

The Reflection from Pastor Fr. John Carlos, Holy Cross Church, Harrison, NJ, May 22, 2022

JESUS, PRESENT!

The Ascension of Jesus seemed to mark the day when Jesus left his disciples. However, it would be a mistake to mark Jesus “absent.” The last thing he told his disciples was “And behold, I am with you always, until the end of the age.” (Matthew 28:20) Jesus promised to remain with his disciples. That is a promise that he has kept and continues to keep to this very day.

Jesus is with us when the Church gathers in prayer, as he told us, “For where two or three are gathered together in my name, there am I in the midst of them.” (Matthew 18:20)

Jesus is present as his Gospel is proclaimed. After we listen to the reading, we declare, “Praise to you, Lord Jesus Christ.” We praise the one who has just spoken to us.

Jesus is present in the consecrated bread and wine that we receive in holy communion. They are not reminders of the Lord who was with his Apostles 2,000

years ago. Rather they are the Body and Blood of Christ who is truly with us. As Catholics, we believe in the “real presence.”

Jesus is present in the celebration of all the sacraments. It is Christ who acts through his priests to bless us with his grace, mercy, and love.

The Ascension is not about the Risen Lord leaving us, but rather about the Risen Lord remaining with us in a new and wonderful way. A way that allows him to be with us at every moment and in every place.

May the Risen Lord bless us with his presence and peace always,

Father John Carlos

复活期第六日 (5/22/2022)

今天是复活期第六主日。在今天的若望福音中。主耶稣在升天前向门徒们许诺：“从今以后，那【护慰者】，即父以我的名派遣给你们的【圣神】，祂会教导你们一切，使你们记得我曾对你们说过的一切，我把我的平安赐给你们。”从读经一宗徒大事录中我们得知，在教会初期皈依耶稣基督的犹太基督徒中，有一些仍然属于“割损礼党”，认为“割损礼”是亚巴郎及以色列人与天主盟约的标记，不接纳未受过割损礼的外邦人成为基督徒。这些严格遵守梅瑟法律的犹太基督徒，与法利赛人一样，认为不行割损礼就

不能得救。他们甚至认为信仰耶稣基督是犹太教的一个支派。针对刻板遵守旧约法律的犹太基督徒的挑战和初期教会可能出现的分裂，伯多禄用天主不仅派遣圣神给犹太门徒，同样圣神也降临在信奉基督的外邦人身上为证，使第一次宗徒会议达成一致：外邦人因信德就可归化，不必行割损礼，但要【戒食祭邪神之物，血和室死之物，并戒避奸淫。】

第一次宗徒会议避免了教会的分裂，应验了主基督对门徒们的承诺：派遣圣神教导门徒，使他们平安。