

**PALM SUNDAY**

By: Fr. Greg Ames

His death came suddenly. He had just come from visiting their seriously ill adult daughter. The author John Dunn sat down in his living room and died. His daughter would also die, later that same year. Wife and mother, author Joan Didion writes about her journey of grief in the book, *The Year of Magical Thinking*. The days after John's death were a blur. She writes,

*Later I realized that I must repeated the details of what happened to everyone who came to the house in those first weeks, all those friends and relatives who brought food and made drinks and laid out plates on the dining room table. . . Those moments when I was abruptly overtaken by exhaustion are what I remember most clearly about the first days and weeks. I have no memory or telling anyone the details, but I must have done so, because everyone seemed to know them. At one point I considered the possibility that they had picked up the details of the story from one another, but immediately rejected it: the story they had was in each instance too accurate to have passed from hand to hand. It had come from me.*

In those years after the life, death and rising of Jesus, there were no books or papers to read about what happened. People told the story. They told the story with their words, passing on the details that, as time went by, got either lost or changed. But that

did not matter. Because the story of Jesus was told, handed on, not simply with words, but by the way people lived, the choices they made.

We come to another Holy Week: the point of celebrating and remembering these sacred days is deeper than just listening to a story. We know the end of the story: he rises from the dead. In Holy Week, we again make a solemn promise: the story will come from me.

Every time you nourish someone, not only with our abundant material possessions, but with our love and listening hearts, the story of Jesus is told.

Every time you stand with someone in their worst hour, when all seems lost or dead, the story of Jesus is told.

Every time you hold out in hope, you insist that death is not the end, that every sin can be forgiven and we can do all things in him who strengthens us, the story of Jesus is told.

We stand and listen to ancient familiar words. That's the easy part. We are challenged to leave this place, having allowed those words to get so deeply in us, that others hear the story of Jesus. And we realize: it had come from me.

**READINGS OF THE WEEK**

Isaiah 50:4-7

Philippians 2:6-11

Mark 14:1- 15:47

April 1, 2012

# 靈 修 生 活

## 基 督 苦 難

張 春 申 神 父

聆聽了馬爾谷記載的耶穌基督受難史之後，大家內心一定深受感動，現在讓我們不再滯留在受難始末的枝節與片斷之上，整體性地提出一些重點。首先，具體地確定究竟耶穌為什麼會被判死刑；其次，探討耶穌在十字架上的痛苦經驗；最後，講到跟隨基督背十字架的生命旅途。

在耶穌受難記載中，猶太公議會判決祂的罪名可以歸納為四項：異端邪說的導師、冒牌先知、煽動民眾和褻瀆天主。這四項罪名，實在也並非無中生有，而只是曲解了耶穌宣講天國臨近的道理罷了。猶太權威既然不承認耶穌來自天主，也無法接受耶穌啟示的天父面貌，那麼很自然地能判決祂的四項罪名了。由此可見，耶穌之被釘十字架是祂一生忠於自己使命的後果。當祂在加利肋亞傳揚福音時，已經種下了未來的後果；馬爾谷福音很早便說，法利塞人與黑落德黨人商討陷害祂、除滅祂。可是耶穌為了宣講真理，毫無畏縮。當祂決定去耶路撒冷，繼續自己的使命時，一路上表示將要面臨的遭遇。這是殺身成仁、捨身取義，承行天父旨意的殉道精神。如果天國喜訊是為普世人類的，耶穌的成仁取義堪稱拯救人類的行動。所以新經中稱祂為除免世罪的天主羔羊。

不過，作為殉道者，耶穌顯出自己仍是一個真實的人。山園祈禱已經表示祂的驚懼恐怖。釘在十字架上時，把祂受難時所受的內心苦痛，清楚地流露出來。大司祭判決後，猶太差役的污辱；羅馬總督宣告死刑後兵丁的拷打。現在十字架下，路過的人、司祭長與經師，甚至同時一起被釘的犯人，都異口同聲地否定祂的使命。這時人間沒有一個聲音支持祂，認同祂。可是天上也沒有聲音來為祂作證。這是十字架上的耶穌，心靈中所經驗到的痛苦，於是祂大聲呼喊說：「我的天主，我的天主，祢為什麼捨棄了我？」這是聖詠二十二篇的第一句祈禱文。這篇聖詠一方面表示受苦者的劇痛，另一方面肯定受苦者絕對的依賴。耶穌在這種心態中投奔天父。天主便在祂死亡時，向加爾瓦略山上的群眾，藉着羅馬百夫長的口，肯定耶穌說：「這人真是天主子。」

在受難史中，有一個名叫西滿的人，值得我們提出來討論一下。這人在耶穌苦難時第一次露面，新經中此後也不再提起他。只是他的第二個兒子亞歷山大和魯富，似乎馬爾谷寫福音時大家認識。其實保祿在羅馬書信中也提起蒙召揀選的魯富。這樣看來，西滿一家該是初期教會中的聞名教徒。我們實在可以相信，他雖然被迫背耶穌的十字架，後來卻成了基督的跟隨者。因此也可以說他代表了後代一切基督徒在耶穌的苦路上，參與了背十字架的救援工程。那麼我們每年誦讀受難史，看到西滿時，便不能不因此準備，作為基督信徒，必須跟隨基督背自己的十字架。耶穌早已說過：「誰若願意跟隨我，該棄絕自己，背着自己的十字架，跟隨我，因為誰若願意救自己的性命，必要喪失性命，但誰若為我和福音的緣故，喪失自己的性命，必要救得性命。」(谷八 14、15)

摘自「妙音送長風」

## 本 週 讀 經

二 零 一 二 年 四 月 一 日

依 50:4-7； 斐 2:6-11； 谷 14:1-15:47