

***Second Sunday in Lent  
March 5, 2023***

- ***From the archives of Msgr. John J. Gilchrist March 3, 1995***

In the first reading today from the Book of Genesis, God's call to Abraham is represented to us. Israel, represented by Abraham and Sarah, is chosen to play a decisive role in God's historical purpose. The promise includes receiving land, becoming a numerous people, and having a relationship with God that will benefit other human families. By breaking ties of land and kindred and responding to God's summons into a new world, Abraham typifies the person of faith.

The Gospel passage today recounts the Transfiguration when Jesus' "face became as dazzling as the sun, His clothes as radiant as light." Peter, never at a loss for words, speaks out, "Lord, it is wonderful to be here." Before Peter had even finished what he was saying, a bright cloud overshadowed them and the voice of the Father was heard, "This is My Son, the Beloved; He enjoys my favor. Listen to Him."

As the apostles and Jesus left the mountain top, Jesus gave an order: "Tell no one about this vision until the Son of Man has risen from the dead."

Six days before the great event had taken place, Jesus spoke quite plainly to His disciples about the qualifications necessary to be His followers. "If anyone wants to be a follower of Mine, let that person take up his cross and follow Me. Anyone who wants to save his life will lose it; but anyone who loses his life for My sake will find it. What, then, will anyone gain by winning the whole world and forfeiting his life?"

What a wealth of material for meditation and contemplation is contained in these short passages from the Scripture which we consider today! There is the hope of resurrection which we so strongly hold as Christians – one day we, too, shall shine as brilliantly as the stars of the heavens in the kingdom of the Father. There is the reassurance that Jesus, beloved of the Father – and our Brother, has shown us the way to attain the salvation that He has gone to prepare for us. There is the very clear direction given as to just what is expected of us in order to be the followers of the Lord Jesus. There is the consolation that the worldly standards of judgement and success matter very little to the God Who has created us, Who loves us, and Who continues to care for us as we live from day to day.

The values of the world have been turned upside down by Jesus Christ. The day that He died – which was not terribly long after the Transfiguration – Jesus was considered an absolute failure and loser. How wrong an

assumption! Fellow Christians follow with pride our leader and friend – Jesus Christ.

## 四旬期第二主日 (3/5/2023)

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

今天的读经一来自创世纪, 天主对亚巴郎的召叫也代表了我们的召叫。由亚巴郎和撒辣依代表的以色列人被天主拣选, 在天主的救赎计划中扮演着至关重要的角色。天主的承诺包括接受土地, 成为大民族, 与天主有盟约并因此使得其他族裔受益。亚巴郎照天主的吩咐离开故土和亲友, 是人信仰的见证和代表。

今天的福音记述了耶稣显圣容: 【祂的面貌发光, 有如太阳, 祂的衣服洁白如光。】伯多禄毫无窘迫地说道: 【主啊, 我们在这里真好。】伯多禄话还没讲完, 就有一片光耀的云彩遮蔽了他们, 有天主的声音说: 【这是我的爱子, 我所喜悦的, 你们要听从他! 】

当宗徒们及耶稣离开山顶时, 耶稣叮嘱他们: 【非等人子从死者中复活, 不要将所见的告诉任何人。】

在显圣容事件发生前六天, 耶稣很平静地告诉祂的门徒什么是跟随祂的必要条件: 【谁若愿意跟随我, 该弃绝自己, 背着自己的十字架来跟随我。谁若愿意救自己的性命, 必要丧失性命; 但谁若为我的缘故丧失性命, 必要获得性命。人纵然赚了全世界, 却陪上了灵魂, 为他有什么益处? 】

从今天的读经和福音片段中做反省和默想, (我们的报酬) 该会是多么的丰盛。做为基督徒的我们, 复活是我们的期盼, 也

是我们秉持的信念, 扎根在我们心中 – 某天我们也如我们在天的圣父那样, 光耀闪烁如同星辰。我们得到承诺: 主耶稣, 我们慈爱的父, 已经向我们展示了获得救恩的途径, 并且为我们去做准备了。跟随主耶稣, 我们前行的方向, 和主对我们的期待都很明确。让人感到安慰的是: 世俗上判断人的标准和成功的概念对造我们的天主来说一点儿也不重要, 因为祂爱我们, 并且在我们的日常生活中继续关注我们。

耶稣颠覆了世俗上的价值观。祂在显圣容后不久就被钉在十字架上, 从祂的圣死中世俗认为祂是个完全的失败者。这是多么错的假设! 而我们基督徒却把耶稣基督当成我们的领路者和朋友, 充满自豪地追随祂。

## 2023 年 3 月 5 日四旬期第二主日弥撒福音反思 (玛 17:1-9)

当走过人生黑暗隧道, 尤其看似没有尽头, 人会放弃自己信仰, 甚至生命, 因为看不到希望。其实, 对未来充满希望的人生态度, 最终激励疲惫人心, 无惧困难一直抵达目的地, 成功。因此, 望德不是空中楼阁, 而是具体力量, 特别是耶稣的十字架事件, 启发和激励许多人, 即使生活遇到各种困难, 也能获得最好的永生, 这是天人共享的光荣。如果不断带着永生希望去生活, 黑暗再不是绊脚石, 而是将人生黑暗转化为天主光荣。

耶稣显露圣容, 主要目的是让所拣选的门徒在看到耶稣被钉十字架时, 相信耶稣是天主子。此外, 要放弃对政治默西亚的世俗期望。也就是说, 要从复活角度来看耶稣死亡, 带着永生希望走过生命黑暗隧道。

祈祷时，耶稣转化成光耀形象，充满天上光荣。梅瑟与厄里亚也同时在耶稣显圣容时出现，强调耶稣在救恩史中，与法律（梅瑟）和先知（厄里亚）连贯一致。这两位法律和先知的代表，预示耶稣是法律和先知的顶峰；他们二人最初都被拒绝，但最终获得天主为他们伸张正义而平反；同样，耶稣的复活证明他没有永远死去。

正当天父、梅瑟以及厄里亚讨论关于耶稣受难、死亡和复活的救赎工程，天父从云中说：“这是我的爱子，我所喜悦的，你们要听从他！”这也是天父在耶稣受洗时使用的相同话语（玛 3:17）。

耶稣显圣容的意义：山上，天父启示耶稣是他的爱子，他所喜悦的，人必须听从。首先，形容词“所喜悦”

（*agapētos*）意即自我交付的爱；在神学中，天父通过独生子耶稣基督将自己交付给人，换言之，天父爱人，跟爱耶稣一样，因为是同一个爱。如果耶稣蒙父喜悦，那听从耶稣的人也蒙父喜悦，因为在主爱里，没有等级。因此，耶稣显露圣容为门徒培育永生的希望，是天人合一的爱。如何看见耶稣的光荣？

每次弥撒，信众所奉献的饼和酒，都变成耶稣的圣体圣血。因此，正如显圣容的经验，在门徒遭遇信仰考验时，能加强他们力量，每次弥撒，耶稣亲临教会团体当中，因他，信众获得抵抗诱惑的天主力量，并且成为在四旬期更新信仰的泉源。此外，与耶稣心对心的祈祷，也是思言行为转化的来源，结果：基督徒变得更加谦卑无私，进一步与他人分享慈悲大爱和宽恕，是真正悔改。

在疑惑和绝望时刻，耶稣显露圣容再次提醒我们：“你们是我心爱的孩子，我所喜悦的。”在痛苦当中见证天主，是将耶稣圣容重现，给那些在黑暗中挣扎的人，带来希望。

**赵必成神父**

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