

Seventh Sunday in Ordinary Time
February 19, 2003

- ***From the archives of Msgr. John J. Gilchrist February 18, 1995***

The first reading comes to us today from the Book of Leviticus. This book follows the Book of Genesis and the Book of Exodus in the Old Testament. It is divided into six parts and today's reading comes from the fifth part: laws to govern Israel's life as a holy people. Basically what the writer is saying to the people is that they have been set apart to be God's Chosen people. As such, they are required to follow the Ten Commandments as well as the precepts, or laws, that have been established for them. Further, they are commanded to obey the "second" commandment – to love their neighbor. At that time neighbor meant a fellow-Israelite, however, they were then told that the law to love your neighbor as yourself was intended to include the residents alien as well.

The gospel from Matthew continues from the point at which we left off last week. Jesus says, "you have heard it said....but I tell you" a number of times. What he was emphasizing to those who were following Him was the fact that it was not enough to do only that which is commanded by law. The disciples of Jesus were called to do more – to see the needs of others even before they asked, to walk the extra mile, to pray for the enemy as well as the friend. Finally, Jesus

says, "In a word, you must be perfected as your heavenly Father is perfect." Be perfect in love to all.

We the followers of Jesus Christ today, are called to the same degree of holiness and sanctity that Jesus called His disciples and apostles to. The Church of Jesus Christ stands today as a bulwark against many forces in today's world. And, there are many who despise the Church for the positions which the Church adheres to. But all the forces of hell cannot prevail against this Church for it stands with Jesus Christ Who founded it. As members of this Church we are continually called upon to examine our own lives against the standards which have been set up for us by the Lord Jesus Himself.

As we prepare to enter into the holy season of Lent which begins on Wednesday of this week, perhaps it is time to sit back quietly in the presence of God and give some serious thought to how our individual lives measure up against those standards which Jesus established when He said, "but I say to you...."

常年期第七主日 (2/19/2023)

- 摘自 *John J. Gilchrist 蒙席案卷, 1995年2月18日*

今天的读经一来自《肋未纪》。在旧约中《肋未纪》紧随《创世纪》和《出谷纪》。它由六部分组成，今天的读经来自第五部分：即颁布法规给以色列民众，使他们能度圣洁的生活。基本上《肋未纪》强调的是以色列是天主的选民，所以我们要遵守天主的十项诫命及为他们所立的法律。

更进一步地说，他们要服从“第二条诫命” – 爱近人。在那个时代，近人就是以色列人，但是法律要求他们爱近邻就如爱他们自己，对待外邦人也是如此。

今天的玛窦福音继续接上主日的福音来讲述主耶稣的教导：

【你们一向听说过 … 我欲对你们说】祂反复说这句话，强调跟随祂的门徒只服从法律和诫命是不够的。被召叫的门徒应做的要超越法律的要求，付出额外的努力，在有需要的人开口前就要看到他们的需求，为朋友祈祷的同时也要为仇人祈祷。耶稣总结说：【所以你们应当是成全的，如同你们的天父是成全的一样。】祂要求我们在爱他人上要尽善尽美。

今天作为耶稣门徒的我们，也被召叫成为像祂时代的门徒和使徒那样圣洁。当下主耶稣的教会是抵抗当今世上各种势力的堡垒。由于我们教会所秉持的立场而遭到很多人的轻视和反对。但是这些邪恶的势力成不了大气候 - 因为我们的圣教会是由耶稣基督亲立而屹立在这个世界上的。作为教会的成员，我们需要不断反省检验我们的生活是否违背主耶稣基督给我们立的诫命。

在我们准备进入四旬期之际，让我们放下手边的事，静默在主的临在中，严肃地思考我们每个人如何能够活出主耶稣为我们立的标准【… 我欲对你们说…】。

20230219 常年期第七主日弥撒福音反思 (玛 5:38-48)

世纪以来，基督徒经常问同一问题：“为什么天主不惩罚作恶的人？”经典结论是“如果你，天主，不为我们报仇雪恨，我们自己来。”

梅瑟指示以色列子民奉行报复律，而不是彻底摧毁仇人。也就是说，他们不应对仇家赶尽杀绝，而是找到作恶的人并仅以同等伤害惩罚他们。后来，梅瑟给以色列子民几条法律，引导他们对敌人施以慈悲（肋 19:18）。然而，为了用自我交付的爱来培育门徒，耶稣说：“若有人掌击你的右颊，你把另一面也转给他。”耶稣指示门徒心平气和宽恕并且转化冒犯者；为什么？如何做？

耶稣告诉基督徒要爱仇，并为那些迫害者祈祷，以证明我们是慈悲天主的子女。如果基督徒都是名副其实的天主孩子，那么世人唯一能认出这事实的，就不是基督徒嘴巴说说主啊主啊，而是生命的见证。这就是宽恕迫害者的关键所在。特别是，“把另一面也转给他”不是被动行为，而是主动宽恕，如耶稣说“不要抵抗恶人”。换言之，基督徒要以自我交付的爱向敌对者展示天主的爱，才能将人带到耶稣面前，将人类社会转化为天主的国。对耶稣来说，报复，甚至是克制的报复，在基督徒的生活中没有立足之地，因为天堂里面只有完美的爱。

完美的爱是“爱你们的仇人，当为迫害你们的人祈祷”；爱仇的爱在希腊语是 agapate，意思是自我交付的爱。这爱是德行，要修，只有在天主帮助下才能实践。换言之，自我交付的爱不只是一种感觉，因为真正的爱不在于情绪感受，而是天主无私的爱。基督徒选择去爱，因为耶稣深爱

他们，甚至为他们而死。在世界实践这耶稣的爱，就已经活在天堂。

耶稣给基督徒三个方法实践自我交付的爱：1) “若有人掌击你的右颊，你把另一面也转给他”：目的是转化迫害者悔改。2) “拿你的内衣的，你连外衣也让给他”：交出内予以和外衣，暗示耶稣用夸张手法来表明要通过让步超过要求来化解冲突。3) “若有人强迫你走一千步，你就同他走两千步”：罗马法律允许其士兵和官员要求人们负重走一千步；耶稣建议，基督徒有责任通过帮助或服务而不是勉强回应他人。如果基督徒拒绝宽恕，会得到什么好处？或者，宽恕给他们带来什么坏处？爱和宽恕敌对者告诉我们，基督徒之所以与众不同，是他们以自我交付的爱对待迫害者，即使他们不配。

基督徒没有敌人，他们只是迫害者的敌人，如果他们在迫害当中依然坚持信仰

赵必成神父

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