

## 四旬期第五主日 (3/26/2023)

— 摘自 *John J. Gilchrist 蒙席案卷, 1995年3月24日*

今天的读经一来自先知厄则克耳。先知厄则克耳的预言针对的是被带到巴比伦的流放以民，先知向他们保证天主一直都跟他们在一起，并不断强调天主在日常生活中要起的作用。他强调个人的正直和每个人对天主回应的职责。他为那些无望和无助的以民带来希望 – 天主会让他们重回圣地，重建圣殿。

厄则克耳先知书 37 章展现在以民面前的不仅是希望，和重建新圣地的承诺，而且也有从枯骨中复活的期许。复活也是今天福音的主题：在这里我们听到拉匝禄从死者中复活的动人故事，这是一个神迹之冠。这圣迹彰显了耶稣是生命给予者，也预言了祂自己的圣死。

我们有趣地注意到耶稣无论做什么似乎从来都不急。祂在听到拉匝禄生病的消息后，本可以前去伯达尼阻止拉匝禄的死亡，但祂却在祂合适的时间离开伯达尼。同样的事也在祂的圣死事件上发生，恰好在某个时间被祂尘世上的敌人抓个正着。

圣若望在这段福音中也提到玛尔大和玛利亚。玛尔大注重干活，玛利亚注重沉思。她们俩人对耶稣重复同样的话：

【主！如果祢在这里，我的兄弟决不会死！】她们俩人虽都相信末日的复活。但还是沉浸在丧失兄弟的悲痛中。耶稣

到达拉匝禄被安放的地点时分享了这个深切的哀伤，如经文所载：【耶稣哭了。】

从那个节点（复活拉匝禄）起，（公议会）决意要逮捕耶稣。若望福音告诉我们：【耶稣不再公开地在犹太人中来往，却从那里往临近荒野的地方去，来到一座名叫厄弗辣因的城，在那里和祂的门徒住下了。】耶稣不仅是末日复活的掌控者，也是现在给予永恒生命者。机体可以死亡，但个体（的灵魂）却永远不会死。在日常生活中，耶稣是带领我们迈向得救的真光，我们也认识到这条救赎的路。透过耶稣基督的生命，教导和圣死，我们感受到天主的良善和爱。

在四旬期快要到达尾声时，是再次反省我们生活方式的时候了 – 我们在日常生活中是否确实遵循了耶稣基督的教导，是否在“恰当的时候”真正地皈依了上主。

## *Fifth Sunday in Lent March 26, 2023*

— *From the archives of Msgr. John J. Gilchrist March 24, 1995*

Our first reading today comes from the prophet Ezekiel. As a prophet to the exile Israelites who were carried into Babylon, Ezekiel assured his hearers of the abiding presence of God among them. He constantly emphasized the Lord's role in the vents of everyday life. He underscored the integrity of the individual and each one's personal

responsibility to God. To a helpless and hopeless people he brought hope of restoration to a homeland and a temple by their just and holy God.

In this selection from Chapter 37 of the Book of Ezekiel, the people are presented with a vision of hope. There is a promise of the re-establishment of a new homeland for Israel. Also, there is the anticipation of the doctrine of resurrection from the dead. Resurrection is the theme for today's gospel as well. We hear the beautiful story of the raising of Lazarus from the dead. This is a crowing miracle, revealing Jesus as the giver of life. This event also is an anticipation of His own death.

It is interesting to make note of the fact that Jesus is never hurried in what He does. He left for Bethany when the time was right for him to do so, even though He could have prevented Lazarus from death itself by leaving when he got the message of the illness. The same thing would happen with His own death. Only when the time was right would His enemies have earthly control over Him.

We find in this passage from Saint John another reference to Martha, the active one, and Mary, the contemplative one. Both Martha and Mary repeat the same words to Jesus, "Lord, if you had been here my brother would not have died." Both believed in the resurrection on the last day. But, both were in deep mourning over the loss of their beloved brother. Jesus shared that deep sorrow for we are told, "Jesus began to

weep" when He was taken to the place where Lazarus was laid to rest.

From this point on, however, conscious efforts were made to arrest Jesus. We are told by John, "Jesus no longer walked openly about among the Jews, but went from there to a town called Ephraim in the region near the wilderness, and he remained there with his disciples. Jesus is not only the agent of final resurrection but gives eternal life now. The body dies, but the person will never die. In our daily life, Jesus is the guiding light to salvation. We have seen the way. We have learned of the goodness and love of God for each of us through the life, teachings and death of Jesus Christ.

As Lent rushes to a close, it is time to re-examine our own lifestyles to determine if we are truly in step with the teachings of Jesus Christ or if "the time is right" for true conversion to the Lord in our everyday lives.

### 2023年3月26日四旬期第五主日弥撒福音反思 (若 11:1-45)

耶稣因为他慈悲而被钉在十字架上；这句话让我们反思到耶稣的爱有多深，更重要的，是他为羊群的永生而舍掉自己的尘世生命。如果耶稣与魔鬼有关系，就不会被钉在十字架上，但他死会更惨，即永死。事实上，耶稣宁死也不愿与魔鬼妥协；这是因为即使尘世生命为了真理和正义而被舍掉，结果会成长到永生。

耶稣将他的死亡描绘成一粒麦子：“一粒麦子如果不落在地里死了，仍只是一粒；如果死了，才结出许多子粒来。”

（若 12:24）

当虚假宗教领导看到越来越多人离开他们而跟随耶稣，因嫉妒而大发雷霆。圣史描述：“那些来到玛利亚那里的犹太人，一看到耶稣所行的事，就有许多人信了他。”他们所见证的，正是复活拉匝禄的神迹，耶稣借此神迹向世人启示永生；这就解释为什么耶稣在其他地方停留而没有赶去治疗拉匝禄。

根据犹太文化，人死了三天，神魂仍然可以回到身体，然后轮回复生；四天后，不行，在不行的情况下，耶稣的大能才彰显出来。玛尔达说，“主！已经臭了，因为已有四天了。”当人到了谷底，天主的大能才能被人看到。其实，轮回不是复活；复活意味着生命永恒的转化，而不是回到原来的尘世生命。耶稣说，“凡活着而信从我的人，必永远不死。”动词“死”（*apothanē*）指的是永死，如果人们拒绝相信耶稣，永死已经在世上开始。

通过信仰，无论在世界或天堂，人与耶稣共融，信仰不是一种心理现象，却是人对耶稣的委身。如果耶稣如他所应许的那样，他既然掌管所有生命，将来在末日一定复活所有忠于天主的基督徒，永死对他们，无法可施。

耶稣的死亡只是他尘世生命的结束，他的复活正是向那些相信天主的人启示永生。通过死亡，耶稣回到天父身边，合而为一；通过跟随耶稣，基督徒和天主合而为一，因为耶稣的逾越奥迹给他们分享永生。如何获得永生？就是信从天主，如若 17:3 里面提到：“永生就是：认识你，唯一

的真天主，和你所派遣来的耶稣基督。”

在若望神学中，“认识”表示将自己委身给天主，意味着当人想要获得永生的时候，都必须将自己生命献给耶稣，换言之，天主与信徒之间，以爱相交。耶稣通过他的死亡与天父合而为一，同样，基督徒通过死亡，在信望爱与圣三合一，作为永生的见证。

赵必成神父

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