs” (Mark 6:7)**

Jesus was a good role model of His own teachings, and was especially good at demonstrating what He meant by “loving one another.” When Andrew was still a disciple of John the Baptist, he asked Jesus, “Lord, where do You live?” Jesus answered, “Come and see!”

It was certainly not the house that Jesus wanted Andrew to see. It was the philosophy of living and the love found among Jesus and His disciples that He wanted Andrew to experience.

Jesus asked His disciples to go out preaching in pairs so that they may witness the spirit of “love for one another”.

St. Francis of Assisi went out preaching with several brothers. They simply walked around the city and then returned to the monastery. A brother asked St. Francis, “Aren't we going out to preach?” St. Francis answered “Sure! Didn't you realize that many people were observing our behaviour while we were walking around the city?”

Similarly, people nowadays do not follow Christ merely because of the profound contents of preaching and the advanced technological facilities. They are also attracted by the spirit of love and mutual support demonstrated within our communities.

**「你們來，我們私下到偏僻的地方去休息一下！」**

**(谷 6:31)**

工作有時，休息有時，是健康生活的定律。自從人類發明了電燈後，不少人的生活便早晚顛倒過來。(工作的需要是例外。)

耶穌時代，當然沒有電燈的影響，但祂仍然要求自己的門徒注重休息。

耶穌所指的休息，並不是指無所事事，而是讓心靈有充份的空間，去協調生活的目標。這目標當然是把自己的生活方式，配合於天主的聖意之中。

當我們與天主的關係是融洽的話，我們自然與所接觸的人的關係更是融洽。

假若我們每天沒空作較長的祈禱的話，我們也可以心裡這樣祈禱：『耶穌，我信賴祢』，『主，我把一切交托祢手中』。

**"Come away by yourselves to a deserted place and rest a while." (Mark 6:31)**

A healthy lifestyle encompasses a good balance of work and rest. Ever since human invented electric light, many people have mixed up days and nights and upset this balance (although the necessity of work is an excusable exception).

In Jesus' time, surely there was no influence from electric light, yet He still required his disciples to have enough rest. The rest that Jesus meant is not doing nothing, but making room for your spirit to harmonize with your goal in life. This goal is obviously to make your particular lifestyle fit into God's will.

When our relationship with God is harmonious, our relationship with people who touched our lives will doubtless be more delightful.

If we do not have time daily for longer prayers, we can always say a little prayer in our heart: "Jesus, I trust You," "Lord, I put everything in Your hands."

**「盡力以和平作為聯繫的力量，保持聖神  
所賜的合一」(弗 4:3)**

『和平』並不代表與世無爭。面對善與惡時，便得有所抉擇。當我們擇善而固執時，後果並不一定是賞心樂意的。故耶穌說過：『我不是帶來和平，而是帶來分裂。』

這分裂當然不是耶穌願意見到的，但耶穌也尊重相反的意見。耶穌自己也是由於締造和平而成為別人反對的對象。

『合一』是耶穌的工作，我們只是祂的工具。我們要做的時候，便是按天主的旨意而生活，效果未必得到別人的嘉許或接納。聖神自然會補我們的不足。

當我們選擇的不是個人的榮辱，而是天父的旨意時，我們是締造天國的和平。

當我們與耶穌同坐一條船時，無懼外面的風浪，因為祂是和平的主宰。

**“Do your best to preserve the unity which the Spirit gives by means of the peace that binds you together.”  
(Ephesians 4:3)**

Working for “peace” is not the same as segregating ourselves from all conflicts. When facing good and evil, we will need to make a choice. Once we learn what is good and hold fast to it, the actual outcome may not always be as desired. As Jesus said, “I do not come to bring peace, but to bring a sword.”

Without a doubt, Jesus did not wish to see separation; however, He respected contrary opinions. Indeed, Jesus became the conflicting figure for the sake of creating peace.

Jesus worked toward “unity”; and we are his instruments. We are asked to live according to God’s plan, even when we may not receive the compliments and the acceptance from others. The Holy Spirit always compensates for our insufficiencies.

When we decide to follow God’s plan over our personal satisfactions, we are indeed making heavenly peace.

Thus, we shall not be afraid when we are with Jesus, for He is the Lord of peace.

## 「我就是生命的食糧」(若 6:35)

『瑪納』是天主在曠野的旅程中，給以色列子民，從天降下的每日食糧。它的名字，按希伯來人語，便是：『這是什麼？』

今天，我們也用『瑪納』這名字，代表新約的『聖體聖事』。

上主日若望福音『五餅二魚』的聖蹟，便寫下今主日耶穌談論『聖體聖事』的伏筆。

耶穌說：『我就是生命的食糧』(若 6:35)

當我們領受基督聖體的時候，是天主的生命進入了我們的生命。一如聖保祿說過的：『今天我生活，已不是我生活，而是基督在我內生活。』

故此，我們的生命已有了方向，新約的『瑪納』已不再是：『這是什麼？』；而是活出『光明』、『希望』和『復活』。



## **“I am the bread of life.” (John 6:35)**

“Manna” is the staple that God granted to the people of Israel as they journeyed through the wilderness. The English translation of the Hebrew term “manna” means “What is this?”

Today, we also use the term “manna” to represent the New Testament’s Eucharist.

In John’s Gospel from last Sunday, Jesus fed five thousand men, which foreshadowed Jesus’ discussion of the Eucharist in this Sunday’s Gospel.

Jesus said, “I am the bread of life.” (Jn 6:35)

When we receive the Body of Christ, God’s life enters into our own. As St. Paul once said, “This life that I live now....It is no longer I who live, but it is Christ who lives in me.” (Ga 2:20)

Therefore, our lives have meaning and purpose; the “manna” of the New Testament no longer represents “What is this?” Instead, it symbolizes “radiance”, “hope”, and “the resurrection”.

## 「我就是生命的食糧。」(若 6:48)

這『生命』是指在天父內的生命，是『真愛』的代名詞。

耶穌來到我們中間，願意與我們分享祂『天主性』的生命。這『聖三』的生命便是『恆常』的互愛。故聖保祿具體的說：『要從你們中間根除一切毒辣、怨恨、忿怒、爭吵、毀謗以及一切邪惡，要彼此以良善、以仁慈相待。』  
(弗 4:31)

同時，既然我們分享同一的食糧，同一的生命，那麼，我們在基督內，彼此更親如兄弟姊妹。這樣，耶穌說過的話：『凡你們對我最小的一個兄弟去做的，便是對我而做』，更顯而易見。

一如『肉體的生命』不斷在轉化，同樣，『靈性的生命』也在基督內不斷的昇華。聖保祿說：『今天我生活，已不是我生活，而是基督在我內生活。』

## **“I am the bread of Life.” (John 6:48)**

This “life” is the life in the Father, synonymous with “true love”.

Jesus came into our midst to share His divine life with us. This life of the Holy Trinity is love, an eternal and consistent love. Thus St. Paul says, "Put away from you all bitterness and wrath and anger and wrangling and slander, together with all malice, and be kind to one another, tender hearted, forgiving one another." (Ephesians 4:31)

We share the same bread and the same life. Therefore, we are all brothers and sisters in Christ. With this in mind, Jesus' words, "Whatsoever you do to the least of my brothers, that you do unto me." resound with even greater clarity.

As the “life of the flesh” is constantly changing, the “life of the spirit” is ever transcended in Christ. As St. Paul said, “This life that I live now - It is no longer I who live, but it is Christ who lives in me.”

**「主啊！惟獨祢有永生的話，我們還投奔誰呢？」**

**(若 6:68)**

這話是伯多祿答覆耶穌的問話：『難道你們也願意退出嗎？』因為耶穌曾強調誰若不吃祂的肉，喝祂的血，將得不到永生，而有不少人聽了這些話後，便離開了祂。

耶穌沒有改口，說這麵餅象徵祂的肉，這葡萄酒代表祂的血，而是說：『這是我的肉，這是我的血。』故我們相信，祝聖後的麵餅和葡萄酒，已經是耶穌的聖體聖血。

當我們領聖體的時候，我們的生命便與耶穌的生命融和在一起。我們是分享著天主的生命。

我們不再是孤單的，我們甚至有能力和繼續去愛下去、寬恕下去，因為我們已被耶穌所接納、所寬恕。

**“Lord, to whom can we go? You have the words of eternal life.” (John 6:68)**

This was Peter’s answer to Jesus’ question, “Do you also wish to go away?” Jesus asked this question because He once emphasized that those who do not eat His flesh and drink His blood will not receive eternal life; and a lot of people left Him after listening to these words.

Nevertheless, Jesus does not say that the bread symbolizes His flesh and the wine represents His blood. Instead, He says, “This is my flesh, this is my blood.” Therefore, we believe that the consecrated bread and wine are Jesus’ body and blood.

When we receive the Holy Eucharist, our lives unite with the life of Jesus to become one. Thus, we are sharing God’s life.

We are no longer alone. As we are already accepted and forgiven by Jesus, we have the ability to continue to love and forgive.

**『有哪個大民族的神這樣接近他們，如同上主我們的  
天主，在我們每次呼求祂時，這樣親  
近我們呢？』（申 4:7）**

假若耶穌沒有留下自己的體血，作我們生命的食糧，我們並不容易了解申命紀的啟示：上主這樣親近祂的子民。

耶穌願意親近我們，是鐵一般的事實，我們領情與否，則祂給予我們絕對的自由。祂寄望我們的，是心靈徹底的改變，而不是『口是心非』的敬禮。耶穌引用依撒意亞先知的話提示我們：『這民族用唇舌尊敬我，他們的心卻遠離我，他們恭敬我也是枉然。』

怎樣才可以『心口合一』的敬禮天主呢？最重要的莫過於專心做好每一件應做的事及愛護身邊每一個人。

**“For what great nation is there that has gods so close to it as the LORD, our God, is to us whenever we call upon him?” (Deuteronomy 4:7)**

If Jesus did not leave us His own body and blood as our bread of life, it would not be as easy for us to understand the message of Deuteronomy: that God is so close to His people.

It is an indisputable fact that Jesus is willing to be close to us. However, He also gives each of us complete freedom to choose whether to accept His invitation to be close to Him or not.

He hopes to see a complete change in our hearts, not just paying lip service with empty words of praise when they are not truly heartfelt. Through the prophet Isaiah, Jesus reminds us, “This people draws near with words only and honours me with their lips alone, though their hearts are far from me, and their reverence for me has become routine observance of the precepts of men.”

How should we praise the Lord truly from our hearts? The essence of praising the Lord requires nothing more than fulfilling our duties to the best of our abilities and loving everyone around us.

**「祂所做的一切都好極了：居然使聾子聽見，  
使啞吧說話。」（谷 7:37）**

這位又聾又啞的外邦人，從沒有機會聽到耶穌的聲音。他能來到耶穌的跟前，完全靠朋友的推動。最後，還是他的朋友請求耶穌給他覆手。

可見，若我們願意走近耶穌，便需要對朋友彼此信賴，互相幫助。

耶穌本來可以用一句說話便可使他痊癒，卻用手指伸進他的耳朵，用唾沫抹他的舌頭，然後才對他說：『開了罷！』

從福音記載，我們知道耶穌治癒病人的方法，從來不是千篇一律的，可以說是各自精彩。

同樣，祂帶領我們走向天父的路，也是各有特色。有一次，伯多祿問及他的同伴若望的何去何從，耶穌對伯多祿說：『這與你何干？你只管跟隨我。』



**“He has done everything well,” they said. "He even makes the deaf hear and the mute speak."  
(Mark 7:37)**

This foreigner who was both deaf and mute had never heard Jesus' voice. It was only through his friends' help that he could come to Jesus. Finally, it was also his friends who begged Jesus to cure him.

Therefore, we need mutual trust and support from our friends if we are willing to approach Jesus.

Jesus could have used just one word to cure the foreigner, but instead he put his fingers in the man's ears, spat on his tongue and said, “Open up!”

We know from the gospel that Jesus had many different ways of curing the sick, and they were all fascinating.

Similarly, He leads us each towards God in a special way. Once Peter asked Jesus about John's future, Jesus answered, “What is that to you? Just follow me!”

「人子也照樣被舉起來。」(若 13:14)

Lord of the Rings 的作者 J.R.R. Tolkien 對當時尚未信主的 C.S. Lewis (一位著名的神學家) 說：『你不相信 基督的事蹟，是因為你缺乏愛的想像力。』

基督的自我犧牲，全然為了愛。祂是自由地、毫無保留地獻出自己的生命。

祂是生命之主，死亡自然不屬於祂。但祂願意經歷這死亡之門，給我們重開天國的大門。

跟隨主的人，並沒有被豁免去走人生的苦路。耶穌說過：『誰願意跟隨我，便要每天背負自己的十字架』。

復活了基督，當然不願意見到人類永遠生活在痛苦的十字架上。那麼，我們怎樣可以生活出復活了基督所帶來的喜樂和自由呢？方法很簡單，只要我們肯認真生活在每一個目前的一刻；即不斷提醒自己，把一切不如意與痛苦的事情，交托於耶穌手中，由祂處理，然後專心致志去處理該做的事情，或善待身邊的人，因為人生的大前提在乎承行天主的聖意。這樣，基督的平安是屬於我們的。

**“And the Son of Man must be lifted up.”  
(John 3:14)**

J.R.R. Tolkien, the author of “Lord of the Rings” said to C.S. Lewis, a famous theologian who was not yet a Christian at the moment, “The reason why you do not believe in the work of Jesus Christ is because you lack the imagination of love.”

Jesus Christ sacrificed Himself out of Love. He willingly and unreservedly gave up His life for us.

His is the Lord of Life. Naturally, death does not belong to Him. However, He was willing to go through the door of death in order to reopen the gateway to Heaven for us. However, the followers of Christ are not exempted from walking the bitter Way of the Cross, for Jesus has said, “Anyone who does not carry his Cross and follow me cannot be my disciple.”

The resurrected Christ certainly does not wish for mankind to suffer under the cross forever. So, how can we live out the Joy and Freedom that our resurrected Christ has brought to the world? The simple way is to live positively every moment; always remind ourselves to entrust all our troubles and sorrow in God’s hands, to be dealt with by Him. We can then concentrate on what we should do, and to love the people around us. What is important to us in life is to follow God’s will. In doing so, the Peace of Christ belongs to us.

**「他們一路上在彼此爭論他們當中誰比較大。」**

**(谷 9:34)**

我們不知道這次的爭論的中心人物是誰，但似乎有關伯多祿的居多。據瑪竇福音的記載，是耶穌替伯多祿立了殿稅後（瑪 17:24-27），門徒問耶穌：『在天國裡究竟誰是最大的？』可能耶穌善待了伯多祿，引起了門徒妒忌之心。

耶穌卻沒有直斥門徒們的不是，只是借用一位小朋友去說明：門徒們真正的偉大在乎能否服侍到弱小的兄弟。

在人的角度，我們可能感覺到天主對別人的偏心。不過，天主對人的愛絕不是千篇一律的。若在花園中，生長的全都是玫瑰，何來有百花齊放的美麗呢！

一次，耶穌對伯多祿說：『若望將來能否等待我再來，與你何干？你只管跟隨我。』當我們各自承行天主的聖意時，在天國裡自然是最大的。

**“On the way they had argued about who was the greatest.” (Mark 9:34)**

We do not know who were at the core of this argument, but Peter seemed to have been involved. According to the Book of Matthew, after Jesus helped Peter pay the temple tax (Matthew 17: 24-27), the disciples asked Jesus, “Who is the greatest in the kingdom of heaven?” Perhaps Jesus’ favour towards Peter triggered envy from the other disciples.

Jesus did not blame the disciples directly for their faults; rather, He showed them through a little child that true greatness stems from the ability to serve the little ones among us. From a human point of view, we could feel that God may be unfair. However, God’s love for us is never manifested in the same way. If all the flowers growing in a garden were just roses, how can there be beauty of a hundred blossoms!

Jesus once said to Peter, “If I want John to wait until I come, what is that to you? Your business is to follow Me.” When each one of us individually carries out God’s plan accordingly, surely we shall become the greatest in heaven.

**「誰不反對我們，就是傾向我們。」（谷 9:40）**

梅瑟時代，有兩位不屬於他所揀選的人而說了先知的話。他對那些不滿的人說：『你為了我的緣故嫉妒別人麼？但願上主的子民都成為先知，但願上主把自己的精神賜給他們！』

耶穌時代，也有不屬於耶穌門徒的人用祂的名字驅魔。

他對自己的門徒說：『不要阻止他，因為沒有人以我的名字行了奇蹟，會立刻來誹謗我。不反對我們，就是贊成我們。』

雖然我們常說：『道不同，不相為謀。』但始終是殊途同歸。

特別在教會內服務的兄弟姊妹更要明白，我們大家都是以『為主服務』為大前提，那麼我們不必太過執著於處事的方法，而忽略了彼此間的共融與合作。

**“Anyone who is not against us is for us.”  
(Mark 9:40)**

In the time of Moses, two people who were not assembled before God by Moses spoke the words of the prophets. Towards those who complained, Moses answered, “Are you concerned about my interests? I wish that the Lord would give His spirit to all His people and make all of them shout like prophets!” (Num 11:29-30)

During the time of Jesus, there were also men who were not Jesus’ disciples trying to drive out demons in His name. He said to his disciples, “Do not try to stop him, because no one who performs a miracle in my name will be able soon afterwards to say evil things about me. For whoever is not against us is for us.” (Mark 9:39-40) Although we often believe, “Only with common morals and objectives could we work together.” The final destination is, however, always the same.

My dear brothers and sisters, it is essential for us to understand that we are working according to God’s will. Thus, we should not be blinded by our own ways, and neglect to cooperate and collaborate with others.

## 「天主所結合的，人不能拆散。」(谷 10:9)

耶穌給我們的訊息，不單是要重整婚姻的永久性和合一性，更是要重整個人與主及與別人的關係。

婚姻生活的成功與失敗，雙方的個人操守與對主的關係，極其重要。

我認識一位長者，他年屆八十，在過去三十年，他的太太基於更年期的關係，對他的態度非常惡劣。他非但沒有動離異之念，更是對她一往情深。當她病危在醫院的時候，更是風雨無間，陪伴在側。『我深信在世界上，你是最愛我的人。』這是她最後的遺言。

這位老人家說：『沒有天主的幫助，沒有信仰團體的支持，我是絕對不能捱過去的。』

婚姻生活與傳教士的生活沒有兩樣，因為大家都是見證基督的慈愛，特別是彼此間的互愛。

『今天我生活，已不是我生活，而是基督在我內生活。』



**“What God has united, man must not divide.”  
(Mark 10:9)**

The message that Jesus conveys to us is an emphasis on the Sacrament of Marriage as long-lasting and unifying. It is also a reiteration of our personal relationship with God and other people.

In fact, the personal conduct of the married couple, as well as their relationship with God, is an important determinant of success in a married life.

I know an elderly man who is now 80 years old. For the past 30 years, his wife has treated him with a very negative attitude; perhaps due to menopausal effects. Nevertheless, he was loyal to his wife, and remained ever devoted to her. When she became ill and was hospitalized, he stayed by her side through day and night. These were his wife's last words before she passed away – “I strongly believe that in this world, no one loves me more than you do.”

This man later said, “Without God's help, and without the support of my faith community, I could never have pulled through.”

Marriage life is not that different from the life of a missionary. They both bear witness to the love of Christ, as well as the mutual love from one person to another.

“This life that I live - It is no longer I who live, but it is Christ who lives in me.”

耶穌答覆伯多祿的提問，有關門徒捨棄一切，而跟隨耶穌的後果說：『人為了我，為了福音，而捨棄了房屋、或兄弟、或姊妹、或母親、或父親、或兒女、或田地，沒有不在今時就得百倍的房屋、兄弟、姊妹、母親、兒女、田地，連迫害也在內，並在來世獲得永生。』(谷 10:29-30)

本段情節，瑪竇和路加都有記述，不同的地方，是瑪爾谷增加了『連迫害也在內』的環節。(谷 10: 30)

在耶穌的眼中，『迫害』也算是一份祝福。

捨棄房屋、兄弟、姊妹、母親、兒女、田地比較容易，接納『迫害』我們的人需要更大的勇氣。能做到這點，不是一份福氣嗎？

故『迫害』本身有它的價值所在。

**In response to Peter's question regarding the fate of those who leave behind everything to follow Jesus, He answered, "Yes... and I tell you that anyone who leaves home or brothers or sisters or mother or father or children or fields for me and for the gospel, will receive much more in this present age. He will receive a hundred times more houses, brothers, sisters, mothers, children and fields – and persecutions as well; and in the age to come he will receive eternal life." (Mark 10:29-30)**

This passage was recorded in Matthew's and Luke's gospels as well; the only difference is that Mark's account has the additional phrase "and persecutions as well". (Mk 10:30)

In the eyes of Jesus, "persecutions" is seen as a form of blessing.

While we might be willing to leave behind our homes or brothers or sisters or mothers or children or fields, accepting those who "persecute" us requires greater courage. Is it therefore not a type of blessing to be able to accept this challenge?

Indeed "persecutions" has great value in and of itself. The harder we work at living a good life, the more we may be confronted with different challenges. In those moments of trial, do not doubt God's presence in our lives. Rather, have the faith to accept those as moments of God's blessing for us.

「人子來，不是來受服事，而是來服事人。」

(谷 10:45)

雅各伯和若望兩兄弟希望在耶穌的『光榮』中，能坐在祂的左邊和右邊。據瑪竇福音所記載，他們的母親也一起親自說項。

今天，我們知道使徒們錯解了耶穌使命。

無論這兩位使徒動機如何，他們是希望能接近耶穌。最後晚餐時，若望便是靠近耶穌胸膛的人。

伯多祿也曾經因為勸戒耶穌有關苦難的言論，而受到斥責。不過，伯多祿也是從善如流，沒有固執己見。他曾說過一句名言：『離開了祢，我們何去何從。』

跟隨主，我們需要一份認錯的勇氣，也要有一份對主依恃之情。

**“For the Son of Man himself did not come to be served but to serve.” (Mark 10:45)**

James and John, the two brothers, wished that they could be in Jesus' glory, and might sit one at His left and the other at His right. According to what is written in the book of Matthew, their mother tried to convince Jesus to grant the brothers their wish.

Today, we know that the apostles had misunderstood the mission of Jesus Christ. Regardless of the motive of the two apostles, their wish is being close to Jesus. During the Last Supper, John was the one who reclined and leaned towards Jesus' chest.

Peter had also been rebuked for his repulsion for Jesus, asking Him not to speak of His suffering and rejection. However, Peter did not confine himself to his ego. He had said a remarkable phrase, “Master, to whom shall we go if we leave You?”

To follow our Lord, we need the courage to admit our faults, as well as passion and faith to depend totally on Him.

## 「耶穌，達味之子，可憐我罷！」(谷 10:47)

這呼號之聲發自一位失明的人。他可能在其他場合下聽過耶穌講道，或由別人的口中聽過有關耶穌的事蹟。不過，他的心目已打開。故當耶穌經過時，他毫不猶疑地雀躍歡呼。

這一段的記述，和前一段有關兩位門徒『爭取坐在耶穌的左右邊』的記述，相當諷刺。開了眼的那兩位門徒，他們的心眼還是蒙蔽著，而這位瞎子卻認出耶穌是達味之子。

這位瞎子，雖然是乞丐，但瑪爾谷仍然把他的名字記下來，他是提買的兒子巴爾提買。他雖然貧窮，但他仍有自己的尊嚴。

耶穌對他說：『你看見罷，你的信德救了你。』這位失明人最大的得著，不是肉眼看得見東西，而是靈魂的窗戶打開了。

**“Jesus, Son of David! Have mercy on me!”  
(Mark 10:47)**

This exclamation came from a blind man who could have heard the preaching of Jesus on some other occasions, or simply heard about the wonders that Jesus performed. Either way, this man's heart was wide open. Thus, when Jesus passed by, he rejoiced without hesitation.

One may perceive the plain irony between this Gospel passage and the previous passage about the two Apostles who fought for the seats to the left and right of Jesus. The two Apostles were not physically, but spiritually blind. They did not recognize Jesus as Son of David, but the blind man did.

Although the blind man was a beggar, Mark clearly recorded his name. His name was Bartimaeus, the son of Timaeus. Although Bartimaeus was destitute and blind, he had dignity.

Jesus said to Bartimaeus, “Go your way; your faith has made you well.” The biggest reward for the blind man was not the recovery of sight, but the opening up of his soul to God.

**「那些真正朝拜的人，將以心神以真理朝拜父。」**

**(若 4:23)**

在羅馬的早期教會，信徒不能公開參禮。他們只是秘密地在羅馬近郊的地窟舉行禮儀。當君士坦丁大帝信主後，教友才可以公開參禮。但聚會地點多是大戶人家的住宅。故後來在羅馬建築的教堂，形式與當時的民居大同小異。

拉特朗大殿是羅馬教區的主教座堂，即教宗的座堂。故每年的大節日，教宗必定在那裡舉行禮儀。十六世紀建築的伯多祿大殿，可算是朝聖者參禮的聖殿。

今天我們慶祝『祝聖拉特朗大殿』，主要目的是表達教會的合一與共融。

耶穌說：『那些真正朝拜父的人，將以心神和真理朝拜祂。』我們要一起建設的，是以互愛、合作為依歸的團體。



**“But the hour will come, when true worshippers will  
worship the Father in spirit and truth.”  
(John 4:23)**

In the early days of the Church in Rome, the faithful could not openly attend liturgies. They could only secretly gather in catacombs on the city's outskirts. The faithful only began to openly gather for liturgies after the Emperor Constantine started to believe in God. These meetings usually took place in the homes of noble families. Therefore, the architecture of the churches which were later built in Rome all bear resemblance to the common residence.

The Basilica of Saint John Lateran is the Mother Church of the Roman diocese as well as the Pope's home parish. Hence, the liturgies celebrated at the basilica on important feast days are always presided over by the Pope. Conversely, Saint Peter's Basilica, built in the 16th century, is often seen more as a destination for pilgrims.

Today we celebrate the “Dedication to Basilica of Saint John Lateran”; the focus of this celebration is the unity and harmony of the universal Church.

Jesus once said, “The true worshipers will worship the Father in spirit and truth.” What we seek to build together is a community that is founded on love and collaboration.

**「天地都會過去，我的話卻永不過去。」(谷 13:31)**

天地過去的時候，是耶穌基督再度來臨的日子。那時全人類將在基督審判座前接受審判。審判的內容將一如瑪竇福音所記載的：『我父所祝福的...因為我餓了，你們給了我吃的；我渴了，你們給了我喝的；我作客，你們收留了我；我赤身露體，你們給了我穿的；我患病，你們看顧了我；我在監裡，你們來探望了我...凡你們對我這些最小兄弟中的一個所做的，就是對我做的。』（瑪 25:34-40）

『我的話永不過去』是指耶穌對我們的要求永不改變。祂只要求人類善待近人。

聖女傳天娜 (St Faustina) 對耶穌說：『你要求我寬恕我的一位同伴，但對方沒有寬恕我，我還要繼續寬恕她嗎？』耶穌回答她說：『妳的同伴沒有寬恕妳，是她和我的關係。你繼續寬恕她，是你和我的關係。』

讓我們懂得珍惜主所安排在我們身邊的近人，善待他們，如同接待基督一樣。

**“Heaven and earth will pass away, but my words will not pass away.” (Mark 13:31)**

When heaven and earth pass away, Jesus Christ will come again. At that time, all the people will be judged by Him. The content of the judgment would be just as it was written in the Gospel of Matthew: “You who are blessed by my Father....I was hungry and you gave me food, thirsty and you gave me drink; I was a stranger and you welcomed me, naked and you clothed me; I was ill and you cared for me, in prison and you visited me.....whatever you did this for one of the least brothers of mine, you did it for me!” (Mt 25: 34-40)

“My words will never pass away” implies that Christ’s expectations from us will never change. He wants mankind to love one another.

St. Faustina once said to Jesus, “You want me to forgive my friend but she does not forgive me in return. Do I still need to forgive her?”

Jesus replied her, “If your friend does not forgive you, it is my concern of relation with her. Your effort to forgive her is a concern of my relationship with you.”

Let us cherish the people who are close to us; the ones that God gave us. We should love and treat them well just as we would do unto Christ.

## 『我的國不屬於這世界。』(若 18:36)

耶穌是天主聖子，也是有血肉的真人。祂說祂的國不屬於這世界，並不表示祂不屬於人類的大家庭，而是人類的大家庭有份於祂的國。耶穌願意人類更能精誠團結，四海一家，以達成『萬眾歸一』的願望。

耶穌傳道之初，已表示天國已臨近，且近在咫尺。

天主的國，是指天主臨在的地方。『何處有仁，何處有愛，天主必常在！』這句歌詞淋漓盡致的表達出，『仁愛』便是天國的所終。

耶穌離開這世界時，留下了祂的聖體、祂的聖言、祂的教會，使我們不致孤單上路。

不過，我們每個人生的路，還是要自己走的。無論是成功的、失敗的、淒涼的或歡笑的，耶穌總會留在我們的身旁。常常保持著一份信靠、一份堅忍，那麼天主國度的平安是屬於我們的。

**“My kingdom does not belong to this world.”  
(John 18:36)**

Jesus is the Son of God; He is also a real human made of blood and flesh. Although Jesus says His kingdom does not belong to this world, it does not mean that He is not of our big family of human beings. Moreover, this big family belongs to His kingdom. Jesus wants all people to unite together, to fulfill His wish of “all in one”.

When Jesus began His preaching, He had indicated to people that God’s kingdom was at hand. It is coming closer and closer to us.

God’s kingdom refers to where God is present. “Where there is kindness, there is love. And God will always be there!” This lyric excerpt eloquently expresses that God’s kingdom is the destiny of love and kindness.

When Jesus left the world, He had bequeathed us with the Holy Eucharist, His words and His church. With all these preciousness, we are not alone as we walk along the roads of life.

However, we all have to go through our own path of life. No matter it leads to success, failure, sadness or joy, Jesus will always be with us. When we keep up our faith in God, our trust and perseverance, the peace of God’s kingdom will belong to us.

## 「你們應當時時醒寤祈禱」 (路 21:36)

革新嘉爾默羅聖衣會 (Order of Discalced Carmelite) 的德蘭修女 (St Teresa of Avila) 的神修重點在乎建立起一個內心的堡壘，即恆常保持與主的契合。她認為個人的默觀生活至為重要。不過，她強調強化內修生活，無非是更能在別人身上見到耶穌的臨在。

在修會內的生活，實行互愛是最大的挑戰。無怪乎聖女小德蘭 (St Teresa of Lisieux)，在接受健康考驗之餘，還要承受某些修女不甚友善的待遇。

耶穌要求我們『時時醒寤祈禱』，無非是幫助我們有清晰的信念，去承受生活和近人所帶來的考驗。特別在痛苦時刻，我們更能認出是與主一起奉獻。

既然肉體是軟弱的，我們更需要有規律地定出個人每天的祈禱時間。

**“Be on the alert and pray always.” (Luke 21:36)**

The spiritual development of St Teresa of Avila, the founder of the Order of Discalced Carmelite, focuses on building a castle within our heart. In short, we should maintain a close relationship with God all the time. She believes that the practice of contemplation is the most important aspect of our life. By emphasizing on our spiritual enhancement, she hopes that we can witness the presence of Jesus Christ through others.

The biggest challenge for life in the convent is to love one another. It is not surprising that on top of health problems, St Teresa of Lisieux had to cope with the hostile attitude of some sisters.

The reason why Jesus expects us to “be on the alert and pray always” is to help us to develop a definite faith, in order to face the many challenges brought about by others and in our daily life. In times of suffering, it is especially easy for us to realize that we are sacrificing with God.

Since the flesh is weak, we particularly need to set aside a regular time for prayers every day.

**『你們當預備上主的道路，修直他的途徑!』**

**(路 3:4)**

若翰洗者在荒野中，完成了依撒意亞先知所預言有關救主前驅的使命。(依 40:3) 耶穌更在他的手中，接受悔罪的洗禮，開始了祂的傳教使命。

耶穌傳教的方法，以口碑為主。若翰有兩位門徒問耶穌說：『師傅，你住在哪裡？』耶穌答說：『你們來看吧!』(若 1：39)

不少人加入教會，是由於家人或同伴的感召，因為見到他們活出一份喜悅，一份無私的愛心。

耶穌需要我們助祂一臂之力。『如果你們彼此相愛，世人就會認出你們是我的門徒』(若 13:35)

耶穌，請賜給我們勇氣，去為祢作見證。



**"Prepare the way of the Lord; make His paths straight." (Luke 3:4)**

John the Baptist fulfilled the words of the prophet Isaiah as the voice in the wilderness who heralded the coming of the Saviour. (Isaiah 40:3) Through John's hands, Jesus received the baptism of repentance and began His public ministry of spreading the Good News.

Jesus' evangelization ministry was carried out primarily by word of mouth. Two of John the Baptist's disciples asked Jesus, "Teacher, where are you staying?" Jesus answered, "Come and see." (John 1:39)

Many non-believers see the genuine joy and the selfless love in the lives of Catholic friends and family and become inspired to join the Church.

Jesus needs our hands. "By this all will know that you are My disciples, if you have love for one another." (John 13:35)

Jesus, please grant us the strength to be your faithful witnesses.

## 「老師，我們該作甚麼呢？」(路 3:10)

這是若翰的門徒所作的問題，因為在此之前，若翰曾說過：『你們心裡不要以為：我們有亞巴郎為父。我給你們說：天主能從這些石頭中給亞巴郎興起子孫來。斧子已放到樹根上了；凡不結好果子的樹，必被砍倒，投入火中。』(路 3:8-9)

若翰要求他的門徒要滿足，不要多貪，要懂得分施。不單要求他們『己所不欲，勿施於人』(儒家思想)；更要求他們『凡你們願意別人給你們做的，便給別人這樣做』(福音精神)。

保祿所強調『喜樂』(斐 4:4)的根源便在於能夠放下自己，善與人同。

由現在開始，謀求與別人生活在共融與合一中。

## **“Teacher, what are we to do, then?” (Luke 3:10)**

John the Baptist's disciples asked this question because they were concerned by John's teachings, “Do not start saying among yourselves that Abraham is your ancestor. I tell you that God can take these stones and make descendants for Abraham! The saw is ready to cut down the trees at the roots; every tree that does not bear good fruit will be cut down and thrown in the fire.”

John demanded his disciples to be satisfied, to eradicate greed, and to be ready to share with other people. He not only advised the disciples to “not give to others what you yourself do not desire” (Confucius' teaching); he also required them to “do to others what you desire to be done to yourself.”

Paul emphasized that “Joy” originates from selflessness and from the desire to share with others.

Therefore, strive to live in solidarity and union with your brothers and sisters – start today!

## 「在女人中妳是蒙祝福的。」(路 1:42)

這是聖母的表姐依撒伯爾，在聖神的感動下，讚歎瑪利亞的福氣。

天主揀選瑪利亞作為耶穌的母親，不單因為瑪利亞能給予耶穌肉軀，且更能對耶穌在品格上有所薰陶。

丹佛 (Denver) 查總主教 (Archbishop Charles Chaput) 說：『我們可能沒有妻子，沒有姊妹，但有一個愛我們無微不至的母親。』

有關聖母瑪利亞，查總主教說：『天主揀選瑪利亞，不是“利用”她作為聖子降生成人的母親，而是天主在她身上找到救主母親應有的氣質。』

今天，耶穌也揀選了我們去繼續祂的救世工作，同時亦把祂的母親交給了我們。『看，你的兒子』(若 19:27)

聖母一生鞠躬盡瘁，承行聖父交給她的工作。讓我們也效法我們的母親瑪利亞，努力達成聖父給我們的使命。

## **“Blessed art thou among women!” (Luke 1:42)**

Filled with the Holy Spirit, Mary’s cousin Elizabeth exclaimed, “Blessed art thou among women!”

God chose Mary to be the Mother of Jesus, not only because Mary could give Jesus His flesh and bones. More importantly, Mary would play a role in shaping Jesus’ characters.

Archbishop Charles Chaput of Denver said, “We may not have a wife, and we may not have sisters, but we have a Mother who loves us tenderly and unconditionally.”

Archbishop Chaput also said, “In selecting Mary to be the Mother of Jesus, God was not “manipulating” Mary. God chose Mary because He saw in her the unique trait necessary to become the Mother of the Saviour.”

Today, Jesus has handpicked us to continue His work of Salvation. At the same time, Jesus has given us His Mother, to be our Mother. “Look, here is your son.” (John 19:27)

Our Heavenly Mother committed her life in carrying out God’s work. Let us all follow Her footsteps in fulfilling our mission given to us by God.

**「你們為什麼找我呢？你們不知道我應該在  
我父的家嗎？」（路 2:49）**

逾越節完畢後，耶穌沒有一起跟祂的父母一起離開耶路撒冷，可能聆聽祂智慧之言的群眾，由於迫切追求真理的心火，團團把祂包圍，結果連祂的父母也不知祂的去向。

耶穌不是不知道祂的父母急著尋找祂，但祂愛群眾的心是如此之深，結果祂選擇了暫時放下父母，留下與群眾在一起。

『你們為什麼找我呢？你們不知道我應該在我父的家嗎？』（路 2:49）

耶穌的家，不是指金碧輝煌的聖殿，而是指以天父為依歸的群眾。耶穌後來所建立的家（教會），便是超血緣、超民族、超文化的大家庭。

感謝主賜與我們加入這大家庭的恩典，亦讓我們時常保持耶穌在我們中間。

**“Why were you looking for me? Did you not know that I must be in my Father’s house?” (Luke 2:49)**

After the Holy Family had completed all festival custom according to the feast of Passover, the boy Jesus remained behind in Jerusalem. He did not return home with His parents. It might be possible that He had been beset with a crowd who demanded more Words of Wisdom from Him. They were so enthusiastic to quest for the Absolute Truth that they kept Him in their midst. His parents, Mary and Joseph, did not know His whereabouts.

Jesus was not having no knowledge that His parents were anxiously looking for Him. It was simply because He was so engrossed in His hearty cordial love for the people that He chose to leave His parents momentarily and stayed with the crowd.

**“Why were you looking for me? Did you not know that I must be in my Father’s house?” (Luke 2:49)**

For His Father’s house, Jesus did not mean the fabulous and meticulously decorated Holy Temple. He was actually depicting that it should be the people who inclined to live within His Father’s will. The Church He later established is a house of big family; surpassing the blood relationship of one’s family and transcending beyond all races of mankind and their respective culture. We have to thank Our Lord for His Grace that we could join and be part of this big family of the Holy Catholic Church. We must, at all time, strive to keep Jesus around us in our midst.

**『藉著福音，外邦人在耶穌基督內與猶太人同為繼承人，同為一體，同為恩許的分享人。』(弗 3:6)**

耶穌雖屬達味家族，但祂所取的人性卻屬於全人類，沒有種族及文化之分，因此更沒有『優等民族』與『次等民族』之分。可惜，由於文化與膚色的差異，今天仍存在著不同程度上的『種族歧視』。

基督的事業是把人類的心融合在一起。『父啊，願眾人合而為一。』(若 17:11)

合一的精神，除了與別人保持共融、和諧的態度外，更深信與我們不同意見，甚至反對我們的人，都是天父所愛的兒女。

耶穌雖然升了天，離開了我們，但在聖神內，祂仍然藉我們的口、我們的手繼續祝福這個世界、聖化這個世界。



**“That the Gentiles are coheirs, members of the same body, and copartners in the promise in Christ Jesus through the Gospel.” (Ephesians 3:6)**

Although Jesus is a descendent of David, His humanism belongs to all humankind, without prejudice for race or culture, nor is there any distinction between “first-class” versus “second-class” peoples. Regrettably, racial discrimination still exists today due to differences in culture and colour.

The work of Christ is to fuse together the hearts of mankind. “Holy Father, keep them in your name that you have given me, so that they may be one just as we are.” (John 17:11)

The spirit of unity, besides letting us maintain harmony and bonding with others, also leads us to believe that those who possess different or opposing views from us are God’s beloved children as well.

Even though Jesus ascended into heaven and left us, but in the Holy Spirit, He still blesses and sanctifies this world through our voices and our hands.

## 『你是我的愛子，我因你而喜悅』（路 3:23）

在接受若翰的洗禮前，耶穌過著的是木匠生活，可以說是與世無爭。到公開傳教的時候，由於指正時弊的關係，才成了當時宗教人士的眾矢之的。

耶穌中悅天父的地方，是祂過去的三十年，都保持著平淡有節的生活。

祂接受若翰的洗禮，並不表示祂需要悔改（因為祂是天主的聖子），而是認同悔改的重要性。

我們中悅天父的地方，也不在於出類拔萃的行徑，而在於生活有節。耶穌說過：『你們在小事上忠信的，必然也在大事上忠信。』

今天我們更可以藉聖言、聖體，保持著在平凡生活中的『耐力』，更能喜悅地履行天主的聖意。

**"You are my beloved Son; with you I am well pleased."  
(Luke 3:23)**

Before Jesus was baptized by John, he lived a simple life as a carpenter. He only became the object of ridicule by religious figures when He began his ministry and pointed out flaws of the time.

Our Father was pleased with Jesus because He had led a simple and righteous life in his past thirty years.

The fact that Jesus was baptized by John not because of His need to repent (He is the son of God) but because He recognized the importance of repentance.

Similarly, we cannot please Our Father through some extraordinary deeds but by living a simple and righteous life.

Jesus once said, "The person who is trustworthy in very small matters is also trustworthy in great ones." (Luke 16:10)

Therefore today, with help from the Word of God and the Eucharist, we can sustain our "perseverance" to living simply and follow joyfully the holy wishes of Our Father.

「他們沒有酒了。」(若 2:3)

這是聖母對人類體察入微的地方。她不單關心人們心靈上的需要，也關心人們物質上的需要。聖母拜訪表姐依撒伯爾，又是另一個例子。

由於聖母的懇求，耶穌提前了『祂的時辰』，即公開傳教的時辰。聖母的代禱，是強而有力的。

耶穌顯聖蹟的目的，也不單是為解決人們物質上的需求，而是讓人深信天父的慈愛，繼而把這慈愛薪火相傳。

『祂的門徒就信從了祂』(若 2:11)

幫助別人的秘訣，不在於『多做』，而在於滿足別人的需要。我們最常犯錯誤的地方，是不能體察到別人真正的需要。我們往往把自己的需要強加於別人身上。

再者，我們雖常說：擇善而固執之，但也應因時制宜；假若是天主聖意的話，改變初衷也無妨。

## **“They have no wine” (John 2:3)**

Our Holy Mother made a meticulous observation. This incident shows us that Mary is concerned about the needs of our soul, but she also takes care of our materialistic needs. Mary’s visitation to her cousin, Elizabeth, was another good example of her thoughtfulness.

Due to Holy Mary’s plea, Jesus expedited “His hour” – the time when He was supposed to start preaching publicly. How influential is Holy Mary’s intercession!

Jesus performed miracles, not only to satisfy the materialistic needs of human beings. Moreover, He wanted us to firmly believe in our Heavenly Father’s love for us, and to pass it on, so that more people will believe in Him. “His disciples believed in Him.” (John 2:11)

“Doing more” is not the right strategy when it comes to helping others. Instead, we should strive to satisfy the needs of others. Overlooking the true needs of other people is a common mistake that we always make. We sometimes assume what we need is also what other people need. Furthermore, although we used to say “Choose the righteous act and persevere in it”. However, we should also act at the appropriate time: if it were God’s will, it does not hurt to change what has been planned previously.

**「你們剛才所聽過的這段聖經，今天應驗了。」**

**( 路 4:21 )**

耶穌在曠野度過四十天，受魔鬼試探後，便返回故鄉納匝肋。在安息日，在會堂裡，祂選讀的是依撒意亞先知書第六十一章，是有關默西亞的預言：向貧窮人傳報喜訊，向俘虜宣告釋放，向盲者宣告復明，使受壓迫者獲得自由。當時耶穌還未正式傳教，但祂說：『你們剛才所聽過的這段聖經，今天應驗了。』（路 4:21）

一方面，祂是向眾人肯定，祂是默西亞。另一方面，祂告訴大家，祂將要按照所預言的精神去傳教。

天主也賜給我們每人不同的恩寵，去為主作見證。這恩寵是有待我們按步就班的把它實行，我們相信嗎？我們有勇氣說出：天主給我的計劃，今天應驗了嗎？

有了方向，離成聖的目標不遠矣！

**“Today this scripture passage is fulfilled in your hearing.” (Luke 4:21)**

After fasting for forty days in the desert and later on being tempted by the devil, Jesus returned to his native place Nazareth where He had grown up. On the Sabbath day He went to the synagogue according to the custom. He stood up to read, unrolled the scroll and found the passage on Chapter 61 written by Prophet Isaiah. It was related to the prophecy of the coming Messiah. “He has anointed me to bring glad tidings to the poor. He has sent me to proclaim liberty to the captives and recovery of sight to the blind, and to let the oppressed go free.” At that time Jesus had not started to proclaim the good news of the Kingdom of God. Yet He said, “Today this scripture passage is fulfilled in your hearing.” (Luke 4:21)

On one hand, He assured the people that He was the Messiah. On the other, He was telling them that He would administer His Gospel mission according to the Will of His Father depicted through words from the prophets.

God bestows on each one of us different grace and blessings for the purpose to give witness to His Great Love and Mercy. The realization of these grace do require our patience and endurance, making it happened through steps by steps. Do we have the faith to believe in God? Do we have the courage to utter out “Today God’s plan onto me is fulfilled.”? With targets and determination, it is not far away to achieve the goal to sanctify ourselves as well as others!

**「神貧的人是有福的，因為天國是他們的。」**

**(瑪 5:3)**

「神貧」是指一無所有，無論是物質上的、精神上的。那麼，還有什麼呢？答案是：只有天主。是可能的嗎？是可能的，因為耶穌是這樣做了。

為了徹底的去愛我們每一個人，祂放棄了祂自己的意願（父啊！願祢的旨意承行在我身上。）、自己的身體（被釘在十字架上）、自己的母親（對若望說：請看！你的母親。）

雖然耶穌一無所有，祂卻擁有我們每一個人的心。

當我們願意承行天父的旨意的時候，財富、健康、別人的判斷已不再成為「繼續愛下去」的阻力。我們是自由的，因為耶穌已成為我們的道路。

天國已近在咫尺，因為我們正生活在「無求」的境界，這「無求」是指隨時隨地，懂得放下一己偏私，包容身邊每一個近人。



**“Blessed are the poor in spirit: for theirs is the kingdom of heaven.” (Matthew 5:3)**

“Poor in spirit” means to have nothing at all, both materialistically and spiritually speaking. So what does one have left? The answer is: only God. Is this possible? It is possible, because Jesus has already done it.

For the sake of loving us completely, He abandoned His will (Father! May Your will be done on me.), His body (nailed on the cross), His mother (To John: “Look! Your Mother.”)

Even though Jesus has nothing, He possesses the hearts of each and every one of us.

When we agree to carry out God’s will, wealth, health and other people’s judgments will no longer impede us from “continuing to love”. We are liberated, because Jesus has become our path.

The kingdom of heaven is near as we live in a state of “without wants”. To be “without wants” means that we can lay down our own selves at anytime to embrace everyone around us.

## 『沒有一個先知在本鄉受悅納的』(路 4:24)

耶穌說這話，並不是因為自己不受到歡迎而難過，而是看到同鄉的人對自己有所比較。他們只希望看到耶穌在自己的家鄉能大行奇蹟，遠比在他鄉行的還多。耶穌也知道他們並非從心底裡信服祂，因為在他們眼中，耶穌只不過是一個木匠的兒子。

耶穌當然不會計較自己是一個木匠的兒子。問題是人們總是忽略祂要宣講的訊息。

耶穌行奇蹟，絕對不是一件困難的事。但要敞開人們的心，便要人們肯放下偏見。祂來到我們中間的目的，並非使我們每個人都無病無痛，而是在病痛之餘，仍能深信天父對人類的慈愛。

不幸地，由於耶穌沒有在自己的家鄉多行奇蹟，人們竟然要把祂推下山去。同樣地，當我們不能放下彼此的成見，而要達致彼此修和，亦絕非易事。

要走出的第一步，便要破除彼此的成見，確信別人也有聖神的光照，也有耶穌臨在他們身上。

**“No prophet is accepted in his own native place.”  
(Luke 4:24)**

The reason why Jesus said these words was not because He felt unwelcome. He was sad that people from His hometown were prejudging Him. They only wished to see Jesus perform a lot more miracles in His hometown than anywhere else. Jesus knew that they did not really believe in Him. In their eyes, Jesus was just the son of a carpenter.

Jesus would never mind at all that He was a carpenter's son. His concern was that people neglected the message of the Gospel that he proclaimed.

It is not difficult for Jesus to perform miracles. But to open people's hearts and minds, it is important for them to abandon all prejudice. The reason why Jesus came into our midst is not to relieve us from all pains or sufferings, but rather to keep our faith in God's divine mercy and love for humankind in spite of these times of trials and tribulations.

Unfortunately, people wanted to push Jesus off the cliff just because He did not perform a lot of miracles in his hometown. Similarly, when we cannot set aside our preconceptions, it is not easy to achieve harmony and be reconciled with each other.

To take the first step in reconciliation, we have to eliminate prejudice among ourselves. We must firmly believe that the light of the Spirit also shines upon others, and that Jesus is also in them.

## 「把船划到深處去」(路 5:5)

伯多祿是漁夫，耶穌是木匠。按常理，伯多祿捕魚的經驗總比耶穌的來得更豐富罷！伯多祿得著的地方，是他能不固執己見。『老師，我們整夜勞苦，一無所得；但是我要遵照祢的話再次下網。』

『划到深處』，可能要冒更大的危險，也可能慣常沒有魚穫的地方。天主給我們安排的事情，也可能不屬於我們所想像的邏輯。有時候，我們『只管信』。

『主啊，請離開我吧！因為我是個罪人。』(路 5:8)

伯多祿自認是罪人，可能在心底裡面，曾經懷疑過耶穌說話的真確性，在他看來，不可能的事情，竟成了事實。人誰無過，能接受自己不足的人，才是有福的。

『不要害怕！從今以後，你要做漁人的漁夫！』(路 5: 10) 耶穌不但沒有責難伯多祿的無信，反而邀請他加入宗徒的行列。可看出，天主重視的，是我們的謙虛，是我們對主的信靠。

**“Put out into deep water and lower your nets for a catch.” (Luke 5:5)**

Simon Peter was a fisherman and Jesus was a carpenter. Generally, Peter should be more experienced in fishing than Jesus! Peter was praiseworthy in that he was not stubborn with his own ideas. “Master, we have worked hard all night and have caught nothing, but at your command I will lower the nets.”

It is great risk to “put out into deep water” where there are usually no fish. Similarly, God’s will is often beyond our reasoning. Sometimes, we should “just believe”.

"Depart from me, Lord, for I am a sinful man." (Luke 5:8) Peter admitted that he was a sinner perhaps because deep in his heart, he had once doubted Jesus' words. In his eyes, the impossible suddenly became possible. Nobody is perfect - blessed are those who are able to accept their imperfections.

"Do not be afraid; from now on you will be catching men." (Luke 5:10) Not only did Jesus not blame Peter for his misgivings, He even invited Peter to become one of His apostles. Thus, we can see that God values our humility and our trust in Him.

**「凡信賴世人，以血肉的人為自己的臂膊，決心遠離上主的人，是可咒罵的！……凡信賴上主，以上主作依靠的人，是可祝福的。」（耶 17:5, 7）**

耶肋米亞先知這番話，是對著國破家亡的猶太人說的。他們大部份都被充軍到巴比倫，先知自己也落難於埃及。其實，猶太國的滅亡，是由於宗教、社會、道德生活的腐敗墮落。

先知也預言默西亞必由達味後裔中出生，建立一個新的、永恆的默西亞神國。（耶 31-33）

耶穌的降生，完滿了耶肋米亞先知的啟示。

耶穌所講的真福與耶肋米亞所講的同出一轍。『你們貧窮的、飢餓的、哭泣的、被惱恨的、被拒絕的、被稱為可惡的、被辱罵的是有福的。』（路 6:20-22）因為當人被煉淨時，他的心才容易歸向天主、依靠天主。

同樣，當人過份自恃、鍾情於享樂主義時，也容易落得離棄天主的收場。

**“Cursed is the man who trusts in human beings, who seeks his strength in flesh, whose heart turns away from the Lord! ..... Blessed is the man who trusts in the Lord, whose hope is the Lord.” (Jeremiah 17:5, 7)**

Prophet Jeremiah said this passage to the Jewish people who at that time had been exiled as slaves to Babylon. Their country had been defeated. Families broke apart. Jeremiah was also coerced to flee to Egypt. The demise of Judah was actually the consequences of the corruption of the Jewish people in every aspect regarding to their religious, social and moral life.

Jeremiah had also prophesied that Messiah would come from the family of King David (raise up for David a just shoot). The Saviour would establish a new covenant for all people's salvation and an eternal messianic kingship. (Jeremiah 31-33)

The birth of Jesus Christ of Nazareth was a fulfillment of Jeremiah's prophecy. The Beatitudes which Jesus proclaimed coincided with what Jeremiah had announced. "Blessed are you who are poor, who are now hungry, who are now weeping, when people hate you, when they exclude and insult you, and denounce your name as evil." (Luke 6:20-22) It is only when one's mind having been purified and refined, that he will rely totally on God and walk towards Him. It is seemingly contrasted yet based on the same philosophy. When one is over conceited, fond of and indulged in carnal pleasures, he will be inclined to abandon and denounce God. Thence, it is mortal.

**「你們應當慈悲，就像你們的父那樣慈悲。」**

**(路 6:36)**

達味本來可以把追殺他的撒烏耳置諸死地，但他沒有這樣做。他說：『我不願意伸手加害上主以傅油所立的王。』（撒下 26:23）到後來，當達味聽到撒烏耳的死訊，他立刻換上素服，把灰土撒在頭上，表示哀悼。

寬恕之道，並不表示對不正義的事情置若罔聞。耶穌曾經把在聖殿裡作買賣的商人趕出去，對他們說：『經上記載：「我的殿宇，應稱為祈禱之所。」你們竟把它做成了賊窩。』（瑪 21:13）

耶穌被捕後，受大司祭審問時，一個差役給了耶穌一個耳光，說：『你就這樣答覆大司祭嗎？』耶穌答覆他說：『我若說得不對，你指正那裡不對；若對，你為什麼打我？』（若 18:23）以上兩段對話，可看出耶穌是出於教導多於指正。

耶穌是無條件的接納了我們，寬恕了我們。祂只是希望我們這樣彼此擔待。



**“Be merciful, just as your Father is merciful.” (Luke 6:36)**

David spared his pursuer Saul's life, although he could have easily put Saul to death. David said, “The Lord delivered you into my grasp today, but I would not harm the Lord's anointed.”(1 Samuel 26:23) Later when he heard of Saul's death, David changed into mourning clothes, and put dust on his head to grieve Saul's death.

To be forgiving does not mean that one should ignore injustice. Jesus Himself drove out all who were buying and selling in the temple, and said to them, "It is written, 'My house will be called a house of prayer,' but you are making it a 'den of robbers'." (Matthew 21:13)

After Jesus was arrested, the high priest questioned Jesus about his disciples and his teaching, and one of the officials nearby struck him in the face, saying, "Is this the way you answer the high priest?" Jesus replied him, saying, "If I said something wrong, testify as to what is wrong. But if I spoke the truth, why did you strike me?" (John 18:23) From the above conversations, we see that Jesus preferred teaching rather than pointing out people's mistakes.

Jesus loves us as we are, and He has forgiven us all our trespasses. He only hopes that we shall do the same for each other.

**「人不單靠餅生活，也要靠天主口中所發出的  
一切言語。」(瑪 4:4)**

耶穌所受到的是真正的試探，因為祂真的肚子餓了，而祂又有能力變石頭為麵包來充飢。不過，耶穌知道試探的背後是要祂去證明自己是天主子，故祂拒絕了。

耶穌是受到聖神的帶領，才到荒野的地方，受魔鬼的試探。雖然祂受到聖神的保護，但當肉體軟弱的時候，誘惑是不容易抗拒的。

耶穌教導我們的『天主經』中，要求天父『不要讓我們陷於誘惑』。雖然誘惑本身不是罪過，順從誘惑才是罪過，但假若我們明知何時何地是我們跌倒的機會，而又偏偏讓自己置身其中，便不能說是自己沒有罪的了。

要抗拒試探，天主聖言是有幫助的。耶穌在今次的試探中，便是引用了申命紀和聖詠的章節。

當我們習慣生活出天主聖言的精神時，受試探的機會便自然減少了。

**“One does not live by bread alone, but by every word that comes forth from the mouth of God.” (Matthew 4:4)**

It was a real and physical temptation to Jesus as He fasted for forty days and forty nights, and afterwards He was hungry. What so substantial was that He had the Holy Power to command stones to become loaves of bread. However, Jesus knew what concealed in behind the temptation was that He had to prove He was the Son of God. So He refused.

Jesus was led by the Holy Spirit into the desert to be tempted by the devil. He was by every means under the protection of the Holy Spirit. Yet it was very hard to resist temptation when the flesh was weak.

In the Lord's Prayer which Jesus taught us, He told us to request Our Father “not to lead us into temptation”. Temptation is not a sin. It will then be a sin if you succumb and conform to temptation. We could not say we have not transgressed God's Divine Law when we deliberately deliver ourselves into such a situation we definitely know we will falter and fall.

To resist and oppose temptation, the Words of the Lord are practical and helpful. In His being tempted by the devil, He made use of the Words in Deuteronomy and Psalms to repel the devil. When we get used to living the spirit of the Words of the Lord, the chance of being tempted will surely be diminished.

## 「老師，我們在這裡真好！」(路 9:33)

在高山上，遠離塵囂，自然是賞心樂事；加上耶穌臉容發光，發散出一份天堂的魅力，伯多祿當然流連忘返。

耶穌這燦爛光輝的容貌，目的無非是有待祂日後受苦、死亡的時候，來增強門徒們對祂的信心。

當我們生活在神慰的時刻，千萬別驕傲，很可能是天主借用現有的喜悅，去支持我們日後的神枯。

當耶穌回復過往的容貌後，便帶門徒們下山；祂要繼續祂的旅程，走向加爾瓦略山。

「你們要每天背負自己的十字架，跟隨我後。」人生便是不斷為愛而犧牲，不斷在軟弱中尋求基督的力量。

**“Master, it is good for us to be here.” (Luke 9:33)**

Being high up on a mountain and far away from the world's hustle and bustle was already quite enjoyable; but for Peter, he surely had no intention of leaving the place after seeing Jesus' brilliant Transfiguration emitting a heavenly attraction.

The purpose of Our Lord's Transfiguration was indeed to increase the faith of the Apostles in Him when the time came for His suffering and death.

When we live in the grace of God, never be too conceited, because God might be using the joy of the here and now to support our spiritual weaknesses in the days to come.

When Jesus' face changed back to normal, He led the Apostles down the mountain; He had to continue His journey towards Calvary.

“You must take up your cross daily and follow me.” Life is just a continual sacrifice out of love, a continual search for the power of Christ despite our weaknesses.

**「誰自以為站得穩，便該小心，免得跌倒。」**

**(格前 10:12)**

伯多祿背主的一幕，是最經典的教訓。當耶穌和門徒一起吃逾越節晚餐的時後，提及自己將怎樣受到打擊。伯多祿卻說：「即使眾人都為你的緣故跌倒，我決不會跌倒。」耶穌對他說：「我實在告訴你：今夜雞叫以前，你要三次不認我。」伯多祿對耶穌說：「即使我該同你一起死，我也決不會不認你。」(瑪 26:33-35) 事實上，過了不久，他便在大司祭的庭園裡，在眾人面前，堅決否認自己認識耶穌。(瑪 26:69-75)

伯多祿對耶穌所說的話，都是真心話，不過，由於自負的關係，他跌倒了。

耶穌在革責瑪尼的莊園祈禱的時候，由於門徒都睡著了，便感慨的說：「心神固然切願，但肉體卻軟弱。」

如何保持對主的定力呢？相信耶穌的話：「沒有我，你們甚麼也作不成！」故保持謙虛，恆常禱告，凡事交托，便是站得穩的不二法門。

**“Therefore, whoever thinks he is standing secure should take care not to fall.” (1 Corinthians 10:12)**

The most exemplary lesson is Peter's betrayal of Jesus. During Passover supper with His apostles, Jesus mentioned the suffering He would soon endure. Peter answered, “Though all may have their faith in you shaken, mine will never be.” Jesus said to him, “I say to you, this very night before the cock crows, you will deny me three times.” Peter then replied, “Even though I should have to die with you, I will not deny you.” Nevertheless, not long afterwards, Peter denied any association with Jesus in front of everyone in the high priest's courtyard. (Matthew 26:69-75)

Although Peter's words to Jesus were all heartfelt, his overconfidence led to his downfall.

Likewise, when Jesus found his apostles asleep while He prayed at the Garden of Gethsemane, He lamented, “The spirit is willing, but the flesh is weak.”

So how can we sustain our faith in God? The answer is to trust in Jesus' words, “Without me you can do nothing.” The secret to standing securely in our faith is to live humbly, to pray fervently and to entrust our lives to God.

**「誰若在基督內，他就是一個新造的人，舊的已經過去，一切都變成新的。」(格後 5:17)**

對聖保祿來說，「新人」的定義在乎能否生活在基督內。當我們努力實行天主的聖意的時候，便是生活在基督內。我們可以說：「實行天主的聖意」和「生活在基督內」是同義詞。畢竟，這是我們終生要活出的理想。

聖保祿深明耶穌所講的：「你們要每天背負自己的十字架」的道理，故他在書信中故意強調「每天」重新開始的重要性。他說：「我們要每天穿上新我，脫去舊我。」他特別強調「每天」，因為知道人是傾向善忘的，也知道人容易瞻前顧後，而忽略了目前的一刻。

讓我們在每一個的「現在」，盡心、盡情、盡力和盡意去完成天主交托給我們的工作。



**“Anyone who is joined to Christ is a new being; the old is gone, the new has come.”  
(2 Corinthians 5:17)**

According to St. Paul, the definition of “new being” was whether or not one could live in Christ. When we try our best to live His Holy Will, we are living in Christ. We can say that “to practice God’s Will” is equivalent to “living in Christ”. Eventually, this is the ideal that all of us should live out and achieve in our life.

St. Paul thoroughly understood this teaching of Jesus: “You should all bear your own cross daily”. This was why St. Paul deliberately emphasized the importance of having a fresh start “daily” in his letters. He said “We should wear a new self and get rid of the old self daily”. He put special emphasis on “daily”, because he knew that man was prone to absent-mindedness and tend to worry about things in the past or things that have not yet happened, and thus overlook the present moment.

Let us live in the “present moment”, and fulfill the work God assigned to us with all our heart, mind, effort, and will.

**「我只願一件事：即忘盡我背後的，只向在我  
前面的奔馳。」（斐 3:13）**

聖保祿使徒承認自己曾迫害過信主的人，也深信基督不計較他的過去而把他納入自己的羊棧。故此他說：「凡以前對我有益的事，我如今為了基督，都看作是損失。」（斐 3:7）他謙遜的表示，基督已奪得了他，但他還未完滿的奪得基督。

「努力向前」是聖保祿的座右銘。他提醒大家，我們過去一切的不是，已在基督的苦難和死亡中，給我們一筆勾銷。重要的是，繼續活出復活基督在我們內的生命。耶穌曾說過，他要離開這世界，是為能派遣聖神到我們那裡，繼續聖化世界的工作。

「向前奔馳」亦表示專注聆聽聖神在我們內的聲音，不必受「過去」或「將來」的事情所滋擾。

**“Just one thing: forgetting what lies behind but  
straining forward to what lies ahead.”  
(Philippians 3:13)**

St. Paul admitted that he had persecuted the Christians. He also had a profound faith that God would accept him into His sheepfold despite his past abuse of His followers. For that reason, he said, “Whatever gains I had, these I have come to consider a loss because of Christ.” (Philippians 3:7) He humbly acknowledged that Christ had totally gained him, yet he had not fully filled himself with Christ.

‘Striving Forward’ is St. Paul’s motto. He reminds us that the passion and death of Jesus Christ has wiped away all our sins. Most importantly, we must continue to live out the resurrected Christ within us. Jesus once said that by leaving this world, He would send forth the Holy Spirit to us, to continue the work of sanctifying the world.

‘Speeding Forward’ signifies that we must listen attentively to the voice of the Holy Spirit within us, without being disturbed by the ‘past’ or ‘future’.

**「城門，請高舉你們的門楣，古老的門戶，請高抬門扉，因為光榮的君王要進入城內。」（詠 24:7）**

當君王進入城內時，最基本的準備，是要讓城門通行無阻。

要讓基督君王進入我們內心的世界，也需要我們「高舉門楣，高抬門扉」，意即除掉一切惡習，力行仁愛。

耶穌在離開這世界，回到父的家鄉的前夕，留下了自己的體血、留下了自己的遺言：你們要彼此相愛，好像我愛了你們一樣。

耶穌希望我們內心的世界，是充滿著祂的生命、祂的氣息。

當我們努力積極生活的時候，惡習自然慢慢減弱，因為基督已戰勝了世界。

**“Lift up your heads, O gates! And be lifted up, O ancient doors! That the King of glory may come in.” (Psalm 24:7)**

When a King enters a city, the most basic preparation is to make clear the city gates.

Similarly, for Christ the King to enter into our hearts, we need to “lift up the gates, and lift up the doors” - which means for us to be rid of all wrongdoings and to practice charity.

On the eve of Jesus’ death and his return to the Kingdom of Heaven, Jesus left us His body and blood, and His words: “Love one another as I have loved you.”

Jesus hopes that our hearts will be full of His life, and His spirit.

When we try our best to live faithfully and positively, we will naturally lessen our wrongdoings and bad habits, because Christ has emerged victorious.

**「第三天，天主使他（耶穌）復活了，叫他顯現出來，不是給所有的百姓，而是給天主所預揀的見證人。」（宗 10:40）**

以上這番話是伯多祿對科爾乃略 (Cornelius) 的家人說的。科爾乃略是百夫長，是羅馬人。他雖然不是猶太人，卻對天主懷有敬畏的心。一天，天使顯現對他說：「你的祈禱和施捨已升到天主面前，獲得紀念。你現在打發人往約培 (Joppa) 去，請號稱伯多祿的一位西滿來。」

不久前，伯多祿在三次的神視中，聽見有聲音要求他宰殺和吃掉猶太人認為不潔的動物，他卻拒絕了。但那聲音說：「天主稱為潔淨的，你不可以稱為污穢。」

故伯多祿毫不猶豫，接納科爾乃略的邀請，拜訪他的家。

伯多祿所指的『天主所預揀的見證人』，當然是指宗徒們。但原來是外邦人的我們，也有幸被邀請成為主復活的見證人，因為在天主眼中，每一個人都得到潔淨了。

**“God raised him (Jesus) from the dead on the third day and caused him to be seen. He was not seen by all the people, but by witnesses whom God had already chosen.” (Acts 10:40)**

This was Peter's message to the Cornelius family. Cornelius was a Roman centurion. Although he was not Jewish, his heart revered God. One day, an angel appeared to him and said, “Your prayers and gifts to the poor have come up as a memorial offering before God. Now send men to Joppa to bring back a man named Simon who is called Peter.”

Not long before this, Peter had three visions in which a voice asked him to kill and eat animals the Jews considered unclean. When Peter refused, the voice answered, “Do not call anything impure that God has made clean.”

Therefore, Peter accepted Cornelius' invitation without hesitation and visited his home. Indeed, the “witnesses whom God had already chosen” to which Peter referred were the Apostles. However, all of us who began as Gentiles have also been blessed with the invitation to bear witness to the Risen Christ because in God's eyes, everyone has been made clean.

「父怎樣派遣了我，我也怎樣派遣你們。」

(若 20:21)

耶穌出身寒微，是一位木匠之子，在同鄉人的眼中，絕不起眼。何況祂的原居地是納匝肋，在其他省份的同胞看來，更是沒有出息。

耶穌傳教的方法，也不像經師們，設館授徒。祂講道的地方，是山丘，是海邊。祂說過：飛鳥有巢，狐狸有穴，但人子無枕首之地。

祂所到之處，並沒有特別預先安排。祂只是要求自己的門徒，兩個兩個一起，到祂要到的地方，預先講解悔改的重要性。

祂所顯的聖蹟，或講道的內容，都是因應環境的需要。我們可以說，耶穌傳教的方法，是因應聖神的感動。

同樣地，耶穌也是要求我們，在世界的不同角落，代替祂去安慰、祝福、服侍身邊的兄弟姊妹。



**“As the Father has sent me, I am sending you.” (John 20:21)**

Jesus came from a poor family – he was the son of a carpenter, a status not looked favourably upon. Moreover, Nazareth (Jesus’ hometown), was a place that did not merit notice compared to neighbouring towns.

Jesus taught in a way that was distinct from that of the chief priests. The chief priests orated in synagogues while Jesus preached on the hills and by the seaside. Jesus said, “Foxes have lurking holes and the birds of the air have roosts and nests, but the Son of Man has no place to lay His head.”

Jesus never made special arrangements before travelling to a destination. He only asked the disciples to preach in pairs in places that He would be, preaching the importance of repentance to the people there in advance.

The miracles that He performed and the contents of his teachings – they were all done in spontaneity. We can say that Jesus preached as He was driven by the Holy Spirit. Jesus requested that we do the same in His name – to comfort, bless and serve brothers and sisters in all corners of the Earth.

**「若望的兒子西滿，你比他們更愛我嗎？」(若 21:15)**

耶穌曾經兩次與門徒們在湖邊相遇。兩次伯多祿都在場。第一次是耶穌開始傳教的時候。當時伯多祿和同伴們已整夜打魚，但一無所獲。耶穌叫他們往深處下網，結果滿載而歸。伯多祿立時跪下，對耶穌說：「主，請離開我，因為我是個罪人。」耶穌卻對他說：「從今以後，你要做漁人的漁夫！」

第二次，是耶穌復活後，在湖邊與門徒們相遇。當時數位門徒跟伯多祿一起打魚，亦是一無所獲。耶穌叫他們在船的右邊撒網。結果亦是滿載而歸。吃完早點後，耶穌三次問伯多祿：「你愛我嗎？」伯多祿第三次答道：「主啊！無所不知，你知道我愛你。」耶穌也三次肯定的對伯多祿說：「你牧放我的羊群。」

無論是作「漁人的漁夫」或「群羊的牧者」，先決條件，仍是對主的忠貞與愛心。伯多祿雖曾經三次公開否定自己是耶穌的門徒，但耶穌只要求他公開重申對耶穌的真心，便對他的過失一筆勾銷。

**“Simon, son of John, do you love me more than these?” (John 21:15)**

Jesus Christ had two encounters with his disciples by the lake shores. On both occasions Peter was present. The first encounter was at the very beginning when Jesus started preaching to the people proclaiming the good news of the kingdom of God. Peter and his companions had worked hard fishing all night and had caught nothing. Nevertheless, Jesus told Peter to cast their nets into the deep water. When they had done this, they caught a great number of fish and their nets were tearing. When Simon Peter saw this, he knelt down in front of Jesus and said, “Depart from me, Lord, for I am a sinful man.” Jesus then said to Peter, “From now on you will be catching men!”

The second encounter was after Jesus’ resurrection. He revealed Himself to the disciples by the lake shores. Peter and a few other disciples got into a boat and went out fishing, but that night they caught nothing. Jesus was standing on the shore and told them to cast their net over the right side of the boat. This time they caught a full load of fish. When they had finished breakfast, Jesus asked Peter thrice, “Do you love me?” On the third time Peter said, “Lord, you know everything; you know that I love you.” Jesus then affirmatively replied to Peter three times, “Tend my sheep.”

Whether as a “fisher of men” or a “shepherd to tend the flock of sheep”, the prerequisite is to love and to be loyal to the Lord. Peter had thrice overtly denied that he was Jesus’ disciple. However his fault was completely wiped out with a manifestation of his reaffirmation of sincerity to the Lord.

## 「門徒都充滿喜樂和聖神。」(宗 13:52)

這「喜樂和聖神」，似乎是早期宗徒們傳教工作的特色。但這特色的來源不在於處處受人歡迎，而是處處受到迫害。

保祿和巴爾納伯是在安提約基雅傳教時，給會堂的長老驅逐後的感受。

伯多祿和其他宗徒，則是在耶路撒冷講道時，給聖殿的大司祭鞭打後，「喜喜歡歡地由公議會前出來，因為他們配為這名字(耶穌)受侮辱。」(宗 5:41)

當我們為維護真理和正義而受到迫害時，我們能否好像門徒那樣「充滿喜樂和聖神」？

喜樂，是生活上一種態度。當我們深信主沒有離開我們的時候，那麼，就算在患難中，我們仍然是與主相偕。

「天主聖神，請燃起我們心中的愛火！」

**“The disciples were filled with joy and the Holy Spirit.” (Act 13:52)**

This “joy and the Holy Spirit” seemed to be the characteristics of the early missionary activities of the disciples. Nonetheless, the joy and the Holy Spirit did not sprout out from wherever their preaching and proclaiming of the work of Jesus Christ were well received. On the contrary, it was originated whenever they had been persecuted.

This was how Paul and Barnabas felt when they were performing missionary activities in the city of Antioch as the elders of the synagogue stirred up a persecution and expelled them from their territory.

“So they left the presence of the Sanhedrin, rejoicing that they had been found worthy to suffer dishonour for the sake of the name (Jesus).” (Act 5:41) That was the same joy which Peter and other apostles experienced in Jerusalem teaching and proclaiming Messiah, Jesus. The high priest was jealous at their signs and wonders that they had Peter and other apostles flogged, dismissed and ordered to stop speaking in the name of Jesus.

Could we feel like the apostles “being filled with joy and the Holy Spirit” whenever we are persecuted as we are defending truth and justice? Joy is an attitude of life. When we firmly believe that the Lord has not abandoned us, then he must be with us even though we are in pain and suffering. “Holy Spirit, please inflame the Fire of Love in our hearts.”

**「看哪，我把一切都更新了。」(默 21:5)**

這是若望在神視中看到「新天新地」的景象：「先前的天地都消逝了，海洋也沒有了...祂要擦乾他們的一切眼淚；不再有死亡，也不再有悲傷、哭泣和痛苦。」

物質的世界再不是人類走向天主的絆腳石，因為耶穌已聖化了世界。當人類領受至聖聖體後，人類的肉軀被天主所祝聖，分享了天主的生命。而當人類的軀體回歸大地的時候，人類的軀體便成為大地的養料，成為大地的「聖體」，大地也間接被天主所祝聖。

人類的「悲傷、哭泣和痛苦」也因基督的苦難而變成更有意義，因為在某程度上，我們是與基督一起，為世界的救贖而作出奉獻。

人類生存的意義便是見證天主的本質：「愛」，因為愛不在於為自己而生活，而為世界的完滿而作出貢獻。

## **"Behold, I make all things new." (Revelation 21:5)**

"The former heaven and the former earth had passed away, and the sea was no more...He will wipe every tear from their eyes, and there shall be no more death or mourning, wailing or pain." – this is "the new heaven and the new earth" revealed to John in a vision from God.

The materialistic world is no longer an obstacle for the human race to embrace God because Jesus has sanctified the world. When we receive the Holy Eucharist, our bodies become blessed and share the life of God. When our bodies return to the earth, we become the earth's nutrients, the earth's "Eucharist", and henceforth the earth is also blessed by God.

Likewise, our "death and mourning, wailing and pain" become significant through Christ's sufferings because together with Jesus, we are offering our sacrifice for the world's salvation.

Therefore the purpose of our existence is to witness the essence of God – love -- because love does not signify living for oneself, but it entails that all contribute to the harmony of the world.

**「我沒有看見城內有聖殿，因為上主全能的天主和羔羊  
就是城的聖殿。」(默 21:22)**

若望神視中的新耶路撒冷是沒有聖殿，因為舊約的聖殿已由基督所取代。據瑪竇和瑪爾谷的記述：當耶穌斷氣的時候，聖所的帳幔，從上到下，分裂為二。這是象徵基督取代了舊約祭祀的記號。

雖然基督一次的祭祀，已可抵消了全人類的罪過，但從聖母顯現給她的子女的訊息中，可得知我們仍須為罪人的回頭而多做補贖。五傷聖方濟各和可敬的五傷安修女(Venerable Sr. Anne Catherine Emmerich)，更是為罪人受苦的明顯例子。天主要求我們參與耶穌的贖世工作。

當我們領受聖體後，所到之處，都象徵基督的臨在，我們已成了聖神的宮殿。讓我們不要放棄見證主的機會，無論在喜樂中、痛苦中，都懂得——祝福、——包容及——寬恕。



**“I did not see a temple in the city, because its temple is the Lord God Almighty and the Lamb.” (Revelation 21:22)**

There was no temple in John’s beatific vision regarding the new Jerusalem because the temple in the Old Testament had been replaced by Christ. According to the Gospels of Matthew and Mark, when Jesus breathed His last, the veil in the sanctuary was torn in two from top to bottom. This was a symbol that Jesus had substituted as a holocaust in place of the sacrifice in the Old Testament.

The Holy Death of Jesus on the Cross as a sacrifice to nullify the sin of all mankind was once and for all. However, from the apparitions of Holy Mary to Her beloved children, we have received a clear message that we still have to do more penance for the return of sinners and their remission. The five stigmata of St. Francis of Assisi and Venerable Sr. Anne Catherine Emmerich are distinct examples of infliction of pain and suffering for the penance of other sinners. God is in demand of all of us to participate in Jesus Christ’s redemption of the world.

We become the temple of the Holy Spirit once we have received the Holy Eucharist. Wherever we go, we signify the presence of Jesus Christ. Let us not to abandon any opportunity to give witness for Christ. Be it in joy or pain, we must never forget to bless, to endure and to forgive whomever we encounter in our lives.

「我同你們天天在一起，直到今世的終結。」

(瑪 28:20)

以上的章節，是取材自今天讀經的答唱詠。

耶穌雖然在門徒的見證下升了天，但祂仍然活在我們中間。祂曾答應過：「幾時你們因我的名字聚在一起的時候，我便在你們中間。」(瑪 18:20)

「因主的名」的意思是指按著祂的精神去生活。故此，單是名義上相聚，是不足保有祂的臨在的。祂的精神自然是互愛的精神。

耶穌曾提醒過我們：當我們奉獻禮物於主的台前時，記得別人有得罪我們的地方，應先與別人和好，才繼續獻上我們的禮物。

還有，當我們服從教會的訓導、聆聽主的聖言和謙誠領受聖事時，耶穌便是直接與我們相遇。

**"I am with you always, until the end of the age."  
(Matthew 28:20)**

The above was excerpted from the responsorial psalm of today's reading.

Although Jesus had ascended into heaven and was witnessed by His disciples, He is always living among us. He promised that "for where two or three are gathered together in my name, there am I in the midst of them." (Matthew 18:20)

"In God's name" means living in the spirit of God. Thus gathering together only for God's name is insufficient for God's presence among us. The spirit of God is naturally about loving each other.

Jesus had reminded us that we should reconcile with people who have wronged us before we offer our gifts in front of God's altar.

Moreover, when we follow the teaching of the Church, listen to God's words and receive sacraments with true and humble hearts, we will be able to meet Jesus directly.

**「眾人都充滿了聖神，講論天主的奇事。」**

**(宗 2:4, 11)**

五旬節便是猶太人的收穫節，當年剛好是耶穌復活後的第五十天。五旬節的前十天，耶穌便在伯達尼（即祂復活拉匝祿的地方），在門徒的見證下被接升天；然後門徒便回到耶路撒冷，住在瑪爾谷的家中，熱切祈禱。

當時，一起祈禱的，除十二位宗徒外（瑪弟亞已被選代猶達斯為宗徒），還有其他的門徒、婦女們和耶穌的母親瑪利亞。聖神降臨時，「好像暴風颳來，充滿了他們所在的全座房屋。有些散開好像火的舌頭，停留在他們頭上。」

**(宗 2:2-3)**

後來教會舉行不同的九日敬禮，便源自聖神降臨前，宗徒們熱切祈禱的準備。

聖神降臨後，伯多祿首先便向耶路撒冷的居民證道，結果約有三千人領洗入教。

天主雖給每人不同的神恩，但目的相同，即見證天主的愛和懂得與人分享。

**“And they were all filled with the Holy Spirit,  
speaking of the mighty deeds of God.”  
(Acts 2:4, 11)**

Pentecost is the Jewish feast of harvests; it fell on the 50th day after Jesus' Resurrection. Ten days before Pentecost, Jesus ascended into Heaven from the town of Bethany (where Jesus resurrected Lazarus). Having witnessed Jesus' Ascension, the disciples returned to Jerusalem and stayed in Mark's house, praying fervently.

At that time, there were other disciples, women and Mary (Jesus' mother) praying with the twelve Apostles (Matthias had already been chosen to replace Judas as Apostle). When the Holy Spirit came, “as of a rushing mighty wind, and it filled the whole house where they were sitting. Then there appeared to them divided tongues, as of fire, and one sat upon each of them.” (Acts 2:2-3)

The different kinds of novena that the Church later developed all originated from the fervent prayers with which the Apostles prepared themselves before they received the Holy Spirit. Having been filled with the Holy Spirit, Peter was the first to proclaim his testimony to the residents of Jerusalem, leading to the conversion of about 3,000 people who became newly baptized members of the Church. Although God bestows each individual with different graces, the objective remains the same, which is to bear witness to God's love and to know how to share it with others.

**「當那一位真理之神來時，祂要把你們引入  
一切真理。」(若 16:13)**

耶穌離世升天，不但為門徒預備地方，更為了派遣聖神，來繼續聖化世界的工作。

耶穌也強調，祂所啟示門徒的訊息，也就是聖父的訊息。

我們可以看出：父、子及聖神，雖然是三位不同的位格，但合一的程度，遠超我們的想像。

我們人類是按著天主的肖像而受造，故人類的完滿在乎能否發揮共融的精神。「父啊！願眾人合而為一，一如祢在我內，我在祢內。」

天主聖三的特色是共融合一，聖神的工作便是把我們融入共融的精神中。

**“But when he, the Spirit of truth, comes, he will guide you into all truth.” (John 16:13)**

Jesus left the world and ascended into Heaven not only to prepare a place for His disciples, but also to send forth the Holy Spirit to continue His work of sanctifying the world.

Jesus stressed that His message to the disciples comes not only from Him, but also His Father.

From this we can see that although the Father, Son and Holy Spirit are three distinct persons, the way in which they are unified as one is beyond our comprehension.

We humans are created in the image of God. Therefore the perfection of humanity relies on our ability to coexist in a spirit of harmony. “I pray that all of them may be one, Father, just as you are in me and I am in you.”

The unique quality of the Holy Trinity is its harmonious unity; the work of the Holy Spirit is to enfold us into that harmony.

**「這就是我的身體，是為你們犧牲的。」**

**(格前 11:24)**

耶穌說過：「我來，不是為受人服侍，而是服侍人。」祂的生命便是不斷為別人而獻出。當我們領受基督的聖體時，我們便分享了祂的生命。因此我們要好像祂一樣，為別人而生活。

「誰若願意跟隨我，便要每天背負自己的十字架。」在與基督一同奉獻中，我們的痛苦和十字架便有了意義。

一如麵餅由磨碎的麥粒而烘成，葡萄酒由葡萄汁醞釀而製成；構成基督妙身的我們，也是由彼此服侍、彼此擔待而成。



**"This is my body, which is given up for you; do this in remembrance of me." (1 Corinthians 11:24)**

Jesus said, "The Son of Man did not come to be served, but to serve." We share His life when we receive the Eucharist. Thus, we are called to live for others just like He did.

Jesus said to his disciples, "If anyone would come after me, he must deny himself and take up his cross and follow me." When we offer ourselves in the Eucharistic sacrifice, our sufferings become meaningful.

Wheat is ground up into flour, which is then used in the making of bread; grapes are crushed into juice, which is then fermented into wine. Similarly, we should become one as the Mystical body of Christ, by serving each other.

**「你們眾人在基督耶穌內已合而為一。」(迦 3:28)**

保祿解釋說：「你們凡是領了洗歸於基督的，就是穿上了基督。」保祿所指的「穿上基督」，是指內心的皈依，而非外表的改變。

當我們的心思念慮都配合天主的聖意時，我們便與耶穌成為一體，那麼亦順理成章與同樣精神生活的人合而為一。

「合一的精神」是需要不斷學習、不斷改進的。在我們努力之餘，還需天主的恩寵，因為耶穌在最後晚餐的祈禱時，是向天父特別的祈求：「父啊！願眾人合而為一。」這「大司祭的祈禱」，是在耶穌建立聖體聖事後才說的，由此可見，如果沒有天主的幫助，人是沒有足夠能力去履行的。

**“For you are all one in Jesus Christ.”  
(Galatians 3:28)**

St. Paul made this statement in his letter to all churches in Galatia, “For all of you who were baptized into Christ have clothed yourselves with Christ.” ‘Clothed with Christ’ was literally ‘put on Christ’. ‘Put on Christ’ was not the alteration of physical appearance. What St. Paul really meant was the conversion of our faith to Christ, to His teaching.

Whence every consideration one ponders is in accord with the Will of God, he becomes one with Christ. As a matter of fact, those who live with this same spirituality are all one (in Christ).

We need to learn, adjust and improve to achieve the ‘state of all be one’. In addition to endeavour and strive to do our best, we need God’s grace and His blessing. This was how Jesus specially asked His Father in His last supper with the apostles, “Father, may they all be one as You are in me and I in You.” This ‘High Priestly Prayer’ was the words Jesus addressed directly to the Father as our intercessor. It was said after He had established the Sacrament of Holy Eucharist. From this we can see that man can accomplish nothing without God’s assistance.

**「手扶著犁而向後看的，不適合進天主的國。」**

**(路 9:62)**

不少人願意跟隨耶穌，但怕前景不明朗，故保持「若即若離」的態度，即沒有積極的心去跟隨祂。耶穌沒有因為他們缺乏安全感而改變語氣，反而更強調祂同樣地是沒有刻意保障自己。祂說：「狐狸有穴，飛鳥有巢，但人子沒有枕首之地。」

耶穌願意人醒覺到，過份瞻前顧後，對人沒有太大的幫助，因為已減弱了積極投入的勁力。所以祂繼續說：「手扶著犁而向後看的，不適合進天主的國。」耶穌也說過：「你們不要為明天過份憂慮，因為今天的十字架為你已夠受。」

跟隨主，需要勇氣、對主信靠和恆心。當肯定是天主的旨意時，便無需驚惶，只要按步就班，努力向前，自然可以無往而不利。

**‘No one who puts his hand to the plow and looks back is fit for service in the kingdom of God.’ (Luke 9:62)**

Many people who are willing to follow Jesus nonetheless worry about future uncertainties, hence their faltering footsteps and mindless fellowship. Jesus does not change His tone in spite of their lack of security; in contrast, He emphasizes that He is not one who is too concerned with personal security. He says, ‘Foxes have holes and birds of the air have nests, but the Son of Man has no place to lay his head.’

Jesus wants us to understand that to be overly worried about everything is not beneficial to anyone at all, since this readily weakens the fervour of devotion to life. That is why He says, ‘No one who puts his hand to the plow and looks back is fit for service in the kingdom of God.’ Jesus also says, ‘Do not worry about tomorrow, for tomorrow will worry about itself. Each day has enough trouble of its own.’

Following the Lord requires courage, perseverance and trust in Him. When you are certain about the will of God, be not afraid; rather, just follow Him a step at a time, work hard to go forward, and success shall never elude you.

**「無論進了那一家，先說：『願這一家平安!』」**

**(路 10:5)**

耶穌邀請門徒作為和平的工具。祝願別人平安，自然在自己的心裡先有平安。這平安不單來自個人與天主有良好的關係，也必需與近人有和諧的關係。無怪乎耶穌邀請門徒兩個兩個一起出外傳教。假若他們彼此的關係欠缺友愛的話，他們所宣講的便變成了空言。

給別人祝福，是耶穌傳教的一個特色，也是我們要學習的人生態度。我們往往由於自覺不足，便容易欠缺了一份祝福他人的熱忱。有一句名言很中聽：「苦悶中所給於別人的一份微笑，能暖化最冰冷的心靈。」因為你已付出雙倍的愛心。

讓我們所到之處，都能散發仁愛、包容及寬恕的氣息。

**“Into whatever house you enter, first say, 'Peace to this household.'” (Luke 10:5)**

Jesus invited His disciples to become instruments of peace. To wish others peace, one must naturally first have peace in his heart. This peace does not only come from having a great personal relationship with God but also from having harmonious relationships with our neighbours. Hence, Jesus invited His disciples to go in pairs on their missions. If their relationships with each other were not genial, the teachings they preach would just be hollow words.

To wish others peace is characteristic of the way Jesus conducts His missions, and is the attitude we should learn to embrace about life. We often unknowingly lack the passion to offer others our blessings. Just as an insightful old saying says, “A smile in times of distraught can warm the coldest heart”, because you have given your love doubly.

Let there be love, forbearance and forgiveness wherever we go.

## 「誰是我的近人？」(路 10:29)

這問題是出自一位法律專家，目的只是為考驗耶穌的應對能力，而非想學習耶穌愛人的精神。但耶穌卻用了慈善撒瑪黎雅人的比喻，指出問題的重心是：「我是誰的近人？」

在慈善撒瑪黎雅人的比喻中，每一位經過那受傷旅客的人，都算是他的近人，但那考驗耶穌的法律專家不能不承認，替那受傷旅客包紮傷口的撒瑪黎雅人，才算是他真正的「近人」。

由此可見，以愛相待的關係，才是真正的「近人」。

別人未必是我們的「近人」，但我們可以成為他們的「近人」，因為耶穌邀請我們彼此相愛，猶如祂愛了我們一樣。耶穌對我們的愛是無條件的，是第一個去愛的。



## **‘Who is my neighbour?’ (Luke 10:29)**

This question came from a scholar of the law. The purpose of his question was to test the response of Jesus and not to learn the essence of Christ’s love for mankind. However, Jesus made use of the parable of the good Samaritan to bring out the important part of the question: ‘Whose neighbour am I?’

In the parable of the good Samaritan, every passer-by of the wounded traveller could be his neighbour. But the scholar of the law who tested Jesus could not deny the fact that the Samaritan who bandaged the wounded traveller was his true ‘neighbour’.

Therefore, a true ‘neighbour’ is a person who responds with love.

Other people may not be our ‘neighbours’, but we can be their ‘neighbours’. Christ invites us to love one another as He loves us. Christ’s love is unconditional. He is the first to love.

「現在我為你們受苦，仍然覺得高興因為這樣我能在我的肉體上，為了基督的身體——教會，補充基督苦難所欠缺的。」（哥 1:24）

基督在十字架上所流的寶血，當然可以救贖全人類。人類唯一的救贖便是仰仗十字架上的基督。不過，每個人的救贖仍需自己努力去爭取。若然我們自己不肯悔改，不肯更新，天主也幫不了我們什麼。

保祿願意用自己的苦難，去為那些不願意進取的教友作抵償，使他們也能分享基督所帶來的救贖。

這是代禱的力量，這是諸聖相通功的意義。當我們願意為別人獻上祈禱、齋戒或病苦時，別人一定獲益的。

三十二年前，當我在自己的堂區舉行首祭後，一位教友前來對我說：「當我知道你要入修院時，我每天為你唸一串玫瑰經。」當時我自己回首一看，已有十四年的光景沒有這份代禱，可能我已失去了聖召也未定。

**“Now I rejoice in my sufferings for your sake, and in my flesh I am filling up what is lacking in the afflictions of Christ on behalf of his body, which is the church” (Colossians 1:24)**

The precious blood that Jesus Christ shed for us on the cross could definitely salvage all humans. Our only salvation is from Jesus Christ on the cross. However, everyone still needs to work towards one's salvation redeemed by the Lord. God cannot help us if we choose not to repent or renew our hearts.

St. Paul was willing to suffer as a barter for the faithful who refused to put in the effort, so they can still receive the salvation from Jesus Christ.

This is the power of intercession prayers for people in need, which is also the meaning behind the communion of saints. When we are willing to offer our illness, suffering, fasting or prayers to God for the advantages of other people, they will definitely be benefited from it.

I celebrated my first Mass in my parish thirty two years ago, after the Mass a parishioner came forward to me and said, "I recite one rosary for you every day since I knew that you have been admitted into the seminary." I entered the seminary fourteen years ago, which means she has been saying a rosary for me every day for fourteen years. Without the prayers, I might have possibly lost my vocation.

**「你們求，必要給你們；你們找，就要找到；你們敲門，  
就要給你們開。」（路 11:9）**

門徒們沒有求、沒有尋找、沒有敲門，是可以理解的，因為他們和耶穌在一起時，他們已覺得心滿意足。就算是這樣，耶穌仍希望他們繼續祈求、繼續尋找。可見耶穌的訊息是非常豐富，需要努力不懈的去尋找。

耶穌離世前，曾答應派遣聖神去繼續祂的工作。故我們首先要祈求的，是讓聖神在我們內工作。

怎樣算是打開心扉，讓聖神在我們心內工作呢？第一，在祈禱時要「放心」，確信天主對我們的慈愛。第二，要「專心」，不要讓自己墮入分心走意的陷阱。第三，要「恆心」，不可朝三暮四。

最後，要有「決心」去走成聖的道路。當然，這決志還需每天重新開始。

**“Ask, and it will be given you; seek, and you will find;  
knock, and it will be opened to you.”  
(Luke 11:9)**

We can understand why the disciples did not ask, seek or knock on the door, when they were together with Jesus. It is because they already felt fulfilled and complete. Nevertheless, Jesus wished for them to continue to ask and to seek. From this we can see that Jesus’ message was very strong – we must continue to seek diligently.

Before Jesus’ ascension into Heaven, He had promised to send the Holy Spirit to continue His work here on earth. Thus we must first pray that the Holy Spirit may work within us.

How can we open our hearts, so that the Holy Spirit can work within us? First, when we pray, we have to trust in God’s mercy and love. Secondly, we have to be focused, so as to avoid being distracted in our prayer. Thirdly, we must be consistent in the frequency and pattern of our prayer.

Lastly, we must have the conviction to finish our journey to sainthood. Of course, this sort of determination is renewed at the beginning of each day.

**「你們要謹慎，遠避一切的貪心，因為一個人的生命並不在於他有豐富的資產。」（路 12:15）**

耶穌說這話的起因，是因為某人要求耶穌作仲裁，勸諭他的兄弟和自己分家產。耶穌直接了當的對他說：「是誰立了我做你們的法官，為你們分家呢？」這家人的父親可能已去世，卻未有立下遺囑，故在人們看來，耶穌擔當仲裁的角色，是最好不過。

由於耶穌看透這人的心，是出於貪婪，故拒絕了他的請求。

耶穌在浪子回頭的故事中，也是以父親分家產作主題。那幼子把所得的家產揮霍淨盡，結局應是慘淡收場，可幸的是那父親不棄前嫌，讓幼子重新做人。

耶穌提醒我們的地方，是要在物質生活和靈性生活中取得平衡。我們更要常常保持醒覺，以免被貪婪所蒙蔽。

**"Watch out! Be on your guard against all kinds of greed; a man's life does not consist in the abundance of his possessions." (Luke 12:15)**

Jesus said this when He was asked by a man to arbitrate over the division of inheritance between his brother and him. Jesus rightfully asked, "Man, who appointed me a judge or an arbiter between you?" Perhaps the father of this family had passed away without leaving a will and so, in the eyes of some people, Jesus was the best candidate to be the arbitrator.

However, Jesus saw the greed in this man's intention; therefore He refused the request.

In the story of the Prodigal Son, Jesus also used the division of inheritance as the main topic. The younger son squandered his share of the family's fortune and fell into desperation. Thankfully, the father overlooked his young son's mistakes and gave him a second chance.

Jesus reminds us that we must strive for a healthy balance between our pursuit of worldly possessions and spirituality in our lives. We must constantly be on our guard against the allure of greed.

**「給誰的多，向誰要的也多；交托誰的多，向誰索取的也格外多。」(路 12:48)**

天主並不是對我們斤斤計較，而是希望我們善用祂給我們的恩賜。無論是物質上的或精神上的恩賜，祂都希望我們大方的施與。

我們可以和別人分享天主在我們身上的工作。最近，我收到美國江綏蒙席 (Msgr. Joseph Kiang) 寄來的一封信。他說：他在今年初患了重病，入院留醫，探訪他的教友和醫護人員都驚奇他的平靜心態和笑容。他告訴我一個秘密：不是他沒有感覺到痛苦和孤獨，而是他全數奉獻給耶穌。他流露給別人的，是對別人的關心和感謝。

我認識一對夫婦，每季必定把沒有常常穿著的衣服捐給救世軍。

當我們的生活能保有耶穌在我們心內，與及和別人有一份在基督內的共融時，物質的生活已變成不是最重要的了。



**“God will apply the principle of ‘to whom much is given, much is required’ with perfect fairness.” (Luke 12:48)**

Our God is not a calculating God, but He would like us to make good use of, and to give generously the gifts – both material and spiritual – that He’s bestowed upon us.

We can share with others the works that God has done on us. I received a letter from Msgr. Joseph Kiang recently. In the letter, he talked about the time when he had to stay in a hospital due to a serious illness at the beginning of this year. Parishioners and health care staff who came to visit him were surprised by Msgr. Kiang’s calmness and his constant smile. Msgr. Kiang told me a secret: he did feel the pain, and he did feel the loneliness; but he dedicated those completely to Jesus. What remained with him and flowed out of him was that caring and grateful attitude that was observed by others.

I also know of a couple who make donating rarely-worn clothes to the Salvation Army a seasonal ritual. When we keep Jesus in our hearts daily and live harmoniously with each other in the name of Jesus, the materialistic life is not of great significance anymore.

**「天上出了大異像：有個女子身披太陽，腳踏月亮，在她頭上，戴著十二顆星的冠冕。」（默 12:1）**

若望宗徒在神視中，見到的聖母瑪利亞形象，光彩耀目。

耶穌離世後，若望宗徒按照耶穌的意願，陪伴聖母到終身。他所接觸到的聖母，當然是一位平凡謙厚的婦人，她樂於把一切天主加在她身上的工程，默存於心。她美麗的地方，當然是善解人意。她在加納婚宴時，向耶穌說：主人家不夠酒了！

聖母偉大的地方，不是擔當教會首牧，而是在默默無言中，把人類的救主帶到我們中間。

西默盎曾預言將有一把利刃刺透她的心，但她沒有出過半點怨言，反而在耶穌去世後，陪伴宗徒直至聖神降臨。

瑪利亞是美麗的，因為反映了聖神在她身上的工程。

**“A great sign appeared in the sky, a woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars.” (Revelation 12:1)**

In his vision, St. John the Apostle saw a glittering and magnificent image of Holy Mary.

As what Jesus Christ commanded St. John during His passion on the Cross, St. John took care of Holy Mary throughout her life on earth until her Assumption to Heaven. The Lady, whom he came to perceive and aware of, was in every sense a humble and ordinary woman. With obedience and great joy she took every work which God would like her to accomplish. She contemplated every mystery and kept them in her mind. Her beauty was her ability of attentive observation and power of comprehension. She said to Jesus that people had no wine in the wedding in Cana. The remarkable achievement of Our Lady lay not on assuming the position of the Head of our Church, but her reticent delivery of the Saviour to the world.

Simeon prophesied to Mary herself a sword would pierce into her heart. Not even a word of frustration and complaint did she utter for her suffering and pain, she later on stayed with all the apostles since Jesus died on the Cross until Pentecost.

Our Lady Holy Mary is beautiful, as she is a reflection of the wonderful deeds of the Holy Spirit.

**「你們應該竭力從窄門進入 (天主的國)。」**

**(路 13:24)**

雖然天主白白的把救恩賜給了我們，但我們仍需要作出個人的回應。例如聖母領報的時刻，瑪利亞雖已滿被聖寵，天使仍然等待她的答覆：「主的婢女在這裡，讓主的旨意承行在我的身上。」

雖然瑪利亞得天獨厚，但天主給予她的門仍然是窄的，因為西默盎預言說：「將來要有一把利刃刺透妳的心。」當瑪利亞親眼見到懸在十字架上的基督時，不是心痛欲絕嗎？加上有些門徒，在耶穌去世後，失望地離開耶路撒冷，瑪利亞不是更加心痛嗎？

另外，伯多祿雖分擔了耶穌牧養教會的職務，結果，他也選擇了倒懸在十字架上，為主捐軀。

天主的旨意，是要求我們努力不懈地去琢磨自己，不容罪惡的勢力入侵我們的靈魂。「玉不琢，不成器」。

**“Make every effort to enter through the narrow door  
(of heaven).” (Luke 13: 24)**

Even though God freely gives us salvation, we must still give Him a personal response. In the Annunciation, for instance, though Mary was already full of grace, the angel still waited for her to reply, “I am the Lord’s servant, may it be to me as you have said.”

Although Mary was uniquely blessed, God still gave her a narrow door to go through, as Simeon prophesized, “A sword will pierce your own soul.” When Mary witnessed Christ hanging on the Cross, didn’t she feel the piercing pain in her heart? Moreover, some disciples left Jerusalem after Jesus’ death; did that not increase her sorrows even more?

On a similar note, though Peter helped Jesus in shepherding the Church, in the end he also chose to die on an inverted cross for the sake of the Lord.

God’s will is for us to diligently and continually refine ourselves, so that the forces of evil cannot invade our souls.

“Without carving, a piece of jade can never become a piece of jewellery.” (Chinese proverb)

**「你設筵時，要請貧窮的、殘廢的、瞎眼的人。這樣，  
你就有福了，因為他們無力報答你。」**

**(路 14:13-14)**

耶穌多用筵席或婚筵來作比喻的背境，因為這是友愛的時刻、團叙的時刻，也是日常生活的一部份。耶穌期望人類的相聚，能充份發揮天主聖三的共融：無條件的愛心。

聖德蘭修女便是按這精神去建立她的事業：服侍人群中最窮的人。她知道，除了祈禱，是沒有可能恆久保持這愛人的精神，故她每天必騰出三個小時作祈禱。

耶穌所提出的例子，只是喻意，是指所有不合我們心意的人、不懂知恩報愛的人。但耶穌仍然要求我們不去計較而繼續付出。

加納婚筵是一個很好的例子。耶穌變水為酒，帶給這家人無限的歡樂，但似乎他們沒有表達一句感恩的說話。

**“Rather, when you hold a banquet, invite the poor, the crippled, the lame, the blind; blessed indeed will you be because of their inability to repay you.” (Luke 14:13-14)**

Jesus often used the setting of weddings and banquets in His metaphors because it represents times of friendship and unity, and a part of our daily lives. Jesus hopes that the essence of the Holy Trinity, unconditional love, is reflected whenever we gather.

This is the same spirit Saint Mother Teresa upheld in her career: serving the poorest. She understood that it was impossible to sustain this loving spirit without prayers, therefore she spent three hours every day to pray.

Jesus' example is only an analogy. The poor, the crippled, the lame and the blind signified those who are not agreeable or grateful. However, He asks us to be forgiving, and to give continually.

The wedding of Cana is a good example. Jesus changed the water into wine, bringing the family tremendous delight. However, they never expressed a word of thanksgiving.

**「你們中間不論是誰，如果不捨棄他擁有的一切，就不能做我的門徒。」(路 14:33)**

當耶穌派遣門徒兩個兩個出外傳教時，要求他們不要帶棍杖、不要帶口袋、不要帶食物、不要帶銀錢、也不要帶兩件內衣。重要的是，他們要帶著互愛的精神、帶著基督的精神。

耶穌所指的「擁有一切」，不單是指物質方面，也是指思想方面。假若我們不懂得開放自己，虛懷若谷，便難於與別人合作，聖神也難於在我們身上工作。

每人神恩雖各異，但若能互補不足，定能事半功倍。重要的是，懂得聆聽，懂得不固執己見。假若大家都用同一精神去處事待人，聖神自然會臨在我們中間。那麼，我們所擁有的，不是來自人的智慧，而是來自天上的智慧，因為我們活在互愛中。



**“None of you can be my disciple unless you give up everything you have” (Luke 14:33)**

When Jesus sent out His disciples in pairs to preach, He demanded that neither should they bring their sticks, bags, food and money, nor should they bring a second tunic. The most important thing Jesus wanted them to bring was the spirit of Christ and the spirit to love one another.

When Jesus said “Possession of All”, He did not mean only the materials. It also implied the aspect of thought. If we do not open ourselves and be humble, it is difficult for us to co-operate with others. Neither can the Holy Spirit work on us.

God’s Grace upon each individual is different. If we could supplement each other’s insufficiency with our God-gifted talents, our achievement would be tremendously amplified. It is important to learn to listen, and not to be stubborn. If we treat each other and manage our lives with the same attitude, the Holy Spirit will be in our midst. Then, the wisdom we possess does not come from human beings but from Heavenly God. It is because we live in our love.

**「天主，祢的慈愛是多麼寶貴，世人都藏在  
祢的翼蔭下。」（詠 36:7）**

這句聖詠是取材自今天彌撒的領主詠，亦非常配合今天福音的主題。路加福音十五章連貫性的引證了耶穌講及天主慈愛的三個比喻：「亡羊的比喻」、「失錢的比喻」和「蕩子的比喻」。

耶穌在「亡羊的比喻」的結語是：『對於一個罪人悔改，在天上所有的歡樂，甚於對那九十九個無須悔改的義人。』

「失錢的比喻」的結語是：『對於一個罪人悔改，在天主的使者前，也是這樣歡樂。』而在「蕩子的比喻」則引用那父親的話語作結：『你這個弟弟死而復生，失而復得，應當歡宴喜樂！』

天主的喜樂，據以上的引證，在於我們能悔改皈依。而這悔改皈依的基礎，便是重新許諾：力行仁愛，信賴耶穌的慈悲。

**“How priceless is your unfailing love! Both high and low among men find refuge in the shadow of your wings.” (Psalm 36:7)**

This passage is excerpted from the communion hymn of the today's mass, and it matches today's Gospel theme. Chapter Fifteen of the Gospel of Luke has coherently tied together the three parables of Jesus about God's mercy and love, namely the Parable of the Lost Sheep, the Parable of the Lost Coin, and the Parable of the Prodigal Son.

The conclusion that Jesus had arrived in the Parable of the Lost Sheep was that “there will be more rejoicing in heaven over one sinner who repents than over ninety-nine righteous persons who do not need to repent.” The conclusion for the Parable of the Lost Coin was that “there is rejoicing in the presence of the angels of God over one sinner who repents.” In the Parable of the Prodigal Son, it was ended with the words of the father that “For this brother of yours was dead and is alive again; he was lost and is found; we had to celebrate and be glad!”

As evidenced by the quotes above, the joy of God is related to our ability to repent and turn to Him. Repentance is based on renewing our promise to strive for kindness and love, as well as having trust in Jesus' mercy.

**「在小事上忠信的，在大事上也忠信；在小事上不義的，在大事上也不義。」（路 16:10）**

在說這句話之前，耶穌感慨的說：「今世之子應付自己的世代，比光明之子更為精明。」耶穌是指那聰明卻不義的管家，為了保障自己在失業後的利益，要求債戶作假帳。耶穌說這句話的目的，是指出自己的門徒並沒有竭盡心思，為天主的國而努力。

我認識一位羅馬尼亞 (Romania) 籍的神父。他年青時，在一個鄉村堂區工作。當時羅馬尼亞屬共產政權統治。他每天早晨八時正舉行彌撒，但進堂的人寥寥無幾，不過在街頭的共產黨總部，卻熱鬧非常。他細心研究後，得到一個結論：那共產黨總部每天早上四時開門，歡迎過路的農夫入內聊天。他決定教堂每天早上四時開門，他留守在告解亭內。過了不久，進堂參與每天彌撒的教友便多起來。

「大事」，例如拯救人靈，可以說是屬於天主的工作，但藉我們的「小事」，例如一件微不足道的愛德行為，卻可吸引別人開始認識福音的訊息。

**"Whoever can be trusted with very little can also be trusted with much, and whoever is dishonest with very little will also be dishonest with much."  
(Luke 16:10)**

Before saying this, Jesus lamented, "The people of this world are shrewder in dealing with their own kind than the people of the light." Jesus was referring to the shrewd but dishonest manager, who manipulated his master's accounting records with debtors to ensure his benefits after he lost his job. The point was to remind His own apostles that they have not yet completely dedicated themselves to the service of God's kingdom.

I know a Romanian priest who served the parish at the time when Romania was ruled under communists. He held mass at 8:00am daily, but very few attended. However, the nearby Communist headquarters would be busy. He observed that the Communist office opened at 4:00am daily to welcome farmers passing by to stop by. The priest decided to open the church at the same time and offer confessions at that hour. As a result, more people started coming into the Church and attending mass.

We might consider important "things" such as the saving of souls to be God's work; but little "things" that we can do, like a small act of charity, can attract others to begin learning about the Good News of the Gospel.

「亞巴郎給他說：『如果他們不聽從梅瑟及先知，縱使有人從死者中復活了，他們也必不信服。』」

(路 16:31)

耶穌在故事中引證亞巴郎的說話，以表達人們的無信到了不可救藥的地步。事實上，許多耶穌時代的人們，還把祂復活的事蹟，看成宗徒們捏造的故事。也無怪乎耶穌對那些聲音：「假如你是天主子，便從十字架上下來，我們便信從你！」默不作聲。祂只是呼求：「父啊，寬恕他們罷，因為他們不知道自己所做的是。」

耶穌也曾說過：「那些不見而信的人更有福。」我們怎樣才能增加信德呢？

耶穌說：「你們求罷！求便給你們；敲，便給你們開；尋找，便給你們找到。」

當我們承認自己的不足和無能的時候，可能是好的開始，因為只有在謙虛中，聖神才能在我們身上工作。

假若我們能虛懷若谷的聆聽天主聖言和教會的訓導，我們的心必定充滿聖神，我們的心靈絕不會感到空虛。

**“Abraham said to him, 'If they do not listen to Moses and the Prophets, they will not be convinced even if someone rises from the dead.'” (Luke 16:31)**

Jesus related Abraham's words to describe the state of the people's faithlessness. In fact, many people in Jesus' time discounted His Resurrection merely as a fabrication by the Apostles. It's not surprising, therefore, Jesus did not respond to the heckling: “If you are the Son of God, come down now from the cross, and we will believe in you.” Jesus only said, “Father, forgive them, for they do not know what they are doing.”

Jesus also said, “Blessed are those who have not seen and yet have believed.” How do we strengthen our faith?

Jesus said, “So I say to you: Ask and it will be given to you; seek and you will find; knock and the door will be opened to you.”

Acknowledging our shortcomings and weaknesses is a good start because only when we are humble can the work of the Holy Spirit be done in us.

If we can empty ourselves and humbly listen to God's word and the Church's teaching, the Spirit will fill our hearts, and our souls will never be empty.

**「做完了吩咐你們的事，仍然要說：『我們是無用的僕人，我們只是做了我們分內的事。』」**

**(路 17:10)**

「做完了吩咐你們的事」是指實行了天主聖意。故當我們善待了我們的近人，做好了我們的本分，應提醒自己，這是我們生活的一部份，也是我們生命的一部份。

『我們是無用的僕人』是指我們生命的來源是天主，我們每人都有著天主聖三的烙印。我們的用處在於能表達出天主聖三的互愛，而不在表揚個人的功德。

耶穌曾說過：「沒有我，你們什麼也作不成。」真正的謙虛，不是說自己無能為力，而是說：「天生我才必有用！」因為我們不是為自己而生活，而是去承行天主聖意而生活。



**“When you have done everything you were told to do, you should say, ‘We are unworthy servants; we have only done our duty.’” (Luke 17:10)**

When you have carried out God’s will, “you have done everything you were told to do”. We should remind ourselves that it is our duty to show kindness to our neighbours. This is part of our living, and part of our lives.

“We are unworthy servants” reminds us that our lives are a gift from God, and that each of us bears the impression of the Holy Trinity. Our lives should be dedicated to express the mutual love between the Holy Trinity, but not to boast about our own individual accomplishment. Jesus once said, “For without Me, you can do nothing.”

People who are truly humble would not say that they are useless. Instead, they would say, “God has given me talents and effectively use those talents I will!” This is because they do not live for the sake of themselves. They live to carry out God’s will.

**「潔淨了的不是十個人嗎？那九個人在那裡呢？」**

**(路 17:17)**

耶穌醫好了那些癩病人，當然沒有要求他們回來謝恩，因為天主對人類的愛永遠是無條件的，但這不代表天主不喜歡人類常懷感恩之心。假若凡事都是規律所限定的話，便容易失去一份真摯之心。

在本段福音記述中，回來謝恩的卻是一位外邦人。那沒有回來謝恩的，自然是猶太人了。那九位猶太人，可能認為自己既屬於特選的民族，故接受了天主的恩惠，也是理所當然的。而那位外邦人，卻喜出望外，因為他也感受到天主的慈愛，故不得不回來謝恩。

耶穌的醫治，觸動了這位外邦人的心弦。他不但得到肉體的治癒，也在心靈上皈依了基督。可惜的是，那九位自認為特選的子民，錯過了深入認識基督的機會。

當我們認為自己已是得天獨厚，而不去珍惜身邊所發生的事物的話，也可能忽略了天主在我們身上的工作，因而失去懷著感恩之情去生活的機會。

**“Ten were cleansed, were they not? Where are the other nine?” (Luke 17:17)**

Jesus healed those lepers in a village on His journey to Jerusalem. He did not demand them to come back to give Him thanks, as God's Love towards mankind is always unconditional. However, this does not mean that God dislikes man to show his appreciation. It is prone to a loss of sincerity if we act within the confines of regulations.

According to this passage in the Gospel of St. Luke, it was a Samaritan who returned, glorifying God in a loud voice; and fell at the feet of Jesus and thanked Him. Naturally, those who did not come back to show gratitude were Jews. These nine Jewish lepers might think that was their privilege to receive God's pity as they were the chosen race. On the contrary, the Samaritan was exceptionally delighted that he could as well receive God's mercy. He had strong cause to return to thank Jesus.

The healing by Jesus had touched the heart of this gentile. In addition to the restoration of bodily fitness, he converted to Christ in his spirit. It was a pity that the nine persons of God's chosen race had missed such a wonderful encounter with Christ.

When we believe that we are especially favoured by God, and do not cherish what is happening around us, we may be negligent of God's work on us. Thence, we lose the opportunity to live our lives with appreciation and gratitude towards God.

**「天主聽到祂所召選的人日夜呼籲，能不給  
他們伸冤嗎？」(路 18:7)**

我們也許會問：既然天主在我們沒有祈求之先，已知道我們的需要，為何還要我們恆常祈求呢？

我認為祈求的目的，不單是要得到所求的，而是準備我們的心靈，去接受更大的恩賜。

以上主日福音的十個癩病人為例。痊癒了的是十個人，但只有一人得到信德的恩典，就是那位回去感謝耶穌的撒瑪利亞人。因為他繼續去尋找基督，故他不但得到肉體的潔淨，還得到心靈的安慰。

有些時候，天主給我們恩典之前，可能要求我們背負一點點的十字架，假若我們不努力和恆常祈禱的話，很容易受到誘惑的時候，便放棄行走成聖的路。

**“And will not God bring about justice for His chosen ones, who cry out to Him day and night?” (Luke 18:7)**

Perhaps we may ask: Since God already knows what we need before we even ask, why do we still need to pray all the time?

I believe the purpose of prayer is not just to get what we want, but to prepare our hearts to accept greater blessings.

Let's take the ten lepers in the Gospel reading from last Sunday for example. Among the ten who were healed, only one received the grace of faith, the Samaritan who came back to thank Jesus. As he continued to search for Christ, he not only cleansed his body but also received spiritual comfort.

Sometimes before God gives us blessing, He may ask us to carry a bit of the Cross. If we don't work hard and pray constantly, it is easy to fall into temptation and to abandon the path to holiness.

## 「天主，可憐我這個罪人罷！」(路 18:13)

耶穌以故事的形式，彰顯出祈禱時謙卑的重要性。首先，耶穌提示我們，雖然我們努力去祈禱和遵守教規，假若輕看別人或批判別人，已得不償失，因為愛德是祈禱生活的基石。

在「浪子回頭」的故事中，耶穌把小兒子的話語：「爸爸，我得罪了天，也得罪了你！」襯托出人與人的關係和人與天主的關係同樣重要。當他得罪父親的時候，同樣也得罪了天主。

同時，耶穌用：「天主，可憐我這個罪人罷！」這句話，表示出人在悔改之餘，也需要天主的憐憫。耶穌復活後，在加里肋亞湖邊，問了伯多祿三次：你愛我嗎？表示祂非常重視伯多祿在天主前洗心革面的決心。

**“O God, be merciful to me a sinner.” (Luke 18:13)**

Through parables, Jesus emphasized the importance of humility when praying. Firstly, He pointed out to us that in spite of our diligent prayers and adherence to the Church’s teachings, our efforts are in vain if we despise or criticize others because we are forgetting that love is the foundation of our spiritual life.

In the parable the “Prodigal Son”, Jesus demonstrated through the younger son’s words, “Father, I have sinned against heaven and against you.” that our relationship with each other and our relationship with God are equally important. When the younger son had sinned against his father, he had also sinned against God.

Meanwhile, Jesus also reminded us through the phrase, “O God, be merciful to me, a sinner” that we all need God’s commiseration even in times of repentance. His asking Peter three times, “Do you love me?” on the shores of the Lake of Tiberias after his resurrection clearly showed His high regard for Peter’s resolution to repent in the face of God.

**「匝凱，快下來！我今天要住在你家裡。」(路 19:5)**

匝凱要認識耶穌的動機很簡單，只是為了滿足好奇心。因為身子矮小，他便爬上一棵桑樹。他認為要見到耶穌，用點氣力也是值得的。作為一位稅務員，他深知世上是沒有免費午餐那回事。

匝凱的好奇心可能是漠不經意，但耶穌卻是認真的把握每一個機會，去帶領人靈歸向天主。「匝凱，快下來！我今天要住在你家裡。」這句話也看似漠不經意，但卻蘊藏著耶穌對人類的慈悲。

當耶穌踏入他的家門時，匝凱就答應把自己一半家財送給窮人，另外四倍償還不義之財。他已把過去一切視為重要的東西一掃而空。

可見當一個人從心底裡皈依了主的時候，外界的東西已不是最重要的了。



**“Zacchaeus, hurry down; for I must stay in your house today” (Luke 19:5)**

Zacchaeus’ motive to know Jesus was simple. He wanted to satisfy his curiosity. Because he was short, he climbed up a sycamore tree to look above the crowd. He considered it worthwhile to exert some effort in order to be able to see Jesus. Being a tax collector, he understood that there was no free lunch in the world.

Although Zacchaeus’ curiosity was unintentional, but Jesus took every opportunity to lead mankind back to God. “Zacchaeus, hurry down; for I must stay in your house today”. These words spoken by Jesus, though sound unintentional, implied Jesus’ love and mercy to all mankind.

When Jesus came to his house, Zacchaeus agreed to donate half of his wealth to the poor and pay back four times the money he had cheated from others. He had discarded everything that was once important to him.

When a person is completely devoted to God, luxury from the outside world is no more important.

**『在天主眼中，所有的人都是活著的。』(路 21:38)**

耶穌也曾說過：「我是道路、真理和生命。」故當我們生活在耶穌內的時候，便生活在永恆的生命裡面。雖然耶穌說：「在天主眼中，所有的人都是活著的。」這『活著』並不代表生活在天主的生命裡面，也可能是生活在永恆的痛苦中。

假若我們在現世不生活在愛中，那麼在死後，這愛的生命便與我們無份。「天主是愛！」那不生活在愛中，自然不能生活在天主的生命裡面。

在現世的生活，財富和家庭同屬重要，但絕不能取代天主的位置。上週福音有關匝凱的事蹟便是一個很好的例子。他雖然一輩子以斂財為己任，但當他與耶穌相遇的時候，他毅然願意施捨大部份的家產給窮人。財富已不再是他生命最重要的事情了。

當我們能有幸，將來生活在天主的國度裡面的話，每一個人都是我們的至親，每一個人都是我們的兄弟姊妹，生兒育女已不屬於天國的範疇。

**“In the eyes of God, all men are living.”  
(Luke 21:38)**

Jesus had also once said, “I am the way, the truth and the life.” Therefore when we live in Christ Jesus, we live in everlasting life. Even though Jesus said, “In the eyes of God, all men are living”, this ‘living’ does not necessarily represent living in God, but rather, it could mean living in eternal agony.

If we do not live in love, then after we die, we will not partake in the life of love. “God is Love!” Those who do not live in love, naturally will not live in God.

In our everyday lives, wealth and family are both important. However, they cannot replace the role of God in our lives. In last week’s Gospel, there was a very good example about Zacchaeus. Having hoarded and collected riches all his life; he was actually willing to give up the majority of his wealth to the poor after he met Jesus. He no longer considered wealth as the most important thing in his life.

If we are fortunate enough to be living in God’s kingdom in the future, every single person would be like family - a brother or a sister to us. Procreation will no longer be a concern in the Kingdom of God.

**「你們只要堅忍到底，就可以保全你們的生命。」**

**(路 21:19)**

耶穌曾以撒種的比喻，指出人容易受到誘惑而半途而廢。而誘惑在所難免，故在耶穌教導門徒祈禱的經文裡，便有以下的一句禱文：「求祢不要讓我們陷於誘惑。」

「堅忍到底」是指直到我們回到父家的那一刻。由於我們不知道什麼時刻要回到父家，故耶穌曾經提醒我們要隨時準備。這「隨時準備」便是指在每一個目前的一刻中去活出天主的聖意。

假若我們能專一的去生活，我們自然能享受內心更大的平安與自由。我們不用等到回歸父家的那一刻，就算是現在，已可以生活在天主內，因為我們的天主是愛的天主，是平安的天主。

**“By your endurance, you will gain your lives.” (Luke 21:19)**

Jesus once used the analogy of sowing seeds to illustrate that it is easy for men to fall on the wayside in the face of temptation. Indeed, temptation is unavoidable. Thus in the prayer that Jesus taught His apostles, there is a line: “Lead us not into temptation.”

By ‘endurance’, Jesus means for us to persevere until the time when we enter God’s kingdom. Since we do not know when that will be, Jesus tells us that we must always be ready. This ‘readiness’ refers to living God’s will at the every present moment.

If we could focus on living, naturally we will be able to enjoy an inner peace and freedom. We do not need to wait for the time when we return to God’s Kingdom, even in the here and now, we can live in God; because He is a God of love and peace.

**「耶穌，當祢來到祢的王國時，求祢紀念我！」**

**(路 23:42)**

以上是一位和耶穌一起被釘的囚犯的呼求。

在此之前，他駁斥另一位被釘的囚犯：「我們是罪有應得的，但這個人從來沒有做過甚麼不對的事。」

耶穌接著對他說：「今天你就要和我一起在樂園裡。」和耶穌在一起，若有一份開放和謙誠，恩寵自然滾滾而來。

試看另一個例子：稅吏匝凱。他在陪伴耶穌回到家中的短短路程中，已把財富拋諸腦後。他對主說：「我願意把一半家財分施給窮人，另外不義之財四倍償還。」

耶穌的王國便是在我們心中，只要我們願意，祂一定會居住在我們心中，祂一定願意改變我們的心扉。放心讓祂工作罷！祂從來沒有拒絕任何人，唯一的條件，便是抽時間祈禱。

**“Jesus, remember me when you come into your kingdom.” (Luke 23:42)**

This was the plea of one of the criminals who was crucified alongside Jesus.

Before this, he rebuked the other criminal who was also being crucified, “We are punished justly, for we are getting what our deeds deserve. But this man has done nothing wrong.”

Jesus answered this man, “Today you will be with me in paradise.” With Jesus, if we have any openness and humility, grace will be showered upon us.

Consider another example: Zacchaeus the Tax Collector. As he accompanied Jesus on his brief journey home, he already resolved to relinquish his wealth. He said to Jesus, “Look, Lord! Here and now I give half of my possessions to the poor, and if I have cheated anybody out of anything, I will pay back four times the amount.”

The kingdom of Jesus is in our hearts, as long as we are willing, we can rest assured He will live in our hearts; we can rest assured He will change our hearts. Let Him do His work! Jesus has never turned people away. The only condition is to take the time to pray.

**「上主，求祢大發慈悲，賜給我們救恩。」(詠 85:8)**

耶穌在神視中，曾教導傅天娜修女 (St. Faustina) 一句簡單的祈禱：「主耶穌，我們信賴祢！」

當我們懂得信賴基督的時候，我們的心靈自然平安。「平安」是天主願意人類享受的福份。耶穌復活後，每次顯現給門徒的時候，第一句祝福語便是：願你們平安。

聖母瑪利亞在默主哥耶顯現的時候，對神視者說：「我是和平之后。」

可見，我們的救恩，便是恆常生活在天主的平安中。只有在平安中，我們才能用心祈禱、用心服侍身邊的近人。

我們一方面要努力改變自己，但另一方面，更要謙遜去呼求天主的助佑。耶穌說過：「沒有我，你們甚麼也作不成。」



**“Show us, Lord, your love; grant us your salvation.”  
(Psalm 85:8)**

Jesus taught St. Faustina a simple prayer in His divine vision for her, “Lord Jesus, we trust in you!”

When we understand to lay our trust upon Jesus Christ, we will have spiritual peace of mind.

Peace is a blessing which God wishes man to savour and cherish. When Jesus revealed to His apostles after the resurrection, the first blessing is “Peace be with you.”

Holy Mary had told the visionaries in Her revelation in Medjugorje that She was the Queen of Peace. Thence, we should understand that our salvation allowed us to live in God’s peace.

Only when we have peace, we could pray with our heart and serve our neighbours - people who are around and close to us.

We have to strive our very best to transform our inner self. Moreover, we must ask humbly and earnestly for God’s help to achieve our conversion. Jesus said, “Without me you can do nothing.”

**「你們當預備上主的道路，修直祂的途徑！」**

**(路 3:4)**

以上所引用的聖言，是用於今天彌撒的福音前歡呼。

耶穌曾說過：「我是道路，真理和生命。」

福音前歡呼所引用的聖言卻指出：耶穌還需要我們的幫忙。

最近，一位離開了教會一段很長日子的教友來見我，他願意重新回到教會懷中，主要原因是受到一位同事所感動，因為那位同事比別人更友善，更用心工作，而那位同事碰巧是一位天主教徒。

感動人心是天主的工作，但祂需要我們的合作。

無論我們身在何方，只要我們用心特主待人，耶穌一定會藉著我們，帶給別人真理和生命。

**“Prepare the way of the Lord, make straight his paths.” (Luke 3:4)**

The words quoted above are used as the proclamation of the Gospel for this Sunday.

Jesus said, “I am the way, the truth and the life.”

Jesus needs our hands to assist Him to implement His salvation. This is depicted in the words quoted in proclamation of the Gospel.

Recently, a parishioner came to see me. He has deserted the Church for a long period of time and is now willing to come back to Her Love. The main cause is the touching action of one of his colleagues. When compared with others, this co-worker is friendlier and more dedicated to work. Incidentally, he is a Catholic.

To touch one's mind is God's work. However, He needs our cooperation.

No matter where we are, we have to treat other people with love bearing God in our hearts. Through our action, Jesus will bring truth and life to other persons.

## 「你們應在主內常常歡樂！」(斐 4:4)

以上的聖言取材自將臨期第三主日的進堂詠。按傳統，將臨期第三主日亦稱為「喜樂主日」，彌撒祭披的顏色為粉紅色。

「歡樂」與「平安」可以說是息息相關。耶穌復活後，顯現給門徒時，必先說：「願你們平安！」

耶穌理解到：門徒在未領受聖神前，對所發生的事情，必定心緒不靈。

今天，我們可能把「歡樂」及「平安」與「無災無難」掛勾，即當我們感受到「多災多難」的時候，我們便無緣「歡樂」及「平安」的了，這思想是不正確的。總觀耶穌一生，祂受人攻擊多於受人愛戴，但祂常保持心平氣和。「你們向我學習罷，我是良善心謙的。」

對那打祂的差役說：「朋友，我說錯了甚麼？假若沒有錯的話，你為甚麼要打我？」

從以上的點滴中，可以看出「歡樂」與「平安」的根源在於能生活在基督之內，學習祂的良善心謙。

## **“Rejoice in the Lord always!” (Philippians 4:4)**

The preceding Bible passage is taken from the entrance hymn of this Sunday. Traditionally, the Third Sunday of Advent is also known as “Joyous Sunday”, when the colour of the chasuble worn by the priest is pink.

“Joy” and “peace” can be said to be closely related. When Jesus appeared to His disciples after the Resurrection, His greetings were always: “Peace be with you!”

Jesus understood that before receiving the Holy Spirit, the disciples were greatly distressed at what was happening.

Nowadays, we might associate “joy” and “peace” with the lack of misfortune. Hence, whenever we go through times of calamity, we lose our “joy” and “peace”. However, this idea is incorrect. Examining Jesus’ life, He was attacked more often than loved, yet He always maintained His calm disposition. “Learn from me, for I am gentle and lowly in heart.”

To the soldier who struck Him, He said, “If I said something wrong, testify as to what is wrong. But if I spoke the truth, why did you strike me?”

From this anecdote, we can realize that “joy” and “peace” originate from being able to live in Christ and to learn from his gentle humbleness.

**「有一位貞女，將懷孕生子，人將稱祂的名字為厄瑪奴爾，意思是：天主與我們同在。」(瑪 1:23)**

聖母也曾向天使加俾額爾 (Archangel Gabriel) 發問：「這事怎能成就？因為我不認識男人。」天使答覆她說：「聖神要臨於妳，至高者的能力要庇蔭妳，因此，那要誕生的聖者，將稱為天主的兒子。」(路 1:34-35) 天使更補充說：「在天主前沒有不能的事。」(路 1:37)

天主聖子降生成人，目的只有一個：「好使我們藉祂得到生命。」(若一 4:9)。祂首先分享了我們人間疾苦，讓我們明白祂的生命與我們息息相關，不要懷疑天主忘掉了我們。

祂也留下聖體聖事，讓我們徹底地分享祂的生命，一如聖保祿所說過的：「今天我生活，已不是我生活，而是基督在我內生活。」

故此，「天主與我們同在」的含意是：我們相信天主對我們每一個人都有一份獨特的愛，同時能大方地與人分享這份慈悲和寬仁。

**“The virgin will be with child and will give birth to a son, and they will call him “Emmanuel”, which means, “God with us.” (Matthew 1:23)**

Mary questioned the Archangel Gabriel, “How will this be, since I am a virgin?” The angel answered, “The Holy Spirit will come upon you, and the power of the Most High will overshadow you. So the holy one to be born will be called the Son of God.” (Luke 1:34-35) The angel also said, “For nothing is impossible with God.” (Luke 1:37)

The Son of God became Man for one reason, “so that we might live through him” (1 John 4:9). He suffered together with us, so that we may understand how His life is so closely related to us. He instilled in us a new confidence, that God has not abandoned us.

He also gave us the gift of the Eucharist, so that we may completely share His life, just as St. Paul had said, “I live now not with my own life but the life of Christ Jesus living in me.”

Therefore, the word Emmanuel, or “God with us”, takes on a deeper meaning: we should believe in God’s unique love for each one of us. At the same time, we should generously share God’s mercy and kindness with others.

**「要讓基督的平安在你們心中作主，使基督的話充分地存在你內。」（哥 3:15-16）**

家庭內每位成員能有「內心的平安」，是幸福的家庭。聖經上所指的「平安」，通常是指「和諧」「共融」及「合一」，因為「天主聖三」的生活是永恆的互愛，而每個家庭的模式是按「天主聖三」而設立。

亦因此之故，基督便是「家庭的中心」，而奉獻家庭於耶穌聖心便是這個道理。

要讓基督能成為「家庭的中心」，「天主聖言」便成了家庭中不可或缺的滋養和動力。

「合一」是天主的工作，而不是人的工作。人能夠做的部份只是不斷的去生活出「天主聖言」所要求的：「在別人身上看見基督的臨在」、「無條件的愛下去」及「第一個去愛」等，基督自會把你們的家庭成為充滿「喜樂」、「和諧」、「友愛」及「共融」的團體。



**“The peace that Christ gives is to guide you in the decisions you make, Christ’s message in all its richness must live in your hearts.”  
(Colossians 3:15-16)**

It will be a happy and content family if every family member enjoys “inner peace”. The “peace” according to the Bible, usually means “harmony”, “integrity” and “unity”. As the life of the “Holy Trinity” is to love one another perpetually, every family is established according to the mode of the “Holy Trinity”. Since Christ is the “Centre of the Family”, we all consecrate our family to the Sacred Heart of Jesus. Thus, in order to let Christ be the “Centre of the Family”, the “Word of the Lord” becomes the essential nutrients and force.

“Integrity” is the work of God and not of Man. All that man can do is to live continuously “the Word of God”, “to see the presence of God in other people”, “to love unconditionally” and “to be the first one to love” etc. Then, Christ will make your family an entity full of “Happiness”, “Harmony”, “Friendliness” and “Integrity”.

**「你們去用心尋找那嬰兒吧！」(瑪 2:8)**

這是黑落德對賢士們的請求，他的動機當然不是聖善的，因為他要設辦法去除掉這位新生的君王。不過他無意中說出了尋求耶穌的方法：「用心」。

當我們願意在祈禱中接近天主的話，「用心」是不二法門。

祈禱最大的致命傷是「分心」。

聖母在不同的顯現中，曾提示信友們在祈禱之先，把一切憂慮及不安的事情放在她的手中。她答應會在聖神前給我們代禱，她希望她的子女們能懷著一份平安、信賴的心去禱告。

耶穌不是也對門徒說過：「不要害怕！」

「厄瑪奴爾」－「天主與我們同在！」

讓我們現在開始：「用心」祈禱，「放心」祈禱。

**“Go and search diligently for the child.”  
(Matthew 2:8)**

This is King Herod's request to the magi. His intentions certainly did not serve a good purpose, as he was attempting to get rid of this new born king.

When we want to be close to God as we are praying, diligence is always the key.

The fatal mistake one can make while praying is “being distracted”.

Mary has reminded parishioners to leave all the worries and discomfort in her hands before praying. She has promised to pray for us in front of the Holy Spirit, hoping her children can pray with a peaceful and trusting heart.

Jesus has also said to His disciples, “Do not be afraid”.

Emmanuel - God is with us always.

Let us begin to pray diligently and leave everything in God's hands.

**「我現在真正明白了，天主對所有的人都  
平等看待。」(宗 10:34)**

以上是伯多祿說的話。他原以為作為一個基督徒，是要和外教人保持距離。他當時身在約培 (Joppa) 的一個教友家中，他突然間神魂超拔，看到有猶太人認為不潔的動物在他面前，同時聽到有聲音對他說：「伯多祿，起來，宰了，吃罷！」如是者發生了三次。他清醒的時候，羅馬人百夫長科爾乃略 (Cornelius) 派來的僕人已到了他的家門，邀請伯多祿前往凱撒勒亞 (Caesarea) 去會見科爾乃略。原來後者也得到神視，邀請伯多祿來訪。

伯多祿由衷的說：「我現在真正明白了，天主對所有的人都平等看待。」

當伯多祿到了科爾乃略，正當他講道的時候，聖神便降到所有聽道的人身上。於是伯多祿說：「這些人既領受了聖神，和我們一樣，誰能阻止他們不受水洗呢？」

我們既然已接受了水洗和聖神的降臨，不是也應該以見證基督無私的愛為己任？

**“In truth, I see that God shows no partiality.”  
(Acts 10:34)**

These words came from the mouth of St. Peter, who used to think that as a Christian, it is necessary for him to keep a distance from people of other religions. One day, Peter was praying at the house of a tanner in Joppa. He suddenly fell into a trance and was tempted by a vision of many animals, animals that were forbidden to the Jews as profane and dirty. A voice said to him, “Get up, Peter. Slaughter and eat.” Peter saw the vision three times. When Peter woke from his trance, servants sent from Cornelius, a Roman centurion, had already arrived at his door to summon Peter to Caesarea. It turned out Cornelius had had the same vision, and wanted to meet Peter personally.

Hence, Peter exclaimed, “In truth, I see that God shows no partiality.”

Peter arrived at Caesarea, and as he was speaking to the crowd gathered at the centurion’s house, the Holy Spirit fell upon all who were listening. Then Peter saw and said, “Can anyone withhold the water for baptizing these people, who have received the Holy Spirit even as we have?”

Since we were baptized and have received the Holy Spirit, should we not all be witnesses to Jesus’ unconditional love?

**「我的天主，請看，我已來到，我樂意  
奉行祢的旨意。」（詠 40:8-9）**

今天第一篇讀經的「答唱詠」便是引用聖詠第四十篇作為回應。

教會把依撒意亞先知的預言（第一篇讀經）放在耶穌身上：「你作我的僕人，復興雅各伯支派，領回以色列子孫，我還要你成為萬國之光，使我的救恩普及全世界。」

「我已來到」：一方面是天主主動的召喚了我們，另一方面是我們積極的回應。這回應是重要的，因為天主需要我們的口、我們的手，去繼續宣講、去祝福。

「我樂意奉行祢的旨意。」：按聖保祿在希伯來人書十章十節所指的，天主的旨意是要求耶穌作贖罪的犧牲。同樣地，我們也學習以一份謙卑、忘我的精神去服侍近人。

**“Here I am! I delight to do your will, O my God; your law is within my heart.” (Psalm 40:8-9)**

The responsorial psalm for the first reading today is quoted from Psalm 40.

The Church states that the words of the prophet Isaiah refer to Jesus Christ. “You should be my servant to raise up the tribes of Jacob and to restore the survivors of Israel; I will give you as a light to the nations, that my salvation may reach to the ends of the earth.”

“Here I am!” On the one hand God extends His invitation to us; on the other hand we proactively respond. This response is important, in that God requires the use of our voice and our hands, to proclaim, and to bless.

“I delight to do your will.” Note that in the Letters to the Hebrews 10:10, St. Paul states that God’s will is to have the body of Jesus Christ offered for the redemption of humankind. Similarly, we can learn to serve others in a spirit of humbleness and self-sacrifice.

**「原來基督派遣我，不是為施洗，而是為宣傳福音，且不用巧妙的言辭，免得基督的十字架失去效力。」（格前 1:17）**

對聖保祿來說，並不是指聖洗不重要，而是身體力行耶穌所教導的更為重要。因為耶穌在升天前，對門徒說：「你們要去使萬民成為門徒，因父及子及聖神之名，給他們授洗，教訓他們遵守我所吩咐你們的一切。」（瑪 28:19-20）

聖保祿認為宣講福音的要義，在乎能否讓聆聽者領略背負十字架的重要性。耶穌說過：「天主的國是要以強力而奪取的。」也說過：「誰願意跟隨我，必需每天背負自己的十字架。」

十字架是指在逆境中、在似乎無望的際遇中，能繼續努力向前，保持對天主的信靠。「你們不要害怕，因為我已戰勝了世界！」



**“For Christ did not send me to baptize but to proclaim the gospel, and not with eloquent wisdom, so that the cross of Christ might not be emptied of its power.” (1 Corinthians 1:17)**

St. Paul was not minimizing the significance of baptism, but he was trying to stress the importance of putting Jesus’ teachings into action. Jesus had said to his apostles, before His ascension into heaven, “Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you.” (Matthew 28:19-20)

St. Paul realized that the purpose of proclaiming the Good News is to allow the listeners to comprehend and accept the significance of carrying the cross. Jesus once said, “The kingdom of heaven has to be taken by force.” He also said, “If any want to become my followers, let them take up their cross daily and follow me.”

The cross is a symbol of persevering faith in God, even in the most adverse and hopeless situations. “Be of good cheer, for I have overcome the world!”

**「我是世界的光，誰跟隨我，必有生命之光。」**

**(若 8:12)**

在晚上，我們見到月亮發光。它發光，是由於反射了太陽的光。其實，在太空，到處都充滿光線，但我們看不見，因為光需要物體反射它的光芒。

同樣，基督「愛的光輝」仍需我們的「反射」，才能發顯它的美。

「當你們彼此相愛的時候，世人便會認出你們是我的門徒，而相信我是從天父派遣來的。」

耶穌需要我們去顯出天主對人類「愛的光輝」。

默主哥耶的一位女孩子問聖母：你為什麼那麼漂亮？聖母答她說：「因為我懂得去愛。」

聖母的生命，是充滿了聖神，故她無論在何處，都能發顯天主的臨在。同樣，當我們實踐天主聖言、力行仁愛的時候，我們自然變成別人的「生命之光」。

**“I am the light of the world. Whoever follows me will not walk in darkness, but will have the light of life.”  
(John 8:12)**

We see the moon glow at night. The moon glows because it reflects light from the sun. In fact there is light everywhere in the outer space, but we cannot see it because it only becomes visible when it is reflected off other objects.

Similarly, the beauty of the “light” of Christ is only visible when it is “reflected” by us.

“When you love one another, others will recognize you are my disciples, and will believe I am sent by God.”

Jesus needs us to reflect the light of the love that God has for us.

A little girl from Medjugorje asked Holy Mary, “Why are you so beautiful?” Mary responded, “Because I know how to love.”

Mary’s life is filled with the Holy Spirit, therefore she reflects God’s presence wherever she goes. Likewise, we also become other people’s “light of life” when we live according to God’s words and love one another.

**「人不但靠餅生活，也靠天主口中所  
說的每句話。」(瑪 4:4)**

耶穌禁食了四十晝夜之後，要變石頭為餅的誘惑，比不在饑餓的時段，更為強勁、更為真實。此時此刻，要抗拒誘惑，只有天主聖言才派用場。

「人不但靠餅生活，也靠天主口中所說的每句話。」是出自申命紀八章三節。

耶穌也藉這句聖言提醒我們，祂的話便是我們的道路、真理和生命。

我們不能倖免於誘惑，但在「天主經」中，耶穌教導我們這樣祈禱：「不要讓我們陷於誘惑。」我們常常墮入誘惑的圈套，是因為我們祈禱不足或不用心。

事實上，當我們也主動守齋的話，抗拒誘惑的能力自然增強。耶穌不是說過：「有些魔鬼是要用祈禱和守齋才可驅逐出去。」

當我們常讀聖經，勤領聖體的時候，我們的心思念慮自然與罪惡相隔絕。

**“Man does not live on bread alone, but on every word that comes from the mouth of God.” (Matthew 4:4)**

After fasting for 40 days and nights, the temptation for Jesus to turn stones into bread must have been even stronger and more realistic than when He was not hungry. At that moment, He only had God's word to rely on to resist the temptation.

“Man does not live on bread alone, but on every word that comes from the mouth of God” comes from Deuteronomy Chapter 8 Verse 3. Jesus uses this passage to remind us that He is the Road, the Truth and the Life.

No one can be immune from temptation. However, in “The Lord’s Prayer”, Jesus teaches us to pray this way, “Lead us not into temptation.” The reason why we succumb to temptation is because we do not pray enough or we do not pray with our hearts.

Actually, when we take the initiative to fast, our ability to resist temptation is strengthened. As Jesus once said, “Some evil spirits can only come out by prayers and fasting.”

When we regularly study the Bible and receive Holy Communion, our thoughts and minds naturally turn away from sin.

**「有聲音從雲中傳出來說：『這是我的愛子，我所喜悅的，你們要聽從祂！』」（谷 9:7）**

同樣的事情，也發生在耶穌接受若翰的洗禮後。

聖父的意願，是希望我們在耶穌軟弱的身軀內，察覺到天父對人類的大愛。

耶穌在山園祈禱的時候，竟然流出血汗，可見祂已不像人形。耶穌的三位門徒，就是那三位見到祂光輝聖容的門徒，竟然睡著了。

這三位門徒睡著了，一方面是疲倦，一方面怕面對耶穌痛苦的面容。

無論我們在光輝時刻，或在痛苦時刻，耶穌都常與我們同在，雖然我們不常見到祂的光輝。

讓耶穌的話烙印在我們心中：「不要怕！是我。」

**“Then a cloud appeared and enveloped them, and a voice came from the cloud: ‘This is my Son, whom I love. Listen to Him!’ ” (Mark 9:7)**

The same incidence took place right after Jesus was baptized by John the Baptist. It is God’s will for us to experience His great love within the weak body of Jesus.

When Jesus was praying in the Garden of Gesthemane, His sweat was like drops of blood falling to the ground, indicating that He was not in form anymore. The three disciples – the same disciples who witnessed the Transfiguration – amazingly fell asleep.

They fell asleep because they were exhausted, and also because they were afraid to see Jesus’ distressed face.

Jesus is with us all the time – during our times of glory and times of suffering. Although we may not see His dazzling glory often, we should always remember Jesus’ comforting words in our hearts, “It is I. Do not be afraid.”

「我們現在信了，不是由於你的話，而是因為我們親自聽見了祂的話。」(若 4:42)

這句話是那些聽了那位撒瑪利雅婦人的話，而前來聆聽耶穌講道的群眾說出來的。驟眼看來，他們好像沒有知恩的心，但事實是如此，他們開始時只為了滿足好奇心；觸動他們心靈底處的，始終是耶穌自己。

有一次，五傷方濟各說要往外面傳道，他和弟子們在亞細西城行了一圈便回到會院去。弟子們不明所以然，他告訴弟子們：「我們剛才走路的時候，不是許多人看著我們嗎？人們要看的是我們的行為，不是要聽我們講道！」

任何人都同意，身教重於言教。我們或許明白許多有關天主的道理，而且能言善辯，但能燭照人心的，是我們樸實無華的愛人精神，因為只有在愛內，我們才可見證基督的臨在；亦只有基督的臨在，才可觸動別人的心靈。



**“Now we believe, not because of thy saying: for we have heard Him ourselves.” (John 4:42)**

Those words were spoken by the crowd who came to listen to Jesus after having learned about Him from the woman of Samaria. On the surface, it seems as if they had no gratitude for the experience, but the fact was that in the beginning they were drawn to Jesus through curiosity; but ultimately it was Jesus who touched their hearts.

There is a story of St. Francis of Assisi who one day went out to evangelize with his disciples. They circled the city once and then they returned to the monastery. His disciples were perplexed, and St. Francis of Assisi said to them, “ Did you not see that everyone looked at us while we were walking? People need to see our actions, more than they need to hear our words.”

Anyone would agree that actions speak louder than words. Perhaps we understand many precepts about the Lord, and we can defend and debate them; but it is with a simple spirit of love that we can touch the hearts of others. Only in love can we witness the presence of Jesus Christ; and only the presence of Jesus Christ can touch the hearts of men.

**「我是世界的光；跟隨我的，決不在黑暗中行走，必有生命的光。」(若 8:12)**

耶穌是世界的光，因為祂的聖言，放諸四海而皆準。自創世以來，藉聖神的能力，天主聖言的種子已播種在不同文化當中。以儒家思想為例：「己所不欲，勿施於人」及「四海之內皆兄弟也」，這不是和福音中的：「凡你們願意別人給你們作的，便給別人作。」及「你們只有一個天父，你們彼此都是兄弟姊妹」不是互相呼應嗎？當然，只有耶穌一人，藉著身體力行，教導我們愛護鄰人，達到犧牲自己生命的地步。

耶穌是生命的光，因為祂的生命是天主聖三的生命。天主聖三是互愛的關係。只有在互愛內，才可活出真正的生命。當我們能虛懷若谷地彼此接納、彼此聆聽的時候，自然有一份「光」、有一份「勇氣」陪伴著我們。

**“I am the light of the world. Whoever follows me will never walk in darkness, but will have the light of life.”  
(John 8:12)**

Jesus is the light of the world because His words ring true in all corners of the world. By the power of the Holy Spirit, the seed of God's Word has been sown in various cultures since the creation of the world. For example, Confucius taught, “Don't do unto others what you would not have them do unto you” and “All within the four seas are brothers.”

Do these precepts not resound with the Gospel's “And just as you want men to do to you, you also do to them likewise” and “You have one Father, who is in heaven, and you are all brothers and sisters”? Of course, only Jesus went so far as to sacrifice His own life to teach us to love our neighbours.

Jesus is the light of life because His life is the life of the Holy Trinity. The relationship of the Holy Trinity is one of mutual love. Only in this mutual love can one live truly. When we can wholeheartedly accept and sincerely listen to others, we naturally have “light” and “courage” with us.

**「主說：我就是復活，就是生命；信從我的人，必永遠不死。」(若 11:25, 26)**

耶穌是天主聖言，祂永遠生活在天主之內。當我們圓滿地生活在天主聖言中的時候，我們便是生活在天主之內。我們的肉軀雖可朽壞，但天主在我們內的生命卻不可朽壞。死亡的真正定義是不能活存於天主之內。

信從主的人，是指那些凡事信賴、凡是盼望於主的人，這是發自內心謙遜的成果。

耶穌自己也接受了死亡的定律，但祂第三天復活了。我們也不能倖免於苦難和死亡。「誰願意跟隨我，便要每天背負自己的十字架。」

天主的生命是愛的生命。耶穌為了愛而犧牲了自己的生命，便是希望我們也這樣彼此相愛。「我給你們一條新命令，你們要彼此相愛，如同我愛了你們一樣。」

**The Lord said, “I am the resurrection and the life. He who believes in me will never die.”  
(John 11: 25, 26)**

Jesus is the Word of God who eternally lives in God. When we completely live in the Word of God, we are living in God. Our bodies can deteriorate, but God’s life in us will never deteriorate.

The true meaning of death is not being able to live in God. Those who believe in the Lord are those who always trust and hope in Him. This is the fruit of a true humility from the heart.

Even Jesus Himself accepted the certainty of death, but He rose again on the third day. We also cannot avoid sufferings and death. “Anyone who does not carry his cross and follow me cannot be my disciple.”

God’s life is a life of love. Jesus sacrificed His life out of love, hoping that we will love each other likewise. “A new command I give you: Love one another. As I have loved you, so you must love one another.”

## 「我的天主，我的天主，你為何捨棄我？」(詠 22)

這句聖言是取材自今天的「答唱詠」(Responsorial Psalm)。耶穌在十字架上，也是引用同一聖言，描述出祂的感受。為了愛，祂竟然感受到與聖父分離的黑暗。

人類能感受到的苦楚，耶穌一一包攬在自己身上。

當我們自己感受到肉身上，精神上或際遇上所遇到的苦楚，我們可以說，是見到耶穌的影子，或可以說，我們與受苦的基督相遇。

我們怎樣生活這句聖言呢？首先，認同在苦楚中，我們是與耶穌相遇，把一切憂傷與失望，猶如馨香祭品，奉獻給天主聖父；然後，努力生活在目前一刻的天主聖意中。

當我們習慣不斷重新生活在天主聖意中的時候，耶穌所許諾的平安便屬於我們的。

**“My God, my God, why have you abandoned me?”  
(Psalm 22)**

This verse was taken from today's Responsorial Psalm. Jesus also used the same verse to express His feelings when He was on the cross. Ironically because of love, He had to suffer incredible gloom as a result from being separated from the Holy Father.

Jesus took unto himself all kinds of pain human can experience.

When we experience pain physically, mentally or in our daily lives, in some way we witness Jesus' shadow, or in other words we come to meet the Christ in anguish.

How can we apply this verse in our real life? First, we must have the strong belief that we are being offered a chance to meet Jesus through our pain. We should then surrender our sorrow and disappointment to God Our Father like fragrant offerings. Finally, we must always strive to live in any present moment according to God's words.

Eventually, we will possess the peace Jesus promised us when we learn to renew our lives incessantly to live according to God's words.

**「這是上主所選定的一天，我們要歡欣鼓舞。」**

**(詠 118:24)**

雖自創世以來，人類不斷離棄天主，但天主卻對人類不離不棄。以色列人「方舟」和「渡過紅海」的故事，都是具體的流露出天主慈悲憫人的一面。

天主聖神也在不同時代、不同民族中，播下了福音的種子。中國的孔孟學說，充滿了博愛寬仁的訊息。印度的釋迦牟尼宣揚重視靈性生活的訊息。天主聖言的降生，解答了孔子對死亡的無知。因為後者曾說過：「人，不知生，焉知死。」基督的苦難與復活，也開啟了佛學對生、老、病、死的新詮釋。

「這是上主所選定的一天」：就在人類最需要天主的時空裡，基督降生人間。祂告訴我們，我們只有一個天父，我們彼此都是兄弟姊妹。祂更藉祂的苦難和死亡，去表達出愛人的地步，直至徹底忘遺自己。

「我們要歡欣鼓舞」：因為基督已戰勝死亡，祂已復活了！我們要不斷地在痛苦與失望的邊緣，仰視著復活了基督。心靈的平安不在乎外間風平浪靜，而在乎在險惡環境中不斷更新，即懂得與基督一起呈獻上生活帶來的苦杯，然後即時生活出天主的聖意。



**“This is the day that the Lord has made, let us rejoice and be glad” (Psalm 118:24)**

Since Creation, human beings have forsaken God. Yet, God has never given up on us. The stories of “Noah’s Ark” and “Crossing of the Red Sea” concretely express God’s mercy and love to all mankind.

The Holy Spirit has spread the seed of the Gospel at different times and nations. The teachings of Confucius and Mencius in China are full of generous love and forgiveness. Siddhartha Gautama of India preached emphasis on the spiritual life. God’s Word in the flesh about the birth of Jesus answered Confucius’ ignorance regarding death. Confucius said, “If we don’t know life, how can we know death?” Christ’s passion and resurrection inspired new Buddhist insights into birth, aging, sickness and death.

“This is the Day that the Lord has made”: Christ descended among us when we needed Him most. He told us we have only one Father in Heaven and we are all brothers and sisters. His suffering and death express how great His love is for mankind, to the point of giving up His own self.

“Let us rejoice and be glad”: Because Christ overcame death, He is resurrected! We should always look up to the risen Christ from the edge of suffering and disappointment. Inner peace does not depend on tranquility of the outside world, rather, it relies on continual renewal. Together with Jesus, we will learn to offer up life’s sorrow to God and live out God’s will.

**「多默，因為你看見了我，你纔相信。那些沒有看見而相信的，纔是有福的。」(若 20:29)**

耶穌答應過，祂天天和我們在一起，直到世界的終結。祂的臨現，卻不是時常顯著，特別當我們遇到苦難時，便很難認出祂就在我們中間。

不過，我們相信，耶穌臨現在我們的近人中，因為祂說過：「凡你們對我最小的一個兄弟去做，便是對我而做。」

我們也相信，耶穌臨現在一切苦難中，因為他曾為了我們的緣故，把一切痛苦歸於祂身上，故當我們遇到生活上帶來的十字架時，我們仍是與耶穌相遇。

在承受著風浪的船上，耶穌曾對門徒說：「小信德的人啊，你們為什麼害怕？」

「那不見而信的，是有福的。」

當我們認出耶穌臨現在近人身上、臨現在我們痛苦的際遇時，我們便是有福的。

**“Thomas, because you have seen me, you have believed; blessed are those who have not seen and yet have believed.” (John 20:29)**

Jesus promised us that He is with us always, until the end of the world. However, His presence is not always obvious. It is especially tricky to realize that Jesus is amongst us when we encounter difficulties and sufferings.

However, we believe that Jesus is present in our neighbours, since He once said, "Whatsoever you do to the least of my brothers, you do to Me."

We also believe that Jesus is present in all our sufferings, because He once put all sufferings on to His own shoulders for our sake. Therefore, when we encounter crosses in our lives, we know that Jesus is carrying them with us.

In the boat which was being covered by the waves, Jesus said to His disciples, “Why are you fearful, O you of little faith?”

“Blessed are those who have not seen and yet have believed.” We are blessed when we realize that Jesus is present amongst our neighbours, and that He is present in all our sufferings

**「當祂在路上和我們談話，給我們講解聖經的時候，我們的心不是像火一樣地燃燒著嗎？」（路 24:32）**

當我們投入祈禱的時候，或當我們專心與人交談的時候，我們很可能有同樣的經驗：我們的心好像火一樣地燃燒著，因為這是愛的連鎖，是耶穌臨現我們中間的效果。

為能「投入祈禱」，為能「專心與人交談」，我們必須空虛自己，才能讓天主在我們內工作，才能讓自己投入別人心靈底深處。

為能達到「空虛自己」的地步，必須不斷地練習，即在每一個目前一刻「重新開始」去愛，因為只有在每一個「目前一刻」，我們才可以實行天主的聖意。而天主的聖意便是：「你們要彼此相愛，如同我愛了你們一樣。」

**“Were not our hearts burning within us while He talked with us on the road and opened the Scriptures to us?” (Luke 24:32)**

We often experience a similar feeling, as if our hearts are burning with fire, when we pray fervently, or when we are fully engaged in a conversation. It is because we have Jesus among us that we can feel this bond of love.

In order to pray fervently and converse sincerely, we must first empty ourselves so that God can work within us and in turn, we can delve deep into someone else's heart.

Learning to empty ourselves requires practice. That is, we must constantly renew the yearning to love in every waking moment. The only way of living out God's will is to do it in every “present moment”. His will is simple: “Love one another as I have loved you.”

**「我是善牧，我認識我的羊，我的羊也認識我。」**

**(若 10:14)**

耶穌是善牧，因為祂會放下群羊中的九十九隻，而去尋找那失去的一隻。上主日的福音，便是一個很好的例子。祂的兩位門徒，由於失望的緣故，離開耶路撒冷，回歸故里。但復活了的主，沒有放棄他們，刻意在路途中與他們相遇。雖然他們的心眼還沒有開，沒有把祂認出來，但他們的心房已灼熱。最後，在他們邀請這位友善的過路人留下時，在擘餅的時候，他們的心眼開了。

耶穌可說是用心良苦；不過，這兩位門徒極力邀請這陌生人留下，也是重要的一環。

當我們要認識我們的善牧時，我們也必須讓祂留下。

「主，天色已晚，請留下和我們一起罷！」我們也需要騰出時間，讓善牧基督能和我們促膝談心。

**“I am the good shepherd; I know my sheep and my sheep know me.” (John 10:14)**

Jesus is the good shepherd because He would leave a herd of ninety-nine sheep to search for the lost one. Last Sunday's Gospel is a good example. Two of His disciples were so disappointed that they were leaving Jerusalem to return to their hometowns. The Risen Christ, however, did not give up on them and instead met them on their journey.

Although their eyes were not opened to recognize Jesus, their hearts did burn with fervour. When these two disciples invited their kind acquaintance to stay with them, their eyes were finally opened in the breaking of the bread. No doubt Jesus made a special effort to reach out to these two; nevertheless, their insistent invitation to this stranger to stay with them was also an important aspect.

If we want to know our good shepherd, we have to allow Him to stay with us. “Stay with us, for it is nearly evening; the day is almost over.” We need to find time to pray, so that we can engage in deep conversation with our Lord, our Good Shepherd.

「工人所摒棄的石頭，現在卻成了屋角的基石。」

(伯前 2:7)

世人以追求成功、完美及快樂作為生命的理想。但基督的成功卻在於死在十字架上，祂的完美建立於自己體無完膚的身上，而祂的快樂建立在別人幸福身上。

不可思議的邏輯。但這便是愛的邏輯、天主聖三的邏輯。

聖父和聖子的關係完全建立在「完全為對方而生活」的質素上。耶穌常常在門徒前提到，祂來到世上的目的，是要承行聖父的旨意。

耶穌的遺言：「你們要彼此相愛，一如我愛了你們。」祂希望在人間的愛是無條件的，是第一個去付出的。

教宗若望保祿二世，在他生命的最後時刻，雖不能用口宣講，不能走到群眾當中，但他努力不懈的精神，給了我們最大的榜樣。他在今年四旬期的書函中，強烈地指出，人生在任何時段，無論是強壯時或老邁時，總能有所貢獻的。



**“The stone the builders rejected has become the capstone.” (1 Peter 2:7)**

People of this world pursue success, perfection and happiness as ideals in life. In contrast, Jesus’ success is in dying on the cross; His perfection is built upon His broken body, and His happiness is based on others’ joy.

Irrational logic, it may seem. Nonetheless, this is the logic of love, the logic of the Holy Trinity. The relationship between the Father and the Son is established on the quality of “living completely for others”. Jesus mentioned to His disciples on numerous occasions that the purpose for His coming to this world was to do the will of the Father.

Jesus commanded us: “Love each other as I have loved you.” He hoped that love in our world can be unconditional and be the first at giving.

During the final moments of his life, Pope John Paul II was not able to speak, nor was he able to walk among the faithful, but his persevering spirit has been to us a formidable model. In his message to us during Lent this year, our late pontiff vehemently pointed out that life at all stages, whether in the young and strong or the old and weak, always has something to contribute.

**「我祈求父，將另一位護慰者賜給你們，使祂永遠與你們同在。」(若 14:16)**

耶穌復活的當日，兩位門徒離開耶路撒冷，返回故里，在路途上，耶穌與他們相遇，不過他們沒有把祂認出來；待他們與耶穌同進晚餐的時候，他們才把祂認出來。在那時候，耶穌便隱沒了。他們彼此說：「在路上時，我們的心不是灼熱的嗎？」

這份灼熱的心，不單是這兩位門徒的經驗，也是我們可以得到的經驗。在某些生活的時段裡，例如在參與宗教禮儀中，或與別人相處時，甚或在電影某些情節中，我們的心深受感動。我們可以說：這是聖神呼喚我們的時刻。

有些日子，未必有一份灼熱的心，但總是有一份「我要起來，回到父家」的感覺，這也是聖神的感召。

天主聖神，自太初開始，便不斷地工作。聖神不斷更新這世界、改變這世界。但聖神也需要我們的合作，才能聖化這世界。當我們能付出多點愛心的時候，聖神自然會滿全聖化這世界的工作。

**“And I will ask the Father, and He will give you  
another Advocate to be with you always.”  
(John 14:16)**

On the day Jesus resurrected, two disciples met Jesus outside Jerusalem on their way home. However, they did not recognize Him.

When they finally recognized Him while they were having supper together, Jesus had already vanished. Then they said to each other, “Were not our hearts burning while He spoke to us on the way?”

Like the two disciples, we can also experience such burning sensation in our hearts. Our hearts are often moved by small daily events, such as when we participate in mass, gather with others, or watch touching scenes in movies. We can say that those are the times when the Holy Spirit calls out to us.

Perhaps on certain days we may not experience such burning in our hearts but we feel an urge to “get up and return to Our Father’s home”. This is also a calling from the Holy Spirit.

The Holy Spirit has been working ceaselessly since the beginning of time. It incessantly renews and changes this world. However, the Holy Spirit needs our cooperation to sanctify this world. When we give more love to others, the Holy Spirit will be one step closer to completing its mission.

「我同你們天天在一起，直到今世的終結。」

(瑪 28:20)

天神預報救主降生的時候，稱祂為厄瑪奴爾，意即「天主與我們同在」。耶穌傳教的時候，無論在婚宴中、風浪中或路途上，都是不斷予人祝福、安慰和鼓勵。

在加納婚宴中，耶穌破例，行了第一個奇跡，把水變成酒，免得主人家尷尬。

有一次，當耶穌和門徒乘船渡海時，突然風浪大作，當他平定風浪後，便對門徒說：「你們不要害怕！」何故？因為耶穌與他們常常同在。

耶穌願意和我們同行，對我們不離不棄。兩位前往厄瑪烏的門徒的經驗，便是一個很好的例子。他們對已被釘死的耶穌缺乏信心，於是便離開耶路撒冷。不過，復活了的主仍然在他們的途中，顯現給他們，詳細解釋經書上有關默西亞的預言。

今天，耶穌仍然會對我們說：「你們不要害怕！」因為「我同你們天天在一起，直到今世的終結。」

**“And I will be with you always, to the end of the age.”  
(Matthew 28:20)**

In the annunciation of our Saviour Lord, the Holy Spirit addressed Him as Emmanuel which means “God be with us”. During His teaching, Jesus continually gave blessings, comfort and encouragement to people no matter He was in the feast of marriage; during the stormy sea or on the road.

At the feast of Cana, Jesus broke the usual rule and worked His first miracle by changing water into wine to relieve the embarrassment of the host.

Once when Jesus was with His disciples crossing the sea, there was a big storm. After the storm, He said to them, “Don’t be afraid!” Why? It was because Jesus was always with them.

Jesus is willing to walk with us because He will never forsake us. The experiences of the two disciples going to the city of Emmaus was a good example. They had already lost their faith in the crucified Jesus so they left Jerusalem. However, the risen Christ still revealed to them and explained with details about the Messiah in the Gospel.

Nowadays, Jesus still says to us, “Don’t be afraid! For I will be with you always, to the end of the age.”

**「父怎樣派遣了我，我也怎樣派遣你們。」**

**(若 20:21)**

耶穌來，是為承行聖父的意願，而聖父的意願便是：「願眾人合而為一。」

耶穌並沒有把這「合一的理想」大聲疾呼，祂只是在建立聖體聖事後，為宗徒們及後來的信友們，特別為這意向而祈禱。

耶穌的一生，所到之處，只宣揚仁愛與寬恕，祂更身體力行，為罪人而捐軀。祂一無所求，只希望我們相信，天主愛我們每一個人，且無微不至。

祂說過：「當人子被舉起時，眾人便相信我。」

我們每一個細小「愛」的行動，雖沒人察覺，總會激起「愛的漣漪」，因為聖神在每一個「愛」的行動中，自會有祂的工作。

**“As the Father sent me, so I send you.”  
(John 20:21)**

Jesus came to fulfill God's Will which is “Let all be one.”

Jesus did not make a big deal out of His “Ideal of Unity”. He only prayed, after installing the Eucharist, for the Apostles and the future disciples for this intention.

Throughout His life, Jesus promoted charity and forgiveness wherever He went. In sacrificing Himself for the sake of sinners, He established a very good example for us. He demands nothing from us – His only wish is for us to believe that God loves each and every one of us dearly.

Jesus said, “When I am lifted up from the earth, I will draw all men to myself.”

Every little loving act we perform, however insignificant it may seem, creates echoes, because the Holy Spirit exists in each of these tasks.

## 「你們要喜樂，要勉力成全。」(格後 13:11)

「喜樂」和「成全」，看似高不可攀。耶穌不是說過：「你們要背負每天的十字架！」「你們要是成全的，如同天父那樣成全。」

「十字架」能和「喜樂」打上關係嗎？我們能到達「天父的成全」嗎？

「十字架」是「愛」的象徵。那裡有「愛」的地方，自然有「喜樂」。不過，這「喜樂」要付出一份代價，就是「自我犧牲」的代價。

「天父的成全」亦在於建立在無私的「愛」上。耶穌說過：「一如太陽光照義人，也光照不義的人，同樣天父也憐憫不義的人。」

當我們懂得「不為自己而生活」，懂得「無條件的」去愛護別人的時候，我們自然會慢慢變得「喜樂」和「成全」。



**“Be joyful, and aim for perfection.”  
(2 Corinthians 13:11)**

‘Joy’ and ‘perfection’ seem like very lofty goals. Did Jesus not say, “You must carry your cross daily!” and “You must be perfect, just as your Father in heaven is perfect.”

Is there any relationship between the ‘cross’ and ‘joy’? Is it possible for us to achieve perfection like God Our Father?

The ‘cross’ is a symbol of ‘love’. Where there is ‘love’, there is ‘joy’. However, this ‘joy’ has a price, that is, the price of self-sacrifice.

The ‘perfection of God’ is built on unconditional ‘love’. Jesus said, “Just as the sun shines on the just and the unjust, the Father also has mercy for those that are unjust.”

Once we realize that we must not ‘live for ourselves’ but love others around us ‘unconditionally’, we will become that much closer to reaching ‘joy’ and ‘perfection’.

**「我是從天上降下來的生命之糧；誰吃了這食糧，必要活到永遠。」（若 6:51-52）**

為了這句話，耶穌的許多門徒離開了祂，但耶穌並沒有因人們的離開，而改變祂的教導，祂反而問伯多祿：「你們又怎樣？」伯多祿回答說：「主，唯你有永生之言，離開了你，我們何去何從？」

**聖體聖事**（The Blessed Sacrament）是愛情的聖事（Sacrament of Love），它是來自無限愛情的天主，故此，遠超我們能想像的能力。天主聖子降生人間，已難明瞭，祂在十字架上的犧牲，更不是人類的邏輯，故不難明白，為什麼耶穌時代的一些門徒離祂而去，因為只有心中有「愛」的人，才容易明白這愛情的聖事。

聖體聖事不單讓我們人類分享天主的生命，它更藉著我們，聖化大地、祝福大地。理由很簡單：領受了聖體聖事，我們的肉軀便被祝聖。他朝，當我們的軀體回歸大地的時候，便成為大地的養料，在某角度來說，我們便成了大地的「聖體」。默示錄所提及的「新天新地」，不難找到它的詮釋。

**“I am the living bread that came down from heaven. If anyone eats this bread, he will live forever.” (John 6:51-52)**

Many followers left Jesus because of these words. However, Jesus did not change His teaching because of these departures; instead, He asked Peter, “You do not want to leave too, do you?” Peter answered, “Lord, to whom shall we go? Only you have the words of eternal life.”

The Blessed Sacrament is a Sacrament of Love, from a God whose love is so boundless that we cannot comprehend it. It is hard enough to understand why the Son of God had to come down to earth and become man. His sacrifice on the cross further defies human logic. In this light, it is perhaps easier to understand why some of Jesus’ followers deserted him. Only those with “love” in their hearts can readily comprehend this sacrament of love.

The Blessed Sacrament not only enables us to share in the life of God, it also sanctifies and blesses the world through us. The reason is simple: by receiving the Blessed Sacrament, our bodies become blessed. When the day comes when our flesh returns to the dust, we become nourishment for the earth. In a way, we become the earth’s “Blessed Sacrament”. Perhaps it is not so difficult to see this as the “new heaven and new earth” mentioned in the Book of Revelations.

**「我來的目的，不是為召喚義人，  
而是召喚罪人。」(瑪 9:13)**

天主是忠信的，祂愛人的心是始終如一。

伯多祿雖然三次否認自己是耶穌的門徒，但當他三次肯定仍然愛耶穌後，耶穌繼續邀請他成為宗徒之長。

保祿尚未皈依時，到處捉拿基督徒入獄為己任。在前往大馬士革途中，他得到皈依主耶穌的恩寵，後來更成為向外邦人傳道的宗徒。

瑪大肋納 (Mary Magdalene) 未信主時，雖然是一個罪婦，但耶穌復活後，她是第一個見證耶穌復活的人。魔鬼的技倆是讓人懷著恐懼的心情去生活，害怕天主的懲罰。

耶穌在「天主經」中教導：我們有一個天上的父親，祂連我們多少條頭髮也數過。只要我們肯回心轉意，罪惡絕不能阻擾我們進入天國之路。

**“For I have not come to call the righteous, but sinners.” (Matthew 9:13)**

God is loyal and faithful; His loving heart for us never changes.

Although Peter denied Christ three times, when he confirmed his love for Jesus three times, Jesus proceeded to invite him to be the leader of the apostles.

Before Paul was converted, his duty was to arrest all Christians and put them in jail. On the road to Damascus, he received the divine grace of conversion and eventually became the apostle responsible for spreading the Good News to the Gentiles.

Mary Magdalene was a sinful woman before believing in the Lord, but after Jesus rose from the dead, she was the first witness of the Resurrection.

The tactics of the Devil is to let people live in fear and be afraid of God's punishment.

Jesus taught us in the Lord's Prayer: We have a Father in heaven who knows how many strands of hair we each have. As long as we repent, evil can never obstruct our way to heaven.

**「你們應當『求』莊稼的主人，『派遣』工人  
來收割。」(瑪 9:36)**

耶穌說這話的背後，是要求我們承擔傳信的使命。祂來到世界的目的，自然是讓每一個人都能分享到救恩，不過祂願意我們繼續這工作：「你們要使萬民成為我的門徒。」

正如聖保祿所說：每人神恩各異，我們便是以每人獨特的方式去作見證。

因此，我們要『求』的第一點，便是由自己開始做起。

另外，這『求』也包括我們樂意接受天主的派遣。

聖女小德蘭的「傳教」方法便是以每天微不足道的行動，例如一個微笑，一個體諒別人的眼神，去推廣天主「愛」的神國。她足不出戶，但教會冊封她為「傳教主保」(patron of the missions)。

**“Ask the master of the harvest to send out labourers for his harvest.” (Matthew 9:36)**

The meaning behind what Jesus said here is to ask us to take up the mission of evangelization. His main purpose for coming to this world was to lead everyone to salvation but He wishes that we continue His work: “Go therefore and make disciples of all the nations.”

As St. Paul once said, the type of grace each of us receives differs but we each use our unique method to give witness to this grace.

Therefore the first step of “asking” lies within us.

Meanwhile, this “asking” also includes our willingness to accept God’s assignment.

For example, St. Therese used “The Little Way” to accomplish her evangelization mission. Small gestures such as a smile or an expression of forgiveness were enough to promote God’s kingdom of “love”. Hence even though she rarely even stepped outside, the Church named her Patron of the Missions.

**「就是你們的頭髮，也都一一數過。」(瑪 10:30)**

我相信沒有人認真的數過自己的頭髮，但耶穌給我們肯定，「就是你們的頭髮，也都一一數過。」在天主眼中，我們每一個人都是「矜貴」的，就是為了這緣故，天父不惜犧牲自己的獨生子，為人類的罪孽作贖價。

為何人類總是自暴自棄的呢？究其因：是驕傲、是自我及肉體的軟弱，把隱藏在我們內的天主肖像蒙蔽了。那麼，我們如何重整這失去的「真生命」？

第一，相信天父對我們的慈愛。第二，不要吝惜對別人的包容。第三，不斷重新開始去走這愛人之路。

「你們不要害怕！凡是在人面前承認我的，我在天父面前也要承認他。」



**“As for you, even the hairs of your head have all been counted.” (Matthew 10:30)**

I believe no one has ever actually counted one's own hair. However, Jesus affirmed that “Even the hairs of your head have all been counted”. In the eyes of God, every one of us is precious. It is because of that God sacrificed His only son to redeem mankind from their sins.

Why does mankind always indulge themselves? The reason: pride, self-importance and the weakness of the flesh cover up God's image which is hidden in each of us. So, what should we do in order to restore this lost ‘True Life’?

First, believe in God's mercy on us. Second, do not withhold our forgiveness to others. Third, continue to renew and start walking the road of love.

“Don't be afraid. For those who declare publicly that they belong to me, I will do the same before my Father in heaven.” (Lk 12:7-9)

**「誰不背起自己的十字架跟隨我，不配作屬於  
我的人。」(瑪 10:38)**

「屬於耶穌」的條件是「背負自己的十字架」。

耶穌是來自「完滿、完美」的天主，「十字架」與他的關係看似風馬牛不相及，但他堅持我們「背負自己的十字架」。

天主是「愛」、是「三位一體」的天主：「聖父」忘我地愛「聖子」，「聖子」亦忘我地回愛「聖父」，「聖父、聖子間的互愛」便是「聖神」。故愛的真諦在於「忘我地」、「無私地」為別人而生活。

「背負自己的十字架」的含意便是：不要「為自己的方便」而放棄「為別人而犧牲」的使命。耶穌說：「我給你們一條新誡命：你們要彼此相愛，好像我愛了你們一樣。」

**“Anyone who does not take his cross and follow me is not worthy of me.” (Matthew 10:38)**

The requirement of “belonging to Jesus” is to “bear one’s cross”.

Jesus originally came from God, who is complete and perfect. The cross seems to have nothing to do with Him. However, He insists that we bear our own cross.

God is love and is the unity of three Beings in one: The Father selflessly loves the Son and the Son selflessly loves the Father. The Holy Spirit is the love between God the Father and God the Son. Thus, real love means selflessly living for others.

“Bearing one’s cross”, therefore, means to go out of one’s way to sacrifice for others. Jesus said, “I give you a new commandment: that you love one another as I have loved you.”

**「父啊! 天地的主宰! 我稱謝祢，因為祢將天國的奧秘啟示給小孩子。」(瑪 11:26)**

天主的話語，好像曠野的呼聲，它需要一雙良好的耳朵，才可接收得到。耶穌把這雙「良好的耳朵」比作「小孩子」，因為「小孩子」沒有雜念、沒有判斷。

「天國的奧秘」本來啟示給所有的人，但只有「小孩子」才領會得到，因為他們開放、信賴。

耶穌離世後，宣揚福音的訊息，主要由聖神去繼續。由於聖神臨於每個人心靈底深處，靜心的祈禱便變成重要的工具，因為在祈禱中，我們會變得更開放和對主的信賴。

耶穌也邀請我們向他學習，他說：「你們向我學習罷! 因為我是良善心謙的。」

當我們保持著內心的平和及謙卑時，天主的真理便自然流入我們心田底深處。

**“I praise thee, Father, Lord of the heaven and of the earth, that You have hidden these things from the wise and prudent, and have revealed them to children.” (Matthew 11: 26)**

God's words are like cries in the wilderness; they can only be heard by a set of good ears. Jesus compares 'a set of good ears' to 'children'. For children are non-judgmental and they are pure in heart.

Although the mystery of the kingdom of heaven is revealed to all mankind, only children are able to understand it. That is because children are open-minded and trusting.

Ever since Jesus' departure, the Holy Spirit has continued His works of evangelization. Quiet reflection and prayer become important tools for us because the Holy Spirit resides deeply in the hearts of men. It is only through prayers that we will develop an open mind and trust in God.

Jesus also invites us to learn from Him. He says, “Learn from me as I am meek and lowly in heart.”

When we are meek and at peace, God's truth will naturally flow deep into our hearts.

**「你們貧窮的...饑餓的...哭泣的是有福的。」**

**(路 6:20-21)**

在耶穌的角度看來，真正有福的人是那些以天主為依歸的人。以天主為依歸是指：無條件地、主動地去愛每一個我們所接觸到的人。

當我們能虛懷若谷，對別人的態度不偏不倚的時候，自然容易與別人打成一片。

當我們自己也在經歷不幸的際遇時，容易對別人的困擾感同身受。

耶穌被釘在十字架上的時候，看似一無所能，一無所有，但這份無私的愛，卻把全人類納入在天主的生命裡面。

人類真正的福氣，在於能化干戈為玉帛，化戾氣為祥和。

**"Blessed are you who are poor, who are hungry now...  
who weep now." (Luke 6:20-21)**

From Jesus' point of view, people who rely solely on God are the ones who are truly blessed. To rely solely on God means to actively and unconditionally love everyone who cross our paths.

When we fully empty ourselves and accept others for who they are without prejudice or hesitation, we will naturally be able to reach out and touch others' lives; when we are able to endure through the trials and tribulations of life, we also become more able to identify with others' suffering.

When Jesus was nailed to the cross, He seemed totally helpless and defeated. However, it was only through His selfless love that all of humanity was reconciled into God's love.

The key to true blessedness lies in being able to foster serenity and harmony out of despair and division.

**「到收割時，我要對收割的工人說：你們先把莠子拔出來，捆起來，充作燃料，要把麥子收入我的倉裡！」(瑪 13:30)**

耶穌曾說過：「天國要以強力去奪取。」

我們每個人都被邀請成為聖潔的人，成為另外一個基督，但需要勉力。

在成聖的路上，我們會遇到不少困難和阻力。一次，保祿要求耶穌免去他身上的刺，好使他能全心侍主。耶穌對他說：「有我的恩寵，為你已足夠。」耶穌的意思是：要跟隨主，不必萬事俱備，無苦無痛；只要努力承行主旨，其他一切，天主自會完成。

現在，我們仍然生活在恩寵時刻，在任何時段，我們都可以重新開始。伯多祿雖然曾經三次否認自己為耶穌的門徒，但耶穌樂意聽的，是伯多祿不斷的重申：「主，你知道我愛祢！」

讓我們成為基督的麥子。



**“At harvest time I will tell the harvesters: First collect the weeds and tie them in bundles to be burned; then gather the wheat and bring it into my barn.”  
(Matthew 13:30)**

Jesus once said, “The kingdom of heaven is laid hold of forcefully.”

Every one of us has been invited to become a holy person, to become another Christ, but we must work hard.

On the road to holiness, we will confront a lot of difficulties and resistance. Once Paul asked Jesus to remove the thorn in his flesh so that he could better serve the Lord wholeheartedly. Jesus replied, ‘My grace is sufficient for you.’ What Jesus meant was: To follow the Lord is not to have everything ready and be free of sufferings; as long as we do God’s will, all else will be completed by Him.

Today, we still live in a moment of grace as we can begin anew at any given time. Even though Peter denied being Jesus’ disciple three times, Jesus was still glad to hear how Peter repeatedly declared, “Lord, you know I love you!”

Let us become the wheat of Christ.

### 「求祢賜給祢的僕人一顆慧心。」(列上 3:9)

撒羅滿沒有求天主賜給他長壽和財富，只求智慧，好辨明正義。

以下是撒羅滿王明辨是非的經典例子：當時有兩位婦女，剛生了孩子，但其中一個的孩子死了，結果她們兩人都爭著說，自己是活孩子的母親。撒羅滿王便說：「好吧，讓我把這孩子斬成兩半，妳們各分一半。」其中一個婦女跪下哀求說：「請大王切勿下手，我願意把這孩子送給她。」誰是孩子真正的母親，不言而喻。

耶穌升天後，聖神便正如耶穌所許諾，降臨在使徒身上，幫助他們在任何環境中，保持對主的貞忠和信靠。今天聖神仍然在我們當中工作，特別當我們不斷呼求祂，或彼此互助互愛的時候，祂必定臨在我們中間。

**“Please make me wise and teach me the difference  
between right and wrong.” (1 Kings 3:9)**

Solomon never asked God for longevity or wealth. He only asked for wisdom, so that he could discern between good and evil.

Recorded in the First Book of Kings is a classical example of how King Solomon brought justice to his people. At the time there were two women, each of whom had recently given birth to a child. Unfortunately, one of the children died. Consequently, the two women tangled into a heated debate, with both claiming their motherhood over the living child. Then King Solomon said, “Divide the living child in two, and give half to the one and half to the other.” One of the women begged to King Solomon, “Give her the living child, and by no means put him to death.” This response clearly showed which woman was the real mother of the living child.

With the ascension of Jesus Christ came the descending of the Holy Spirit into the hearts of the apostles, helping them to retain the faith and loyalty to God under adverse circumstances. Today, the Holy Spirit continues to work among us. At times when we graciously love and help one another, the Holy Spirit would certainly be filled in our hearts.

**「門徒把剩下的碎塊收拾起來，裝滿了十二筐。」**

**(瑪 14:20)**

有些釋經學者 (exegetes) 認為耶穌並沒有施行「五餅二魚」的神蹟，人們只是受到呼籲，把收藏起來的東西都拿出來與眾分享。假如是如此的話，未免把當時群眾看成有點小家。

瑪竇以「五餅二魚」的神蹟，作為「生命之糧」的前奏，更以「建立聖體聖事」的模式去敘述：「舉目向天，讚頌了；把餅分開，交給門徒，門徒又分給群眾。」耶穌所賜給人們的「生命之糧」(聖體聖事)，自然遠超「十二筐」。

這「十二」的數字，可追溯至以色列十二支派，亦可指耶穌十二宗徒 (apostles)，有承先啟後的意思。

天主對人類的恩情，遠超過人們的想像。

**“(The disciples) picked up the fragments left over -- twelve wicker baskets full.” (Matthew 14:20)**

Some exegetes suggested that Jesus did not perform the miracle of two fishes and five loaves. It was only because the crowd heard the call and shared all they had. However, if this was really the case, we might have underrated the crowd.

In the Gospel according to Matthew, the miracle of the five loaves and two fish was used as the prelude to the message of the “Bread of Life”. It also narrated the miracle as if it was the Sacrament of the Eucharist: “Looking up to heaven, He said the blessing, broke the loaves, and gave them to the disciples, who in turn gave them to the crowds.” The “Bread of Life” (Sacrament of Eucharist) provided by Jesus to all human beings of course far exceeded “twelve wicker baskets”.

The number “twelve” can be traced back to the twelve tribes of Israel. It can also refer to the twelve apostles of Jesus.

Jesus’ love to human beings far exceeds anyone’s imagination possible.

**「主啊！如果是祢，就讓我在水面上走到  
祢那裡去罷！」（瑪 14:28）**

由於一份勇氣、一份對主的信賴，伯多祿要求在水面上行走。耶穌答應他的請求，故伯多祿安然能在水面上行走。不過，走不了多少步，伯多祿的心怯了，因為浪大，他開始下沉，於是他大呼：「救命！」

「步行水面」是天主的能力使然，伯多祿的驚懼，無可厚非。但耶穌仍然對他說：「小信德的人，你為什麼害怕。」在另一次際遇中，耶穌也是說了同樣的說話。當時耶穌正和門徒一起乘船之際，突然風浪大作，門徒當時也大叫救命。耶穌當然明白門徒的弱點，不過，也讓他們知道，既然是耶穌與他們同在，便應有一份信心，不必過份害怕。

在整部新舊約書中，「不要害怕」這四個字，出現了三百六十五次，平均每天一次，可見人們的信德是如此薄弱，需要不斷重申對主的信靠。

**“Lord, if it is you, command me to come to you on the water.” (Matthew 14:28)**

With courage and with trust in God, Peter asked Jesus to make him walk on water. Jesus satisfied Peter’s request, letting him walk on the water safely. However, after a few steps, Peter got scared. He started sinking in the wind and waves, and he cried out, “Lord, save me!”

Peter could walk on water because of God’s power. His fear is understandable. However, Jesus still said to him, “You of little faith, why do you doubt?” On another occasion, Jesus said the same thing – Jesus was on a boat with His disciples, when a storm suddenly came. The disciples cried out for help. Jesus understood the disciples’ weakness, but still reassured them that since He was with them, they should have confidence in Him and should not be too scared.

“Be not afraid” appeared in the Bible 365 times – average once a day! We, having little faith, need to reinstate our trust in God continuously.

## 「主啊，達味之子，可憐我罷！」(瑪 15:22)

這句話，不是來自一個猶太人，而是來自一個外邦婦女的口中。「達味之子」這句稱號，為外邦人雖然意義不大，但為這位婦女，卻是她對耶穌認識的明證。無論如何，她的祖先與猶太人總是有血緣的關係，尚且她可能已認識了耶穌一段日子。

她希望她的女兒能免除魔鬼的迫害。不過，耶穌的回覆，卻帶來有點震撼：「拿兒女吃的餅扔給小狗吃，是不對的。」這位婦人亦以幽默的口吻回答說：「主啊，可是小狗也吃主人桌子上掉下來的碎屑啊！」

這位婦女相信耶穌絕不會輕視任何人，故她也沒有對耶穌起了反感，這是互信的效果。由於她的謙厚，耶穌答應了她的請求。



**“Lord! Son of David, have mercy on me!” (Matthew 15:22)**

This phrase was not spoken by a Jew, but by a Gentile woman. The title “Son of David” does not entail any significance for Gentile people. However, for this woman, it was how she identified Jesus. Despite the differentiation, the woman’s ancestors must have had blood relations with Jewish people, and also she might have already known about Jesus for a long time.

This woman wished for her daughter to be free from the Devil’s oppression. However, Jesus’ response was unexpected: “It is not right to give the dog the bread which belongs to the children.” The woman replied, with a touch of humour, “Lord! Yet even the dog will eat the scrapes of food that fell from the master’s table!”

This woman believed that Jesus would not demean anyone, thus her reaction to Jesus was not one of dislike. This is the result of mutual trust. For her humbleness, Jesus answered her pleas.

## 「祢是默西亞，永生天主之子。」(瑪 16 : 16)

不少人認為耶穌是洗者若翰、是厄里亞、是耶肋米亞，或先知中的一位，但伯多祿坦言對耶穌道：「祢是默西亞，永生天主之子。」

耶穌肯定伯多祿的話之餘，對他說：「約納的兒子西滿，你是有福的，因為這不是血肉之人啟示了你，而是我在天之父啟示了你。」繼而對他說：「你是伯多祿，也就是磐石，我要在你身上，有如在磐石上建立我的教會。」

伯多祿對耶穌的認知和所接受的使命，完全來自天主的啟示和派遣。

繼承伯多祿職務的教宗，同樣分享著這份特恩：真理的保護者和傳遞者。他們的職務不是滿足世人的需要，而是要完整地宣揚基督的信仰。

今天教會，特別是教宗，受到俗世主義 (secularism) 的猛烈攻擊，但耶穌已肯定地說過：「惡勢力絕不能戰勝教會。」(瑪 16 : 18)

**“You are the Messiah, the Son of the living God.”  
(Matthew 16:16)**

Many people thought Jesus was John the Baptist, Elijah, Jeremiah or one of the prophets. However, Peter openly said to Jesus, ‘you are the Messiah, the Son of the living God.’

Jesus affirmed Peter saying, “Good for you, Simon, son of John. For this truth did not come to you from any human being, but it was given to you directly by my Father in heaven.” He then said to him, “You are Peter: you are a rock, and on this rock foundation I will build my church.”

Peter’s acknowledgement of Jesus and His Mission all came from the enlightenment and dedicated commitment to God.

The Popes who inherited the role of Peter also shared this special blessing – being the protectors and messengers of truth. Their responsibilities are not to satisfy the needs of mankind, but to proclaim completely the belief of Christ.

The church today, in particular the Pope, is attacked greatly by secularism. However, Jesus has affirmed that “not even death will ever be able to overcome it”. (Matthew 16:18)

**「你所體會的，不是天主的事，而是人的事。」**

**(瑪 16:23)**

因為耶穌說明祂自己要受許多苦，伯多祿便說：「主，這事絕不會臨到你身上。」但耶穌竟對伯多祿說：「撒殢，退到我後面去！」

據瑪竇福音的記述，不久之前，耶穌還對伯多祿說：「你是有福的，因為我父啟示了你！」(瑪 16:17)

可見，在耶穌的角度看來，真正的「有福」，在乎聽從聖父的話。

人的邏輯在於「趨吉避凶」，天主的邏輯在於「無私的愛」。耶穌說過：「你們要彼此相愛，一如我愛了你們一樣」。祂願意見到我們能主動的去愛、第一個去愛及無條件的去愛。

主，讓我們能效法你一樣，體會天主的事，而不是人的事。

**“You are not judging by God’s standards but by man’s.” (Matthew 16:23)**

Because Jesus foretold that He would endure abundant sufferings, Peter said, “May you be spared, Master! God forbid that any such thing ever happen to you!” But Jesus replied, “Get out of my sight, you Satan!”

According to the Gospel of Matthew, not long ago, Jesus told Peter, “Blessed are you, No mere man has revealed this to you, but my heavenly Father.” (Matthew 16:17)

As can be seen, true blessing means obeying the Father’s words from Jesus’ point of view. Man’s logic is “go for the good luck and stay away from danger”, but God’s logic is “selfless love”.

Jesus once said, “You must love one another, as I have loved you.” He wishes to see that we can love proactively, firstly and unconditionally.

Lord, let us imitate you, understanding by God’s standards but not by man’s.