

## **The Feast of Pentecost**

By Fr. Bob

John Chrysostom, the fourth century Patriarch of Antioch—who was called “the golden mouthed” said this about us—about The followers of Jesus: “You are not only free, but also holy; not only holy; but also just; not only just but also children; not only children but also heirs; not only heirs, but also brothers (and sisters) of Christ; not only brothers (and sisters), but also joint heirs; not only joint heirs, but also members; not only members, but also the temple; not only the temple, but also the instruments of the Spirit.”

What we gather to do today is to recognize these facts about one another - to notice - to listen - to watch and see what God has done.

Someone said that the feast of Pentecost - the miracle that we read about in today’s first reading is not so much that people were speaking so many languages but that each could hear the stories of Jesus, the retelling of God’s deeds of power, in her or his own language.

We like those early Christians come from different places - not only physically but in many ways. We are a varied group!

But we can look at one another today and listen to one another and see God’s hand in each other - and hear Gods story and witness God’s power.

And that is what community is.

And what’s more - when we realize our power and our blessing we are inclined to look outward and see the hand of God elsewhere.

We look to those in need - and see where God calls us.

We see those who are sick - and especially alone in their sickness - those living with AIDS and afraid and marginalized.

We look to those lonely - those who feel alienated because of the loss of loved ones by death or divorce or estrangement.

We look to those who are disenfranchised by society because they are gay or they are poor or they are not what others might think they should be.

We look about us and see in all about us the presence of our God - the touch of God’s hand the call of God’s invitation.

The truth is that the Spirit only lives and moves and enlivens when we are able to allow the Spirit freedom. As soon as we contain or control it - it dies. There is no life.

And so today we celebrate the Spirit coursing through us - and moving us and sometimes upsetting us and changing us but always enlivening us.

We give thanks for that Spirit - we welcome the breeze!

### **READINGS OF THE WEEK**

Acts 2: 1-11

1 Corinthians 12: 3-13

John 20: 19-23

May 27, 2012

# 靈 修 生 活

## 認 識 全 部 真 理

聖神修院團體供稿

有一天，老師發覺小明好像有點心事，在小息時不與其他同學玩耍，獨自一人走入聖堂祈禱，他的舉動與他平時活潑開朗的性格有別，所以老師在放學時向小明詢問原因。小明坦白的對老師說，由於後天要考英文會話，而小明知道自己的語言天分不高，恐怕在盡力後仍得不到理想的成績，所以很是擔憂。但在星期天的彌撒中，神父在講道時提及門徒們在耶穌受難後非常膽怯缺乏信心，但當聖神降臨時，勇氣大增，竟然在聖殿門口大膽向群眾宣講，並且各人能講各種方言；而最令小明著迷的是「放膽的說各種方言」，所以那天小息時他特別走進聖堂內，向天主求「聖神降臨」，好使他在後天考英文會話時能放膽說到「英語方言」。老師聽後心裡暗暗的祈禱，求天主可給他像小明似的對主這分天真的信靠。

五旬節的事件不難使我們想起驚天動地的聲響、暴風火舌、門徒們奇跡地有宣講的勇氣、說新語言等的情況，這就是聖神降臨的特徵了。但當我們細讀本主日的讀經時，可發現聖神降臨其他的信息。

福音中耶穌指出那被父所派遣的護衛者是「真理之神」，祂要指引人明白全部真理。惟有從聖神而來的才有全部真理；有「全部」就表示有「局部」，今天令我們困擾的是誰有「全部」，誰有「局部」。理論上我們都知道每人都有「真理」但只是「局部」的；但在實際上，當談到真理時，我們很多時把「全部」歸於自己，把「局部」歸於別人，又或者「自己」的局部常大於「別人」的局部，這個真理的爭辯不難爭論到世終。在五旬節的前夕感恩祭中，第一篇讀經創世紀指出人本來是團結的，無分彼此，可用「只用一種語言，說同樣的話」來形容。人要建造摩天塔，想把人力與天同齊，與天爭一日長短，但在與天比高之前，他們卻彼此一較高下，互相爭奪全部或較大真理之所在；結果就互不相讓，互相混亂，最後引致「言語不通」的分裂局面。（創十一 1-9）

人不知道到何時才能心甘情願的把自己的局部放下，讓聖神的「全部」真理顯露出來。而這全部的真理就好像保祿所講的「十字架的愚妄」（參閱格前一 18-25），又像保祿在阿勒約帕哥對雅典人的講道中帶出「死人復活」的最後真理時，遇到的是譏笑和拒絕（參閱宗十七 22-34），這是聖神的全部真理的下場！我們的教會，我們良善的基督徒可有考慮接受這「聖神的全部真理」？

本主日的致迦拉達人書更指出要降服於天主聖神的秘訣是「放下」和「釘上」，把自己所深信不移的「局部」真理放下，這局部可能是來於自己本性私慾的傾向，選擇性的活和信，當有危難的異數出現時，這「局部」的真理就發揮它的安全網作用，保一己的安全，當我們把這種的心態放下時，聖神就會把全部真理給我們訴說。第二秘訣就是要釘上，把人性的肉體同私慾偏情都釘在十字架上，像基督般為「全部」真理的原由就算走上「加爾瓦略山」之路也在所不辭。為何有些人能這般的勇猛，除基督外，視其他一切為次要，就是他們深信和嚮往基督的天國，此世並非永久的家鄉，這份的清晰，使他看清應盡的是怎麼樣的職務。這樣他們要結的果實有以下的特徵：仁愛、喜樂、平安、忍耐、良善、慈祥、忠信、溫柔、自律，這便稱為聖神的果實，是「全部真理」帶來的效果。

禱文：天主聖神，你是窮人的慈父、施忍的聖神、恩寵的泉源、旅途的涼蔭、勞苦的憩息、幸福的真光、悲痛者的慰藉，求你賜予「全部的真理」於這水深火熱的世界中，折服頑固的心靈，使我們能真正認識你和聖父、聖子是唯一天主，永生永王。亞孟。

摘自「公教報」

## 本 週 讀 經

二零一二年五月二十七日

宗 2: 1-11 ; 格前 12: 3-13 ; 若 20: 19-23