

农历新年弥撒枢机主教 Cardinal Tobin C.Ss.R. 讲道， 2023 年 2 月 5 日

世上有无数人庆祝农历新年，即年历中的第一个新月。我非常高兴这个盛大的节日成为了我们纽瓦克总主教区庆祝的一部分。我们的韩国堂区，越南堂区和华人堂区都在分享这个节日的喜庆。在庆祝中我们纪念和感谢我们的祖先并为他们祈祷。许多小朋友很高兴地拿到红包“压岁钱”。

我感到印象深刻的是我们庆祝第一个新月是在一年中最黑暗的时刻，这个时刻我们特别感恩有光。它是那么重要。我们宗教信仰中的不同节日都邀请我们去思考黑暗和光明。

（注：新月是指月球在绕行地球的轨道时，介于太阳和地球之间，此时月球背向太阳的黑暗面朝向地球，所以看不到月亮）。

上周四，我们教会庆祝献主节。那天的圣言提醒我们，当圣婴进入圣殿时，两位年长者西默盎和亚纳立即认出婴孩耶稣是：**【启示异邦的光明，是你百姓以色列的荣耀】**
（路 2：32）

今天教会邀请我们去默想那赋予生命之光的涵义。读经一中依撒意亚先知告诉我们：当我们与饥饿的人分享食物时，为赤身露体的人提供衣服时，不背对我们受苦的兄弟姐妹时，我们就如黎明那样发光。如果我们用法律解除压迫，去除社会不良行为，改变以自我为中心的态度，关注那些饥渴的人，不论是因缺乏食物，教育，干净水而饥渴，还

是因为其它的家庭需求而饥渴，那么光就会从我们这里升起，让这个昏暗的世界变得阳光灿烂。

先知的話應該挑戰今天的我們，讓我們仔細聆聽福音中耶穌的教導：什麼是世界的光。這個光來自於有天主臨在的生活。與天主在一起意味著在這個艱辛的世上做天主慈悲憐憫的代理執行人。

但這並不意味著我們就有意願和能力做簡單的決定去愛三位一体的天主。我們首先要允許自己被愛，認識到天主對我們的憐憫。聖保祿宗徒告訴格林多人生活和信仰必須依靠天主的德能。保祿在宣講天主的愛時看到的是自己的軟弱，而不是強壯。同樣，我們也承認靠我們自己是無法帶來光的，但天主的光可以在我們的身上閃現。我們要讓自己清澈透明而不阻擋光的照射。

我們應該認為我們什麼都沒有嗎？主耶穌說我們是世上的光。如果我們受到召叫信天主，尋找天主的愛，那麼我們一定不能放棄我們是世上的光。如果放棄，代價是大地籠罩在無望的黑暗陰影中。

對無數經歷過不同形式的黑暗而產生絕望的人來說，天主憐憫和寬恕之光，會成為治愈的光。當親人去世後，同情關懷之光可以讓人從極度悲痛中走出來。提倡勞動是（治愈）西方普遍疲倦感的希望之光。堅信慈愛的天主會眷顧我們可以治愈我們對未來的焦慮。

在这北半球寒冷的冬夜里，让我们记得天主想要在我们身上闪现的光，那就是实践无私，公义，和爱心关怀。非常值得在今天的经文和祈祷中寻找方法以便成为世上的光。

教宗方济各告诫我们基督徒的生活就是召叫人们“承受他人不顺遂所造成的痛，而不是酝酿仇恨和怨恨”。因此让你的光照在那些社会边缘及有需要人的身上，帮助他们走出黑暗，过一个有意义的生活。

我们能够阻止现代社会的黑暗面吗？我们是地上的盐，世上的光。让我们付诸行动吧！

上主祝福你们！

Celebration of Lunar New Year Holy Cross Church – Harrison NJ February 5, 2023

The Lunar New Year is an event celebrated by millions of people across the world on the first new moon of their calendar. I am very happy that this great festival is part of the Catholic Church in the Archdiocese of Newark. So many parishes with Korean, Vietnamese and Chinese Catholics have shared the joy of the season, we have prayed in respect and gratitude for our ancestors, and many little

children rejoiced to receive a red envelope with “lucky cash”!

I am impressed that we celebrate the first new moon at the darkest time of the year, a time when we appreciate the importance of light. Different feasts of our religion invite us to think about darkness and light.

Last Thursday, the Church celebrated the ancient feast of the Presentation of the Lord or Candlemas. That day, the Word of God reminded us of the entrance of the Lord into the Temple. Two elders, Simeon and Anna, recognized in the Child Jesus “a light for revelation to the Gentiles, and glory for your people Israel (Lk. 2: 32)

Today the Church invites us to consider the means to this light that gives life. The first reading from the book of the prophet Isaiah, tells us that the light will break forth like the dawn in us when we share our food, when we clothe those who are naked, when we don't turn our back on the suffering brothers and sisters in the human family. If we remove oppression through laws, community behavior, attitudes of the self-centered, attend to those who are starving for the good, whether that is food, education, beauty, clean water or whatever else the human family genuinely thirsts for, then the light will rise, and the gloom of our world will transform to midday.

This teaching of a prophet hundreds of years before Jesus should challenge us today to listen closely to Jesus'

words in the Gospel about being the light of the world. The light comes from living in God's presence. To be with God is to be an agent for God's mercy in the harsh places of the world.

This does not imply that we have the will or ability to simply decide to love the Trinity. We first need to allow ourselves to be loved – to know the compassion of God. Saint Paul told the Corinthians and the Church today that life and faith must rest on the power of God. Paul sees himself as coming to preach God's love out of his own weakness rather than great strength. We too admit that we ourselves don't have the tools to bring the light – it shines through us from God. We allow ourselves to be transparent so as not to obscure the light.

But should we think that we have nothing, Jesus reminds us that we are the light of the world. If we have been called to faith and the pursuit of love for God, then we must not abandon the way. The cost of doing so is the land of shadow – the darkness of hopelessness.

For the great mass of humans who experience other forms of the gloom of hopelessness, the light of God's mercy and forgiveness might well be the light of healing. The light of compassion, after the death of a loved, one may bring surcease from grief's most insidious anguish. The sense of weariness that pervades so much of Western Culture may be addressed by the labor of bringing the light

of hope to others. Anxiety about tomorrow's possibilities may be healed by confidence that a loving God holds us in care.

It is well for us in the Northern Hemisphere still caught in the grip of deep winter darkness to remember the light that God brings to us through the practices of unselfishness, justice, and compassion. It is worth seeking the path of those ways given in today's scriptures and the prayers of the Liturgy.

Pope Francis teaches that the Christian life is a calling to "bear the pain of other people's troubles rather than fomenting greater hatred and resentment." Therefore, allow your light to shine forth brightly in the direction of the poor and marginalized so that they can overcome the darkness that has enclosed whatever positive outlook they may have in life.

Can we help modern society stop being its worse self? We are the salt of the earth. We are the light of the world. Let's do it.

God bless you!