



志向前行

加國之旅(五)
梁達材神父著

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**「無論在哪裡有兩三個人，因我的名字聚在一起，
我就在他們中間。」(瑪 18: 20)**

耶穌說這句話的主要目的，不是為了自己，而是為了我們的需要，因為「你們當中如果有兩個人，在地上同心合意地祈禱，無論求甚麼事，我在天之父，必要成全他們。」

當我們祈禱時，只要「同心合意」，天父必定答應我們的禱告，因為耶穌「在我們中間」。

「同心合意」表示願意承行天父的旨意、願意與友儕和衷共濟。

「耶穌在我們中間」是天主給我們一份最好的禮物。我們不能常常朝拜聖體、領受聖體，或研讀聖經，但能常保有耶穌在我們中間，例如在家室、辦公室，甚或旅途上。

天主對人的愛，真是無微不至，讓我們欣賞，讚嘆，也讓我們努力把祂的愛與人分享。

**“For where two or three are gathered together in
my name, there am I in the midst of them.”
(Matthew 18:20)**

Jesus said this not for his own sake but for our needs, because “if two of you agree on earth about anything for which they are to pray, it shall be granted to them by my heavenly Father.”

God will definitely answer our prayers if we pray with the “same heart and spirit” because Jesus is “in the midst of us.”

“Same heart and spirit” signifies our compliance to God’s will as well as our willingness to collaborate with one another.

“Jesus being in the midst of us” is our greatest gift from God. We cannot always adore the Blessed Sacrament, receive the Eucharist or read the Bible, but Jesus can be with us no matter where we are – at home, in the office, or even on our journey.

Let us admire and praise God’s thoughtful love for mankind, and together strive to share with others His love for us.

「如果你們不從心裡寬恕你們的弟兄，我的天父也要這樣對待你們。」(瑪 18: 35)

天主是慈愛的天主，不是報復的天主，故此，天主絕對不會對我們以眼還眼，以牙還牙；但為何耶穌還說：「我的天父也要這樣對待你們」呢？原因是：當我們不願意與別人修和時，我們的心已關閉，「純愛」的天主又怎能進入我們的心？

我們不願意寬恕別人，可能自問沒有比別人更差勁，也可能我們不需要天主的憐憫。假若是第一個可能性的話，我們可能有點驕傲；假若是第二個可能性的話，我們可能忘記了自己也是一個罪人。

耶穌在十字架上也不忘為得罪祂的人祈求：「父啊，求祢寬恕他們罷！」

耶穌願意我們跟隨祂，跟隨祂慈悲的行徑。一如耶穌怎樣對待了我們，我們也怎樣對待別人。

“That is how my Father in heaven will treat every one of you unless you forgive your brother from your heart.” (Matthew 18:35)

God is merciful and not revengeful. Therefore, God will never treat us as “an eye for an eye”. Then why did Jesus say “That is how my Father in heaven will treat every one of you?” The reason is that when we are unwilling to reconcile with others, the doors of our hearts have already shut. How can the “Pure love” of God enter our hearts?

The reason why we refuse to forgive others may be we think that we are not that bad compared to other people or we do not require God’s mercy and love. If it were the first possibility, we were a bit proud; but if it were the second possibility, then we might have forgotten that we were also sinners. Even being nailed on the cross, Jesus still did not forget to pray for those who had sinned against Him. He said, “Forgive them, Father!”

Jesus wishes us to follow Him and His merciful acts. Just as how Jesus treats us, we should do the same to others.

「後來的將要領先，領先的反而落後。」(瑪 20:16)

比喻中，最後才被僱用的工人，不是由於懶惰，而是因為沒有人僱用他們。因此他們所得的工資，與大清早開始工作的人，完全沒有分別，但這又引起首先工作者的不滿。不過家主強調說：「我沒有虧負你。難道不許可我拿自己的財物，作我所願意作的事嗎？」

天主對每人的安排，可說是度身訂造；雖然，驟看起來，天主對某些人的安排看似另眼相看。

有一次，當耶穌預言伯多祿將受許多苦難時，他問耶穌：「那麼若望又怎樣？」耶穌只對他說：「這與你何干？你即管跟隨我！」我們知道伯多祿後來為主致命，死在十字架上，而若望則因老告終，因為耶穌在十字架上的時候，把聖母交托給若望照顧。

為永恆的天主來說，沒有先後之分。當我們努力生活的時段，才是我們領先的時段，否則便會落後。

**“So the last shall be first, and the first last.”
(Matthew 20:16)**

In the parable, workers employed at the very end did not want to be idle. They started late simply because no one hired them. Therefore, they received the same wage as those who started early in the morning. This caused dissatisfactions from the early workers. However, the employer said, “I have not treated you unfairly. Is it not lawful for me to do what I wish with what is my own?”

God’s plan for each one of us is unique. At first glance, God’s plan for some people might seem extraordinary.

Jesus once prophesized that Peter would suffer greatly, Peter thus asked Jesus, “What about John?” Jesus answered, “This is of no relevance to you. Just follow me!” We now know that Peter was martyred on the cross; and John died of old age, because Jesus gave him the responsibility to take care of Mother Mary.

God is everlasting and thus does not see things in chronological order. The moment we live our lives to the fullest is the moment we lead. Otherwise, we fall behind.

「稅務員和娼妓要比你們先進天國。」(瑪 21:31)

瑪竇福音作者本身為稅務員，後來成為十二宗徒之一；瑪達肋納尚未皈依主前，生活非常放蕩不羈，結果她是第一位耶穌復活的見證人；外邦人宗徒保祿在未接受基督前，以捉拿基督徒為己任；教會早期的一位偉大聖師奧斯定，他年青時同樣放蕩不羈。

由於他們承認過去的不是，結果成為基督謙卑自下的僕人。

然而司祭長和民間長老，由於只執著於履行法律的外在形式，卻忽略了愛主愛人的精神，結果被耶穌形容為外面漂亮，但內裡包含著屍骨的墳墓。亦由於他們的自大，耶穌的教訓無從進入他們的心內。

古語有云：「人誰無過，過而能改，善莫大焉。」這句說話，與福音的精神，互相輝映。

**“The tax collectors and the harlots will go into
the kingdom of God before you.”
(Matthew 21:31)**

The author of the Gospel of Matthew was originally a tax collector; but he later became one of the twelve apostles. Before following Jesus, Magdalena had led a sinful life. However she later became the first witness to Christ's resurrection. St. Paul was the foreigners' apostle who had persecuted Christians before his conversion to Christianity; and St. Augustine, a great scholar of the early Church, was also rather rebellious in his youth.

As a result of acknowledging their sins, they became humble servants of Christ.

On the other hand, the Pharisees and priests were only concerned with the facade of the Law, and neglected to have a loving spirit for God and their neighbours. Therefore Jesus described them as tombs that are beautiful on the outside, but corrupted on the inside. Because they were self-centered, Jesus' teachings could not enter their hearts.

An old Chinese proverb says that everyone makes mistakes - the key is to recognize your mistakes and refrain from making them again. This proverb and the spirit of this Gospel complement each other very well.

**「你們要以柔順的心，接受那種在你們心裡的道，
因為它能拯救你們的靈魂。」(雅 1:21)**

這句聖言取材自答唱詠，用以回應福音的訊息。「雅各伯書」的作者便是耶穌的兄弟雅各伯，他是十二宗徒之一，耶路撒冷的第一位主教，最後他為主捐軀。

他認為救恩來自對「天主聖言」的聽從及實行。

馬竇福音(21: 33-43)的比喻中，那些園丁不是不願意工作，不是沒有收穫，而是他們不願意把所得到的成果，回饋園主。換句話說，他們只追求個人的利益，而不願意與人分享成果，更不願意承認他們所得來的一切，都是來自天主。

天主給予我們每人不同的恩賜，猶如雨露流入我們底深處；假若能大方地與人分享，我們自然活得更有意義；假若能不計前嫌與得罪過我們的人修好，我們的生命變得更充實。救恩在於能具體地活出「天主聖言」。

**“Receive with meekness the implanted word,
which is able to save your souls.” (Jm 1:21)**

These words are from the responsorial psalms which respond to the message of the Gospel. “This Letter from James” was written by Jesus’ cousin, James. He was one of the twelve apostles, the first bishop of Jerusalem, and ultimately sacrificed his life for God. He believed salvation comes through obedience and living out God’s words.

In the parable in Matthew’s Gospel (21:33-43), the tenants were not unwilling to work or to harvest the land; rather, they were unwilling to give the landowner his rightful share of the harvest. They sought only personal benefit and refused to share with others. They refused to acknowledge that everything they had was given by God.

God blesses each of us with different graces, which are deep within us. If we share generously with others, our lives will naturally take on more meaning. If we overlook past conflicts and reconcile with those who have wronged us, our lives will become more fulfilling. The essence of God’s saving grace lies in the ability to fully live out God’s words.

「被召請的人多，被選上的人少。」(瑪 22: 14)

「召選」的主動性在於天主，「被選上」的情況則包括我們個人的「意願」。

耶穌的祈禱：「父啊，願眾人合而為一」，當然表示祂樂見每一個受造物都回應祂那「愛的呼喚」，不過實際上是差強人意。為了不同原因，正如「婚宴比喻」中所說及的：「有的耕田」、「有的作生意」，他們沒有意欲參加國王的婚宴。這與「撒種的比喻」，同出一轍：「有的落在路旁」、「有的落在石頭地裡」、「有的落在荊棘叢中」，但也有些「落在好地中，結出三十倍、六十倍，甚至一百倍的果實。」

納粹黨時代被監禁的波蘭籍高比神父甘願接受死刑，替代一位已婚的囚犯，奉獻出自己寶貴的生命。

在每天的生活小節中，我們都可以學習放下自己，為他人而生活。但願我們成為「被選上」的人。

**“For many are invited, but few are chosen.”
(Matthew 22:14)**

God initiates the “invitation”, but whether or not we are “chosen” depends on whether we are willing or not. Jesus prays, “Father! May they all be one.” Jesus would be very happy if all created things would respond to His Call. Unfortunately, that is not always the case.

Due to different reasons such as those mentioned in the “Parable of the Wedding Banquet”, people refused to go to the King’s wedding banquet because they had to “work in the farm” or to “do business”. The same message was delivered in the “Parable of the Sower”: “Some seeds fell along the path”, “some fell on rocky places”, and “some fell among thorns”. However, “still other seeds fell on good soil, where they produced a crop—a hundred, sixty or thirty times what was sown.”

During the Nazi rule, a Polish priest named Fr. Kolbe gave up his own life to save a married prisoner. We should learn to surrender ourselves, and live our lives for others. May we become the “chosen” ones.

「凱撒的就該歸還凱撒，天主的就該歸還天主。」

(瑪 22: 21)

不少人錯解這句生活聖言，以為是宗教和政治分家。耶穌這句話的目的，是要求作為公民的，該盡公民的責任，建設一個公義、廉潔、友愛的社會；作為天主子民的，更要保持一個聖潔、忠於天主誡命的生活。

顯而易見，耶穌願意我們把天父的旨意，作為我們生活的指標。天父的旨意，是要我們彼此以仁愛相待。

要建立一個公義與廉潔的社會，立法者和從政人員，需要以一個更開放的心，去包容異己，更能做到「別人的需要便是自己的需要」的地步。

聖潔的生活更是建基於「全心、全靈、全力、全意」去實行福音的「愛主、愛人」的精神上。

一個只懂得「凱撒的就該歸還凱撒」，而不懂得以「天主的就該歸還天主」的人，不算是一位基督的跟隨者。

**"Then repay to Caesar what belongs to Caesar
and to God what belongs to God."
(Matthew 22:21)**

Many people misinterpret this phrase. They think it means to mean the separation of religion and politics. The rationale behind Jesus' words is that we should fulfill our duties as citizens by building a just, moral and neighborly society. Furthermore, being God's citizens, we need to live virtuously and be obedient to God's commandments.

In other words, Jesus simply wants us to view God's will as our lives' aspiration. And God's will for us is to love one another.

Conversely in order to build a just and moral society, hearts of legislators and government servants must be even more open so to embrace all those who are different, and to ultimately be able to "satisfy others' needs as if they are your own".

A virtuous life is founded upon giving ones' whole "heart", "spirit", "strength" and "will" to live out the spirit of "loving God and loving others".

Those who only practice "repaying to Caesar what belongs to Caesar" but do not "repay to God what belongs to God" cannot be considered true followers of Christ.

耶穌說：「『你應全心、全靈、全意愛你的天主上主。』這是最大的、也是第一條誡命。第二條和它相似：你應當愛人如己。全部法律和先知，都繫於這兩條誡命。」(瑪 22:37-40)

人的軀體，雖然有一天，需要「塵歸塵、土歸土」，但藉著基督的復活，他的靈魂要回到聖父的懷中，因為我們每人都是按天主聖三的肖像而受造。

人生命的本質便是「愛」，只有在「愛」中，人才能感受到他生活上的「安寧」。然而這「安寧」，絕不來自外界，而是來自與天主的親密關係。

耶穌在世的生命，不是到處都受到歡迎，但祂無時或息都是「良善心謙」的，因為祂在任何時刻都與父保持密切的關係。甚至在某些特殊情況下，例如在選擇門徒前，或在接受苦難前，祂遠離群眾，單獨與天父對話。

當我們與天主的關係是密切的話，我們自然與近人的關係不能不密切的，因為我們的心已是屬於主的。同時，當我們習慣無條件地關注別人、懂得在別人身上看出基督的臨在，而愛護他們的時候，我們與天主的關係亦隨而增強。

Jesus said, “You shall love the Lord, your God, with all your heart, with all your soul, and with all your mind. This is the greatest and the first commandment. The second is like it: You shall love your neighbour as yourself. The whole law and the prophets depend on these two commandments.” (Matthew 22:37-40)

Although our physical body will one day return to soil, due to the resurrection of our Lord, our soul will return to Our Father, because every one of us is made in the image of the Holy Trinity.

The basis of life is “love”. One can achieve “peace” if and only if there is “love”. However, this “peace” does not come from the exterior. It comes from our relationship with God.

Jesus as a human being on earth was not always welcomed by others. He was always “meek and humble of heart”, because He maintained a close relationship with Our Father. For example, the time before He chose his apostles and before He was crucified, He would stay away from the crowd and prayed to Our Father.

If we are able to maintain a close relationship with God, we will naturally develop a close relationship with our neighbours, since our heart belongs to God himself. If we are used to unconditionally caring and looking for the presence of God in our neighbours, our relationship with God will also be strengthened.

「你們不要稱地上的人為父，因為你們的父只有一位，就是天父。」(瑪 23:9)

耶穌不是否定人倫父子的關係，而是指出這父子的關係，應建基於天主聖三之上。

為人父親的，雖然可以受到兒子叛逆的衝擊；為人子女的，雖然可以受到父親無理的待遇，但既然我們是按天主聖三的肖像而受造，故此，我們是有足夠恩寵和能力，去活出真正的包容與寬恕。

耶穌說過：「誰是我的父親、母親、兄弟和姊妹？那些承行我父旨意的人，便是我的父親、母親、兄弟和姊妹。」

在耶穌看來，真正的人倫關係，不在乎血緣，而在乎一份無私的愛。

當家庭每一個成員都能彼此接待，猶如接待基督一樣的時候，自然這關係更形和諧共融。

**“Call no man your father upon the earth; for one
is your Father, who is in Heaven.”
(Matthew 23:9)**

By these words, Jesus is not trying to negate the relationship between a Father and a Son, but He points out that the relationship between fathers and sons should be based on the Holy Trinity.

As a father can have a rebellious son; a son may be mistreated by the father. Since we are all made in the image of the Trinity, therefore, we do have the grace and ability to live out true mercy and compassion.

Jesus said, “Who is my father, mother, brother and sister? Those who follow my Father’s will are my father, mother, brother and sister.”

From Jesus’ perspective, a family’s foundation is not on blood relations, but on unconditional love.

When every member of the family can accept each other, just as they would accept Jesus, then the family will become a model of harmony and peace.

**「你們該醒寤，因為你們不知道那日子，也不知道
那時辰。」(瑪 25 : 13)**

「十個童女」比喻中，那些糊塗的，只是拿了燈，但沒有隨身帶油。

這比喻中的「糊塗童女有點像「婚宴比喻」中那個「沒有穿婚宴禮服」的人。他們都是接受了邀請，且身體力行的去參與，只是預備得不足夠。

「油」和「婚宴禮服」可比作愛德行為。當天主召喚我們的時候，假若我們還生活在仇恨當中，我們是有禍的了。

耶穌邀請我們時常準備，但祂也要求我們不要為明天過份擔憂。言外之意，去關心身旁近人的時候，便是最好的準備。

**“Watch therefore, for you know neither the day
nor the hour.” (Matthew 25:13)**

In the parable of the ‘Ten Virgins’, the foolish ones brought the lamp, but not the oil.

The ‘foolish virgin’ is similar to the guest who did not dress in wedding garments, in the parable of the King’s wedding. They both received an invitation and they both attended – only they were not well prepared.

The ‘oil’ and the ‘wedding garment’ are symbols for works of charity. When in the future God calls upon us, and if at that time we are still living in hatred, then we shall be unfortunate.

Jesus invites us to always be ready, but at the same time He wants for us not to worry about tomorrow. The implication is that if we know how to carry out God’s will at the present moment by caring about each other, then that is the best preparation we can make for ourselves.

「凡是有的，還要給他，叫他富裕；那沒有的，連他所 有的，也要由他手中奪去。」(瑪 25:29)

耶穌以「塔冷通」的比喻，強調人們必須積極準備天國的來臨。「塔冷通」的拉丁文為 Talentum，意即才幹。換句話說，人除非努力，否則很難讓天主的恩寵在自己身上產生效果。

為甚麼「凡是有的，還要給他」呢？不是天主偏愛，而是我們能有更大的容量，去接受天主的禮物。

聖女小德蘭以「神嬰小道」(謙遜簡樸的生活) 遺愛人間，她後來成為「傳教區的主保」(Patron Saint of Mission Countries)，便是由於她活在世上的每一分秒，都是為傳教區的神父祈禱。

我們的「富裕」，是來自基督親臨我們心靈底深處。

**“For to every one who has more will be given, and he will have abundance; but for him who has not, even what he has will be taken away.”
(Matthew 25:29)**

Jesus used the parable of ‘Talents’ to emphasize humanity’s need to prepare for the coming of the Kingdom of God. ‘Talents’ translated into Latin is ‘Talentum’, which refers to one’s capabilities. In other words, if we do not exercise diligence, it is difficult for God’s grace to work through us to produce results.

Why is it that ‘to every one who has more will be given?’ It is not because God gives some of us preferential treatment, but rather it is because we have a higher capacity to receive the grace of God.

St. Therese of Lisieux was a saint of a simple and humble life. She later became the Patron Saint of Mission Countries. It was because she prayed for the apostolic labour of the missionaries during every second of her life.

Indeed, our ‘riches’ come from the presence of Christ in the depth of our hearts.

**「凡你們對我最小的一個兄弟所做的，
就是對我做的。」(瑪 25:40)**

天主是大能的，卻臨在我們最小的兄弟身上。如此的事情，只有「無窮無盡」大愛的天主，才能想像出來。同樣地，耶穌為了更與人類接近，甘願臨在餅形的聖體聖事中。

天主與人「打成一片」的程度，是人類彼此相愛的寫照。

耶穌說過：「假若你們為了得到回報才施恩於人，你們和外教人有甚麼分別呢？」

耶穌願意我們的生活，肖似天主聖三的生活。聖父無時或息的愛著聖子，聖子同樣的回愛聖父。這互愛便是聖神。

「你們要彼此相愛，好像我愛了你們一樣。」耶穌對我們的愛是無條件的，第一個付出的，祂也希望我們彼此間的愛心是一視同仁的。

**“Truly, I say to you, as you did it to one of the least of these my brothers, you did it to me.”
(Matthew 25:40)**

God is omnipotent. Amazingly, He is present in the least of our brothers. Indeed, only a God with never-ending love is capable of this. In the same way, Jesus is present in the Eucharist in the form of bread as He wants to be close to us.

The extent to which God “mingles” with us human beings should serve as an example for us all, as to how we should love each other.

Jesus said, “If you lend to those from whom you expect to receive, what credit is that to you?”

Jesus would like us to live like the Holy Trinity: the Father loves the Son constantly and the Son returns the Father’s love; the mutual love between the Father and the Son is the Holy Spirit.

“Love each other, as I have loved you.” Jesus loves us unconditionally, and became the first one to sacrifice for mankind. He wishes us to love each other without holding anything back.

「你們都要警醒!」(谷 13:37)

古經中，諾厄方舟及索多瑪城滅亡的故事，具體而微的表達出，人類是如何活於紙醉金迷的漩渦中。人類已不知不覺中迷失了方向。

耶穌曾怪責當時的猶太人，面對真理仍然視而不見，聽而不聞。耶穌說過：「假若索多瑪城的人見到你們現在所見的，聽到你們所聽到的，早已穿上苦衣，求主憐憫。」

今天，我們比當日的猶太人，更認知耶穌的身份，耶穌會否對我們說同樣的話：「假若當時的猶太人見到你們現在所見的，聽到你們所聽到的，早已回心轉意。」因為我們有聖言及聖體聖事的滋養。

耶穌要我們警醒，不單關乎我們的永生，祂更願意我們無時或息地，享受真正天主內的平安，因為我們幸福的根源，建基於生活在天主聖意內。

**“What I say to you, I say to all: 'Watch!'”
(Mark 13:37)**

The stories of Noah's Ark and the destruction of the city of Sodom in the Old Testament clearly demonstrated how men could lose their direction in leading lives of luxury and dissipation.

Jesus once condemned the Jews for being ignorant even in face of the truth. Jesus said, “For if the mighty deeds done in your midst had been done in Tyre and Sidon, they would long ago have repented in sackcloth and ashes.”

Today we are even more familiar with Jesus than the Jews he had once spoken to. However, would Jesus address us similarly: “If the Jews had seen and heard the mighty deeds you witnessed, they would have repented.” now that we are nurtured by God's words and the Blessed Sacrament or the Eucharist?

When Jesus asked us to be vigilant, it was not only for the sake of our eternal life, but He also wanted us to be able to enjoy our peace in God always. This is because the root of our well-being is based on our obedience to God's will.

**若翰說：「我用水洗你們，祂卻要用聖神
洗你們。」(谷 1:8)**

若翰和耶穌開始傳道時的主題同為：「你們要悔改！」但他們傳教的方法截然不同。若翰只在位約旦河給人授洗，作為每個人洗心革面的記號，而他自己則渡極其清苦的生活。耶穌則與門徒一起出外傳教，且與稅務員等交往，導致有次耶穌感慨的說：「若翰不吃不喝，你們說他瘋了；人子又吃又喝，你說祂與罪人同流合污。」

若翰的洗禮，不能洗掉人的罪；耶穌的洗禮卻不然，它能洗掉人類的一切罪污，因為這是基督所流出血和水的成果，並且是聖神自己重燃人類心靈的火焰。

若翰的召叫，是為默西亞(基督)預備道路；同樣我們的召叫，也是為基督預備道路。當我們彼此相愛的時候，別人便會認出我們是耶穌的門徒。

John the Baptist proclaimed, “I have baptized you with water; He will baptize you with the Holy Spirit.” (Mark 1:8)

Although John the Baptist and Jesus both used repentance as the theme when they started spreading the Good News, their ways of doing so were drastically different. John the Baptist only baptized people in the Jordan River, and used it as a sign of repentance from sins. His life was very simple and harsh. On the other hand, Jesus and his disciples went to many places to spread the Good News. They even interacted with tax collectors. Once Jesus exclaimed, “For John came neither eating nor drinking, and they said, ‘He is possessed by a demon.’ The Son of Man came eating and drinking and they said, ‘Look, he is a glutton and a drunkard, a friend of tax collectors and sinners.’” (Matthew 11:18-19)

The baptism from John the Baptist cannot remove the sins of a recipient. However, Jesus’ can. It removes all the sins, because that’s the product of the crucifixion of Jesus Christ, and also allows the Holy Spirit to light up our heart.

The proclamation of John the Baptist was to prepare the way for the Messiah. Similarly, our proclamation can also be used to prepare the way for the Lord. When we love one another, the others will recognize us as the disciples of Jesus Christ.

「你們要常常歡樂，不斷祈禱，事事感謝。」

(得前 5：16)

得撒洛尼是馬其頓的首都，聖保祿於公元五十年在那裡建立教會。由於當地的猶太人反對，住了短短三個月便被迫離開。當時加入教會的，大部份是外教人，故在宗教生活質素上，還須聖保祿在書信中不斷耳提面命。

由於這些新教友在潔德及勤奮上，改變不大，故聖保祿以極大的耐性去循循善誘。同時他提出更積極的方法，幫助他們去生活，便是：凡事樂觀、不斷祈禱、事事感謝。即要求他們信賴天主的安排，常與這位慈父心心相印，同時保持感恩之心。

當我們努力實踐仁愛，虛心領受聖神的時候，內心的平安和喜悅自然無以復加。

“Be joyful always; pray continually; give thanks in all circumstances” (1 Thessalonian 5:16)

Thessalonica is the capital of Macedon. In 50 A.D., St Paul laid the foundations of the Church. Oppositions from the Jews drove him from the city after a 3-month stay. Most of those who joined the Church at the time were not familiar with the teachings of Jesus. Therefore, St. Paul had to write these people letters and give them instructions on how to be a true Christian.

St. Paul used an enormous amount of patience to teach these new converts, urging them to improve on morality and zealousness. He also suggested some practical approaches to help them live: Be optimistic always, pray continually and give thanks in all circumstances. That is, to trust in God's plan, to draw closer to the Heavenly Father and to always have a heart of thanksgiving.

When we do charitable work, and when we humbly receive the Holy Spirit, the inner peace and joy we feel will naturally intensify.

「你不論到哪裡去，我都與你同在。」(撒下 7: 9)

達味王期望能替天主建造一座堂皇的聖殿，用以供奉約櫃。但天主邀請納堂先知傳話，告訴達味不需為此事而擔心，天主自有分數。當務之急，是把以色列子民牧養成為天主的子民。事實上，要到撒羅滿為王時，聖殿才建成。

天主的計劃，遠超人的想像。天主是人類歷史的主宰，不規限於有形的地方。有一次，一位撒瑪黎雅婦人問耶穌：究竟人應在耶路撒冷的聖殿或撒瑪黎雅的聖殿朝拜上主？耶穌回答說：「人將來不在耶路撒冷的聖殿，也不在撒瑪黎雅的聖殿朝拜上主，而是以真理和心神敬拜上主。」

耶穌建立的教會是以人為本，以伯多祿為基石。耶穌的門徒所到之處，都是以互愛為基督作見證。

「你不論到哪裡去，我都與你同在。」這句話，不但是對達味王說，對宗徒們說，更是對我們每一個人說。

"I have been with you wherever you went"
(2 Samuel 7:9)

King David wished to build a magnificent temple for the Lord, to house the tabernacle for all to worship. The Lord asked the prophet Nathan to tell King David not to worry about building a temple, for the Lord had His own plans. The first priority for King David should be to lead the people of Israel to become the people of God.

In fact, the temple was not completed until Solomon became King.

God's plans are beyond the contemplation of man. Since God is the ruler of human history, He is not limited to any physical location. Once a woman from Samaria asked Jesus if one should worship the Lord in the temple of Jerusalem or in the temple of Samaria. Jesus replied, "Man will not be in the temple of Jerusalem, nor will he be in the temple of Samaria worshipping the Lord - he will worship the Lord in truth and in spirit."

The Church that Jesus built is based on mankind, with Peter as the foundation. Wherever the apostles of Jesus go, they are witnesses to Christ by their love.

"I have been with you wherever you went." This phrase was not only directed to King David, it is also directed to the apostles, and to each one of us.

「瑪利亞卻把這一切牢記在心中，反覆思想。」

(路 2:19)

聖母始胎無染原罪，已常生活在天主的大愛中，但她對所發生的事情，仍然抱著感恩之心。無論對天使加俾額爾的話語，或牧童的朝拜禱聲，聖母都樂於不斷從心底裡讚嘆天主對人類的情懷。

祈禱的要素是不斷把天主的恩愛默存於心。祈禱包括讚美、感恩、祈求。

耶穌說過：「當你們還未祈求的時候，天父已知道你們的需要。」

多年前，當我在露德朝聖時，特地在聖母像前祈求一個恩典；離開露德時，我對聖母說聲感謝，雖然我不知道結果如何。六個月後，我發現我的祈禱得到答覆。當我們深信天主對我們有著獨特的愛時，我們的祈禱自然會流露出讚美與感謝。

“And Mary kept all these things, reflecting on them in her heart.” (Luke 2:19)

In the Immaculate Conception, Mary was conceived without original sin or its stain. Therefore she had always lived in the love and favor of God. Nevertheless, Mary remained grateful for all that had happened to her. From the Annunciation by Angel Gabriel to the words of worship by the shepherds, Mary joyfully praised God for His love for mankind. The key to prayer is to always remember God's grace and love in our hearts.

Prayer includes praise, thanksgiving and petition.

Jesus once said, “For your father knows what you need before you ask him.”

Many years ago, when I was on a pilgrimage at Lourdes, I prayed before a Marian statue for a special intention; as I left Lourdes, I thanked Mary despite not knowing what the outcome would be. Six months later, my prayer was answered.

When we believe God loves each one of us individually and uniquely, we will naturally praise and thank God when we pray.

**「耶穌基督昨天、今天、直到永遠，
常是一樣的。」(希 13:8)**

這句聖言取材自天主之母節的領主詠。耶穌基督對人類的愛永遠不變，當然對人類的要求也永遠不變。

耶穌在離世前，對若望宗徒說：「看，你的母親！」當時，若望代表了每一個基督徒，接納瑪利亞作為母親。這是基督給人類一份最美妙的禮物。

聖母在多個世紀來，在不同的際遇與時代中，不斷給她子女們忠告。最為人熟識的便有在露德、花地瑪、墨西哥及默主哥耶等地方的顯現。

聖母的顯現是基督對人類不離不棄的表現。同樣，聖母給她子女們的訊息也離不開人類必須重投基督的懷抱。

天主永遠是忠信的。我們是否仍然忠信於基督？

“Jesus Christ is the same yesterday, today and forever.” (Hebrews 13:8)

This scripture is quoted from the psalm of the Feast of Mary, Mother of God. Jesus’ love for humankind will never change; neither will His demand of humankind.

Before Jesus left this world, He said to John the Apostle, “Here is your Mother.” At the time, John represented every single Christian, and accepted Mary as our Mother. This is one of the greatest gifts that Jesus has given us.

During the past several centuries, and on different occasions, Mother Mary has continually given her children messages. The most well known spots of Marian Apparitions include Lourdes, Fatima, Medjugorje and Guadalupe (Mexico).

Mother Mary appeared to us to remind us that Jesus is always with us. Thus, her messages encourage us to return to the bosom of Jesus .

God always keeps His promise. Are we still loyal to Jesus Christ as we should be?

「我們在東方看見了祂的星，特地來朝拜祂！」

(瑪 2:2)

二零零五年的世青節，在德國科隆舉行。當地的主教座堂，便供奉了三位賢士的骨骸。據傳說，該三位賢士的名字是 Caspar、Balthasar、Melchior，他們屬於今天伊拉克 (Iraq) 地方的人。

他們的名字不重要，他們對追尋救恩的努力值得我們效尤。

天主有時藉某些大自然的變化，對人類有所提示。二零零四年聖誕節在南亞發生的海嘯 (Tsunami)，二零零五年中在美國南部所發生的颶風 (hurricane)，為不少人是他們應皈依天主的記號。

有時候，天主亦可能藉我們朋友的一番話，電視中的一則廣告，甚或我們心靈底處的一些微弱呼聲，告訴我們：「勇往直前，不要延遲！」

我們每人要走的路都是不同，但異途同歸，好像當日的三位賢士，都是不約而同地走到聖嬰跟前。

“Where is the one who has been born king of the Jews? For we observed his star at its rising and have come to pay him homage.” (Matthew 2:2)

The World Youth Day 2005 was held in Cologne, Germany. The Cathedral at Cologne is consecrated to the three magi and contains their relics. According to tradition, the names of the three magi are Caspar, Balthasar, and Melchior. They are from the region which today is the country of Iraq.

While their names are not important, their arduous pursuit of salvation is a good example for us.

God sometimes uses changes and phenomena in nature as signs for us. The tsunami in South Asia during Christmas 2004 and the hurricanes that hit the southern parts of the US during 2005 were seen by some as signs that people must return to God.

Sometimes, God also communicates to us through a friend, a TV commercial or even faint voices in the depths of our soul, urging us, “Boldly move forward, do not delay!”

Each of us must walk a different path, but we will all arrive at the same destination. Like the three magi, who embarked on separate journeys at the outset, their paths all led to the foot of baby Jesus.

「上主，請發言，你的僕人在此聆聽。」(撒 3:9)

天主對撒慕爾的呼喚是柔和的，只是呼喊他的名字：「撒慕爾，撒慕爾！」，但也是重覆的，因為祂前後呼喚了他三次。撒慕爾還以為他的師傅厄里呼喚他。當天主第四次呼喚他的時候，撒慕爾使用厄里教導他的方法回應說：「上主，請發言，你的僕人在此聆聽。」

當我們祈禱的時候，不妨以：「上主，請發言，你的僕人在此靜聽。」作開始。

一方面提醒自己，天主願意和我們說話，而且我們對所期盼的事情，不必多言，因為在我們未開口的時候，天父已知道我們的需要；另一方面，我們要學習聆聽。天主聖神在我們內心的聲音看似微弱，但是清晰的，且可能是重覆的，因為上主對我們的愛是永恆不變的。

天主的聖意是要我們成為聖者，一如聖父那樣神聖。問題是我們有否成為聖者的意欲。

**“Speak, Lord, for your servant is listening.”
(1 Samuel 3:9)**

God called Samuel by his name, gently, “Samuel, Samuel!” and repeatedly, calling him thrice in total. Samuel originally thought that his teacher Eli was calling him. But when the Lord called him the fourth time, Samuel responded the way Eli taught him, “Speak, Lord, for your servant is listening.” We can try to begin our prayers by saying, “Speak, Lord, for your servant is listening.”

This way, we remind ourselves that God wishes to talk to us – we do not need to tell God what we wish for during prayers, since God knows our needs before we utter a word. However, we should learn to listen attentively. The voice of the Holy Spirit may seem weak, but be assured that it is clear, and may be repeated, because God's love for us is forever faithful.

God's will is for us to become holy, just like the Father. Do we have the desire to become saints?

**「天主看到他們離開了邪惡的道路，
就憐憫他們。」(納 3:10)**

約納先知書(成書於公元前五世紀)的主題，在於警惕當時的猶太人，切勿鄙視不同信仰的外教人，因為天主的救恩是人人有份的。約納先知以第一身的說法，表明天主憐憫有悔改之心的人，與本身民族是否猶太人，並沒有關係。

首先，約納抗拒天主的召喚，向外教人的尼尼微城預告天主的懲罰。後來在逃跑的過程中，被投入海中，結果，在魚腹中渡過三日三夜，(新約中把這事蹟作為救主在墳墓中三日三夜的預像)。最後，約納記取教訓，便前往尼尼微城宣講悔改之道。結果，他們改邪歸正，得到天主的憐憫。

天主憐憫所有的人，特別那些願意回心轉意的人。伯多祿雖然三次否認自己為耶穌的門徒，耶穌只問了伯多祿三次同樣的問題：你愛我嗎？

天主對人類的愛是根深蒂固的，永遠期待著人類以愛還愛。

**“The Lord saw how they turned from their evil ways, God changed his mind about the calamity that he had said he would bring upon them.”
(Jonah 3:10)**

The book of Jonah (completed around 5th century BC) was a warning to the Jewish people at that time to refrain from discriminating against people of other faiths, because the grace of God was freely given to all. Jonah used a first person narrative to illustrate that God has mercy on those who repent, regardless of whether the person is a Jew or not. In the beginning, Jonah fled from the calling of the Lord and did not proclaim to the city of Nineveh the calamity that would befall them. Later in the process of fleeing, Jonah was flung into the sea and he spent three days and three nights in the belly of a fish (In the New Testament this was a foretelling of the three days and three nights that Jesus would be in the tomb). Jonah learned a lesson and he went forth into the city of Nineveh to proclaim the need for repentance. In the end, the people of Nineveh renounced their evil ways and received the mercy of the Lord.

God has mercy on all people, especially those people who are willing to go through conversion. Even though Peter denied Jesus three times, in return Jesus only asked Peter three times the question “Do you love me?” The Lord has a deep and strong love for all humanity. He is always waiting for us to reciprocate His love.

「我願你們無所掛慮。」(格前 7:32)

保祿重視獨身的美德，因為這樣可以全心為天主而生活。不過，耶穌也曾提及過獨身的問題。祂指出獨身生活需要特別的神恩，即為天國而犧牲的恩寵。其實，耶穌的十二個宗徒中，只有若望是守獨身的。耶穌離世前，便交托自己的母親給若望照顧。

為何保祿如此希望信友們無所掛慮？在早期教會，有一種信念，便是耶穌很快便再來，且可能在他們有生之年，故聖保祿希望信友們不要太多分心走意。

今天，教會確認無論婚姻生活或獨身生活，都是神聖的，因為大家都是在承行天主的聖意。

假若我們能做到凡事交托，凡事信賴，主的平安是屬於我們的。

**“I want you to be free from anxieties.”
(1 Corinthians 7:32)**

The virtue of leading a celibate life was important to Paul because it allows one to fully dedicate one's life to God. However, Jesus also talked about celibacy. He pointed out to practice celibacy requires a special grace, the blessing to sacrifice for God's kingdom. In fact, John was the only one of Jesus' twelve apostles to remain celibate. When Jesus left the earth, He asked John to take care of His own mother.

Why did Paul wish so much for Christians to be free from anxiety? In the early church, there was an expectation that Jesus' return was imminent, perhaps within their lifetime. Therefore, Paul wanted the faithful not to be too preoccupied.

Today, the Church recognizes both married and celibate life as holy vocations, because both are ways to do God's will.

If we can offer up all our worries to God, and put all our trust in Him, the peace of God will rest with us.

**「對軟弱的人，我就成為軟弱的，
為贏得那軟弱的。」(格前 9:22)**

保祿的性格是剛烈的，例如他傳教的時候，因為意見不合，便與巴爾納伯(Barnabas) 分道揚鑣；但為了拯救人靈，他卻甘願成為弱者。「為一切人成為一切」(Omnia Omnibus) 成了保祿的傳教特色。

傳教的本質便是以活出「愛」為大前提，因為耶穌臨在於一切以愛為動力的團體中。「當你們兩三個人因我的名字在一起的時候，我便在你們中間！」耶穌自己才是傳教士，我們只是祂的工具。

耶穌也曾提示過門徒，不要周張如何應付窘境，因為聖神到時自會啟發。耶穌只願意我們生活在信靠天父的慈愛之中。

當我們儘量生活在天主聖意之中、儘量與別人打成一片的時候，天上的智慧便離我們不遠。

**“To the weak I became weak, so that I might win the weak. I have become all things to all people that I might by all means save some.”
(1 Corinthians 9:22)**

Paul had a strong character. When he set out to preach, Paul wanted to separate from Barnabas when they could not resolve some disputes. However, Paul became the “weak one” eventually because he was more desperate in saving souls. “Omnia Omnibus”(become all things for all people) became Paul’s motto during his life as an evangelist.

Evangelization is based upon love because the love of Jesus is present in all communities whose motivation comes from love. “For where two or three gather in my name, there I am in the midst of them.” Jesus is the evangelist Himself, we are but His instruments.

Jesus reminded His apostles not to fret when they encountered a difficult situation. For during these times, the Holy Spirit inspires, only if we would live and trust in God’s love.

The Wisdom of God is within reach when we live according to His will, and try to live in harmony with others.

「你救恩的喜樂，常環繞著我。」(詠 32)

肋未紀(Leviticus) 規定，患了麻瘋病的人，應與群眾隔離，並且算是不潔的人，故與他們接觸的人，亦會沾染不潔。直到耶穌時代，麻瘋病人亦受到同樣待遇。不過，耶穌卻親手觸摸他們、祝福他們、治好他們，因為祂動了憐憫的心。(參閱谷 1:40-45)

真福德蘭修女說過：「今天，麻瘋病毒已受到控制，但人類自私的病毒卻變本加厲，流行在人類的心田。」她所建立的修女院，臨在世界各大城市中間，藉著她們清貧的生活，和對受到貧困煎熬的人所作的服務，去見證出「上主才是我們的避難所。」在她們修會的每個小聖堂中，必然寫上耶穌在十字架上說出的一句話：「我渴！」

耶穌樂意我們享受祂所賜給我們的平安和喜樂，但也需要我們謙虛地到祂台前懇求說：「只要祢願意，就能潔淨我。」(谷 1:40)

“You are my refuge, O Lord, and the joy of my salvation.”(Psalm 32)

According to the writings of Leviticus, all who had contracted leprosy were considered unclean and should be isolated from others. Similarly, those who were in contact with the lepers would become unclean. The lepers were treated the same way even until Jesus’ time. However, Jesus personally touched them, blessed them and cured them because He was moved with pity. (Reference Mark 1:40-45)

Blessed Mother Teresa once said, “The disease of leprosy is under control nowadays, however mankind’s disease of selfishness continues to spread across our hearts.” Therefore the sisters of the many missionary centers Mother Teresa established in the largest cities of the world give witness to the saying: “God is our refuge” by living out simple lives and serving those who live in poverty. Furthermore, every chapel in each missionary is marked with the same quote: “I thirst”, which were Jesus’ words when he was crucified on the cross.

Jesus wants us to enjoy the peace and joy He brings us but we must also be willing to come to him and ask with humility, “If you choose, you can make me clean.” (Mark 1:40)

「孩子，你的罪赦了！」(谷 2:5)

這個癱子的罪得到赦免，是因為他充滿對耶穌的信心。他和其他得到治療的病人一樣，是由於信心。我們不知道他們內心的處境如何，不過耶穌往往對他們說：「你的信心救了你！」可見，耶穌重視的，是我們心靈的改變多於肉體的改變。

耶穌也曾說過：「假若你們賺得全世界，但失去了自己的靈魂，為你們有什麼好處？」問題是，我們受太多人、地、事物的阻擾，導致我們失去了方向。連我們彼此是天父兒女的訊息，也忘記得一乾二淨。人完全被自私所控制著，這便是人類罪惡的根源。

「孩子，你的罪赦了！」這句話，表達出耶穌願意我們重新生活在「天主的聖意」中。讓我們把自己一切的不是，放在耶穌慈悲的手中，繼續努力生活在互愛互勉的福音精神中。

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

The sins of the paralyzed man had been forgiven because of his strong faith in Jesus. He, like the many other people, was cured because of this faithfulness. We do not know what was in their mind, but we know that Jesus always said, “Your faith has saved you.” It is clear that what Jesus valued most was the change in our hearts and not our physical changes.

Jesus had always said, “What does it profit you if you gain the whole world but lose your soul?” The problem is that we are often affected by the people, the places, and the things around us. It makes us lose our direction. We always forget that we are God's children. Human behavior is completely manipulated by one's own selfishness and this is the root of evil.

The sentence “My son, your sins are forgiven.” expressed Jesus' wish that we could live again in ‘God's holy will’. Let us surrender all our wrongdoings to the hands of the merciful Christ, continue to live in the spirit of the gospel with mutual love and encouragement.

「新酒應裝在新皮囊裏。」(谷 2:22)

本節之前，耶穌談及守齋的問題。雖然兩者沒有關連，但馬爾谷聖史把「守齋」和「新酒」放在一起，也有他的理由。

雖然耶穌豁免祂的門徒在祂在世的時候不用守齋，但在另一場合下，卻指出「守齋」和「祈禱」是驅逐魔鬼的重要條件。

「新酒」是指福音的「忘我精神」；「新皮囊」是指我們自己。

聖保祿說過：「很多時候，我應做的沒有做，不應做的，我全做了！」故他解決的辦法是：「讓我每天脫去舊我，穿上新我！」

要更新自己，便要克服「以自我為中心」的毛病；「守齋」的行動，可提醒我們主動約制自己。故「守齋」與「新酒」，息息相關。

**"One puts new wine into fresh wineskins."
(Mark 2:22)**

Prior to speaking the above verse, Jesus spoke about fasting. Although the two topics seem unrelated, there is a reason why Matthew put 'fasting' and 'new wine' together in the same story.

While He was on earth, Jesus had given his disciples an exemption from fasting. In another instance, however, Jesus pointed out that 'fasting' and 'prayer' are important criteria for expelling Satan.

In this chapter, the 'new wine' refers to the spirit of self-sacrifice; and the 'new wineskin' is a symbol of ourselves.

St. Paul once said, "Often I do not do what I should do; but all that I shouldn't do, I do!" Thus his solution to this dilemma is to "remove the old me daily, and put on the new me."

To renew ourselves, we must overcome our self-centeredness. The act of fasting is a reminder for us to exercise self-control. Therefore 'fasting' and 'new wine' are very much interrelated.

「祂在曠野四十天之久，受撒彈的試探，和野獸在一起，也有天使服侍祂。」(谷 1: 13)

曠野是一個絕對孤獨寧靜的地方，甚至充滿危機，因為和野獸在一起。相信耶穌一定找尋一個安全的地方，去渡過祂的祈禱生活。

耶穌是由於聖神的催促，才到曠野去，受撒彈的試探。故耶穌是有備而戰。

在這事件中，耶穌提醒我們：在生活中，雖然免不了受到撒彈的試探，但只要恆常祈禱，保持與聖神密切聯繫，自然能化險為宜。假若我們過份自信，讓自己陷入罪惡的險境，便不容易自拔。

耶穌在曠野中，雖然和野獸在一起，也有天使服侍；可見我們的護守天使，也同樣地和我們在一起。故此，我們不要害怕。

無論如何，任何試探都有天主的許可，亦即我們有足夠的恩寵，去面對任何的考驗。

“He was in the desert forty days, being tempted by Satan. He was with the wild animals, and angels attended Him.” (Mark 1: 13)

The wilderness is an absolutely desolate and quiet place, full of dangers since there are wild animals. Jesus must have found a safe place to spend his prayerful days.

Inspired by the Holy Spirit, Jesus went out to the desert to be tempted by Satan. He was therefore well prepared.

Through this event, Jesus reminded us that in our daily life, even though it may be difficult to avoid being tempted by Satan, all dangers can be averted if we pray frequently and persistently and remain close to the Spirit. If we were over-confident and let ourselves enter the perils of sin, then it would be difficult to turn back.

When Jesus was in the wilderness, even though He was with wild animals, angels attended Him; similarly our guardian angels are together with us. Therefore, we need not be afraid.

In any event, all temptations must have God's approval, meaning that we should have enough graces to face any challenge.

「耶穌帶著伯多祿、雅各伯和若望，單獨帶領他們上了一座高山，在他們前變了容貌。」(谷 9：2)

耶穌變了光輝容貌，以致伯多祿高興的說：「我們在這裡真好！」

過了不久，耶穌在苦難的前夕，面流血汗，憔悴萬分；和祂在一起，亦只有這三位門徒。可見，耶穌的顯聖容，是預備這三位門徒去接受考驗。

無論耶穌如何給這三位門徒所作的準備，他們仍在耶穌最感孤單和痛苦的時刻，竟然睡著了。因此，祂亦感嘆的說：「精神固然願意，但肉體卻是軟弱的。」

在我們靈修的旅程上，我們不少的時段是享受著平安與喜樂；但當痛苦的時刻來臨時，耶穌可能對我們說（一如對那三位門徒所說的）：「你們能陪伴我一個時辰嗎？」換句話說，當我們在痛苦的際遇中，耶穌更與我們在一起。

“Jesus took with him Peter and James and John, and led them up a high mountain apart, by themselves. And he was transfigured before them.” (Mark 9:2)

Peter became so excited for witnessing Jesus’ transfiguration, and said to Him, “Rabbi, it is good for us to be here.”

Not long after that, just before Jesus was crucified, He was bleeding and suffering; only these three apostles were beside Him at that time. Therefore, it is apparent that Jesus’ transfiguration was a preparation for the three apostles for the tests that was ahead of them.

However, no matter how much preparation Jesus was offering these three apostles, they still fell asleep at Jesus’ loneliest and most painful moment. Thus, He exclaimed, “The spirit is willing, but the flesh is weak.”

A lot of times, we are enjoying peace and joy on our spiritual journey. However, when the painful moment arrives, Jesus may say the same thing to us as He has said to the three apostles, “So you could not keep watch with me for one hour?” In other words, Jesus is always with us, even during our painful times.

「我們所宣講的，是被釘在十字架上的基督。」

(格前 1:23)

格林多是希臘的一座名城。聖保祿於公元五一年在當地創立教會，皈依的信友大部份為外教人，小部份則為猶太人。他在該城傳教約一年半之久。他於公元五六年復活節前不久，在厄弗所，給格林多信友寫了第一封信。

保祿在信中強調基督的苦難與我們息息相關。他說：「猶太人要求的是神蹟，希臘人尋求的是智慧，而我們所宣講的，卻是被釘在十字架上的基督。」

耶穌說過：「誰願意跟隨我，便要每天背負自己的十字架。」可見，趨吉避凶，並非是跟隨基督的態度，而是身體力行去承擔生活帶來的考驗。

祂是為了愛，為了我們的救恩，才把自己作為贖罪的羔羊。「被釘在十字架上的基督」是天主對人類無限愛情的代名詞。耶穌也願意我們生活的質素，好像祂一樣，不為自己生活，而是為別人而生活。

**“We proclaim Christ crucified.”
(1 Corinthians 1:23)**

Corinth was a great cosmopolitan city in Greece where Paul established the Church in 51 A.D. Most of the first believers were gentiles, with only a tiny proportion being Jews. Paul preached in Corinth for one and a half year. In 56 A.D., shortly before Easter, Paul wrote this letter to the Corinthians in Ephesus.

In the letter, Paul emphasized that Jesus' Passion was intimately related to us. He said, “For Jews demand signs and Greeks desire wisdom, but we proclaim Christ crucified.”

Jesus once said, “If anyone would come after me, let him deny himself and take up his cross and follow me.” To follow Jesus means to face challenges courageously, instead of looking for an easy way out of difficult situations.

He became the Lamb of God out of love; He died for us so as to bring us salvation. “The Savior on the cross” becomes the euphemism for “God’s unconditional love for humankind”. Jesus would like us to live up to His standard – to live for others instead of for our own selves.

「履行真理的，卻來接近光明。」(若 3:21)

這句聖言是若望聖史，在記述耶穌與尼苛德摩交談後的感想。耶穌提醒尼苛德摩說：「人除非由水及聖神而生，不能進天主的國。」意即人藉聖洗聖事，及由天主聖神獲得超性的生命，纔能屬於默西亞所立的神國。人類的救恩絕對是來自天主。不過，人類也得開放自己，才能領受到救贖的恩賜。

耶穌說過：「我是道路，真理和生命。」故此，當我們努力學習基督的寬恕與仁愛時，我們便是生活在基督的真理和生命裡面。

比拉多曾問過耶穌：「什麼是真理？」他自知判耶穌死罪是理虧的，故他沒有等待耶穌的回答，便離開了耶穌。

聖神是臨在我們每一個人的心靈底處的，只要我們肯去呼求祂，肯努力改善自己的生活，我們便是生活在光明中。

**“But whoever lives the truth comes to the light.”
(John 3:21)**

This quote comes from the Gospel according to John and it described Jesus’ thoughts after his conversation with Nicodemus. Jesus reminded Nicodemus, “No one can enter the kingdom of God without being born of water and Spirit”: meaning Man can only become part of the heavenly kingdom built by the Messiah through the Sacrament of Baptism and receiving spiritual life from the Holy Spirit.

It is undeniable that salvation of humanity comes from God. However, Man also must learn to open up himself in order to accept the many blessings that come with salvation.

Jesus once said, “I am the way, the truth, and the life.” Therefore when we strive and learn to forgive and to love just like Christ, we will then be living within Christ’s truth and life.

Pontius Pilate asked Jesus once, “What is the truth?” But because he knew he wrongly condemned Jesus to death, he left before waiting for Jesus’ reply.

The Holy Spirit lives deep within each of our hearts. As long as we have the will to call out to Him, the will to improve our lives, eventually we will be living in the light.

「我在那裡，我的僕人也要在那裡。」(若 12:26)

這句說話，是耶穌對著斐理伯、安德肋和他們所介紹給耶穌的幾位希臘人說的。故耶穌說這話的對象，是宗徒們及願意跟隨祂的人。無論他們是否有份於傳教工作，他們必須與基督同行。

耶穌把自己比作埋藏在地裡的麥子，也比作梅瑟出埃及時，在沙漠中所舉起的銅蛇。在泥土中的麥子，經過雨露的浸淫，生產出嫩芽，指出基督經過死亡(忘我的奉獻)，把我們帶入天主的生命；當梅瑟舉起銅蛇時，所有被蛇咬傷的群眾，都得到痊癒，指出當基督在十字架上被高舉時，見證了天主對人類無私的愛。

當我們願意跟隨耶穌的同時，便要以聖言、以克己去征服個人的偏私，生活出基督在我們內所播下的種子。

**"Where I am, there will be my servants also."
(John 12:26)**

Jesus spoke these words to Phillip, Andrew and a few Greeks who were introduced to Him. Therefore, Jesus directed these words to the apostles and those who are willing to follow him. Regardless of whether they are involved in missionary work, they must walk with Christ.

Jesus compared Himself to the seed that was buried in the soil. He also compared Himself to the copper serpent that Moses lifted up in the wilderness. A seed in the soil will bear fruit after the rain. It represents the death of Jesus as the sacrifice that brings us into life with God. When Moses raised the copper serpent, everyone in the crowd who was bitten by snakes received healing. It represented how Jesus was raised up on the cross, as a witness to the unconditional love of God for humanity.

If we are willing to follow Christ, we must live by the Word of God, and be able to deny ourselves certain desires so that we can overcome our selfishness. Only then can we nurture the seed that Christ Jesus has planted within us.

「耶穌雖然具有天主的形體，卻沒有將自己與天主同等的地位，把持不捨。」(斐 2:6)

耶穌在橄欖山祈禱時說：「父啊！你如果願意，請給我免去這杯罷！」在十字架上時說：「我的天主，我的天主，你為甚麼捨棄了我？」

耶穌的苦楚是真實的。人類一切的痛苦與不幸，完全包攬在耶穌一個人身上。唯一的目的，是讓人類知道，天父永遠愛著、包容著每一個人。

耶穌最大的創傷，是人類不知感恩。耶穌的苦難，好像與我們無關，十字架只變成裝飾物。

不過，耶穌在斷氣時，仍然不斷為人代禱：「父啊，寬赦他們罷！」

耶穌不介意我們的無情，但祂永遠對人類有情有義。

希望我們能對著十字架上的基督說：「我得罪了天，也得罪了你！」

“Though (Jesus) was in the form of God, (He) did not regard equality with God as something to be exploited.” (Philippians 2:6)

When Jesus arrived at the Mount of Olives, He prayed, “Father, if you are willing, take this cup away from me.” And at the time when He was crucified on the cross, He cried out “My God, my God, why have you forsaken me?”

The suffering experienced by Jesus himself was real. The pain and misfortunes experienced by human beings were all laid upon the person of Jesus. The only reason for Him to do this was because He wanted us to know that God always loves and forgives us.

The most painful wound suffered by Jesus was the lack of thanksgiving from all of us. The Passion of Jesus seemed unrelated to us and the cross has become an ornament.

However, before Jesus died, He still prayed for all of us: “Father, forgive them, they know not what they do.”

Jesus did not mind our lack of remorse. On the other hand, He has always treated us with love and loyalty.

Let us pray to our Lord Jesus Christ who has sacrificed Himself for us on the Cross by saying, “I have sinned against heaven and against you.”

「你們既然與基督一同復活了，就應該追求 天上的事。」(哥 3:1)

按聖保祿致厄弗所人書(4:17 - 6:9)的解釋：「追求天上的事」是指『脫去舊人，穿上新人』、『躲避罪惡』、『戒避邪淫』、『家庭和諧』、『父慈子孝』及『盡忠職守』。

如何能得到以上的效果？首要條件，便是讓復活了的主基督生活在我們內。

耶穌說過：「精神固然願意，但肉體卻是軟弱的。」不過，基督既已承擔了我們的軟弱和罪過，只要我們肯不斷更新，努力重新承行天父的旨意，自然我們便生活在復活的主基督之內。

基督在十字架上所承受最大的苦楚，莫過於與天父分離的感覺。祂呼號說：「我的天主，我的天主，祢為什麼捨棄了我？」

我們可以說，每當我們經歷一切不如意的際遇時，我們便是與這位「被遺棄的耶穌」相遇。更好說，祂永遠留在我們身邊。祂只希望我們努力不懈，生活在天主的聖意中。

“So if you have been raised with Christ, seek the things that are above.” (Colossians 3:1)

According to St. Paul’s explanation in his letter to the Ephesians (4:17 – 6:9), “seeking the things above” means to ‘lay aside the old self, and put on the new self’, “do not sin”, “immorality or any impurity or greed must not even be named among you”, “Children, obey your parents in the Lord”, “Fathers, do not provoke your children to anger” and “with good will render service.”

How can we achieve these results? The first requirement is to let the risen Christ live among us.

Jesus once said, “The spirit is willing, but the flesh is weak.” However, since Jesus has already shouldered our weakness and sins, as long as we are willing to continue renewing ourselves and work hard at acting out God’s will again, we will naturally live in the risen Jesus.

The greatest pain that Jesus endured on the cross was the sense of being abandoned by the Heavenly Father. He cried out, “My God, My God, why have you forsaken me?”

We can think of our own time of trials and misfortunes as our encounters with this “forsaken Christ”. Moreover, He will always remain by our side. He only wishes that we can ardently work to live according to the will of God.

「多默，因為你看見了我，纔相信嗎？那些沒有看見而相信的，纔是有福的！」(若 20:29)

多默並非是唯一一個宗徒，見了耶穌的釘孔才信。據路加記載：耶穌把手和腳伸給宗徒。他們由於歡喜，還是不敢相信，只是驚訝。(路 24:40-41) 耶穌的顯現，突如其來，以致門徒不敢相信。數天前，耶穌苦難和死亡的事跡，在他們的腦海中，還歷歷在目，故他們的反應是『歡喜』、是『驚訝』，多於『相信』。

為甚麼門徒缺乏信心？耶穌曾屢次提及過自己的苦難和死亡，也同時提及自己的復活。由於門徒不願意『苦難和死亡』的訊息，在耶穌身上成為事實，故對耶穌『復活』的訊息，只是擦身而過，沒有留下深刻印象。

同樣事情也可發生在我們身上。當我們遇到困難時，可能已忘記了黑夜後的黎明，風暴後的寧靜。耶穌說過：「我已戰勝了死亡，戰勝了世界。」「是我，不要害怕！」我們不單相信耶穌復活了，祂還活在我們中間。

“Have you believed because you have seen me? Blessed are those who have not seen and yet have come to believe.” (John 20:29)

Thomas was not the only apostle who believed only after he saw the nail holes. According to Luke, when Jesus showed the apostles his hands and feet, they were in joy but were not convinced and still wondered. (Luke 24:40-41) Jesus' return came as a shock to the apostles. They still had a vivid recollection of the scenes of His Passion and His Crucifixion. When Jesus suddenly appeared in their midst, they showed more joy and surprise than belief in what was happening.

Jesus talked frequently about His own Passion. He also mentioned that He would rise from the dead. The apostles did not want the foretold sufferings and death to be realized in Jesus. Subsequently, they also took to heart lightly of Jesus' important message about His resurrection. Similarly, we sometimes forget that in our difficult moments, the dawn will surely come after the darkness, and the tranquility will follow a storm.

However, Jesus reassures us, “I have conquered death. I have conquered the world.” “It's me, do not be afraid!” Thus, we not only believe that Jesus resurrected, we also believe that He is dwelling among us.

「人要因祂的名字把悔改的信息，從耶路撒冷開始，傳報給萬民，使他們得到罪赦。」(路 24:47)

門徒們雖然缺乏信心，但耶穌仍然派遣他們，向萬民傳報悔改的信息。耶穌知道，當門徒領受聖神後，便會明瞭祂的教導，且有勇氣去作見證。據宗徒大事錄記載，當聖神降臨後，伯多祿率先在耶路撒冷公開宣講，那一天有三千人領洗入教。

從這事件中，門徒了解到，宣傳福音，是聖神的工作，不是個人的功德。同時，更學會體諒那些信心不堅定的信友。

聖史路加更強調，要得到罪過的赦免，先決條件是悔改。聖保祿明白悔改不是一朝一夕便能做到的事，而且不是容易做到的事。他說過：「應做的事，我沒有做到。不應做的事，我卻完全做了！」故他提議：「讓我們每天脫去舊我，穿上新我。」有一次，耶穌顯現給保祿，對他說：「我不會除掉你身上的刺，但有我的恩寵，為你已足夠！」

"Thus it is written... that repentance and forgiveness of sins is to be proclaimed in his name to all the nations, beginning from Jerusalem." (Luke 24:47)

Although the disciples lacked faith, Jesus still sent them to spread the message of repentance. Jesus knew that the disciples would come to understand His teachings and have the courage to give witnesses after the Holy Spirit came upon them. According to the Acts of the Apostles, Peter was the first among the disciples to proclaim the Good News in Jerusalem after they had been filled with the power of the Holy Spirit, and the first converts were about three thousand.

From this incident, the disciples realized that evangelism is the work of the Holy Spirit, not any individual's achievement. Meanwhile, they also learned to be more considerate to other followers who were not strong in their faith.

Luke emphasized that in order to receive forgiveness, one must first repent. Saint Paul realized that repentance is not something one can achieve right away, and it is something very difficult to do. He once said, "Things I should have done, I did not do. Things I should not do, I have done them all!" Therefore, he suggested that we "put off our old self and put on the new self." Indeed, Jesus once revealed himself to Paul and said to him, "I will not remove the thorn in your flesh. My grace is sufficient for thee."

「我是善牧，我認識我的羊，我的羊也認識我。」

(若 10:14)

耶穌復活後，立刻顯現給兩位前往厄瑪烏的門徒；又特別為多默再次顯現，以增強他的信心。耶穌所認識的羊，大部份是軟弱的，信心不足的。不過，由於他們對耶穌的關係深厚，故當耶穌顯現的時候，便深信不疑。

耶穌復活後不久，伯多祿、若望和其他幾位門徒在加里肋亞海打魚。但經過整個晚上，一無所獲。第二天早上，耶穌在海邊顯現，但他們沒有把耶穌認出來。耶穌提示他們在船的左邊下網，結果，滿載而歸。當時，只有若望把耶穌認出來。無他，因為若望與耶穌心心相印。

與耶穌建立關係，是經年累月的事情。肯定的是，耶穌絕不會嫌棄我們；只要我們用心祈禱，祂一定聽到我們的聲音，我們也一定能認出祂的聲音。

"I am the good shepherd, I know my sheep and my sheep know me." (John 10:14)

After Jesus' resurrection, He appeared to two disciples on the road to Emmaus. He then appeared again to Thomas to affirm his faith. Jesus' sheep are mostly weak and lacking in faith. However, because of their deep relationship with Jesus, when Jesus appeared, all doubts were cast aside.

Not long after Jesus' resurrection, Peter, John and several other disciples were fishing in the Sea of Galilee. The whole night they were not able to catch any fish. The next morning, Jesus appeared at the shore, but the disciples did not recognize him. Jesus told them to cast the net on the left side of the boat - and then the net was full. Even then, only John recognized Jesus, because he knew Jesus so intimately.

It takes years to establish a relationship with Jesus. However we are certain that Jesus will not abandon us. As long as we pray with our hearts, He will hear our voice and we will be able to identify his voice.

「我是葡萄樹，你們是葡萄枝；誰住在我內，我也住在他內，他就結許多果實。」(若 15:5)

葡萄樹與葡萄枝的關係非常密切，因為出於同一個根源。同樣地，耶穌的父親也是我們的父親，我們與耶穌的關係親如兄弟。

當我們領受聖洗聖事及聖體後，我們與耶穌的關係更加密切；我們更可以說，我們成了耶穌肉中的肉，骨中的骨。耶穌在我們身上結出的果實，也可說是「新天新地」的臨現人間，因為一方面祂居於我們之內，另一方面，祂藉著我們，聖化這個世界。

當我們能在服侍別人如同服侍基督的時候，耶穌「願眾人合而為一」的理想，便已達到成熟的階段。一如葡萄樹的成長，需要經過漫長的「新陳代謝」的關口；同樣，當我們要走聖善的路程，更需要與基督一起，抗衡俗世的挑戰。最後，還需要一份耐性。

**“I am the vine, you are the branches. Whoever remains in me and I in him will bear much fruit.”
(John 15: 5)**

The relationship between the vine and the branches is extremely close, because both are from the same roots. In the same way, Jesus’ Father is also our Father, so Jesus is like our own brother.

When we receive baptism and the Holy Eucharist, our relationship with Jesus becomes even closer; we can say that we have become the flesh of His flesh, the bone of His bone. The fruits that Jesus bears within us can be likened to a new creation on earth, because on one hand He dwells in us, but on the other hand He sanctifies the world through us.

When we can serve others like we serve Christ, Jesus’ ideal of “may all be one” will have reached an advanced level. The growth of a vine necessitates a long process of metabolic stages; similarly, if we were to walk the path of holiness, we need to stay together with Christ to fight the challenges of the secular world. Finally, we also need patience.

「不是你們揀選了我，而是我揀選了你們。」

(若 15:16)

耶穌帶領我認識祂，是藉著一間基督教學校所傳來美妙的聖詩。由於我的好奇，母親告訴我有關耶穌簡略的事跡，雖然當時她尚未領洗入教。我們入教，也是拜母親患了重病之賜，因為她入了一間天主教會辦的醫院，故此接觸了天主教的神父和修女。我入修院的意念，除了受到一位義大利籍慈幼會神父鼓勵外，還受到當時還是小修生的江潤坤神父的影響。他雖然身材矮小，但異常好客，使我有賓至如歸的感覺。

耶穌是藉不同的環境，不同的人物去吸引我們歸向祂。在生命的許多環節中，看似是我們揀選了祂，而事實上，是祂安排了我們應走的途徑。

同樣，我們每人都可能成為祂的工具，把祂的訊息帶給有需要的人。因此我們要時常準備，好能與耶穌合作，成為祂得心應手的工具。

**“You did not choose me but I chose you.”
(John 15:16)**

The way Jesus led me to know Him was through the wonderful hymns from a Protestant school. Due to my curiosity, my mom explained briefly to me the history of Jesus even though she was not baptised at that time. It was because of my mother's serious illness that made us Catholics. At that time, she was admitted to a hospital operated by the Catholic Church. As a result, we had opportunities to meet priests and nuns. Besides the encouragement from an Italian Salesian priest, my thought of becoming a priest was also influenced by Fr. Dominic Kong, who at that time was still a seminarian. Although he is short in stature, he is exceptionally hospitable, and he makes me feel at home.

Jesus uses different kinds of environment settings and people to attract and guide us to His way. There are different periods in life where it seems that we have chosen Jesus himself. However, in reality, it is Jesus who arranges and guides us to the right direction.

Similarly, every one of us may become His tool and spread the Good News to the needy people. Therefore, we have to be ready all the time in order to be able to work together with Jesus and become His useful tool.

「他們出去，到處宣講，主與他們合作。」

(谷 16:20)

耶穌升天前，對門徒說：「你們到世界各地去，向所有受造物宣傳福音。」故門徒的首要行動，便是離開他們熟習的環境，到陌生的地方去。自然，他們的安全感便只有來自基督。

耶穌傳教時，門徒已習慣兩個兩個的一起去。耶穌升天後，他們傳教的方法也是以團隊精神去作見證。以團隊的方式，一方面可見證互愛的重要性，也可以保有耶穌在他們中間。「當你們兩個人或三個人，因我的名字在一起的時候，我便在你們中間。」

更重要的是，「主與他們一起工作」。宗徒大事錄記載了不少有關伯多祿和保祿傳教的事蹟。他們曾經以耶穌的名字，治癒不少患病的人，甚至復活死人。門徒深信耶穌的話：「沒有了我，你們什麼也作不了。」

“Then the disciples went out and proclaimed the good news everywhere, while the Lord worked with them and confirmed his word by the signs that accompanied it.” (Mark 16:20)

Before His Ascension, Jesus said to His Disciples, “Go to every corner of the world and preach the Good News to the whole creation.” So the disciples must first leave their comfort zones and travel into strange territories. Naturally, their only sense of security would have come from Jesus, and Jesus alone.

When the disciples preached during Jesus’ time, they were used to going out and preach in pairs. After Jesus’ Ascension, the disciples continued to preach and witness in groups. By working in teams, they witnessed the importance of love. At the same time, they made sure that Jesus was among them. “Where two or three are gathered together in my name, there I am in the midst of them.”

More importantly, “the Lord worked with them.” Acts recorded quite a few anecdotes of Peter and Paul preaching in different regions, where they healed, and even resurrected people in Jesus’ name. The disciples had deep faith in Jesus, who said, “Without me, you can do nothing.”

如果我們彼此相愛，天主就住在我們內，祂的愛在我們內纔是完滿的。」(若 4:12)

天主的愛，有如燦爛的光輝，永遠是向外散發出去的。由聖三的關係，可見一斑。聖父無時或息的愛著聖子，聖子耶穌則絕對地遵行聖父的意願，而聖神便是發自聖父聖子的互愛。

當我們人類實行互愛的時候，我們才找到生存的意義。耶穌給予我們互愛的誡命，並非為了滿足祂自己的需要，而是讓我們人類能享受到完滿的平安和喜樂。若望在最後晚餐的時候，經驗到靠近耶穌的喜悅，故他毫不猶疑的勸勉信徒這樣的生活，「如果我們彼此相愛，天主就住在我們內，祂的愛在我們內纔是完滿的。」

由於我們仍生活在時空之中，故需要不斷的改進、更新。聖保祿更強調我們要每天「穿上新我，脫去舊我」。

“If we love one another, God lives in us, and his love is perfected in us.” (John 4:12)

God's love is like a dazzling light, it always radiates outwards. From the Trinity we can see this. The Father loves the Son incessantly, and the Son always follows the Father's wishes, while the Holy Spirit is the mutual love between the Father and the Son.

When we put into practice the concept of mutual love, then we will find the reason for living.

Jesus gave us the commandment to love one another not to satisfy His needs, but to let us enjoy a perfect peace and joy.

During the last supper, John experienced the joy of being close to Jesus. Thus he encouraged believers to live this way – “If we love one another, God lives in us, and his love is perfected in us.” Since we do live in this time and space, we must always remember to improve and renew ourselves – just as St. Paul calls us to “Put on the new, remove the old.”

「我要與你們天天在一起，直到這世代的終結。」

(瑪 28:20)

我們每個人都是來自天主，將來都要歸於天主。在回歸父家的路途中，將會遇到不少困難。耶穌知道我們的信心不夠、恆心不夠，故祂願意常陪伴我們左右。

耶穌以不同的方式臨現人間，特別藉著祂的聖言、聖體聖事和我們彼此間的互愛。當我們的生活融入天主的聖言時，我們便成了「聖言」的一部份。耶穌說：「我是葡萄樹，你們是葡萄枝，誰住在我內，我也生活在他們內。」

「誰不吃我的肉，喝我的血，在他內便沒有生命。」以上是耶穌有關祂所建立聖體聖事的宣言。耶穌願意我們的生命轉化成為祂的生命，目的是讓我們人類能提升到「天主性」的地步。

當我們彼此相愛的時候，耶穌答應祂將臨在我們中間。祂說：「幾時你們因我的名字在一起的時候，我便在你們中間。」「因主的名在一起」便是指以互愛為標準的生活。耶穌答應永遠對人類不離不棄，那麼我們是否願意恆心到底去跟隨基督呢？

“And behold, I am with you always, until the end of the age.” (Matthew 28:20)

We all come from God and will one day return to God. We will certainly encounter many obstacles on our way back to Our Father's embrace. Jesus knows that our faith and dedication are insufficient; therefore He vows to be by our side always.

Jesus' presence on earth takes many different forms, especially through His Holy Words, the Blessed Sacrament and our love for each other. When we infuse God's Holy Words into our lives, we become part of the “Holy Words”. As Jesus once said, “I am the vine, you are the branches. He who abides in me, and I in him.” “Unless you eat the flesh of the Son of man and drink his blood, you have no life in you.” This is also what Jesus said when he instituted the Blessed Sacrament. Jesus wishes that our lives be transformed into His life so that men can achieve the same level of “divinity” as Him.

Jesus promises to be among us when we love each other. He said, “For where two or three are gathered together in my name, there I am in the midst of them.” Therefore, “gathering in the name of Christ” designates loving each other as our life's primary principle. Jesus promises to be committed to us. Thus should we not place all our dedication to follow Him?

「他們唱完讚美詩，就出來往橄欖山去了。」

(谷 14:26)

耶穌在參與逾越節晚餐的時候，祝聖了麵餅和葡萄酒，成為祂的體血，以紀念祂在十字上的犧牲，也同時取代了舊約所沿用的羔羊。耶穌在共融的氣氛下，建立聖體聖事，也希望門徒日後都能以同樣團結精神，一起慶祝祂的死亡和復活。

離開了晚餐廳，耶穌帶著門徒步行往橄欖山，然後獨自祈禱。耶穌讓門徒明白，跟隨耶穌的路始終是一條苦路。

「誰願意跟隨我，必須每天背負自己的十字架。」一如耶穌在先前顯聖容給三位門徒，以準備他們見到祂流出血汗時，不致失去信心，同樣，耶穌以祂的聖體，支援門徒在接受十字架挑戰時，不致失去方向。

天主賜給人類不同恩寵的同時，無非是讓我們更有力量去克服困難。無論是在晚餐廳，或在加爾瓦略山，耶穌都是和我們在一起。

“Then, after singing a hymn, they went out to the Mount of Olives.” (Mark 14: 26)

During the Passover meal, Jesus blessed bread and wine to become His body and blood, to commemorate His sacrifice on the cross, and to replace the lamb used in the Old Testament. Jesus established the Eucharistic sacrament in harmony, as He hoped that His disciples will bear a similarly united spirit, to celebrate His death and resurrection.

After Jesus had left the Cenacle, He led the disciples to the Mount of Olives, then He prayed alone. Jesus let His disciples understand that the path of following Christ is a difficult one. “If anyone wishes to come after me, he must deny himself and take up his cross daily.” Just as Jesus revealed His Transfiguration to the three disciples to prepare them not to lose faith when seeing Him bleed and sweat, similarly Jesus used His Eucharist to support the disciples to remain steadfast as they accept the challenge of the Cross.

When God gives humankind different graces, it is to give us extra strength to overcome difficulties. No matter in the Cenacle or at Calvary, Jesus is always with us.

「老師，我們要沉了，你不管嗎？」(谷 4 : 38)

耶穌與門徒共坐一條船，雖風浪大作，祂竟睡著了。耶穌真的不怕危險嗎？我想絕對不是，因為祂是真人。不過，祂願意讓門徒知道，祂也是真天主。

耶穌沒有豁免門徒免受危難的機會，但祂樂意和他們一起面對挑戰。「你們為什麼害怕？」這問題也是對著我們發出的。耶穌答應天天和我們在一起。假若我們真的害怕的話，請記著，祂就在我們的危難當中。祂知道我們的感受，祂分享著我們的恐懼。

我們也許會問：假若天主免除我們的苦難，我們不是更自由自在嗎？不過，天主的計劃不是這樣。耶穌說：「誰願意跟隨我，便要每天背負自己的十字架。」

「主耶穌，我們信賴祢！」

“Teacher, do you not care that we are perishing?” (Mark 4:38)

As Jesus was sailing a boat with His disciples, He fell asleep despite strong winds and turbulent waves. Was Jesus really not afraid of danger? I don't think so, because He is a true man. However, He also wanted to let the disciples understand that He is true God as well.

Jesus did not absolve His disciples from danger, but He was willing to face the challenge with them. "Why are you so fearful?" That question is for each of us. Jesus promised to be with us every day. If we really are fearful, we should remember that Jesus is with us in the midst of danger. He knows our feelings and shares our fear.

We might ask that if God absolved us from our trials, would we not be more free and comfortable? However, that is not God's plan. Jesus said, "If anyone would come after me, he must take up his cross daily."

"Jesus, we trust in you."

「我祇要摸到他的衣服，我的病就會好了！」

(谷 5:28)

這婦人患的是血漏病，按禮規，她是屬於不潔的；而且她所接觸到的任何人，都會變成不潔的。不過，當她觸摸到耶穌的衣服時，她自己竟成了潔淨的人。她得到治癒，一方面是她對基督充滿信心，另一方面則是由於耶穌的大能。

同樣，當我們辦修和聖事的時候，我們也得到完全的潔淨。從「浪子回頭」的故事，耶穌告訴我們，天父是從不間斷地等待著我們的皈依。

當耶穌問：誰碰過祂的衣服時，當然祂是知道誰曾碰過祂。只不過是藉此機會，讚揚那婦人的信德。耶穌所重視的，是我們的信德，因為肉體的痊癒後，可以再走下坡，而信德則永無止息的幫助我們不斷更新。

**“If I but touch his clothes, I will be made well.”
(Mark 5:28)**

This woman was suffering from hemorrhages. According to the Law, she was unclean. Also, anyone touched by her would become unclean too. However, when she touched the clothes of Jesus, she was made clean and well. Her cure was based on her faith in Christ as well as the power of Jesus Himself.

Similarly, when we receive the Sacrament of Reconciliation, we will also become completely clean. From the parable of the prodigal son, Jesus tells us that Our Father is always waiting for our repentance. When Jesus asked who had touched His clothes, He knew for sure who did it. He only wanted to use this opportunity to praise this woman for her faith.

Jesus wants to put emphasis on our faith. This is because our physical body will eventually deteriorate after it has been cured. However, our faith will always help us to renew ourselves.

**「你們貧窮的...饑餓的...哭泣的...被詛咒的
是有福的。」(路 6:20-22)**

耶穌是富有的，因為祂是天主。祂所有的一切都是屬於天主聖父。在世界上，祂卻成為貧窮的...饑餓的...哭泣的...被詛咒的。祂願意我們向祂學習，為能得到內心真正的平安和喜樂，需要以承行聖父的旨意為依歸。古經訓道篇上說過：「虛而又虛，萬事皆虛。」

事實上，有幾許人以為財富，權力可以滿足個人的空虛感，但往往事與願違，因為心裡沒有了天主，任何世物不能完全滿足我們無限的渴求。我們雖然來自塵土，但我們的靈魂是來自愛的天主，有著聖三的烙印。聖奧斯定說：「除非我的心靈能找到天主，否則我生活在茫然中。」

當我們心裡滿足的時候，財富的多少已不再重要；當我們不追求吃喝玩樂時，清水麵飽已可裹腹；當我們能隨遇而安時，任何痛苦的事物或別人的攻擊已不再傷害我們。當然這一切，都是在基督的祝福下才可實現。

**“Blessed are you who are poor...who are now hungry...who are now weeping...when people hate you, and when they exclude and insult you.”
(Luke 6:20-22)**

Jesus is affluent because He is God. Everything that belongs to Him belongs to God our Father. However when he was on Earth, he was poor, hungry, weeping and insulted. He wishes that we can learn from Him that the guidelines of life are to strive for peace and happiness in the heart, and to follow God's will. As the Ecclesiastes of the Old Testament has stated, “Life is useless, all useless.”

In fact, many think that wealth and power can satiate one's feeling of emptiness will eventually discover otherwise. That is because without God, earthly things can never fulfill our endless desires. Even though we are born from the earth, our souls belong to our God and are stamped with the essence of the Trinity. St. Augustine once said, “I live in perplexity unless my soul finds God.”

When our hearts are satiated, the amount of wealth becomes meaningless. When we no longer desire material things, we will be satisfied with just water and bread. When we can be at peace, no pain or offense can harm us. Naturally, all these are only possible with Christ's blessings.

「耶穌召集了十二門徒，派遣他們兩個兩個地出去，並賜給他們驅逐邪魔的權力。」(谷 6:7)

跟隨耶穌的門徒不止十二人，但耶穌以十二的數字代表以色列的十二支派，有著承先啟後的意思。默西亞的來臨是天主對以色列人不離不棄的記號。

耶穌所揀選的十二位門徒，並不比其他門徒出類拔萃，由出賣耶穌的猶達斯到無信的多默，甚至三次否認自己為耶穌門徒的伯多祿，可見一斑。由此，可見天主對人類的愛是無條件的。

「兩個兩個」的組合，是互愛的基礎，也是見證耶穌臨在的特色。「當你們兩個人或三個人，因我的名字聚在一起的時候，我便在你們中間。」

耶穌雖然已給予門徒驅逐邪魔的權力，但他們仍需守齋祈禱，因為個人的努力與修為，配合天主的恩寵更能結出豐盛的果實。

"Jesus called the twelve and began to send them out two by two, and gave them authority over the unclean spirits." (Mark 6 : 7)

The disciples who followed Jesus numbered more than twelve, but the significance of the number twelve is that it represents the twelve tribes of Israel. It is also a symbol of continuity because the coming of the Messiah is a sign that God will not abandon the Israelites.

Compared to the other disciples, the chosen twelve were not considered outstanding - we can see this in Judas, the one who betrayed Jesus; in Thomas, the one who doubted, and even in Peter who denied Jesus three times. From this we can see that God's love towards mankind is unconditional.

The sending forth of the disciples in two's is the basis of mutual love and evidence of Jesus' presence among them. "When two or three gather in my name, I will be with you."

Although Jesus gave the disciples the authority over the unclean spirits, they must still fast and pray. There must be hard work and training on the part of the individual in order to combine with God's grace to bear good fruit.

「來吧! 到個僻靜的地方，你們休息一會吧!」

(谷 6:31)

耶穌習慣大清早的時候，在荒野的地方祈禱，因為環境比較寧靜。門徒出外傳教後，身心可能疲累，故耶穌邀請他們往僻靜的地方休息。

門徒的休息，當然不是漫無目的，因為耶穌和他們在一起，他們可以隨心所欲地分享他們傳教的經驗，分享他們心靈的苦與樂。真正的休息，便是享受彼此互愛中的和諧，與耶穌一起時的平安。故除了環境寧靜之外，還需要團體或家庭間的共融。

今天，我們還可以在聖體面前，享受這份安寧。耶穌留下聖體聖事，除了滋養我們的心靈外，還陪伴我們渡過孤單的日子。讓我們能恆常平安。

“Come away to a deserted place all by yourselves and rest a while.” (Mark 6:31)

Jesus was used to waking up early to go to pray in the desert, because it was relatively quieter over there. Jesus invited His disciples to rest there because they were probably very tired both physically and mentally after they returned from their missionary work.

The rest enjoyed by the apostles was not without purpose; rather, being with Jesus, they told Him all they had done and taught, as well as sharing their sadness and happiness. To rest means to enjoy the harmony of love between each other, and the peace when we are together with Jesus. Thus, aside from a quieter environment, it also requires the harmony between a group of people or family.

Today we can enjoy this sense of quietness in front of the Eucharist. Jesus leaves behind the Sacrament of Eucharist. Not only can it nourish our heart and soul, but it can also be a companion on our lonely days. Let us always enjoy our time with God, especially when we are in front of the Eucharist and in harmony with our group.

「這裡有一個小孩子，有五個大麵餅和兩條魚。」

(若 6:9)

門徒在超過五千的群眾中，首先找到是一個小孩子。小孩子在耶穌的心目中，是最接近天主的一群，因為他們有著一份純樸的心，一份對天主的真情。若望在提及五個大麵餅和兩條魚之前，刻意提及「這裡有一個小孩子」，表示獻出「五餅二魚」的主人公是一位「屬主」的人。

「五餅二魚」的聖蹟，是耶穌將要建立聖體聖事的伏筆。要參與這偉大的愛情聖事，需要一份純樸赤子之心。耶穌藉「五餅二魚」餵飽了五千人，同樣祂以每日食糧的麵包及葡萄酒，在祝聖成為祂的體血後，滋養所有的信友，使他們分享天主內的豐盛生命。

「五餅二魚」也象徵著我們奉獻給上主的禮物：我們的辛勞、我們的生命、我們的時間，因為這一切都是用來建設基督的妙體 - 教會。但這一切需要我們主動地呈上主的台前，一如那位小朋友主動地和大大方方地把「五餅二魚」交給安德肋宗徒。

“Here is a boy with five small barley loaves and two small fish.” (John 6:9)

The first person that the apostles found out of a crowd of five thousand was a child. In Jesus' mind, children are closest to God, because they are pure in heart and they love God genuinely. Before speaking of the loaves and the fishes, the apostle John deliberately spoke of the boy, which means that he who owned the five loaves and two fish was someone very close to God.

The miracle of 'five loaves and two fish' is the prelude to Jesus' establishment of the Holy Eucharist. In order to participate in this grand Sacrament of Love, one must be pure in heart. By using only five loaves and two fish Jesus fed five thousand. In the same way, with our daily bread and wine, Jesus blesses and transubstantiates them into His body and blood, nourishing all believers, so that they may share in a life with God.

The five loaves and two fish also symbolize the gifts that we offer up to God: our labour, our life, our time, because all these things are required to build the body of Christ - The Church. However, these things must be offered out of our own free will, just as the little child willingly and generously donated his loaves and fish to the apostle Andrew.

「老師，我們在這裡真好！」(谷 9:5)

伯多祿讚嘆耶穌顯聖容時的神采，巴不得能長久留在祂的身邊。耶穌願意祂的愛徒能保有這份美好的回憶，無非準備他們在祂的苦難期間，不致對祂失去信心。

若望和雅各伯這兩兄弟，也曾經要求耶穌在祂的光榮中，好能坐在祂的左邊和右邊。不過耶穌對他們說：「我的苦杯你們固然要飲，但坐在我的左邊或右邊，則聽由天父給予誰便給誰。」無論在說話上或行動上，耶穌都是準備門徒能承擔建設未來的教會。

事實上，有耶穌臨在的地方，自然是充滿喜悅與幸福，不過有一先決條件，便是要能飲耶穌準備給我們的苦杯，即懂得在個人苦難中，繼續暫時放下一己的憂戚，為別人而生活。無論在快樂或痛苦的時刻，耶穌仍然和我們在一起！

“Master, it is good and suitable and beautiful for us to be here.” (Mark 9:5)

Peter was amazed at Jesus’ radiant appearance during His transfiguration, and longed to stay beside Him forever. Jesus wanted his beloved apostles to treasure this beautiful memory, so that they may have confidence in Him even during His passion.

The brothers, John and James, requested to be seated on Jesus’ left and right when He comes in glory. Jesus told them, “The cup that I drink you shall drink; but to sit on my right or on my left, this is not Mine to give.” Jesus was equipping the apostles with all they needed to build the future Church with every word that He uttered and with every action that He performed.

In fact, joy and bliss may be found wherever Jesus is present – under one condition though. We must be willing to “drink the cup” that Jesus has prepared for us. Thus, we need to set aside our own worries and live for others even in times of our suffering, for Jesus is with us during times of joy and suffering.

「我是從天上降下來的食糧。」(若 6:21)

耶穌行了「五餅二魚」的聖蹟後，便準備門徒接受祂將要賜人類真正的食糧：「聖體聖事」。在最後晚餐中，祂將祝聖麵餅和葡萄酒成為祂的體血，以紀念祂在十字架上的祭獻。

由於這意念太新鮮，不少群眾離開了耶穌。伯多祿代表那些仍留下來的門徒，對耶穌說：「主，唯有你有永生之言，離開了你，我們何去何從。」

今天，我們也是憑著這永生之言，相信「聖體聖事」是主愛世人的最佳憑證。它不但陪伴我們渡過我們的一生，也是我們分享天主生命的基礎，因為祂說：「誰吃這食糧，必要生活直到永遠。」

既然是天降食糧，對維持靈性的生命，便成了必需品。因此，我們要好好生活，以便更相稱地接受來到我們心中的「生命之糧」：基督。

**“I am the bread that came down from heaven.”
(John 6:41)**

After Jesus had performed the miracle of the “five loaves and two fish”, he prepared the disciples to accept the real bread he was going to give to Man, “The Blessed Sacrament”. At the last supper, He consecrated the bread and the wine to become His flesh and blood, in memory of His sacrifice on the cross.

Because the concept was very unusual, many followers left Jesus. Peter, on behalf of other disciples who stayed, said to Him, “Lord, to whom shall we go? You have words of eternal life.”

Today still, we believe that the Blessed Sacrament is the proof of God’s love for us because of these words of eternal life. The Blessed Sacrament not only resides with us throughout our lifetime but is also the principle through which we experience the life of God; because He once said, “He who eats this bread will live forever.”

Since it is the bread from heaven, it becomes the necessity in supporting our spiritual life. Hence, we must live righteously so we can better accept Christ, the “Bread of Life”, to come into our hearts.

「無論遭遇任何事情，都要因我們的主耶穌基督的名，時時感謝天主父。」(厄 5: 20)

聖保祿為了宣揚福音，不知多少次受到人為的迫害，且遇到無數的險境，但他沒有氣餒，且更常常懷有感恩的心。他曾經為了迫害過基督徒而難過，不過他努力向前望，把過去的不是置諸腦後，且常常懷著感恩的心，為主作證。他相信每一件發生了的事情的背後，必有天主的恩寵，故他大膽地要求信友「無論遭遇任何事情，都要因我們的主耶穌基督的名，時時感謝天主父。」

我們要感謝的是天父沒有忘記我們，且讓我們分嚐耶穌苦難的一部份。更讓我們學習耶穌服從的精神：「天父，求你免去我的苦爵，但不要照我的意思，而照你的意思。」我們感謝父，是因為我們與耶穌的關係，更形密切。

“Always give thanks to God the Father for everything, in the name of our Lord Jesus Christ.” (Ephesians 5:20)

St. Paul was persecuted and he encountered numerous difficulties for the sake of evangelization. However, he never gave up, and his heart was always full of gratitude. He was unhappy with the fact that he once oppressed Christians – but he did not dwell in the past – and with a heart of thanksgiving he gave witness to the Lord. He believed that God’s grace was the reason behind everything that happened. Hence he boldly asked the faithful to ‘always give thanks to God the Father for everything, in the name of our Lord Jesus Christ.’

We must be thankful that the Father has not neglected us, and that He allows us the privilege of sharing in Christ’s suffering. He also allows us to learn from Jesus the spirit of obedience. “Father, take this cup from me, not according to my will, but yours.” Therefore, we give thanks to the Father, by virtue of our close relationship with Jesus.

「主啊!惟獨你有永生的話，我們還投奔誰呢?」

(若 6: 68)

部份跟隨耶穌的門徒，因為聽了祂說：「誰不吃我的肉，喝我的血，在他內便沒有生命。」便離開了耶穌。從人的角度，絕對是難於明瞭耶穌的說話，就是現在，我們也難明瞭聖體聖事的奧妙。不過，耶穌要我們學習從天主的角度去看事物。問題是我們有沒有信心接納耶穌的說話。

一次，當伯多祿嘗試阻止耶穌上耶路撒冷去，因為經師和司祭將要為難他。結果耶穌對伯多祿說：「撒殫，退到我後面去，因為你所了解是人的事，不是天主的事。」可見，耶穌願意我們學習從天主的角度去看事物。

伯多祿的答覆：「主啊! 惟獨你有永生的話，我們還投奔誰呢?」表示我們未必完全了解耶穌的所講解的一切; 不過，我們同樣會說：「主，我們信賴祢!」

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

Some followers of Jesus left Him after He told them, “Unless you eat the flesh of the Son of Man and drink his blood, you do not have life within you.” From a human perspective, Jesus’ words are absolutely hard to understand, as even today, it is difficult for us to understand the mystery of the Eucharist. However, Jesus wants us to learn to see things from God’s perspective. The problem is whether we have the confidence to accept what Jesus said.

Once, Peter tried to prevent Jesus from going to Jerusalem because of potential persecution by the scribes and the priests. Jesus said to Peter, “Get behind me, Satan! You are thinking not as God does, but as human beings do.” Clearly, Jesus wants us to learn how to see things as God does.

Peter’s words that “Lord, to whom shall we go? You have the words of eternal life.” indicate that even though we may not completely understand everything that Jesus says, nonetheless we say, “Lord, we trust in You!”

**「你們只知道拘守人的傳統，而離棄了
天主的誡命。」(谷 7:8)**

梅瑟定下的衛生規矩，目的是讓以色列子民能保持健康的生活質素。不過，經師和法律學士卻附加了不少的條文，以致無知平民百姓產生錯覺，以為缺少了某些輕微規章，便是犯了天主的誡命。由於這緣故，耶穌讓自己的門徒不先洗手使用膳，並藉此機會教訓當時的經師和法律學士，真正的不潔淨，不是由於外在的污穢，而是由於內在的缺德。

今天，在許多文明的地區，衛生環境，已對人類不會構成威脅，但人與人之間的距離，卻越走越遠。

耶穌所重視的，是人靈的救恩。祂說過：「假若你賺得到全世界，但失去了你的靈魂，為你有什麼益處？」

耶穌不是放棄傳統，實質上，祂是繼承傳統，作為亞巴郎的後裔，不單把以色列子民，且把全人類納入為天主的子民，使他們世代代，讚美言出必行的上主、天主。

“You abandon the commandment of God and hold to human tradition.” (Mark 7:8)

Moses set down hygienic laws so that the Israelites could maintain a healthy standard of life. However, the Pharisees and Scribes appended many stipulations to the law, and as a result the general public had the impression that God’s law was violated even if only a minor fault was committed. Jesus once allowed His disciples to eat without washing their hands. He was using this as an example to demonstrate to the Pharisees and Scribes that it is not a defiled exterior; but the lack of moral virtues that truly makes one unclean.

Today, in many developed areas of the world, the living conditions are good enough that they do not pose a threat to mankind, but the distance between one man and another seems to grow.

Jesus put emphasis on the salvation of the soul. He once said, “What do you gain if you win the world but lose your soul?”

Jesus is not turning His back on tradition. He is carrying on tradition as a descendent of Abraham, by bringing mankind closer to becoming God’s citizen, so that they may praise God incessantly generation after generation.

「耶穌到了十城區中心地帶，有人給耶穌帶來一個又聾又啞的人，請求給他覆手。」(谷 7:31-32)

「十城區」為羅馬帝國所建立的一地區，以安置居住在巴勒斯坦的希臘人，故居民全屬外教人。今次馬爾谷記述耶穌治癒這「又聾又啞的人」，有著象徵的意義，即耶穌的講授，亦能滿足追求智慧的希臘人。耶穌宣傳福音的首要對象雖然是猶太人，但並不因此而忽視渴求真理的希臘人。「你們求吧，必給你們成就！」

要開啟這民族，並不容易，因為「耶穌用手指伸進他的耳朵，並用唾沫抹他的舌頭」，表示向這民族宣教，任重而道遠。不過，當人肯開放自己，接受耶穌教導的話，事情總可以解決的。

值得注意的是，這份對耶穌的信心，可能不是來自當事人，而是來自他的朋友，因為福音這樣記述：「有人給耶穌帶來一個又聾又啞的人」。但基於「諸聖相通功」的道理，當事人仍能分享這信德的效果。

“(In the region of the Decapolis,) some people brought to him a man who was deaf and could hardly talk, and they begged him to place his hand on the man.” (Mark 7:31-32)

Decapolis was a district set up by the Roman Empire to house the Greek who had settled in Palestine. Thus, the inhabitants of Decapolis were all non-believers. Jesus’ healing of the man ‘who was deaf and could hardly talk’, as described in Mark, may be extrapolated to mean that Jesus’ teachings are powerful enough to satisfy the Greek who were knowledge-thirsty.

The primary target of Jesus’ ministry was the Jews. However, He did not neglect the Greek, who were desperately seeking the Truth. “Ask, and you will receive!” It was not easy to enlighten the Greek. Jesus once “put His fingers into the man's ears. Then He spat and touched the man's tongue”, giving us an indication that evangelizing to them was indeed a daunting task.

However, if one is willing to open up one’s heart, and accept the teachings of Jesus, the rest will be history. Another point of interest is that the confidence one has for Jesus might not originate from the person himself, but rather, from his friend. Just like what was recorded in the Gospel, “Some people brought to him a man who was deaf and could hardly talk”. Due to the notion of “communion of saints”, everybody gets to taste the fruits of faith, regardless of from whom the Faith stemmed from.

「撒殲，退到我後面去，因為你所體會的，不是天主的事，而是人的事。」(谷 8:33)

這番話是耶穌對伯多祿說的，因為後者阻擋他的師傅，前往耶路撒冷受莫名之苦。伯多祿卻被耶穌斥責，因為他只從人的角度去看事物。

耶穌當然明白伯多祿是出於好意，但也要他了解到承行天父旨意的重要性。故耶穌不惜用強烈的字眼〔撒殲〕，去形容違背上主旨意的行為。

據瑪竇福音所記述，在耶穌斥責伯多祿之前，還讚美他是有福的，因為他指出耶穌是默西亞，永生天主之子。伯多祿是有福的，因為他是聽從了天父的啟示。

當伯多祿聽到耶穌說：「我必須上耶路撒冷去」，他忘了這「必須」是代表天父的旨意。伯多祿的回應代表著「感性」的反應，但耶穌還要求他用「理性」，即信仰的角度，去分析事物。耶穌在山園祈禱時，向天父說：「父啊！求你免去我的苦爵，但不要照我的意思，而照你的意思。」便是最好的說明。

“Get behind me, Satan. You are thinking not as God does, but as human beings do.” (Mark 8:33)

This was what Jesus said to Peter because Peter was trying to stop his master from going to Jerusalem to suffer. However, Peter was scolded by Jesus because he was looking at things from a human being's point of view.

Of course Jesus understood that Peter acted out of kindness, but He still wanted Peter to understand the meaning of following God's will. Therefore, Jesus had to use a harsh word - Satan, to emphasize acts that are against God's will.

According to the Gospel of Matthew, Jesus praised Peter as being blessed before He scolded him because Peter had pointed out that Jesus was the Messiah, the Son of the living God. Peter was blessed because he listened to God's revelation.

Nevertheless, when Peter heard Jesus say, “I must go to Jerusalem,” he forgot that the word “must” represent God's will. Peter's response was a reaction out of “feelings”, but Jesus wanted him to use his “sense”, meaning from his faith's perspective to analyze things. The moment Jesus prayed in the Garden of Gethsemane and said to God, “Father, if you are willing, take this cup away from me; still, not my will but yours be done” is the greatest example.

「誰若想居首位，就必須居於眾人之末。」

(谷 9:35)

耶穌了解到門徒爭論：他們當中誰最大，及爭取坐在祂的左邊或右邊，無非希望能夠成為祂的真正入室弟子。不過，耶穌願意他們明白到，誰願意跟隨祂，便要每天背負自己的十字架。

耶穌更以「居於眾人之末」來顯示門徒處事待人應有的態度。祂曾經說過：「人子來，不是受人服侍，而是服侍。」耶穌也說過：「徒弟不能大過師傅。」故我們惟有步履耶穌的後塵，作眾人的僕役。

我們既然是眾人的僕役，那麼，每一個人都是我們服侍的對象。故此，我們不能再把近人分成可愛的，或不可愛的，應受尊重的，或不受尊重的。「誰因我的名字，接待一個這樣的小孩子(不起眼的近人)，便是接待我。」

聖女小德蘭的成聖方法，便是效法耶穌的純樸謙卑，即我們常稱的「神嬰小道」。

“Many who are first will be last, and many who are last will be first.” (Mark 9:35)

Jesus understood the disciples' quarrels that they wanted to know whoever among them was the most senior; or who would sit on the right or left hand side of the Lord – they only wanted to become the true disciple of Jesus. However, Jesus wished to make it clear that whoever wished to follow Him must bear his own cross.

Furthermore, Jesus used the concept of 'first will be last' to illustrate the attitude that the disciples should have towards others. He once said, "I came, not to be served, but to serve." He also said, "The student must not be greater than the Master." Therefore we must follow Jesus' footsteps to become a servant of mankind.

If we are a servant of mankind, then each person we meet is a target for our service. Therefore, among our friends we can no longer make a distinction between the lovable and the unlovable; between the respected or the disrespected. "Whoever in my name attends a child like this (a commoner) is attending me."

St. Teresa of Lisieux was divine by virtue of the fact that she strived to become humble like Jesus. It is what we refer to as The Way of the Divine Infant.

「誰不反對我們，就是贊同我們。」(谷 9: 40)

這句聖言，與瑪竇的「誰不隨同我的，就是反對我」(瑪 12: 30)，有異曲同工之感。跟隨耶穌的標準，主要是按福音的精神而生活。耶穌願意自己的門徒明白到，每一個人都有權利分享天主的神恩，因為大家都是天父的兒女。

早期教會的時代，亦有些團體，早已領受聖神的恩典，然後才領洗入教。

耶穌重視的，是我們生活的質素與方向，至於屬那一宗派或宗教，絕不造成很大的障礙。

我們可以改寫俗語的「道不同，不相為謀」為「道雖不同，可相為謀」。當我們以廣闊的心胸接待他人時，愛的種子已流入他人的心田底處。

**“For whoever is not against us is for us.”
(Mark 9:40)**

This saying has a similar effect to the phrase “Whoever is not with me is against me” in the Gospel of Matthew.(Matthew 12:30) To follow Jesus’ standard is to live according to the spirit of the Gospel. Jesus would like His disciples to understand that everyone has the right to share in God’s grace, because all of us are children of the Father.

In the early days of the Church, there were groups that received the graces of the Holy Spirit long before they were baptized.

What Jesus deems important is the quality and direction of our life, such that our particular denomination or religion may never become major obstacles for us.

We can rewrite the common saying that “people of different ways have no common dialog” as “even though ways are different, dialog is possible.” When we accept others with an open heart, the seeds of love have already entered into their hearts.

「人要離開自己的父母，與他的妻子結合，二人成為一體。」(谷 10：7 - 8)

創世紀的作者，以生動的手法，描述人類家庭的原始：「上主天主說：『人單獨不好，我要給他造個與他相稱的助手。』...上主天主使人熟睡，當他睡著了，就取出了他的一根肋骨，再用肉補滿原處。然後上主天主用那由人取來的肋骨，形成了一個女人，引她到人前，人遂說：『這才真是我的骨中之骨，肉中之肉，她應稱為「女人」，因為是由男人取出來的。』」(創 2：21 - 23)

「骨中之骨，肉中之肉」表示男女平等，而彼此都是由天主直接所創造。家庭的結合，是天主的愛臨現人間的最好見證，因為耶穌答應過：「當你們彼此相親相愛時，世人便認出你們是我的門徒，而相信我是由天父所派遣來的。」

由於男女各異，彼此性格當然不可能完美無缺，故此，耶穌願意作每個家庭的中間人。「當你們因我的名字(履行互愛盟約)聚在一起時，我便在你們中間。」加納婚宴便是一個最好的例子。

“For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh.” (Mark 10:7-8)

The author of Genesis vividly captured the origin of the human family, “The Lord God said, ‘It is not good for the man to be alone. I will make a helper suitable for him’... So the Lord God caused the man to fall into a deep sleep; and while he was sleeping, he took one of the man's ribs and closed up the place with flesh. Then the Lord God made a woman from the rib he had taken out of the man, and he brought her to the man. The man said, ‘This is now bone of my bones and flesh of my flesh; she shall be called 'woman', for she was taken out of man.’” (Genesis 2:21-23)

“Bone of my bones, flesh of my flesh” symbolizes the equality of men and women and that both are directly created by God. The formation of the family is the best witness of God's love manifested in the world because Jesus promised, “By this all men will know that you are my disciples, if you love one another and believe I am sent by the Father in heaven.”

Because men and women are different, there are naturally differences in personalities. Jesus is willing to be the mediator in every family. “For where two or three come together in my name (in love of each other), there I am with them.” The wedding at Cana is the best example.

「耶穌定睛看他，就喜愛他。」(谷 10:21)

耶穌對每一個人的召喚，都是充滿感情的。不過，對「來，跟隨我罷」的呼喚，我們有絕對自由去抉擇。天主給人類最大的禮物，便是「自由」。

放下自己的「包袱」(唯我獨尊的生活態度)去跟隨主，是最難做到的，故耶穌說：「富人難進天國」福音中的富少年，「憂鬱地走了，因為他有許多產業」，不過，耶穌補充說：「在人不可能，在天主卻不然，因為在天主，一切都是可能的。」稅吏瑪竇放下高官厚祿去跟隨主，便是其中一個例子。

耶穌更不厭其煩的向門徒解釋：「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，沒有不在今世就得百倍的房屋、兄弟、姊妹、母親，兒女，田地——連迫害在內，並在來世獲得永生。」

耶穌要求我們專一地跟隨祂外，還要求我們「飲祂的苦杯」，好使我們成為祂得心應手的工具。

Jesus looked at him and loved him. (Mark 10:21)

Jesus' calling to each of us is full of love. However, we have absolute freedom as to how to respond to the call, "Come and follow me!" Freedom is God's greatest gift to us.

To abandon one's "baggage" (i.e. the attitude that "I'm supreme"), in order to follow God, is the most difficult thing to do. Therefore, Jesus said, "Children, how hard it is (for the rich) to enter the kingdom of God!" In the gospel, the rich youngster "walked away sadly, because he owned a lot of property." However, Jesus continued to say, "For human beings it is impossible, but not for God. All things are possible for God." The tax collector, Matthew, whose abandoning his job to follow Christ was one of the many examples that God can accomplish what human thought is impossible.

Jesus said unceasingly, "Amen, I say to you, there is no one who has given up houses or brothers or sisters or mothers or fathers or children or lands for my sake and for the sake of the gospel who will not receive a hundred times more now in this present age: houses and brothers and sisters and mothers and children and lands, with persecutions, and eternal life in the age to come."

Besides following Him, Jesus also asked us to "drink His cup", so that we may become His useful instruments.

**「你們不知道你們所求的是甚麼，你們能飲
我飲的爵嗎？」(谷 10:38)**

雅各伯和若望兩兄弟，要求在耶穌的光榮中，一個坐在祂的右邊，一個坐在祂的左邊。他倆似乎沒有把耶穌在路上的說話記在心裡。「看，我們上耶路撒冷去，人子要被交於司祭長和經師。他們要定他的死罪，要把他交給外邦人。這些人要戲弄他，唾污他，鞭打他，殺害他。但第三天以後，他必要復活。」這次，耶穌沒有出言指責若望和雅各伯，可能他們的母親也在場，因為按瑪竇福音的記述，是他們的母親代表他倆去求情的。不過，耶穌仍然對他們說：「我喝的杯，你們固然要喝，但坐在我的右邊或左邊，則天主預備了給誰，就給誰。」

說到底，耶穌還是欣賞這兩兄弟的真情，故在許多重要場合下，例如顯聖容、山園祈禱、復活雅依洛的女兒時，耶穌邀請他兩兄弟和伯多祿一起在場作見證。最後晚餐的時候，若望還倚伏在耶穌胸膛。最後，耶穌在十字架上，交托自己的母親給若望去照顧。在天國裡，雅各伯和若望可能不坐在耶穌的左右邊，但在世的旅途裡，他們已得償所願。「你們求，必給你們」的應許是如此的真確。

**"You don't know what you are asking," Jesus said.
"Can you drink the cup I drink?" (Mark 10:38)**

The two brothers, James and John, wanted to be seated on the left and right of Jesus to share His glory. They seemed to have forgotten what Jesus had taught them along the way. "We are going up to Jerusalem, and the Son of Man will be betrayed to the chief priests and the teachers of the law. They will condemn him to death and will turn him over to the Gentiles to be mocked and flogged and crucified. On the third day he will be raised to life!" This time, Jesus did not criticize James and John, perhaps because their mother was present to plead for them, according to Matthew's gospel. However, Jesus responded, "You will indeed drink from my cup, but to sit at my right or left is not for me to grant. These places belong to those for whom they have been prepared by my Father."

In the end, Jesus still appreciated the brothers' love for him, which was why he brought them along with Peter to witness many special occasions such as the transfiguration, prayer in the garden of Gethsemane, and the resurrection of Jairus' daughter. At the Last Supper, John even leaned on Jesus' chest. Finally, when Jesus was on the cross, He asked John to take his own mother and take care of her. In heaven, James and John might not be sitting alongside Jesus. Yet their wish was already granted on their earthly journey. "Ask and you shall receive" is indeed realized.

「他卻更大聲喊叫說：達味之子，可憐我罷！」

(谷 10:48)

巴爾提買本以中等聲量呼喊，但由於群眾斥責他，他更提高聲浪！他的勇氣不因別人的反對而改變，全因他已找到了救恩的門檻。

「達味之子」的呼號，除了承認耶穌的尊貴使命外，更表達自己和耶穌的親密關係，因為每一位以色列人都屬達味聖王，大家都是一家人。這親切的關係，讓這位失明人勇往直前。「瞎子扔下自己的外衣，跳起來，走到耶穌跟前。」他雖然看不見，但已感應耶穌所在的方向。

「你願意我給你做什麼？」這句話，可以說是耳熟能詳，因為耶穌也用這句話去問若望和雅各伯。耶穌雖然已知道我們心底的意願，但仍希望我們能訴說心聲。「可憐我罷！」巴爾提買希望能看得見。耶穌不單讓他能重見天日，也讓他能看見天國的臨現。耶穌對他說：「你的信德救了你。」他的靈魂肉身已重整過來。當我們誠心誠意去呼求耶穌的時候，祂絕不會聽而不聞的。

‘He cried in a loud voice, “Son of David, have mercy on me!”’(Mark 10: 48)

Bartimaeus began shouting in a moderate volume, but because the crowd ordered him to be quiet, he cried out even more loudly. His courage was not altered by the opposition of others. He had already found the door to salvation.

The title of the ‘Son of David’ recognizes the regal purpose of Jesus’ life, and it also expresses the intimate relationship between Bartimaeus himself and Jesus. This is because each Israelite recognizes David as his King, and thus they are a family. This relationship gave the blind Bartimaeus his courage to approach Jesus. “He threw off his cloak, sprang up and came to Jesus.” Although he could not see, he knew where Jesus was by intuition.

“What do you want me to do for you?” This phrase is very familiar to us. Jesus posed the same question to John and James. Although Jesus already knew the desires of our hearts, He wanted us to tell him. “Have mercy on me!” Bartimaeus wished to see again. Jesus not only restored his vision; He also gave him a glimpse of the Kingdom of Heaven. Jesus said to him, “Your faith has made you well.” Bartimaeus’ body and soul had been made complete. When we sincerely cry out to Jesus, He will always be there to listen.

「你離天主的國不遠了。」(谷 12: 34)

申命紀第六章第五節和肋未紀第十九章十八節，為每一位曾研讀聖經的猶太人，必定耳熟能詳，因為「全心愛主」和「愛人如己」也是所有猶太教徒，走天國之路的指標，故此耶穌肯定的，對考問祂的經師說：「你離天主的國不遠了。」

耶穌說話的背後，是指經師的方向是正確，但還需身體力行。路加福音便以善心撒瑪黎雅利亞人的故事(路 10: 18-37)，去闡述身體力行的重要性。一個前往耶里哥的猶太人，路途上遭強盜搶掠和擊傷，臥在路上；一位司祭經過，無動於衷，另一位肋未人(經師)也經過，亦視若無睹；最後，一位撒瑪黎雅人(外邦人)經過，停下來，給他包紮，並把他送到旅館。耶穌問：「誰是那遭遇強盜者的近人呢？」那位經師答道：「是憐憫他的那人。」耶穌便說：「你去，也照樣做罷！」

**“You are not far from the kingdom of God.”
(Mark 12: 34)**

Verse 5 from Chapter 6 of Deuteronomy and Verse 18 from Chapter 19 of Leviticus are both very familiar to every Jewish person who has studied the Scriptures, because for the Jews, “love the Lord your God with all your heart” and “love your neighbor as yourself” are benchmarks for walking the path to heaven. That was why Jesus firmly told the scribe who tested him, “You are not far from the kingdom of God.”

The meaning behind Jesus’ words is that the direction of the scribe is correct, but he must now “walk the talk”. The Gospel of Luke used the story of the Good Samaritan (Luke 10:25-37) to demonstrate the importance of acting on one’s belief. A Jew who was on his way to Jericho fell victim to robbers who had stripped and beaten him and left him half-dead; a priest passed by quickly without being moved by compassion, and a Levite also passed by as if not seeing him at all; finally, a Samaritan (a Gentile) traveller passed by, stopped and bandaged him, and took him to an inn. Jesus asked, “Which of these three, in your opinion, was neighbor to the robbers’ victim?” The scribe answered, “The one who treated him with mercy.” Jesus said to him, “Go and do likewise.”

「耶穌面對奉獻箱坐著，看大家怎樣向奉獻箱裡投錢。」(谷 12：41)

耶穌在川流不息的人群中，尚有閒情觀看人們的一舉一動，可見耶穌的心神，不單專注在傳教工作上，也留意每個人的言行舉止。其目的當然不是基於好奇心，而是在於欣賞人們大方的行為。「這窮寡婦比所有向銀庫裡投錢的人，投的更多。」

耶穌解釋說：「眾人都拿他們所餘的來投，但這寡婦卻由自己的不足中，把所有的一切，全部的生活費，都投上了。」從這段福音的記載，讓我們認識到，在耶穌的心目中，我們每一個人都是耶穌觀望的對象；祂不是在監察我們，而是用祂的眼神來帶領我們、祝福我們。同時，耶穌樂意見到我們能全力以赴，去活出一份無私的愛。

**“Now Jesus sat opposite the treasury and saw how the people put money into the treasury.”
(Mark 12:41)**

Even in the midst of a busy crowd, Jesus still paid attention to the actions of individuals. We can see that Jesus cared not only about His missionary work; He also watched carefully people's words and actions. Of course Jesus was not simply curious about others' actions, instead He cared about seeing people's generosity. “Assuredly, I say to you that this poor widow has put in more than all those who have given to the treasury,” Jesus explained, “for they all put in out of their abundance, but she out of her poverty put in all that she had, her whole livelihood.”

From this gospel passage, may we understand that Jesus pays attention to the actions of each one of us. He watches over us not to monitor us but to guide and bless us. At the same time, Jesus wants to see us live our life to the fullest and do the best we can to live out a selfless love.

「天地要過去，但是我的話，決不會過去。」

(谷 13:31)

「天地」是指一切的受造物，既然是受造物，當然有它們終結的日子。耶穌是天主聖言，是天主第二位聖子，自然永遠常存。由於人類是按天主的肖像而受造，故亦能享受永遠的生命。因此之故，耶穌勸勉我們：「你們應當謹慎，免得你們的心為宴飲沉醉，及人生的掛慮所累時，那意想不到的日子臨於你們。」(路 21:34)

耶穌告訴我們，天主對人類的愛情永恆不變，我們不應把祂的話語掉以輕心。「天地過去」的時辰，便是「基督第二次來臨」的日子，也是人類受審判的日子。不過，按瑪竇福音的記述 (25:31-46)，受審判時的提問，是基於我們有否對近人實行愛德，猶如對待基督一樣。

一切都會過去，「愛」則永遠常存。

“Heaven and earth will pass away, but my words will never pass away.” (Mark 13:31)

“Heaven and earth” refers to the created, and all created beings will come to their end. Jesus Christ, as the Word of God, as well as the second Person of the Trinity, will exist forever. Since human beings were made according to God’s image, they may also enjoy eternal life. Thus, Jesus always reminds us, “Be careful, or your hearts will be weighed down with dissipation, drunkenness and the anxieties of life, and that day will close on you unexpectedly like a trap.” (Luke 21:34)

As the Heaven and earth pass away, the Son of Man will come in glory. This is also the judgment day for all mankind. However, according to Matthew, we’ll be judged on whether or not we have carried out acts of charity to our neighbors, just like we would to Jesus.

All will come to pass. Only “love” remains.

「凡屬於真理的人，必聽從我的聲音。」

(若 18: 37)

當耶穌回答比拉多：「我的國不屬於這世界」時，比拉多便說：「那麼，你就是君王了？」既然耶穌的國度不屬於這世界，對羅馬帝國便沒有壓迫性，故作為羅馬總督的比拉多，承認耶穌為君王與否也無妨。不過，當耶穌說：「我為此而生，我也為此而來到世界上，為給真理作證。」，雖然比拉多故作同情，問耶穌：「什麼是真理？」他沒有等待耶穌的答覆便離去。

比拉多實在是不能再聽下去，因為他明知耶穌無罪，仍然為了保著自己的職位而判耶穌死罪。比拉多不是不明白何謂真理，而是不能身體力行。

「聽從耶穌的聲音」的條件，自然是「付諸實行」。無怪乎耶穌常批評許多人「有眼而看不見，有耳而聽不到」。

「屬於真理的人」必須心口合一。

“Everyone who belongs to the truth listens to my voice.” (John 18:37)

When Jesus answered Pilate, “My kingdom does not belong to this world,” Pilate responded, “Then you are a king?” Since Jesus’ kingdom does not belong to this world, He was not a threat to the Roman Empire; therefore Pontius Pilate should not have any problem recognizing Jesus as king. However, when Jesus said, “For this I was born and for this I came into the world, to testify to the truth.” Although Pilate pretended to be sympathetic and asked him, “What is truth?” he left without waiting for Jesus’ answer.

Pilate could not listen anymore because even though he knew that Jesus was innocent, he had to prosecute him to save his own title. It was not that he did not understand what the truth was; he just could not act on it.

“Listen to Jesus’ voice” certainly includes “taking action”. No wonder Jesus often criticized that people “have eyes but do not see, have ears but do not hear”. Those who “belong to the truth” must act according to their words.

「你們應當時時警醒，常常祈禱。」(路 21:36)

耶穌對比拉多承認自己是君王，但祂的國不屬於世上，並且對他說：「我為此而生，也為此來到世界上。」

從創造之初，人類便生活在天主美善的氛圍下；到了人類與天主的旨意背道而馳時，人類才成了迷途的羔羊。耶穌便是這些迷途羔羊的牧人。

人的靈魂是直接由天主所創造，並且按天主的肖像而受造，故我們與天主的關係密切。由於我們面對太多事情，例如工作、家庭生活與及其他的生活習慣，以至我們沒有空間顧及靈性上的生活。後果便是我們與天主的關係日益疏離。

祈禱的時刻使我們能重回與天主密切的關係上。耶穌在重要時刻，例如揀選宗徒、接受苦難之前，作了長時間的祈禱。耶穌要求我們「常常祈禱」，便是希望我們在任何事情上，不要忘記天主的臨在，和相信祂在一切事情上的祝福。

“Be always on the watch, and pray.” (Luke 21:36)

Jesus admitted to Pilate that He was a King, but His kingdom was not of this world. Jesus also said, “For this I was born, and for this I came into this world.”

Since the beginning of time, mankind has lived in the good graces of the Lord. Then men acted in a way that was contrary to God’s will, and they became lost sheep. Jesus is the shepherd of the lost sheep.

A person’s soul is created by God and in the image of God. Therefore the relationship between God and man is an intimate one. Many times we try to juggle too many things in our life such as career, family and other habits, causing us to neglect our spiritual life. The result is that our relationship with God becomes farther apart.

Prayer allows us to focus on our relationship with God. At critical moments in Jesus’ life, such as when choosing His disciples, or before His passion, He spent a long time in prayer. Jesus asks us to pray often. It means that we should not forget God in everything that we do, and we must trust God’s blessing.

「你是我的愛子，我因你而喜悅。」(谷 1:11)

若翰的洗禮和耶穌的洗禮，外表上，同樣是以水授洗。若有悔罪之心，同樣有赦罪之功能。由於耶穌的洗禮是一件「聖事」，一個人接受洗禮後，藉耶穌在十字架上所流出的血和水，回復天主子女的地位。耶穌當然沒有接受洗禮的必要，因為祂是天主之子，但仍央求若翰給祂授洗，以肯定痛悔定改的重要性。若翰明知自己的身份不是救世主（默西亞），只是默西亞的前驅，但為了聽命，勉為其難的為耶穌授洗。授洗後，若翰見到天開，有一鴿子形狀的聖神降到耶穌身上，並有聲音說：「你是我的愛子，我因你而喜悅。」

耶穌接受若翰的洗禮後，便開始祂的傳教旅程。若翰的使命，一如依撒意亞先知的預言，為主「修直他的道路」，故他也大方地讓自己的兩個門徒，即安德肋和伯多祿，跟隨了耶穌。若翰曾經說過：「他（默西亞）應該興盛，我（前驅）卻應該衰微。」

耶穌說過，當我們做完天主給我們的工作時，仍然要說：「我們是主無用的僕人，只是做了我們應做的事。」我們既然是耶穌的門徒，不是應該為他修直道路嗎？

“You are my own dear Son. I am pleased with you.” (Mark.1:11)

Superficially, the baptism administered by John and the baptism administered by Jesus were similarly performed with water. With a repenting heart, sins would similarly be forgiven. The baptism administered by Jesus is a sacrament. Through the sacrament of baptism, and through the blood and water of Jesus that flowed on the cross, one can regain the status of being children of God. Obviously Jesus had no need of receiving baptism as He is the son of God, but He still requested John to baptize Him in order to confirm the importance of repentance. John knew very well that he was not the Messiah but the forerunner of the Messiah, but he nonetheless baptized Jesus out of obedience. After the baptism of Jesus, John saw the heaven opened, and the Holy Spirit descended on Jesus in the form of a dove, and a voice came from heaven, “You are my beloved Son; with you I am well pleased.”

Jesus began His ministerial journey after receiving baptism from John. John’s mission, as the prophet Isaiah had predicted, was to “straighten the path” for the Lord, thus he generously allowed his two disciples, Andrew and Peter, to follow Jesus. John once said, “He (the Messiah) should increase, I (the forerunner) should decrease.”

Jesus told us once that after we have done the work that God gave us, we should still say, “We are the Lord’s unworthy servants, only doing what we are supposed to do.” Since we are Jesus’ disciples, aren’t we supposed to straighten His path for Him?

「你們要常常歡樂，不斷祈禱，事事感謝。」

(得前 5:16-18)

得撒洛尼為希臘北部的一個港口，保祿在第二次傳教行程中，於公元五零年在該地建立了教會，皈依的信友大半是外邦人。其他不信的猶太人見保祿傳教順利，遂集合市井敗類，與保祿為難，使他不得不離開自己新建的教會。

保祿到達格林多後，得知得撒洛尼的信友，雖然受到迫害，仍保持信德；不過許多信友仍離不開邪淫和懶惰的毛病。故保祿對他們說：「弟兄們，我們勸勉你們：要勸戒閑蕩的，寬慰怯懦的，扶持軟弱的，容忍一切人！」（得前 5:14）

為能幫助信友以更積極的方法去生活，便提出：「你們要常常歡樂，不斷祈禱，事事感謝。」

「歡樂」的基礎是「被愛」、「被天主所愛」；「祈禱」即恆常與天主保持關係；「感謝」是因為我們相信了天主的愛。當我們積極生活的時候，毛病自然減少。

**“Rejoice always; pray without ceasing; in
everything give thanks.”
(1Thessalonians 5:16-18)**

Thessalonica is a harbour city in northern Greece. On Paul's second missionary journey, he established a new Church there in 50 A.D. Most of the converts were gentiles. The other non-believing Jews saw Paul's successful evangelization and plotted with the town's crooks and scoundrels to drive Paul out of the city and away from the new Church he founded.

After Paul arrived in Corinth, he heard news that despite being oppressed, the new Christians in Thessalonica remained steadfast in their faith; however many of them were not able to give up their habits of debauchery and laziness. Paul urged them, “We urge you, brethren, admonish the unruly, encourage the fainthearted, help the weak, be patient with everyone.” (1Thessalonians 5:14)

In order to help the new Christians live more wholesomely, Paul instructed, “Rejoice always; pray without ceasing; in everything give thanks.”

The foundation of “rejoicing” is to “be loved” and “let yourself be loved by God”. To “pray” is to constantly remain in contact with God; we “give thanks” because we believe in God's love for us. When we live in this way, our bad habits will naturally diminish.

「沒有一件事是天主做不到的。」(路 1:37)

天使對聖母瑪利亞的說話鏗鏘有力，表示天主對人類的救恩，加以絕對的肯定。聖母也深深的體會到天主對人類的寵幸，故她對表姊依撒伯爾說：「天主曾回憶起自己的仁慈，扶助了他的僕人以色列。」

當聖母對天使說：「看！上主的婢女，願照你的話成就於我罷！」的時候，天主子立即在她內降孕成胎。她以童貞之身，成為救主的母親。

天主的創世工程，特別是救世工程，是超乎人的想像力，但並不相反真理或邏輯，且讓人類感受到「天主與人同在」(厄瑪奴耳)的真正意義是：生於窮人的地方、活於罪人的圈子、死於囚犯的左右。

為了愛我們，天父沒有讓聖子免去祂的苦杯(十字架)。

**“For nothing is impossible with God.”
(Luke 1:37)**

The angel from God spoke firmly to the Virgin Mary, absolutely confirming God's salvation for humankind. The Virgin Mary deeply experienced the grace that God bestowed upon humankind, and was inspired to say to her cousin Elizabeth, “He has helped his servant Israel, remembering to be merciful to Abraham and his descendants forever.”

When the Virgin Mary said to the Angel, “Look! I am the Lord's servant. May it be to me as you have said,” the Son of God became Man in her womb. She was a virgin, and yet miraculously became the Mother of the Saviour.

God's plan of creation, especially His works of salvation, is beyond our imagination, but it does not conflict with the truth, nor with logic. God allows us to understand the true meaning of “Emmanuel” (God is with us), as the Son of God was born in a poor estate, lived among the sinners, and died flanked by prisoners.

Out of love for us, God did not take away His Son's cup of suffering (the Cross).

「他就同他們下去，回到納匝肋，屬他們管轄。」

(路 2:51)

耶穌在沒有通知家人的情況底下，留在耶路撒冷三天之久，十二歲的祂，不可能沒有感覺到若瑟和瑪利亞將會替祂擔憂。不過，由於好學的經師們熱心聆聽，耶穌不可能拂袖而去，因為這份渴求真理之情，也打動了祂的心靈。

當祂回應母親的說話時，便可知道祂的心願和天父的心願一致：願所有人都明白真理。祂對瑪利亞說：「你們為什麼尋找我？你們不知道我必須在我父親那裡嗎？」由於要公開傳教的日子還未到，耶穌「就同他們下去，回到納匝肋，屬他們管轄」。在未來十八年的歲月裡，祂只是跟隨若瑟，擔當木匠的工作。祂沒有參加經師的訓練，也沒有與司祭為伍，但祂是名副其實的經師，視死如歸的永遠大司祭。

祂唯一的導師是聖神，但祂仍聽命於若瑟和瑪利亞，因為天主聖神也在他們身上工作。

“He went down with them and came to Nazareth, and was obedient to them.” (Luke 2:51)

Jesus stayed in Jerusalem for three days without telling his family. He was twelve years old; hence, He wasn't ignorant of Joseph's and Mary's concern for him. However, because the scribes were eager to learn, He could not leave them. Their yearning for the truth had moved his heart.

When He replied his mother's questions, it became apparent that His wish was the same as that of Our Father's - May all find the truth. He said to Mary, “Why were you looking for me? Did you not know that I must be in my Father's house?” Since His days of public ministry had not arrived, he “went down with them and came to Nazareth, and was obedient to them.” In the next eighteen years, He followed Joseph working as a carpenter. Although He was never trained as a scribe and was not friends with priests, He was a genuine scribe and the eternal high priest.

His only tutor was the Holy Spirit and He remained obedient to Joseph and Mary because the Holy Spirit was working through them.

「外邦人藉著福音在基督耶穌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)

猶太人以割損禮作為天主特選民族的記號。不過，基督卻以自己十字架上的奉獻，與人類訂立了新的盟約，不單猶太人受益，全人類都受益。基督把自己的生命完全交出，彌補了人類對天主的疏離。

天主永遠都是忠信的，祂沒有因為猶太人的叛逆而遠離這特選民族，反而恩上加恩，讓救恩的許諾更放諸四海。

我們既是基督恩寵的繼承人，我們彼此之間，一如聖保祿所說：沒有猶太人或外邦人、奴隸或自由人之分，我們大家都是兄弟姊妹。憐愛每一個近人，便成了基督徒生活的金科玉律。

**“The Gentiles have become fellow heirs,
members of the same body, and sharers in the
promise in Christ Jesus through the gospel.”
(Ephesians 3: 6)**

For the Jewish people, circumcision is a symbol of being a part of God's chosen people. However, by His offering upon the cross, Christ has established a new covenant, not only with Jews but with all mankind. Christ offered up His life completely to bridge the distance between God and men.

God is forever faithful. He did not abandon the Jewish people because of their infidelity. Rather, He bestowed grace upon grace so that His promise of salvation may spread across the world.

As the heirs to the grace of Christ, we should be, unto each other, just as St. Paul said - without differentiating between Gentiles or Jews, slaves or free, we are all brothers and sisters. Love one another – this is the golden rule of Christian life.

「他們沒有酒了。」(若 2:3)

在平日的日子，沒有酒並沒有什麼大不了，但在婚宴中，缺乏酒，為主人家，可能是一件尷尬的事，故聖母義無反顧的向耶穌進言。不過，聖母也可能預知耶穌的反應：「女人，這於我和你有什麼關係？我的時刻尚未來到。」

聖母也不強求，只對僕役說：「他無論吩咐你們什麼，你們就作什麼。」聖母當然未知耶穌會施行變水為酒的奇蹟，不過她的說話可能減低僕役對耶穌的異議，因為當時並非洗腳的時候，裝滿那六口石缸，為他們是沒有意義的。

在加納婚宴，耶穌變水為酒；在最後的逾越節晚餐，耶穌把葡萄酒祝聖為祂的聖血；兩者雖然沒有直接的關係，但可讓我們聯想得到，婚姻聖事與聖體聖事同屬祭獻的一部份。

“They have no wine.” (John 2: 3)

On other days, it is not a big deal when one runs out of wine. But during a wedding banquet, it was an embarrassment for the host. Therefore, Mary irrevocably turned to Jesus for help. However, Mary perhaps already expected Jesus’ response, “Woman, how does your concern affect me? My hour has not yet come.”

Nevertheless, Mary did not press on. She just said to the servers, “Do whatever He tells you.” Mary certainly did not foresee that Jesus would perform a miracle and turn water into wine, but her words caused to lessen any opposition the servers might have towards Jesus. The reason was because it was not time yet to wash their feet, therefore it was a meaningless task for the servers to fill six stone jars with water.

At the Cana wedding banquet, Jesus turned water into wine, and eventually at Passover, Jesus sanctified the wine into his blood. Although there wasn’t a direct relation between the two events, they however reminded us that both the Sacrament of Matrimony and the Eucharist were considered a form of gift.

「若是一個肢體受苦，所有的肢體一同受苦；若是一個肢體蒙受尊榮，所有的肢體一同歡樂。」

(格前 12:26)

保祿所指的肢體是指教會內每一個成員。由於信友神恩各異，自然產生彼此的分別，但這分別並不是分隔或分離，而是互補不足。保祿加以解釋：「眾人豈能都做宗徒？豈能都做先知？豈能都做教師？豈能都行異能？豈能都有治病奇恩？豈能都說各種語言？豈能都解釋語言？」他更補充說：「先知之恩，終必消失；語言之恩，終必停止；知識之恩，終必消逝。」因此，保祿作結說：「愛永存不朽。」

只有互相尊重，互相信賴，才可感受別人的痛苦，猶如自己的痛苦；別人的快樂，猶如自己的快樂。而這互相尊重，互相信賴的基礎，便是大家分享同一的生命（基督的生命），同一的聖神。

**“If (one) part suffers, all the parts suffer with it; if one part is honored, all the parts share its joy.”
(1 Corinthians 12:26)**

The parts Paul referred to represent all members of the Church. Because each person has different amount of faith, there exists some disparity; however, this does not necessarily mean segregation or seclusion but rather, that we all compensate each other's differences. Paul further explained, “Are all apostles? Are all prophets? Are all teachers? Do all work mighty deeds? Do all have gifts of healing? Do all speak in tongues? Do all interpret?” He elaborated, “If there are prophecies, they will be brought to nothing; if tongues, they will cease; if knowledge, it will be brought to nothing.” Thus he concluded that “love never fails.”

Only when we respect and trust each other can we experience others' pain like it is ours, experience others' joy like it is ours. And this foundation of mutual respect and mutual trust forms the same life (Jesus' life) and the same Holy Spirit we all share.

**「我還沒有在母腹內形成你以前，我已認識了你；
在你還沒有出離母胎以前，我已祝聖了你。」**

(耶 1:4)

耶肋米亞在十九歲那年，得到天主的召叫，成為先知，作為天主的代言人。當時他回答道：「我還太年輕，不會說話。」但上主對他說：「你不要害怕，因為有我與你同在，保護你。」

作為天主的代言人，特別是亂世時代，是一項極大的挑戰。且當耶路撒冷失陷，大部份猶太人已被遷徙巴比倫時，去安慰那些留下來的遺民，更是一项極不容易的工作。

耶肋米亞雖沒有完成挽救自己百姓得免亡國的目的，但仍信賴上主與聖祖所許的誓約。當我們面對困難，對事情不知所措時，我們要深信天主對耶肋米亞所講的話，也是對我們說的：「我還沒有在母腹內形成你以前，我已認識了你；在你還沒有出離母胎以前，我已祝聖了你。」耶穌答應過：「我和你們天天在一起，直到世界的終結！」

“Before I formed you in the womb I knew you; before you were born I set you apart; I appointed you as a prophet to the nations.” (Jeremiah 1:4)

When Jeremiah was nineteen, he received a calling from God that he would become a prophet – a spokesperson for God. At the moment, he answered, “I do not know how to speak; I am only a child.” However God said to him, “Do not be afraid of them, for I am with you and will rescue you.”

To be the spokesperson for God, especially during times of turmoil, is an extremely challenging task. When Jerusalem fell to Babylon, most of the Jewish people had already moved to Babylon. Jeremiah, however, was left with the nearly impossible task to console those left behind in the war-torn region.

Jeremiah could not save the country from destruction. However, he still trusted in the promise that God made with his ancestors. When we face difficulties, and when we are feeling helpless, we need to have great faith in what God told Jeremiah, “Before I formed you in the womb I knew you, before you were born I set you apart; I appointed you as a prophet to the nations.” Jesus once promised, “I will be with you always, until the end of time.”

「划到深處去，撒你們的網捕魚罷！」(路 5:4)

西滿回答說：「老師，我們已整晚勞苦，毫無所獲，但我要遵照你的話撒網。」結果，滿載而歸。西滿伯多祿跪伏在耶穌膝前說：「主，請你離開我，因為我是個罪人。」

這次，伯多祿沒有按著自己的經驗去捕魚，而是按著耶穌的指引去行事。當時伯多祿可能半信半疑，因為他是一位有經驗的漁夫。他在耶穌膝前說的那番話，更表達內心的一份歉意。

耶穌不單沒有計較伯多祿的無信，反而對他說：「從今以後，你要做捕人的漁夫！」伯多祿可能得到一個啟示：假若捕魚還需要耶穌的指引，何況「捕人」不是更需要耶穌的助佑嗎？也可能給他看出：天主工作的邏輯與人的邏輯截然不同。重要的，還是要聽天主的聲音。

“Put out into deep water and lower your nets for a catch!” (Luke 5:4)

Simon replied, “Master, we have worked hard all night and have caught nothing, but at your command I will lower the nets.” As a result, they caught a great number of fish. Simon Peter fell at the knees of Jesus and said, “Depart from me, Lord, for I am a sinful man.”

This time, Peter did not fish by his experience, but acted according to Jesus’ instructions. At the time Peter might have been rather doubtful since he was an experienced fisherman. When he said those words at the knees of Jesus, a sense of apology was expressed.

Jesus not only did not mind Peter’s doubts, but rather said to him, “From now on you will be catching men!” Peter could have received a revelation - if Jesus’ guidance is needed for fishing, isn’t His blessings needed more so for “catching men”? He might also have become aware of the fact that the logic of God is different from that of men. The important thing is to listen to the voice of God.

「假如基督沒有復活，那麼，我們的宣講便是空的，你們的信仰也是空的。」(格前 15:14)

為甚麼基督沒有復活，我們的信仰便是空的呢？因為基督宣講的中心，在於人類能分享天主的生命。故當基督背負著人類的罪過死於十字架上，而在第三天復活了的時候，證明了人類的生命已在基督內得到重生。

聖史若望在福音中寫上以下的感想：「天主竟這樣愛了世界，甚至賜下了自己的獨生子，使凡信他的人不至喪亡，反而獲得永生，因為天主沒有派遣子到世界上來審判世界，而是叫世界藉著他而獲救。」(若 3:16-17)

當我們感受到悲痛、絕望與黑暗的時候，那便是基督與我們最接近的時候，因為在祂內，我們的痛苦已在十字架上奉獻了給天父。接著我們要活出復活基督的生命，即用心去生活天主的聖意。

**“And if Christ be not risen, then is our preaching
is in vain, and your faith is also in vain.”
(1 Corinthians 15:14)**

Why is it that if Christ had not risen, then our faith would be in vain? The heart of Jesus’ message tells us that mankind should live in the Lord. Hence the death of Christ on the cross as a result of our sins; and his resurrection on the third day is proof that the life of mankind is reborn in the Lord.

The saint historian John reflected upon this in his Gospel: “For God so loved the world, which He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through Him might be saved.” (John 3: 16-17)

When we are in the depths of pain, suffering and darkness, which is when we are closest to Christ. In Christ, our suffering is offered upon the cross to our Father. Thus, to live the life of the Risen Christ means to live in accordance to God’s will.

「你們什麼也不要掛慮，只在一切事上，以懇求和祈禱，懷著感恩之心，向天主呈上你們的請求。」

(斐 4:6)

聖保祿是從羅馬的監獄裡，寫這封書信給斐理伯城的基督徒，可見他當時的境況並非從容，但從他的字裡行間，感受到一份對的主依賴之情。「不要掛慮」「懷著感恩之心」等的語氣，表現出他對天主的信賴。

耶穌也多次提示我們不要為明天過份擔憂，因為祂說過：「今天的十字架為你們已夠受。」耶穌的意思是：努力生活好每一天。

耶穌了解我們人類容易陷入瞻前顧後的陷阱，而忽略生活在天主聖意之中。說到底，只有在目前的一刻，才可生活出天主聖意，因為明天不一定在我們手中，而昨天已永遠不能重複。

聖保祿所說的「在一切事上」，便是在一切事上，都要承行天主的聖意。用心生活好每個目前的一刻，我們的心靈便會心曠神怡。

“Have no anxiety at all, but in everything, by prayer and petition, with thanksgiving, make your requests known to God.” (Philippians 4:6)

St. Paul wrote this letter to the Christians at Philippi while he was in a prison in Rome. We could tell that his situation was dire since there was a sense of dependence on God from his writings. Words such as “no anxiety” and “with thanksgiving” expressed his trust in God.

Jesus also reminded us not to be overly anxious about the future. He once said, “Each day has enough trouble of its own.” What Jesus meant was to live each day to its fullness.

Jesus understood that men can easily become anxious and forget that they should live in God’s will. After all, we can live according to God’s will only at the present moment. This is because tomorrow is not yet at hand and yesterday can never be repeated.

When St. Paul said “in everything”, he meant that we should live according to God’s will in everything we do. Our spirits can only flourish when we whole-heartedly live out the present moment.

**「魔鬼用盡了各種試探後，就離開了他，
再等時機。」(路 4:13)**

厄娃吃了禁果，因為順從了「將會如同天主一樣知道善惡」的試探。耶穌也受到試探，「去把石頭變成餅去充饑」、「去朝拜魔鬼以獲得榮華及權勢」及「從聖殿頂上跳下，讓天使去托著他」等。不過，耶穌以申命紀的說話作為回應：「人生活不只靠餅」、「你要朝拜上主，你的天主，惟獨奉事他」及「不可試探上主，你的天主」作為回應。

可見在試探中，天主聖言能發揮很大的效能。故在耶穌所教導的天主經，便包括了祈求天父「不要讓我們陷入誘惑。」(路 11:4) 這表示人不能倖免「受試探」，但藉天父的力量和我們的努力，試探是會過去的。耶穌在革責瑪尼山園祈禱時，說：「阿爸！父啊！一切為你都可能。請給我免去這杯罷！」這杯是指他將要受的十字架苦刑。不過，祂補充說：「不要隨我的意願，惟照你的意願成就罷！」

當我們遇到試探時，最好的方法是以聖言和天主聖意去提醒自己。

“Now when the devil had ended every temptation, he departed from Him until an opportune time.” (Luke 4:13)

Eve ate the forbidden fruit and fell for the serpent's temptation that “you will be like God, knowing good and evil.” Jesus was also tempted to turn stone into bread to ease His hunger, to worship the devil to get all the riches and power of the world, and to throw Himself from the tip of the temple to show His command of the angels. However, Jesus responded with the words from Deuteronomy, “Man does not live on bread alone”, “Worship the Lord your God, and serve Him only,” and “Do not put the Lord your God to the test.”

It can be seen that when in temptation, the word of God can be very powerful. Even the Our Father, which Jesus taught us, includes “lead us not into temptation”. (Luke 11:4) This shows that people cannot avoid being tempted, but with the Father's power and our effort, temptations will pass. When Jesus prayed in the garden of Gethsemane, He said, “Father, if it is Your will, take this cup away from Me.” This cup refers to His Passion on the Cross. Nevertheless, He added, “Nevertheless not My will, but Yours, be done.”

When we are in temptation, the best way is to rely on the will and the word of God.

「老師，我們在這裡真好！」(路 9:33)

耶穌習慣帶同伯多祿、若望和雅各伯一起見證重要的時刻，例如今次在山上顯聖容、另外一次是復活雅依洛的女兒，最後一次是耶穌在革責瑪尼園祈禱的時候。在山上顯聖容和在革責瑪尼園祈禱時的環節，頗有雷同的地方。這兩次都是耶穌與他們一起祈禱，同時門徒們都有睡意。不同的是，在山上顯聖容時，耶穌的容貌「發光有如太陽」，並對門徒說：「起來，不要害怕！」

在革責瑪尼園祈禱時，耶穌的汗「如同血珠滴在地上」。祂對門徒說：「你們竟不能同我醒寤一個時辰嗎？醒寤祈禱吧！免陷於誘惑。」當伯多祿見到耶穌容光煥發，並且與梅瑟和厄里亞一起交談，便情不自禁地說：「老師，我們在這裡真好！」

當我們感受到耶穌臨在的時候，我們也會讚嘆地說：「老師，我們在這裡真好！」耶穌是言出必行的，祂答應我們，當我們因祂的名在一起的時刻，即實行彼此互愛的時刻，祂一定會臨在我們中間。但這互愛的代價，當然是要放下自我，努力承行天父的旨意。

“Lord, it is so good for us to be here!” (Luke 9:33)

Jesus liked to bring Peter, John and James along and let them witness a lot of important moments. For example, they were present during His transfiguration; when He raised Jairus’ daughter from the dead; and lastly, when He prayed in the Garden of Gethsemane. There are a lot of parallels between the Transfiguration and the Agony in the garden. In both situations, Jesus was praying with His disciples, while the disciples were trying to fight off sleepiness. However, during His transfiguration, Jesus’ face was radiant like the Sun, and He said to the disciples, “Get up! Do not be afraid!”

During His prayer session at the Garden of Gethsemane, Jesus’ sweat was like great drops of blood, falling down to the ground. He said to His disciples, “Could you not keep watch with me for one hour? Watch and pray so that you will not fall into temptation!” When Peter saw Jesus in radiance, talking with Moses and Elijah, he could not help but said, “Lord, it is good for us to be here!”

When we experience the presence of Jesus, we would also exclaim, “Lord, it is good for us to be here.” Jesus never fails to keep His promise. He promised that He would be with us whenever we gather in His name and act charitably. To love effectively, we need to sacrifice “self”, and strive to do God’s will.

「凡自以為站得穩的，務要小心，免得跌倒。」

(格前 10:12)

聖保祿於公元五十六年，在厄弗所寫信給格林多的信友。他在四年前建立格林多的教會。由於格林多的信友互分黨派，表現非常不團結，故保祿要求他們放棄彼此的成見，走向合一之路。「成見」來自「肯定」自我而「否定」他人，也可說是「自我中心」作祟。耶穌給我們生活的原則是「愛」，好像他一般的愛護他人。一位六歲的小朋友如是分享：「愛便是把自己的薯條分給別人吃，而不希望別人的薯條回分給自己吃。」這不是理論，而是實際行動。

「否定」別人的，當然自以為是，因此，聖保祿便告誡有如是思想的人說：「凡自以為站得穩的，務要小心，免得跌倒。」特別當我們見到別人遇到不幸時，更以為別人必是受到了天主的懲罰。耶穌說過：「從前史羅亞塔倒塌時，壓死的那十八個人，你們以為他們比耶路撒冷其他居民罪債更大嗎？不是的。我告訴你們：如果你們不悔改，也都要同樣喪亡。」(路 13:4)

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

St. Paul wrote this letter from Ephesus about the year 56. The target audience was the Corinthian Christians, where he founded the community four years before. Because the community was displaying open factionalism, Paul requested them to give up the prejudice that they had on each other, so that they could work together in unity. “Prejudice” came from the “affirmation” of one self while “disagreeing” others. It can also be seen as being “egocentric”. The basis of Jesus’ lifestyle is “love”, similar to the way He cares about others. A 6-year-old shared his own version of love – “love is to give my own fries to others, and not expecting others to return the favor to me.” This is not only a theory, but also a real action.

Those who disagree with others are often self-righteous. Thus St. Paul warned these people that “Whoever thinks he is standing secure should take care not to fall.” Especially at times when we see others in tough situations, we tend to think that they are being punished by God. Jesus once said, “Those eighteen people who were killed when the tower at Siloam fell on them, do you think they were more guilty than everyone else who lived in Jerusalem? By no means! But I tell you, if you do not repent, you will all perish as they did!” (Luke 13:4-5)

**「天主的看法與人不同，人看外貌，
上主卻看人心。」(撒 16:7)**

先知撒慕爾應天主的邀請，在葉瑟的孩子中，揀選一位作為以色列的君王。他見了厄里雅布 (Eliab)，心裡想：這一定是立在上主前的受傅者。但上主對先知撒慕爾說：「你不要注意他的容貌和他高大的身材，我拒絕要他，因為天主的看法與人不同，人看外貌，上主卻看人心。」後來，年紀最小的達味出現了。天主說：「起來，給他傅油，就是這一位。」

耶穌所揀選的十二位宗徒，除了猶達斯之外，每一個都能盡忠職守，甚至傾流熱血，為耶穌作見證。從人的角度看來，宗徒們不算精英，但有賴主的幫助，他們每一個人都能獨當一面。

同樣地，在人們眼中，我們可能不中用，但在天主眼中，我們可能是祂特選的工具去作證，因為沒有人能取代我們，在自己家庭中及社群中的位置。

“The Lord does not look at the things man looks at. Man looks at the outward appearance, but the Lord looks at the heart.” (1 Samuel 16:7)

The prophet Samuel responded to God’s invitation to choose among Jesse’s children a new King for Israel. Samuel saw Eliab and thought that he must be the anointed one. But the Lord said to Samuel, “Do not look at his appearance or at his physical stature, because I have refused him. The Lord does not look at the things man looks at. Man looks at the outward appearance, but the Lord looks at the heart.” Later on, David, the youngest son, appeared. Then the Lord said, “Arise, anoint him; for this is the one!”

All of the apostles that Jesus chose, apart from Judas, were dutiful and passionate witnesses for Jesus, even in the face of martyrdom. From the human perspective, the apostles were not outstanding. With God’s help, however, each apostle seemed distinctive and unique.

In the same manner, we may not appear to be useful in other’s eyes. But in God’s eyes, we may be His chosen instruments who are called to bear witness to Him. No one can replace another person’s unique role in his/her family and community.

「我只願一件事：就是忘盡背後的，向著在我面前的目標奔馳。」(斐 3:13-14)

當聖保祿寫這封信給斐理伯的信友時（公元六二年），他還留在羅馬的監獄中。不過，從他書信的字裡行間，可看出他並沒消極地坐以待斃，並且充滿幹勁，願意繼續為主作證。他於公元六零年被囚於羅馬，公元六三年獲釋，並前往西班牙傳教，一年後回羅馬。在這期間，他還寫了希伯來人書、猶大書、弟鐸書、及弟茂德前、後書。他還於公元六五年巡視東方教會。最後，於公元六七年，他和伯多祿一起在羅馬殉道。保祿的生活態度便是積極及有進取心。無他，因為他說：「我只願認識基督和他復活的德能，參與他的苦難，相似他的死亡，我希望也得到由死者中的復活。」(斐 3:10)

保祿徹底地完成了耶穌在他身上的計劃。當掃祿尚未皈依時，耶穌顯現給阿納尼雅，並對他說：「你去見他(掃祿)罷！因為這人是我所揀選的器皿，為把我的名字帶到外邦人、國王和以色列子民前，因為我要指示他，為我的名字該受多麼大的苦。」(宗 9:15-16) 保祿所說的：「我只願一件事：就是忘盡背後的，向著在我面前的目標奔馳。」與耶穌說的：「手拿犁耙往後望的，不適宜做我的門徒。」互相輝映。

“Just one thing: forgetting what lies behind but straining forward to what lies ahead, I continue my pursuit toward the goal.” (Philippians 3:13-14)

St. Paul was imprisoned in Rome when he wrote this letter to the Christians at Philippi (year 62). Despite being imprisoned, Paul demonstrated he did not lose hope but was optimistic and willing to continue to bear witness for the Lord. St. Paul was imprisoned in Rome in year 60, released in year 63, when he went to preach in Spain, and returned to Rome a year later. During these years, he also wrote to the Hebrews, Jude, Titus, and the two letters to Timothy. He also went around and inspected the Eastern Churches in year 65. Finally, he and Peter died as martyrs in Rome. Paul's attitude towards life was full of enthusiasm and aggressiveness. He once said, “I may gain Christ and be found in him, not having any righteousness of my own based on the law but that which comes through faith in Christ, the righteousness from God, depending on faith to know Him and the power of His resurrection and (the) sharing of His sufferings by being conformed to His death, if somehow I may attain the resurrection from the dead.” (Philippians 3:8-11)

St. Paul clearly fulfilled the mission that Jesus gave him. Before his conversion, Jesus appeared to Ananias in a vision, saying, “Go, for this man is a chosen instrument of mine to carry my name before Gentiles, kings, and Israelites, and I will show him what he will have to suffer for my name.” (Acts 9:15-16) Paul's words – “Just one thing: forgetting what lies behind but straining forward to what lies ahead, I continue my pursuit toward the goal.” – and Jesus' words – “No one who sets a hand to the plow and looks to what was left behind is fit for the kingdom of God” - glorified each other.

**「他既然親自經過了試探，受了苦，也必能扶助那
受試探的人。」(希 2:18)**

聖保祿致希伯來人書寫於公元六四年，即他從西班牙回羅馬後寫的。收信人是居留在巴肋斯坦已皈依基督的猶太人。這些居留在巴肋斯坦的猶太人，由於信仰的基礎不深，容易受到動搖，故聖保祿不厭其煩的向他們解釋，默西亞的形象，並不如其他猶太人所理解的：一位英明神武，拯救以色列子民脫離羅馬人統治的領袖；而是一位為大眾捐軀的牧者。

這位牧者，一如若望聖史所形容，除了罪過以外，承受了人類的一切軟弱，故聖保祿說：「他必能扶助那受試探的人。」當我們受到試探時，請謹記，耶穌也曾受過同樣的經歷，故此，我們不必驚訝，也不要失望，向耶穌學習罷！在祂嚴齋四十天後，祂以「天主聖言」去回應魔鬼的試探，在革責瑪尼山園祈禱時，祂向天父說：「我父：如果這杯不能離去，非要我喝不可，就成就你的意願罷！」

跟隨主，便是以「天主聖言」及「天主聖意」為依歸。

“Because he himself was tested through what he suffered, he is able to help those who are being tested.” (Hebrews 2:18)

St. Paul's letters to the Hebrews were written in 64 A.D. after he returned to Rome from Spain. The recipients were Jews living in Palestine who had converted to Christianity. Because these Jewish people living in Palestine did not have enough faith, St. Paul patiently explained to them that the other Jews had a false impression of Messiah as a great leader saving the Israelites from the Roman's rule. Rather, He was a shepherd who sacrificed Himself for others.

This shepherd, like it was described in the Book of John, bore all of our weaknesses except sins. That was why St. Paul said, “He is able to help those who are being tested.” When we are tested, please remember, Jesus had experienced the same. Therefore we should not be surprised, nor disappointed – learn from Jesus! After He fasted for forty days, He responded to the devil's temptation with “God's Word”. When He was praying at Gethsemane, He said to God, “My Father, if this cup of suffering cannot be taken away unless I drink it, your will be done.”

Following God is to live according to “God's Word” and “God's Will”.

「你們既然與基督一同復活了，就該追求 天上的事！」(哥 3:1)

皈依基督宗教的哥羅森人，大部份是外邦人。由於信仰基礎不深，容易受到外教人的哲學思想及猶太人的教義所影響，例如特別恭敬天使而貶低基督的尊位。

跟隨基督，便要不斷脫去舊人，穿上新人。(參閱弗 4:22-24) 聖保祿致哥羅森人的書信有以下解釋：「你們該戒絕忿怒、暴戾、惡意、詬罵和出於你們口中的穢言。不要彼此說謊；你們原已脫去了舊人和他的作為，且穿上了新人。」(哥 3:8-10) 他繼續補充說：「你們該如同天主所揀選的，所愛的聖者，穿上憐憫的心腸、仁慈、謙卑、良善和含忍。」(哥 3:12)

我們與基督「復活」之先，便是與祂一起接受「十字架」的苦刑。要活出「新我」，便要把那「舊我」釘在十字架上。這「自我更新」的行動是要不斷重複的，不斷重新開始的。願主賜給我們一份恆心，去走聖善的旅程。

“If then you were raised with Christ, seek what is above!” (Colossians 3:1)

The Colossians who converted to Christianity were mostly Gentiles. Due to their lack of foundation in religious knowledge, they were easily affected by the theoretical thoughts of other religions and the teachings of the Jews. For example, they paid great respect to the angels and consequently degraded Christ Himself.

“You should put away the old self of your former way of life...and be renewed in the spirit of your minds, and put on the new self.” (Ephesians 4:22-24) In the letter of St. Paul to the Colossians, St. Paul said, “But now you must put them all away: anger, fury, malice, slander, and obscene language out of your mouths. Stop lying to one another, since you have taken off the old self with its practices and have put on the new self.” (Colossians 3:8-10) He continued, “Put on then, as God's chosen ones, holy and beloved, heartfelt compassion, kindness, humility, gentleness, and patience”. (Colossians 3:12)

In order for us to “resurrect” with God, we must accept the “cross” He has given us. In order to live the “new self”, we must nail the “old self” on the cross. This action of “renewing one self” must occur repeatedly and start from scratch continuously. May the Lord grant us perseverance so that we can walk on the path of holiness.

「我們看見了主！」(若 20:25)

耶穌復活的當天晚上，便顯現給門徒，並把手和肋膀指給他們看。當時多默不在場。後來，門徒向他說：「我們看見了主！」不過，多默說：「除非我看見他手上的釘孔，用我的指頭探入釘孔，用我的手探入他的肋膀，我決不信。」

門徒的見證，為多默產生不了多大的作用。多默並非不信其他門徒的說話，只因為耶穌的復活是史無前例的。故此，耶穌也不厭其煩的再向多默顯示自己的五傷。

可見，除了門徒的見證外，還需要耶穌的幫助。宣講福音，是我們的天職，但能否觸動人心，還需要基督的補足。今天，耶穌仍然生活在我們中間，我們可察覺祂的臨在嗎？在受苦的人身上，我們可見到祂的釘孔嗎？遇到困難時，我們可有勇氣認出是受苦的基督與我們同行嗎？

“We have seen the Lord.” (John 20:25)

On the evening of the same day that Jesus resurrected, Jesus came and stood in the midst of the disciples, and he showed them his hands and his side. Thomas was not with them when Jesus came. Later, when the other disciples said to him, “We have seen the Lord,” Thomas answered, “Unless I see the scars of the nails in his hands and put my finger on the scars and my hand into his side, I will not believe.”

The testimony of the disciples did not have much influence on Thomas. He did not believe in their words because Jesus’ resurrection had never happened before. Therefore, Jesus patiently showed His wounds to Thomas.

Apparently, aside from the testimony of the disciples, help from Jesus Himself is also required. It is our job to spread the Gospel to others. But we need the supplement of God’s love to touch the heart of other people. Jesus is still living amongst us today. Can you feel His presence? Can we find His scars on those people suffering around us? Can we be brave enough to identify God as the one who is walking together with us during our difficult times?

「把網撒在船的右邊，就會捕到魚。」(若 21:6)

這不是第一次耶穌告訴伯多祿怎樣撒網。另外一次是耶穌在伯多祿的船上講道後，要求他划到深處捕魚。兩次都是經過整夜捕魚，卻一無所獲。結果，經耶穌指導後，兩次都滿載而歸。

伯多祿的反應亦充滿謙卑之情。第一次，由於耶穌仍在船上，伯多祿立刻跪在耶穌腳前，說：「主，請你離開我！因為我是個罪人。」第二次，由於耶穌站在岸邊，故當若望告訴伯多祿說：「是主。」伯多祿立刻束上外衣，縱身跳入海裡。當伯多祿說：「我是個罪人。」可能他曾有點懷疑，因為他是有經驗的漁夫，而耶穌只不過是一位木匠。不過，耶穌仍然邀請他做個捕人的漁夫！

這次，吃完早餐後，當耶穌問了伯多祿三次：「你愛我嗎？」而伯多祿三次的肯定答覆說：「主，是的，你知道我愛你！」耶穌對他說：「你牧養我的羊群。」

耶穌對伯多祿的召喚是始終如一的，但仍然需要伯多祿的回應。天主對我們也準備了不同的恩賜，不過，仍需我們的意願。

“Cast the net on the ship’s right side, and you will find fish.”(John 21:6)

This was not the first time that Jesus had instructed Peter how to cast his net. Another time was when Jesus was preaching on Peter’s boat. He instructed Peter to cast the net into the deep. In both instances Peter had spent the whole night fishing but caught nothing. Ever since Peter followed Jesus’ instructions, however, both times the net was filled with fish.

Peter’s response to Jesus’ instructions was one of humility. During the first time, since Jesus was still on the boat, Peter immediately knelt at Jesus’ feet and said, “Lord, please go away from me, for I am a sinner.” The second time, when Jesus was on the shore, John said to Peter, “It’s the Lord.” Peter immediately jumped into the water. Thus when Peter said, “I am a sinner.” He might have been doubtful because after all, he was an experienced fisherman, while Jesus was only a carpenter. Nonetheless Jesus invited him to become a fisher of men.

This time, after sharing breakfast, Jesus asked Peter three times, “Do you love me?” And Peter affirmed three times by saying, “Lord, yes, you know I love you.” Jesus said to him, “Take care of my sheep.”

The calling that Jesus made to Peter had always been the same. However it was still necessary for Peter to respond. God has prepared different graces for us – but He needs us to ask for them.

「我的羊聽我的聲音。」(若 10:27)

誰是主的羊？毫無疑問，是所有的民族，這是耶穌的願望，因為祂說過：「將來只有一個羊群，一個牧人。」(若 10:16) 這也配合在最後晚餐時的祈禱：「願眾人都合而為一！」(若 17:20)

在晚上，不同牧人所帶領的羊群都聚在同一羊圈內，只由一個牧人看守，到了第二天清早，每個牧人以自己的聲音去呼喚自己的羊群，它們便跟隨他離去。故耶穌說：「我的羊聽我的聲音。」

耶穌是天父派來人間的牧者，帶領我們回到天父的懷中。事實上，我們都是來自天父，將來也回到天父那裡。由於那些不願意活於天主內的天使，離開了天主，他們也設法把人類生活的方向帶離天父。

可以說，人的天性是不難聽到天國的訊息，只要我們肯保持內心的寧靜，同時呼求聖神的啟導，耶穌一定可以觸動我們的心靈。

“My sheep listen to my voice; I know them, and they follow me.” (John 10:27)

Who are Our Lord's sheep? Peoples of all nations, without a doubt! At least, this is what Jesus hopes for, since He once said, “There shall be one flock and one shepherd.” (John 10:16) This also resonates with His prayer during the Last Supper, “May all of them be one!” (John 17:20).

At night, sheep belonging to different shepherds gather in the same community pen, and they are all guarded by one shepherd. The next morning, each shepherd, using his own voice, calls out to his sheep and the sheep find their respective owners and follow him. Therefore, Jesus said, “My sheep hear my voice.”

Jesus is the shepherd that God sent to us, and His task is to lead us all back into the embrace of God. In fact, we are all from God, and will return to Him in the future. Angels who did not want to live in God have left God, and they plot to divert our ways of living away from God.

It can be said that it is in our nature to be able to hear God's messages. All we have to do is to keep peace in our hearts, and ask for guidance from the Holy Spirit. Consequently, Jesus will touch our hearts.

「我怎樣愛了你們，你們也該照樣彼此相愛。」

(若 13:34)

每一宗教都以「愛」為金科玉律，中國的儒家思想亦以「己所不欲，勿施於人」為做人的大道理。不過，耶穌要求我們「愛」的準則，要好像祂一樣，死而後已。

為正義、和平、信仰而犧牲自己性命的烈士，便是最好的例子。我們可以肯定，天主不要求每個人都成為致命聖人，但要求我們成為聖人。「你們要是成全的，一如父那樣成全。」

「成全」是指活出天主聖三的生活。「父啊！求你免去我的苦爵，但不要照我的意思，而照你的意思。」「聖神要把由我領受的，轉告給你們。」可見聖子、聖神完全融入聖父的旨意中。同樣，我們生活的目標，也是融入天父的旨意中。

世界的創造、人類的救贖與聖化，皆來自天父的大愛。天主也願意我們能在生活中，彰顯一份無私的博愛，以見證天主的真、善、美。

“As I have loved you, so you also should love one another.” (John 13:34)

“Love” is the infallible law of every religion, including the Confucians, whose teaching is based on the idea of “not doing onto others what you don't want to be done to you.” However, the standard of “love” set up by Jesus is to be like Him, until one's death.

A good example would be the martyrs who sacrificed their life for justice, peace, and religion. We can be sure that our God is not asking all of us to become a martyr; however He does require us to be a saint. “So be perfect, just as your heavenly Father is perfect.”

“Perfect” refers to living out the life of the Holy Trinity. “My Father, if it is possible, let this cup pass from me; yet, not as I will, but as you will.” “(The Spirit) will glorify me, because he will take from what is mine and declare it to you.” Apparently the Son of God and the Spirit have both completely lived in the order of our Father. Similarly, the goal of our life should also be part of the order of our Father.

The creation of the world, the saving and sanctification of the human race all come from the love of God. He also wishes that we can display a sense of selfless love in our life so that we can witness the genuineness, the goodness, and the beauty of our God.

「聖神要訓誨你們一切，使你們想起我對你們所說的一切。」(若 14:26)

耶穌告訴人類有關天國的訊息，皆來自天父的大愛。耶穌的使命便是帶領我們回歸父家。祂對門徒說：「在我的家裡，有許多住處。我去，原是為給你們預備地方。為你們預備地方以後，我必再來接你們到那裡去，為的是我在那裡，你們也在那裡。」

當耶穌尚未回來接我們的時候，祂便派遣聖神繼續祂的工作，祂說：「我要派遣護慰者到你們這裡來。」祂又說：「聖神要把由我領受的，傳告給你們。」

耶穌了解人類的善忘，故祂又說：「聖神要訓誨你們，使你們想起我對你們所說的一切。」有關耶穌所講的道理，我們可能耳熟能詳，但能否進入我們的內心，以及能否改變我們的一生，便有賴聖神的工作。

當我們領受堅振聖事的時候，聖神已進入我們的心扉，但要達致我們與天父共融的境界，便需要我們努力不懈，實踐聖言，祈求聖神的助佑。

**“The Advocate, the Holy Spirit that the Father
will send in my name - he will teach you
everything and remind you of all that I told you.”
(John 14:26)**

Jesus' message to the humanity about the Kingdom of Heaven stems from Our Father's love. Jesus' mission is to bring us back to Our Father's home. He said to His disciples, "In my Father's house there are many dwelling places. If there were not, would I have told you that I am going to prepare a place for you? And if I go and prepare a place for you, I will come back again and take you to myself, so that where I am you also may be."

Before Jesus returns to take us back, He had brought the Holy Spirit to continue His work, He said, "I will give you another Advocate to be with you always." He also said, "The Holy Spirit will teach you what I have learned."

Jesus knows we are forgetful, therefore He told us, "The Holy Spirit will teach you everything and remind you of all that I told you." We may be familiar with Jesus' words. However, it is only possible through the Holy Spirit's work that these words can enter our hearts and change our life.

When we receive the Sacrament of Confirmation, the Holy Spirit already enters our hearts. But in order for us to be united with Our Father, we must work hard to live out God's Words and ask for the Holy Spirit's help.

**「你們應當留在城裡，直到佩戴上來自
高天的能力。」(路 24:49)**

據路加所記載，耶穌受洗時、受魔鬼試探時或出外傳教時，聖神永遠伴隨左右。耶穌亦願意門徒也跟隨聖神的指引，故要求他們在聖神降臨前，留在城裡，而不必即時出外傳教。

結果，在耶穌復活後的第五十天，即五旬節(收穫節)，當門徒相聚的時候，忽然，從天上來了一陣響聲，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，停留在他們每人頭上，眾人都充滿了聖神。後來，伯多祿便勇敢地走出來，向耶路撒冷的民眾講道，當日有三千人領受洗禮。

門徒所宣講的，全部都是有關天主的聖言，故此，除非門徒已活在天主的生命中，否則他們很難把有生命力的聖言傳報給別人。耶穌講及有關聖神時，說：「他是世界上不能領受的真理之神，因為世界看不見他，也不認識他。你們卻認識他，因為他與你們同在，並在你們內。」(若 14:17) 我們的使命，便是保有聖神在我們心內。當我們彼此相親相愛時，聖神便生活於我們之內。

“Stay in the city until you are clothed with power from on high.” (Luke 24:49)

In the Gospel according to St. Luke, the Holy Spirit was always around Jesus when He was baptized, and when He was tempted by Satan, and when He was preaching the Gospel. Jesus also wanted His disciples to follow the lead of the Holy Spirit. Thus He wanted them to stay in the city before the Holy Spirit arrived.

On the 50th day after the resurrection of Jesus (which is also known as Pentecost), they were all in one place together. And suddenly there came from the sky a noise like a strong wind, and it filled the entire house in which they were. Then there appeared to them tongues of fire, which parted and came to rest on each one of them. And they were all filled with the Holy Spirit. Later, Peter bravely came out and proclaimed to a crowd. About three thousand people were baptized on that day.

The preaching by the disciples was all related to the words of the God. Therefore, it would be very hard for them to proclaim the words of God to others unless they were already living with God among them. When Jesus talked about the Holy Spirit, He said, “This is the Spirit of truth, whom the world cannot receive, because it neither sees Him nor knows Him. You know Him, because He abides with you, and He will be in you.” (John 14:17) Our mission is to keep the Spirit in our hearts. When we love each other, the Holy Spirit will be living amongst us.

**「只要我們與基督一同受苦，也必要與他一同
受光榮。」(羅 8:17)**

當聖保祿宣講有關耶穌的苦難時，他自己亦經歷了同樣的過程。他曾經被監禁、遭遇海難、流離失所，但這些際遇沒有難倒他。他反而充滿活力、以喜悅的心情繼續為主作見證。最後，他在羅馬接受斬首之刑。耶穌說：「誰願意跟隨我，便要每天背負自己的十字架。」耶穌所走過的路，是愛人之路，因此，祂也願意我們在「愛」之路踏上征途。耶穌所講的「愛」，是獨特的、是忘記自我的。祂常常提醒門徒，祂自己的生活目標，便是履行聖父的旨意。就算到了生命的最痛苦關頭，祂仍然勇敢地說：「不要照我的意願，而照你的意願。」

保祿所講的「光榮」，是指在聖父內的圓滿喜樂。天主聖三的生活模式，便是完全為對方而生活。當我們能為正義、為和平、為他人而犧牲自己的時候，我們的心中便充滿天主的愛火，因為天主的本質便是「愛」。事實上，當我們遇到困難或痛苦時，耶穌不單沒有離開我們半步，反而更親近我們，因為祂寧願放下其他九十九隻羊，而去尋找那失落的一隻。耶穌的心永遠是記掛我們的，特別當我們不如意的時候。

“We suffer with him so that we may also be glorified with him.” (Romans 8:17)

St. Paul spoke of Jesus' suffering in his preaching, yet he himself had experienced suffering as well. At one time he was imprisoned, lost at sea and even homeless. Yet these experiences only made him stronger. He was full of vigour and joy as he continued to be a witness for God. Finally he was beheaded in Rome. Jesus once said, 'Whoever follows me must bear his own cross.' The roads travelled by Jesus were the roads of love. Therefore, He also invites us to travel on this road of love. The love that Jesus spoke of is unique and unconditional. He always reminded His disciples that His purpose in this world was to carry out the Father's will.

The 'glory' that St. Paul spoke of refers to the complete joy found in God the Father. The Blessed Trinity represents a living that is completely devoted to others. When we are able to sacrifice ourselves for others in the name of justice and peace, our hearts will be inflamed with Jesus' love, because God is love. Whenever we are in the face of difficulties and pain, Jesus becomes close to us; He does not leave our side. In fact He would leave all ninety-nine sheep to find the one that is lost. Therefore we are always in Jesus' heart – and that is especially true when things are not going well.

**「為證實你們確是天主的子女，天主派遣了自己兒
子的聖神，到我們心中，呼喚說：
『阿爸，父啊！』」(迦 4:6)〔領主詠〕**

梅瑟帶領以色列子民離開埃及途中，曾高舉銅蛇，讓所有被蛇咬傷的人，得到痊癒。耶穌也以同樣的描述，形容自己被高舉在十字架上時，也吸引眾人歸向祂。

十字架是天父愛世人無微不至的記號。聖子曾哀求聖父免去自己的苦爵，但聖父堅持聖子要在十字架上，完成祂拯救人類的祭獻。

聖神的工作，便是讓我們深信，我們是天父的兒女，更能以心底的話，說出：「阿爸，父啊！」

故此，我們要養成信賴天父的習慣，無論在任何際遇中，天父絕不會讓我們變成孤兒，因為藉著聖神，耶穌永遠和我們在一起。

**‘As proof that you are children, God sent the
spirit of his Son into our hearts, crying out,
“Abba, Father!”’
(Galatians 4:6) [Communion Antiphon]**

When Moses brought the Israelites out of Egypt, he raised the Nehushtan (bronze snake) so that all who had been bitten by snakes would be cured. Jesus also used the same analogy to illustrate how everyone would follow Him once He was raised on the cross.

The cross is the sign of God’s love for us. The Holy Son once asked the Holy Father to take away His cup of suffering but the Holy Father insisted that the Holy Son be crucified on the cross in order to complete His sacrifice for the salvation of humanity.

Therefore the Holy Spirit’s work is to strengthen our belief in the fact that we are God’s children, so that we can truly say from the bottom of our hearts, “Abba, Father!”

Hence, we should learn to trust God. He will never let us become orphans no matter what the circumstance becomes because through the Holy Spirit, Jesus will always be with us.

**「他們把剩下的碎塊收拾起來，裝滿了
十二籃。」(路 9:17)**

「五餅二魚」的聖蹟，一方面基於耶穌對人們憐憫，因為他們在荒野已買不到食物，另一方面，也是準備門徒了解祂將要建立的聖體聖事。路加在這裡的描述：「他拿起那五個餅和那兩條魚來，望著天祝福了，擘開遞給門徒」與建立聖體聖事時的描述：「耶穌拿起餅來，祝謝了，擘開，遞給門徒」同出一轍。

耶穌不是答應過門徒，凡跟隨祂的人，將有百倍的賞報？若在食物方面，耶穌都如是大方，何況為人們靈魂上的益處，不是更慷慨？食物能給予人充沛的體力，耶穌的「聖體聖血」不單給予人靈魂的健康，更讓人能參與天主的生命，亦即轉化人的生命成為天主的生命。

藉著「聖體聖事」，人們分享了天主的生命；當我們的軀體回歸大地時，大地也間接受到祝聖，因為我們的軀體已成了大地的「聖體」。這樣，我們不難了解「默示錄」有關新天新地的預言：「看，我已更新了一切！」（默 21:5）在基督內，萬物已得到了聖化。

“And when the leftover fragments were picked up, they filled twelve wicker baskets.” (Luke 9:17)

The miracle of five loaves and two fish was based on the pity of Jesus on the human beings because there was no food available to the crowd. On the other hand, He wanted to prepare His disciples for the Sacrament of Eucharist that He was going to set up. Luke described the incident as follows, “Then taking the five loaves and the two fish, and looking up to heaven, he said the blessing over them, broke them, and gave them to the disciples,” which is the same as how Jesus set up the Sacrament of Eucharist in the Cenacle – “Then he took the bread, said the blessing, broke it, and gave it to them.”

Jesus has promised the disciples that whoever follows Him will receive a hundred times in return. If Jesus is so generous already in terms of food, He will for sure be more generous when it comes to the benefit of the soul of every human being. Food can provide us with energy. The bread and blood of Christ not only provide us with a healthy soul, but it also allows the transformation of the life of human beings to be similar to that of God.

We share the life of God through the Sacrament of Eucharist. When our body returns to earth, the earth will indirectly receive the blessing, because our body will become the “body” of the earth. Thus, it won’t be difficult to understand what is stated in the Book of Revelations, “Behold, I make all things new.” (Revelations 21:5) Everything is sanctified in Christ’s name.

「她許多的罪都得到赦免，因為她愛的多」

(路 7:47)

據思高學會 (Studium Biblicum) 的註釋，這位罪婦不是伯達尼 (Bethany) 的瑪利亞，也不是瑪利亞瑪達肋納 (Mary Magdalene) (路 8:2)，由此可見耶穌對所有願意洗心革面的人，都予以寬恕。

耶穌強調「愛」與「寬恕」的密切關係。據路加福音另一片段：「在右邊的凶犯應聲斥責左邊的凶犯說：『你既然受同樣的刑罰，連天主你都不怕嗎？這對我們是理所當然的，因為我們所受的，正配我們所行的。但是，這個人從來未做過什麼不正當的事。耶穌，當你來為王時，請你紀念我！』耶穌給他說：『我實在告訴你：今天你就要與我一同在樂園裡。』」(路 23 :40-43)

這位罪婦「用眼淚滴濕了耶穌的腳，用自己的頭髮擦乾，又熱切地口親他的腳，以後抹上香液。」她的行動表達她對耶穌的敬意，更表達對自己犯錯的懺悔。

「愛」要求我們謙卑地彼此相待。

“Her many sins have been forgiven; hence, she has shown great love.” (Luke 7:47)

According to the footnote from the Studium Biblicum, this is neither the Mary from Bethany nor Mary Magdalene.(Luke 8:2) Thus, it can be seen that Jesus is willing to forgive anyone who is willing to repent.

Jesus stresses the extreme close relationship between “love” and “forgiveness”. From the Gospel according to St. Luke, “The other, however, rebuking him, said in reply, ‘Have you no fear of God, for you are subject to the same condemnation? And indeed, we have been condemned justly, for the sentence we received corresponds to our crimes, but this man has done nothing criminal.’ Then he said, ‘Jesus, remember me when you come into your kingdom.’ He replied to him, ‘Amen, I say to you, today you will be with me in Paradise.’” (Luke 23:40-43)

The sinful woman “bathed his feet with her tears, wiped them with her hair, kissed them, and anointed them with the ointment.” Her actions represent her respect to Jesus, as well as the repentance to her sins.

“Love” requires us to treat others humbly.

「你要稱為至高者的先知，因為你要走在上主面前，為他預備道路。」(路 1:76)

若翰洗者的父親匝加利亞對兒子的期望是：去作一位先知及為救主預備道路。若翰洗者沒有辜負他父親的期望。他努力不懈地為懺悔的人授洗，更不怕強權去指正黑落德王的錯誤，因而遭殺身之禍。

若翰明白自己前驅的身份，故向眾人表示：「我固然以水洗你們，但是比我強的一位要來，就是解他的鞋帶，我也不配。他要以聖神和火洗你們。」若翰雖然充滿神恩，但知道基督才是救世主，故他謙卑地對別人說：「他應當顯耀，我應當衰微。」

我們可以說，我們也是基督的前驅，以我們正義的品行和言辭，去見證真理，去為主作證。甚至需要時，為主捐軀，好像中華殉道聖人一樣。

“And you, child, will be called prophet of the Most High, for you will go before the Lord to prepare his ways.” (Luke 1:76)

The expectation of Zechariah, father of St. John the Baptist, was to have him become a prophet and prepare the way for the Lord. He did not disappoint his father's wishes, as he went and baptized all those who repented, as well as pointing out the mistakes of King Herod. Although he was not afraid of power, it ultimately cost his life.

St. John the Baptist understood his role as the precursor of Jesus. Thus he said to the crowd, “I am baptizing you with water, but one mightier than I is coming. I am not worthy to loosen the thongs of his sandals. He will baptize you with the Holy Spirit and fire.”(Luke 3:16) Although St. John the Baptist was filled with the Spirit, he realized that the Messiah was Jesus Himself, so he said humbly, “He must increase; I must decrease.” (John 3:30)

We can also be the precursor of Jesus. Through our actions and words, we can live the Gospel and be witnesses of Christ. The Chinese Martyrs who sacrificed their lives for God are good examples.

「手扶著犁而往後看的，不適於天主的國。」

(路 9:62)

這句聖言的中心思想便是：若要跟隨主的足跡，便要勇往直前；連那些對耶穌說：「主，請許我先埋葬我的父親」或「主，請許我先告別我的家人」，耶穌也認為他們沒有資格去跟隨祂。

驟眼看來，耶穌好像吹毛求疵。畢竟，耶穌是看透人的內心。祂知道那些人是找藉口去推遲祂的召叫。

耶穌的教導是要我們承行聖父的旨意，當然不是不要我們履行孝愛父母的誡命。不過，耶穌也讓我們認清，聽天主的召喚，先於聽父母的話。

跟隨主的足跡，需要不斷勇於努力向前。耶穌雖然不會放棄任何人，但也不會豁免我們去背負十字架，因為我們彼此是耶穌的肢體。聖保祿也曾求過耶穌去拔除他身上的刺，但耶穌只對他說：「有我的恩寵，為你已足夠。」

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

The main idea behind this excerpt of the Gospel is - If we are to follow the footsteps of Christ, we must courageously venture ahead. There are those who said to Jesus, “Lord, please let me bury my father.” Or “Lord, please let me bid farewell to my family.” However, Jesus said those people were not fit to follow him.

At first glance, it may seem that Jesus expects too much from us. However, Jesus sees into our hearts and He can see that those people, who give themselves a reason, are only using an excuse to refuse His calling.

Jesus teaches us to follow the will of the Father, but not to disobey the commandment to love our parents. However, Jesus clarifies that God’s will should be prioritized over our parents’ will.

To follow Christ, we need to courageously move forward. Although Jesus will not abandon anyone of us, He also will not relieve us of our cross to bear. This is because we are all parts of the body of Christ. St. Paul once implored Jesus to remove the thorns from his body. Jesus said to him, “My grace should be enough!”

「群眾都設法觸摸他，因為有一種能力從他身上出來，治好眾人。」(路 6:19)

從各地來尋找耶穌的人，有兩個目的，一方面是聽祂講道，另一方面，是為治好自己的病症。也可以說，人們從耶穌身上，能找到精神上及肉體上的慰藉。

可見，聖言和祈禱同樣重要。聖言能把我們的思維接近耶穌的思維，即以天父的旨意為依歸。耶穌受誘惑去把石頭變成餅的時候，祂對魔鬼說：「人不單靠餅，也靠天主的聖言來生活。」

耶穌在履行天父使命的重要時刻，必定先找一個寧靜的地方，去作個人的祈禱。在受難的前夕，祂還邀請祂的三位門徒，和祂一起祈禱。聖言幫助我們在心情紊亂的時候，仍然保持信德的純正。祈禱則在我們心靈空白一片的時刻，幫助我們去生活在天父的懷中。

讓我們「設法」去「觸摸」耶穌，「因為有一種能力從祂身上出來，治好我們的無信」。

“Everyone in the crowd sought to touch him because power came forth from him and healed them all.” (Luke 6:19)

People who came to look for Jesus had two goals; one was to listen to His teachings, the other was to cure their sicknesses. We may also say that people were trying to find comfort in spirit and in body through Jesus.

Holy Words and prayers are equally important. The Holy Words can help align our thoughts closer to that of Jesus', so that we can follow God's will. When Jesus was tempted to change stone into bread, He said to the Devil, "Man shall not live on bread alone, but on every word that proceeds out of the mouth of God."

Whenever Jesus accepted God's mission, He would find a quiet place to pray alone. Before sacrificing Himself, He invited His three disciples to pray with Him. Holy Words help us to keep our faith when our heart is in distress; prayers on the other hand help us to live in God's embrace when our spirit is barren.

Let us "try" to "touch" Jesus, "because power comes forth from him and heals our infidelity."

「你也照樣去做罷。」(路 10:37)

耶穌以善心撒瑪黎雅人的故事，闡明實行愛德，必須克服個人的方便和需要。肋未人和司祭，屬於猶太教的熱誠份子，他們怕接觸到受傷的人後，可能沾染不潔，因而阻礙了他們在聖殿的工作，故不顧而去。

伯多祿曾在夢境中，天主要求他吃下一些不潔的飛禽，伯多祿便以不潔為由而拒絕，不過，天主對他說過，天主所創造的萬物，沒有是不潔的。

因此之故，耶穌引用撒瑪黎雅人的故事，去說明愛德行為的重要性，遠超過我們的喜好或習慣。

耶穌在建立聖體聖事時，同樣用了「你們照樣去做」的這句話。我們可能不太了解愛德的重要性，或聖體聖事的意義，但耶穌仍然要求我們先去實行，因為天主的智慧，是隱藏在愛的行為中。

“Go and do likewise.” (Luke 10:37)

Jesus used the story of the good Samaritan to state that love requires a person to ignore his/her own convenience and needs. The Levite and the priest just passed by because they were both religious representatives of Judaism. They were afraid that they would become unclean after touching the injured, thus affecting their work at the temple. As a result, they passed by the opposite side.

God once asked Peter to eat some unclean animals in his dream. Peter refused because he thought they were unclean. However, God told him that nothing created by God Himself was unclean.

Thus, Jesus used the story of the good Samaritan to stress the importance of love, and that it exceeds our preference or habit.

Jesus used a similar line of “Do this in memory of me” when He instituted the Sacrament of Eucharist. We may not completely understand the importance of love, or the idea behind the Sacrament of the Eucharist. However, Jesus still wants us to first put it into practice, because the wisdom of God is among the action of love.

「瑪利亞選擇了最好的一分，是不能從她手中奪去的。」(路 10:42)

瑪利亞選擇近距離地跟隨耶穌。據若望的記載，瑪利亞便是那位曾用香液，傅抹過耶穌，並用自己的頭髮擦乾過祂的腳的婦人。在過去，瑪利亞生活在罪惡中，但現在已洗心革面，決心跟隨主基督。

瑪利亞給我們一個很好的榜樣，即當我們願意跟隨主的時侯，便要有充足的空間，去讓主能進到我們心靈底處。當我們願意讓主進到我們心靈底處時，祂便不會離開我們，更不會讓我們跌倒。

單一次的選擇是不夠的，因為我們仍是軟弱的；因此我們需要不斷努力，不斷重新開始。不過，這還需要我們的謙卑去配合。

“Mary has chosen the better part and it will not be taken from her.” (Luke 10:42)

Mary chose to follow Jesus closely. According to John, Mary is the one who poured Jesus with perfumed oil and dried His feet with her hair. In the past, Mary lived a sinful life. However, she had repented and decided to follow Jesus.

Mary showed us a very good example. That is, when we are willing to follow God, we should give enough room for God to reach the bottom of our heart and soul. When we allow God to reach the bottom of our heart and soul, He will not leave us nor will He allow us to fall.

Because we are weak, we need to work hard and start our new life continuously. However, we still need to cooperate humbly.

「難道天父不更將聖神賜給那些求祂的人嗎？」

(路 11:13)

這句話說出了天主給人類最好的禮物便是聖神。藉聖神的能力，聖母瑪利亞孕育了聖子耶穌，也藉聖神的能力，西默盎預言了聖母的心靈將被利劍所刺透。耶穌在受洗的時候、在荒野禁食四十天的時候，聖神都臨現其間。

耶穌曾坦白的對自己的門徒說：「我本來還有許多事要告訴你們，然而你們現在不能擔負。當那一位真理之神來時，他要把你們引入一切真理。」

聖神降臨後，伯多祿向耶路撒冷的群眾說：「你們悔改罷！你們每人要以耶穌基督的名字受洗，好赦免你們的罪過，並領受聖神的恩惠。」

在聖神內，我們的心靈才得到轉化。

**“How much more will your heavenly Father give
the Holy Spirit to those who ask Him!”
(Luke 11:13)**

These words tell us the best gift God gave to humanity is the Holy Spirit. Through the power of the Holy Spirit, Mary conceived Jesus; also through the power of the Holy Spirit, Simeon prophesied that a sword would pierce through Mary’s heart and soul. When Jesus was being baptized and when He fasted for forty days in the wilderness, the Holy Spirit also was present with Him.

Jesus once candidly said to his disciples, “I still have many things to say to you, but you cannot bear them now. However, when He, the Spirit of truth, has come, He will guide you into all truth.” (John 16:12-13)

After Pentecost, Peter urged the crowds in Jerusalem, “Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit.” (Acts 2:38)

Our hearts can only change in the Holy Spirit.

「那些只為自己積蓄財產，而不想在天主面前致富的人，也是這樣。」(路 12:21)

「也是這樣」，是指如上文所說的，「也是糊塗」。

耶穌所舉的例子，也常常發生在我們身上。我們認為已生活得不錯，可鬆弛一點也無妨，或認為來日方長，明天才開始也沒有問題。不過，耶穌把這些生活態度比作糊塗人的想法。

耶穌也曾說過：「你們不要為明天過份憂慮，今天的十字架為你今天已夠受。」言外之意是：善用每一天，善用每一寸光陰。我們若要生活在天主內，便要生活在天主的聖意中。天主是永恆的，即是永遠的「現在」。若我們懂得在每一個「現在」去生活出天主的「聖意」，我們便生活在天主的「生命」中。

原罪把人類的視野，縮小到「自我」身上，「天主」與「近人」已非我們關注的重點。不過，耶穌帶來的救恩，邀請我們重新保持與「天主」及「近人」的密切關係。

**“This is how it will be with anyone who stores up things for himself but is not rich toward God.”
(Luke 12 : 21)**

“This is how it will be..” refers to the previous passage, which pointed out that these people are foolish.

One can see that the example that Jesus raised is applicable to our daily life. Just when we think that our life is comfortable and we can relax, or when we think of the days ahead and decide to procrastinate – but Jesus tells us that these are foolish thoughts.

Jesus also said, “Do not worry about tomorrow, the cross you bear today is enough.” In other words, live one day at a time and use the time wisely. If we are to live in God, we must live in God’s will. God is eternal; and eternally in the present. If we understand how to live out God’s will in the present, then we will be living in God.

The original sin has limited the human perspective to become more self-centered. ‘God’ and ‘neighbours’ are no longer the objects of our focus. However, the grace that Jesus bestows on us invites us to foster the relationship between ‘God’ and ‘neighbours’.

「多給誰，就向誰多要；多託付給誰，就向誰多索取。」(路 12:48)

這句聖言，與「多勞多得」的概念，有異曲同工之妙。不過，其分別在於：後者可隨意付出勞力，因為當你不願意多得的話，你可以減省工作量。然而耶穌的「多給誰，就向誰多要」，表示我們要盡心去善用天主給予我們的恩寵。

跟隨耶穌的足跡，絕對不是隨意的。耶穌知道我們傾向取易捨難，故祂也曾刻意地說過：天主的國是要用強力去奪取的。我們卻不要害怕，因為天主已給予我們足夠的恩寵去承擔，問題是我們是否全力以赴。

我們也許不敢相信，天主會對我們寄以厚望。但事實是這樣：我們每個人都是天父的兒女，祂哪有不把最好的東西賜給我們呢？

“Much will be required of the person entrusted with much, and still more will be demanded of the person entrusted with more.” (Luke 12:48)

These Holy Words are similar to the idea of “your returns will be higher if you work harder.” However, the difference is that the latter idea means that you may lessen your workload if you desire less returns. Nonetheless, Jesus reminded us that “much will be required of the person entrusted with much” means that we should make good use of the blessings God has given us.

Following Jesus’ footsteps is not a task of will. Jesus knows we tend to take the easier path, hence He once stressed that God’s kingdom needed to be taken by force. Yet we need not be afraid because God has already given us enough blessings to take up this task, the question is if we are trying our best.

We may not believe that God has high expectations of us. But it is a fact that every one of us is God’s child, why would He not provide us with the best?

**「你們以為我來是要給地上送和平嗎？不，我告訴
你們：是要來送分裂。」(路 12:51)**

乍聽起來，這與耶穌的祈禱：「父啊，願眾人合而為一」背道而馳。究竟耶穌說：「我是要來送分裂。」有甚麼意思？耶穌說過一個有關撒種的比喻：所撒的種子，有的落在路旁、有的落在石頭地裡、有的落在荊棘中、有的落在好地裡。天主播種在人心裡的種子，很容易受到外界的誘惑而結不出果實來。

耶穌也說過：「人不能服侍兩個主人：或天主，或金錢。」故此，當人願意跟隨天主的時候，或來自內心，或來自外界的考驗便接踵而至。耶穌所講的「分裂」是指在現實的生活中，由於人與天主的對立，因而產生了彼此「分裂」的矛盾。

十字架上的基督便是人類矛盾的高峰，不過，耶穌說過：「我已戰勝了世界！」耶穌的勝利，不是以暴易暴，而是以良善心謙去戰勝敵意。

為達成這目標，讓我們向天父祈禱說：「父啊！我把我的靈魂交托在你手中。」

**“Do you think that I have come to establish peace on the earth? No, I tell you, but rather division.”
(Luke 12:51)**

From the look of it, the above verse from today's Gospel seems to be the exact opposite of Jesus' prayer, in which He asked “may all be one”. So, what does it mean by “division”?

Jesus once told us the parable of the sower. Some seeds fell on the path, some fell on rocky ground, some fell among thorns, but some fell on rich soil. It is very hard for the seeds sown by God into our hearts to bear fruits because of all the external temptations in this world.

Jesus also once said, “No one can serve two masters. You cannot serve God and mammon.” Thus, when a person is willing to follow God, tests from the world will come one after another. The “division” as described by Jesus refers to the contradiction produced between the stand-off between mankind and God in this real world.

The crucified Christ was the climax of these contradictions from the mankind. However, Jesus told us, “I have conquered the world!”

Jesus' victory does not come from violence against violence. Instead, He conquers his opponents by being meek and humble. In order to reach this goal, let us pray to God, “Father, into your hands I commend my spirit!”

「看罷，落後的將成為領先的，領先的將成為落後的。」(路 13:30)

耶穌說這句話的目的，不是要求我們和別人比較。因為每一個人有不同的恩寵。聖保祿也曾經自勉的說：「我要努力，避免我把福音傳了給他人時，我自己反而被摒諸天國門外。」

耶穌曾經說過一個比喻：「有兩個人一起進聖殿祈禱。一個昂起頭來，對天主說：『我不像其他的人勒索、不義、姦淫……我每週兩次禁食，凡我所得的，都捐獻十分之一。』」另一個則捶著胸膛說：「天主，可憐我這個罪人罷！」」耶穌說那後者，回到家裡的時候便成為義人，而前者卻不然。耶穌給我們指出：滿招損，謙受益。

為此，要努力不懈去走聖善的道路，便需要有謙虛的心，去承認錯誤，同時有勇氣，去不斷重新開始。

“For behold, some are last who will be first, and some are first who will be last.” (Luke 13:30)

Jesus is not asking us to compare ourselves to others. Every one of us has a different kind of grace from God. St. Paul once encouraged himself to work hard and while spreading the Gospel to others, that he himself would not be abandoned outside heaven.

Jesus once told a parable where two people went to a temple to pray, and the Pharisee took up his position and spoke this prayer to himself, 'O God, I thank you that I am not like the rest of humanity - greedy, dishonest, adulterous...I fast twice a week, and I pay tithes on my whole income.' But the tax collector beat his breast and prayed, 'O God, be merciful to me a sinner.' Jesus taught us that the latter went home justified, not the former; for everyone who exalts himself will be humbled, and the one who humbles himself will be exalted.

Therefore, in order for us to tirelessly walk the road of sanctification, we need to have a humble heart to admit any wrongdoings and have the courage to start over repeatedly.

**「你設筵的時候，要請貧窮的、殘廢的、瘸腿的、
瞎眼的。」(路 14:13)**

耶穌說過：「你們要彼此相愛，如同我愛了你們一樣。」耶穌願意我們無條件地去愛每一個人。我們生活在以物質為重的社會裡，回報率便成了行事的準則，故耶穌對症下藥，要求我們不要計較別人的反應。

為了幫助我們能接納不同類別的「近人」，耶穌願意我們明白到祂臨在每一個人身上。「凡你們對我最小的一个兄弟做的，便是對我而做！」

耶穌要求我們邀請貧窮的、殘廢的、瘸腿的、瞎眼的去赴筵，並不表示我們要忽略那些富有的、健康的、開眼的人。「太陽光照義人，也光照不義的人」便是這個道理。簡言之，我們白白得來的，也要白白的分施。

當我們懂得無條件去付出愛心的時候，我們已得到了我們的賞報，因為我們正活出天主的生命。

**“Rather, when you hold a banquet, invite the poor, the crippled, the lame, the blind.”
(Luke 14:13)**

Jesus once said, “Love one another, as I have loved you.” He wants us to love everyone unconditionally. We are now living in a society that is based on substance, and the return rate is often the measuring stick of our decision-making. Thus Jesus specifically wants us not to worry about the reaction of others.

In order for us to accept different kinds of neighbours, Jesus wants us to understand that He is willing to be present on anybody. “Whatever you did for one of these least brothers of mine, you did it for me.”

Although Jesus wants us to invite the poor, the crippled, the lame, and the blind to the banquet, He does not mean to ask us to ignore those who are rich, healthy, and those who can see, as it has been stated in the Gospel that “For he makes his sun to shine on bad and good people alike.” To put it simply, “Without cost you have received; without cost you are to give.”

When we know how to love unconditionally, we have received all the rewards because we are living out the life of God.

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