

January 22, 2023
Third Sunday in Ordinary Time

- *From the archives of Monsignor John J. Gilchrist January 21, 1995*

In the first reading today, we hear the prophet Isaiah speaking of the lands where the people had not been exposed to the ways of the Lord. He says, “The people who walked in darkness have seen a great light....on them a Light has shone....they rejoice before you.” The prophet reminds the people in this way of the Messianic promise – one day the Savior will come. They must prepare themselves and be ready for that day. And, not only will the Savior come for the people of Israel, but for the gentiles as well.

In the gospel passage from Saint Matthew, we hear the names of the same cities that had been mentioned in the reading from Isaiah: Zebulun and Naphtali. Jesus withdrew to that territory, we are told by Matthew, to fulfill the prophesy – “a people living in darkness have seen a great light” – the “Light” was Jesus, the Messiah

How marvelous is the second part of the gospel passage that we have heard. Jesus is about to begin His public life and He is in the process of gathering around Him the first apostles.

Peter, Andrew, James and John, fishermen all, give us the example of faith, trust, and commitment. These men knew very little, if anything, about the Lord Jesus. They were

probably associated with John the Baptizer – or at least knew of his teachings and work at the River Jordan. Perhaps they had been present when Jesus appeared at the Jordan to be baptized by John. They might even have been among those who had been sent by John to ascertain the true identity of Jesus. However, the greatness of these men lay in the fact that when Jesus called them “They immediately abandoned their nets and became His followers...

They abandoned their boats....to follow Him.” And, we know that they never faltered in their faith. Yes, the day would come about three years later when they would undergo a great crisis of faith and “run away” when the going got tough - but they all came back and ultimately each one was willing to lay down his life for the Lord Jesus Christ.

Through baptism each of us is incorporated into the Mystical Body of Jesus Christ, the Church. Most of us through our godparents made a commitment to follow the Lord as adopted children of God – brothers and sisters of Jesus Christ. Just as surely as Jesus called Peter, Andrew, James, John and all the other apostles, so too, has the call come to us. How we respond to the call which we have received is entirely up to ourselves. We are called to be “other-worldly” – in other words, to live according to the values that Jesus taught us rather than with the lack of values which the world encourages in a variety of ways. To choose Christ is to choose a tough path, but a glorious one that ends in the eternity of happiness, joy and complete fulfillment. The longest life on earth is but the twinkling of an eye in relation to the eternity

which is forever. The choice will always be ours to make.
“Upon those who chose to believe, a great light has shone.

常年期第三主日 (1/22/2023)

— 摘自 *John J. Gilchrist 蒙席案卷, 1995 年 1 月 14 日*

在今天的读经一中，我们听到先知依撒意亚在讲论居住在天主的光还没有被穿透的土地上的人们。他预言到：“在黑暗中行走的百姓，看见了一道皓光 ... 光辉照射在他们身上 ... 他们在你面前欢乐。”先知提醒人们默西亚曾经的许诺 – 即某日救主要来临。他们必须要为那天做准备，并且救主不光是为以色列的百姓来，而且也是为外方人而来。

在福音中，我们从圣玛竇那里听到读经一中依撒意亚先知提到的名字：则步隆和纳斐塔里。耶稣退避并居住在那片土地的境内。玛竇福音告诉我们，这应验了依撒意亚先知所说的话 – “那坐在黑暗中的百姓，看见了皓光”。“皓光”指的是耶稣，即默西亚。

奇妙的是，在我们所听到的福音第二部分中，耶稣正要开始祂的公开福传使命，正在招收祂的第一批宗徒。

伯多禄，安德肋，雅各伯和若望都是渔民。他们给我们树立了什么是信德，信任和承诺的榜样。他们对主耶稣了解甚少。也许他们与洗者若翰有关联 – 或者至少知道他的宣告和在约旦河施洗的事情。也有可能当耶稣在约旦河接受洗者若翰的洗礼时他们就在现场。他们甚至有可能是那些受若翰派遣，去探究耶稣真实身份中的成员。但令人赞叹

的事实是耶稣一召唤他们，【他们立刻舍下网，跟随了耶稣 ...】【他们也立刻舍下渔船，跟随了耶稣。】我们知道他们信德坚定，但三年后却也经历了信仰危机的那一天 – 在危难时刻他们“四散逃离”。最终他们回来了，情愿为主耶稣基督献出他们的生命。

通过领洗我们每位都被纳入耶稣基督的奥体 – 教会。（领洗时）在代父母的陪伴下我们做出承诺：跟随主，做天父的儿女，耶稣基督内的兄弟姐妹。就像耶稣召唤伯多禄，安德肋，雅各伯，若望和其他宗徒那样，祂也在召唤我们。我们如何回应主基督完全取决于我们自己。我们的召叫是“超脱尘世”的，换句话说就是我们要活在耶稣所教导给我们的价值观里，而不是世俗所倡导的各种价值观里。选择跟随基督就是选择一条艰辛的路，但却是一条荣耀的路，路的尽头是永恒的欢乐，喜悦和圆满。世界上最悠久的生命跟永恒相比也不过就像是眨一下眼的瞬间而已。选择权就在我们自己的手上。【选择相信的人，光辉已照射在他们身上。】

2023 年 1 月 22 日常年期第三主日弥撒福音反思 (玛 4:12-23)

喜欢和谁在一起？通常，人们总是喜欢和富人在一起，非穷人；与有权的人一起混，非弱小者；跟漂亮帅气的打交道，非丑陋的。

耶稣喜欢和谁一起？身为天主子，一位为人操心的天主；耶稣将自己置于边缘人群之中。他们是穷人、无权者和被

剥削者。因此，耶稣在卑微人当中进行他的牧职，因为弱小的人在天主心中被惦念着。

若翰被捕后，耶稣选择在加里肋亚福传与牧灵，这应验依9:1-2的预言；耶稣向坐在黑暗中人民，给他们带来永恒光明；对他们，光明就是如耶稣说：“你们悔改吧！因为天国临近了。”

动词“悔改”（metanoieite）意味着人们彻底改变生活方向；耶稣为了拯救人类，也彻底改变自己，那是他降生成人；换言之，人的悔改就是邀请慈悲天主为我们实行人力无能做到的事，即从永死当中复活。

此外，“悔改”这动词是现在时态，意即不断悔改，就是进入天国的不二途径；因此天国是耶稣福传的主题，也是天主的爱所在；换言之，对主爱的回应不仅是敬拜赞美，而是悔改和爱。

生命的悔改可以理解为离开罪恶的旧我，全心全意地走向天国；当耶稣召叫安德肋与伯多禄，还有雅各伯及若望，他们抛下渔网、渔船和父亲，立刻跟随耶稣；值得注意的，是耶稣主动召叫。众所周知，门徒都是普通劳动人民，没有显赫背景；特别渔民在社会中的地位不高，召叫普通人成为耶稣门徒，显示天主对卑微人的慈悲大爱。

反思：

1. 耶稣最需要的，是基督徒的悔改，让众人都与天父一起团圆。
2. 在古时，捕鱼有两种隐喻：判断和教导。捕人意味着将他们从藏身之处拖出并交给法官，从而将他们绳之于法。

关于教导，就是从无知到智慧。这两种情况都要跟旧我决裂，开始新生。门徒们放下旧网，从耶稣那里领过一张新网，为天国去捕人；意即放下我们自私的需求和欲望，以便与捕获的鱼分享我们自我交付的爱。

3. 作为耶稣门徒，需要将基督之光照亮黑暗世界。

赵必成神父

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