

## 四旬期第四主日 (3/19/2023)

- 摘自John J. Gilchrist 蒙席案卷, 1995年3月17日

从撒慕尔纪上卷中我们得知上主显现给先知撒慕儿说祂要立撒乌耳为以色列第一位君王。随着时间的流逝, 撒乌耳证明自己不配当这个君王, 因为他不听从天主的命。因此天主派撒慕尔到白冷人叶瑟那里去寻找撒乌耳的继承人, 即以色列的下一任君王。

撒慕尔按上主的吩咐出发去找叶瑟, 在他的儿子中寻找天主想要的未来君王。叶瑟的儿子一个接一个地被带到撒慕尔的面前, 结果都被天主拒绝。最后, 最年轻的达味从田野里被带来。上主说: 【起来, 给他傅油, 就是这一位。】我们得知: 【从那天起, 上主的神便降临于达味身上。】许多年来达味对撒乌耳很尊敬, 并怀有恻隐之心, 然而撒乌耳却愧对达味。最终, 撒乌耳在与培肋舍特人交战中阵亡。

在福音中, 耶稣在一个生来就是瞎眼的人身上彰显了祂就是生命之光。关于这个盲人有很多的讨论: 谁负责他的眼瞎—他自己还是他的父母。耶稣回答: 都不是。他的瞎眼是天主的工作要在他的身上显扬出来。

【耶稣吐唾沫在地上, 用唾沫和了些泥, 把泥抹在瞎子的眼上。】法利塞人认为“此和泥”的工作是不遵守安息日。但耶稣所显的神迹证实祂来自上主。被治愈的瞎眼人和他的父母均受到法利塞人严厉的盘问, 因为这些法利塞人抗议并坚持“不遵守安息日的人必是罪人”。为掩饰自己的挫败, 法利塞人谴责那个曾是瞎眼的人。

当我们反省今天的读经时, 我们从撒慕尔纪和若望福音中找到相似的主题: 撒慕尔受上主的派遣给达味傅油使他成为以色列的君王。耶稣受上主的派遣把福音带给所有那些聆听并实践的人。达味和耶稣在执行上主工作的过程中均遭遇到无数的障碍。

我们中的每位都有上主的使命在世上做其他人不能取代的事奉。我们有顺利时, 也有不顺利时。但是, 如果我们忠信, 天主的计划总能在我们的生活中结出硕果—前提只有是在我们的生命蓝图中我们跟天主的恩宠相结合。我们的自由其实就是我们的“自由”意志。天主的方法不是强迫的, 而是让我们选择爱以敬畏上主的方式而生活。

### *Fourth Sunday in Lent*

*March 19, 2023*

- **From the archives of Msgr. John J. Gilchrist March 17, 1995**

In the first book of Samuel we learn of how the Lord Himself revealed to Samuel the prophet that he was to anoint Saul to be the first King of the Israelites. As time passed, Saul proved himself to be unworthy of the kingship for he did not follow the commands of the Lord. Therefore, the Lord sent Samuel to Jesse of Bethlehem to seek the successor of Saul to be the next king of Israel. Our first reading today continues from that point in time.

Samuel set off as he had been told to do and upon finding Jesse inquired as to his sons. One after the other was brought before him and each was rejected by God. Finally, the youngest, David, was brought in from the fields. The Lord said, “Rise and anoint him; for this is the one.” And, we are told, “the spirit of the Lord came mightily upon David from that day forward.” For many years, David showed great respect and compassion toward Saul who for the most part, treated David shamefully. Eventually, Saul was slain in a battle against the Philistines.

In the gospel account of the man born blind, Jesus manifests Himself as the light of life. In this case there was much discussion about who was responsible for this man’s blindness – the man himself or his parents. Jesus responds that neither the man nor his parents are responsible; this is an occasion for God to act.

“With that, Jesus spat on the ground, made mud with His saliva, and smeared the man’s eyes with the mud.” The {Pharisees considered the “making of mud” to be work – and was a breach of the sabbath laws. However, the miracle authenticates Jesus as a messenger from God. The man was thoroughly interrogated by the Pharisees, as were his parents, for they protested that “One who broke the sabbath must be a sinner.” In an attempt to cover their own defeat with this man, the Pharisees denounced the man who had been blind.

As we reflect upon the readings today, we find a similar theme in the reading from Samuel and the reading from the gospel of John. Samuel was sent by God to anoint David who was to be the king of Israel. Jesus was sent by God to bring the good news of salvation to all who would hear it and live by it. Both David and Jesus would encounter numerous obstacles along their paths as they carried out the work of God.

Each of us have also been commissioned by God to do something in this world that no one else can do for us. We will have our good times and our bad times. But always, if we are faithful, the plan of God will come to fruition in our lives – but only if we cooperate with the grace of God in carrying out our role in this great tapestry of life. Our free will is precisely that – a “free” will. God’s way is not one of coercion, but rather one of love choosing the godly way of living.

## 2023年3月19日四旬期第四主日弥撒福音反思 (若9:1-41)

在垃圾食品和健康食品之间，人们总是选择用垃圾填饱肚子。同样，在永生和永死之间，还是选择魔鬼道路，最终陷入地狱。为什么？

从治疗胎生瞎子神迹看到人的悲哀，就是许多人仍然活在黑暗中，因为他们拒绝耶稣作他们的主，甚至将他视为罪人。

首先，被治好的瞎子成为一个标记，表明耶稣来到世上是为那些仍躲在黑暗中的人们带来真光。为什么邻居要把这人带到法利塞人那里？

大概是因为法利塞人是宗教领导，应该明白事理；然而，他们是骗人的虚假宗教领导。因此，他们不知道将被治愈的瞎子带到法利塞人那里会导致他被审判和驱逐。更重要的，连他父母都被犹太人吓坏，如果他们承认耶稣是默西亚，也会被逐出会堂。他们无力付出作为门徒的代价，甚至不敢为耶稣作证是他治好他们儿子。最后，法利塞人要求瞎子“归光荣于天主”，意味着这人必须承认他是罪人，即关于他被耶稣治好的谎言，并承认领导们正确宣称耶稣是罪人。如果基督徒渴望永生，而不是尘世生命，那么每一次人生危机都可转化为见证天主的机会。

胎生瞎子是真的光荣天主，可是不是通过否认耶稣，而是无畏无惧重申所知道和经历过的真理来光荣天主。他确实知道一件事，甚至连法利塞人也无法动摇他：他曾是个瞎子，现在他能看见，这就是信德的见证。

耶稣说：“也不是他犯了罪，也不是他的父母，而是为叫天主的工作在他身上显扬出来。”“显扬”（phanerōthē）这被动语态动词意即天主被人认识；罪人无法看到天主，但在耶稣身上，他们用信德的眼睛看到了。胎生瞎子的一生其实是个苦难；然而，如果人们活在信仰中，生活中每一困难都可成为

光荣天主的标记。

失明象征人在黑暗中，进入永恒死亡。耶稣来，给世界带来光明，使世人看到天主的慈悲大爱；有人承认自己心盲而努力从耶稣身上获得光明，另一些则漠视自己心灵瞎眼并且拒绝耶稣。耶稣来是要让前者看见；拒绝他的，是自甘堕落在黑暗中。换言之，耶稣所行一切神迹，都是他的自我启示或为敌对者的审判。

与他父母不同，胎生瞎子承认耶稣，这具体行动表明拒绝被虚假宗教领导恐吓，也愿意冒被驱逐的风险。教会两千多年的沧桑，基督徒经常为了作证耶稣而被家庭或和社会排斥，不过他们并没有被吓怕，如胎生瞎子，勇敢在邪恶势力跟前作证耶稣。虽然当中有人付出极高代价，甚至生命，但他们已经与天主共融在天堂。

赵必成神父

20230319